

T.R. MINISTRY OF NATIONAL EDUCATION



# TEACHING PROGRAM FOR RELIGIOUS CULTURE AND ETHICS COURSE



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(4<sup>th</sup> Grade Primary School  
and 5<sup>th</sup>, 6<sup>th</sup>, 7<sup>th</sup> and 8<sup>th</sup> Grade  
Secondary School Classes)

(9<sup>th</sup>, 10<sup>th</sup>, 11<sup>th</sup> and 12<sup>th</sup> Grade  
Secondary School Classes)

2019

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**REPUBLIC OF TURKEY  
MINISTRY OF NATIONAL EDUCATION**

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and 5<sup>th</sup>, 6<sup>th</sup>, 7<sup>th</sup> and 8<sup>th</sup> Grade  
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## 1. TEACHING PROGRAMS OF THE MINISTRY OF NATIONAL EDUCATION

The fast transformation in science and technology, the changing needs of individuals and society and the innovations and developments in the learning and teaching theories and approaches have affected the roles expected from individuals directly. Such a change defines an individual with the qualifications to produce knowledge and use it functionally in life and solve problem, think critically, be enterprising and determined, have communication skills, develop empathy and contribute to society and culture. The teaching programs which will serve raising the individuals with such qualifications have been created in a plain and comprehensible structure that considers the personal differences and aims to teach values and skills rather than just conveying knowledge. To that end, these teaching programs include the repetitive learning outcomes and explanations based on a cyclical approach on the one side and the learning outcomes targeted to be taught holistically and at once at different levels of subjects and classes on the other side. The learning outcomes and explanations in both groups have the qualifications of the related discipline that are competent, current, and applicable and that allow for establishing relationships with life during education process. These learning outcomes and the explanations that set their boundaries indicate a plain content from a holistic perspective covering values, skills and qualifications at the levels of classes and grades. Thus, the teaching programs that motivate the use of higher cognitive skills and enable meaningful and permanent learning and that are associated with the lasting and previous learning and become integrated with other disciplines and daily life around values, skills and qualifications have been created.

### 1.1. PURPOSES OF TEACHING PROGRAMS

The teaching programs have been prepared based on “the General Purposes of the Turkish National Education” and “the Basic Principles of the Turkish National Education” stated in Article 2 of the Basic Law of National Education numbered 1739. All studies performed through the education and teaching programs aim to achieve the following purposes in a way to complement one another at the levels of pre-school, primary school and secondary school:

- (1) To support healthily the physical, mental and emotional development of the students who have completed their pre-school education, considering their personal development processes,
- (2) To enable the students who have completed their primary-school education to have self-confidence and self-discipline and acquire social skills and aesthetic sensitivity with verbal, mathematical and scientific reasoning at the level required in daily life within the framework of moral integrity and self-awareness according their development level and individuality and become healthy life-oriented individuals using these skills efficiently,
- (3) To enable the students who have completed their secondary-school education to become the individuals that adopt national and moral values, defend their rights, fulfil their responsibilities and acquire basic-level skills and qualifications in the scope of the “Turkish Qualifications Framework” and also discipline-specific fields by means of developing their qualifications acquired in primary school,
- (4) To enable the students who have completed their high-school education to become the individuals that adopt national and moral values as their life styles, contribute to the economic, social and cultural development of our country as productive and active citizens, acquire basic-level skills and qualifications in the scope of the “Turkish Qualifications Framework” and also discipline-specific fields and that are ready for a profession, higher education and life in line with their interests and skills by means of developing their qualifications acquired in primary and secondary school.

### 1.2. PERSPECTIVE OF TEACHING PROGRAMS

The basic aim of our education system is to raise individuals who have knowledge, skills and behaviours integrated with our values and qualifications. While the teaching programs try to enable students to acquire knowledge, skills and behaviours, our values and qualifications serve as the connection and horizon that ensure the integrity between these knowledge, skills and behaviours. Our values constitute our national heritage that has been distilled from the national and moral resources of our society and transferred from past to today and will be transferred to the future. Our qualifications mean our practical integrity which enables this heritage to join and contribute to life and humanity. From this perspective, our values and qualifications constitute the essential part consisting of theory

and practice in an integral way. The knowledge, skills and behaviours that we try to enable students to acquire through the learning and teaching processes in an up-to-date way are the tools and platforms to render our values and qualifications which make us visible under current conditions, and they have varying structure under current conditions and hence they are occasional and updated and renewed by constant reviews.

### 1.2.1. Our Values

Our values are the whole of principles constituting the perspective of teaching programs. These values having their roots in our traditions and past and their stem and branches fed from these roots reach to our current and world. Our values which form our basic human traits are the source of strength and power allowing us to go into action for coping with the problems we encounter in routine flow of our lives.

It is an unquestionable fact that the future of a society depends on the people who have adopted their values and materialized them through the qualifications they have. Therefore, our education system aims to enable each of its members to acquire the competence to take ethical decisions and exhibit them in behaviours. An education system isn't a structure which allows for gaining only academic success and certain knowledge, skills and behaviours. The essential duty of an education system is to raise individuals who have adopted the basic values and it should be able to affect the new generation's values, habits and behaviours. The education system fulfils its function to allow for acquiring the values through the education program which covers also teaching programs. Education programs are created by taking into account all elements of the education system such as teaching programs, learning-teaching environment, educational tools, extracurricular activities and legislation. Based on such an understanding, our values haven't been considered as a separate program or teaching area, unit and subject etc. in the teaching programs. Contrarily, our values that are the ultimate goal and spirit of the whole education process have been included in each and every unit of teaching programs.

The "root values" included in the teaching programs are the following: *justice, friendship, honesty, self-control, perseverance, respect, love, responsibility, patriotism and helpfulness*. These values will be materialised by being addressed both alone and together with the associated sub-values and other root values during the learning and teaching process.

### 1.2.2. Qualifications

Our education system aims to raise the individuals who have the knowledge, skills and behaviours integrated with qualifications. The qualifications that are the range of skills to be needed by students in their personal, social, academic and business life nationally and internationally have been defined based on the "Turkish Qualifications Framework" (TQF). TQF identifies eight key competences and defines them in the following way:

- (1) Communication in the mother tongue: It is the ability to express and interpret concepts, opinions, thoughts, feelings and facts in both oral and written form (listening, speaking, reading and writing), and to interact linguistically in an appropriate and creative way in a full range of social and cultural contexts such as education and training, working place, home and leisure etc.
- (2) Communication in foreign languages: It mostly has the basic skill aspects of communication in mother tongue and it is based on the ability to understand, express and interpret feelings, thoughts, concepts, facts and opinions in both oral and written form in a full range of societal and cultural context such as education and training, working place, home and entertainment etc. according to their desires and needs. Communication in foreign languages also calls for skills such as mediation and intercultural understanding. Level of proficiency will vary between the dimensions of listening, speaking, reading and writing as well as different languages depending on the individual's social and cultural background, environment, needs and interests.
- (3) Mathematical competence and basic competences in science/technology: Mathematical competence is to develop and apply mathematical thinking in order to solve a range of problems in everyday situations. This process which is built upon a strong arithmetic skill is focused on action and knowledge. Mathematical competence involves the skill and willingness to use the mathematical modes, in different degrees, of thinking (logical and spatial) and presentation (formulas, models, setups, graphics and tables. Competence in science refers to knowledge, skill and willingness to make use of methodology for explaining the natural world in order to define the questions and create evidence-based outcomes. Competence in technology is to apply knowledge and methodology for meeting the perceived human desires and needs. Competence in science and technology involves an understanding of the changes caused by human activity and responsibility as an individual citizen.

- (4) Digital competence: It involves the secure and critical use of information communication technologies for business, daily life and communication. This competence is supported by the basic skills such as use of computer, connection to common networks via internet and establishment of communication for access, assessment, storage, generation, presentation and exchange of knowledge.
- (5) Learning to learn: It is the competence of pursuing and persisting in learning, to organise one's own learning both individually and in groups making use of efficient time and information management. This competence involves an individual's ability to identify the existing opportunities and become aware of learning needs and processes and cope with the difficulties for successful learning. It means acquiring, processing and adjusting new knowledge and skills as well as seeking guidance support and making use of it. Learning to learn engages learners to build on prior learning and life experiences in order to use and apply knowledge and skills in a variety of contexts such as home, work, education and training.
- (6) Social and civic competences: These competences include personal, interpersonal and intercultural competences and cover all forms of behaviours that equip individuals to participate in an effective and constructive way in social and working life and resolve conflicts where necessary. Civic competence equips individuals to fully participate in civic life, based on knowledge of social and political concepts and structures and a commitment to active and democratic participation.
- (7) Sense of initiative and entrepreneurship: Sense of initiative and entrepreneurship involves an individual's ability to turn ideas into action. It includes creativity, innovation and risk-taking, as well as the ability to plan and manage projects in order to achieve objectives. This supports individuals, not only in their everyday lives at home and in society, but also in the workplace in being aware of the context of their work and being able to seize opportunities, and is a foundation for more specific skills and knowledge needed by those establishing or contributing to social or commercial activity. It also includes awareness of ethical values and promotes good governance.
- (8) Cultural awareness and expression: It is appreciation of the importance of the creative expression of ideas, experiences and emotions in a range of media, including music, performing arts, literature, and the visual arts.

### 1.3. MEASUREMENT AND EVALUATION APPROACH IN TEACHING PROGRAMS

Nobody is exactly identical to one another. Therefore, the fact that teaching programs and accordingly measurement and evaluation process are "suitable for everyone" or "applicable and standard for everyone" is contrary to the human nature. So, maximum diversity and flexibility should be ensured in measurement and evaluation process. From this perspective, teaching programs are a guiding factor. Expecting teaching programs to include all elements of measurement and evaluation cannot be considered realistic. Since diversity in education is extremely affected by the internal and external dynamics such as individuals, education level, course content, social environment and school opportunities, priority should be given firstly to teacher and education practitioners not teaching programs in order to ensure efficiency of measurement and evaluation practices. At this point, what is basically expected from teachers is authenticity and creativity.

From this perspective, the guiding principles of measurement and evaluation practices in teaching programs can be summarized as follows:

- (1) Measurement and evaluation studies should fit into all constituents of teaching programs at maximum level. The boundaries of learning outcomes and related explanations should be taken as basis.
- (2) Teaching program doesn't draw definite boundaries for practitioners in terms of measurement tools and methods that may be used in measurement process, and they just guide them. However, in the preferred measurement and evaluation tool and method, the required technical and academic standards should be met.
- (3) Measurement and evaluation practices in education are integral part of it and performed throughout the education. The measurement results are addressed not alone but in unity together with the processes being monitored.
- (4) Because of individual differences, it is not proper to consider a measurement and evaluation method which is universal and uniform for all students. A student's academic development cannot be measured

and evaluated by a single method or techniques.

- (5) Education is provided for not only “knowing (thinking)” but also “feeling (emotion)” and “doing (action)” and hence only cognitive measurement cannot be considered sufficient.
- (6) Multifocal measurement and evaluation is essential. Measurement and evaluation practices are performed by active participation of teacher and students.
- (7) Individual traits such as interests, attitudes, values and success addressed by measurement and evaluation may vary in the course of time. Therefore, such traits shouldn't be measured in a single time but several times taking into account the changes throughout the process.

#### **1.4. PERSONAL DEVELOPMENT AND TEACHING PROGRAMS**

During development of the teaching programs, a harmonic approach which takes into account the harmony between all constituents considering the existing scientific knowledge and background related to an individual's versatile developmental traits has been adopted. In this context, it will be suitable to mention some basic development principles.

The teaching programs have been prepared based on the principle that human development doesn't stop in a certain time and it lasts life-long. Therefore, it is recommended to take supporting measures, in teaching programs, taking into account individual development traits in each age period.

Although development lasts life-long, it doesn't have a single and uniform structure. It proceeds in stages and the individual development traits vary in each stage. The stages aren't homogeneous in terms of their beginning and ending. Therefore, the programs have been structured based on such a sensitivity that considers it. Teachers are expected to make the necessary adaptations while the objectives and learning outcomes of the programs are being realized.

The development periods follow a successive and unvarying sequence. What happens in each stage affect the following stages. On the other side, this successiveness is characterised by certain orientations, e.g. from simple to complex; general to special and concrete to abstract. During development of the teaching programs, these orientations have been taken into account in terms of prerequisite and successiveness of the learning outcomes and skills which constitute qualification in a field, and with respect to distribution and interrelation of courses at class levels.

The teaching programs are based on the principle that human development constitutes a whole. Human traits in different development areas interact with one another. For instance, language development affects thinking development and vice versa. Therefore, teachers are expected to consider that a learning outcome acquired by a student will be influential on another development area.

The teaching programs have been structured taking into account the sensitivities related to individual differences. Arising from genetic, environmental and cultural factors, the individual differences become obvious in terms of interests, needs and orientations, as well. On the other side, this situation covers interpersonal and intrapersonal differences, too. Individuals are distinguished from others and their own traits are also different. For instance, a person's ability to think abstractly may be strong while his/her drawing skill may be poor.

While development lasts life-long, its speed is variable according to the stages. The stages when its speed is high are risky and critical for development. Therefore, teachers are expected to behave more sensitively to students' situation during the periods when development speed is high. For instance, puberty is a critical period for acquisition of an identity and education increases and manages the social interactions that support the acquisition of identity in that period.

#### **1.5. CONCLUSION**

It will be suitable to give information on what procedures and stages have been followed while updating the existing programs. In this context:

- The teaching programs of different countries that have been renewed and updated for similar reasons recently have been examined,

- The academic studies that have been conducted on education-training and programs nationally and internationally have been screened,
- The documents including firstly our Constitution and also the related legislation, development plans, governmental programs, council decisions, political parties' programs and the reports drawn up by non-governmental organizations and civil research organizations have been analysed,
- The teachers' and directors' opinions on programs and weekly course schedule have been collected through the questionnaires developed by the departments of programs and teaching materials of the Ministry of National Education,
- The group reports related to each branch collected from cities have been examined,
- The questionnaire data that consists of open-ended questions regarding branches and that is granted open access electronically has been collected,
- The reports drawn up by the education faculties at the scale of branches have been examined.

All opinions, suggestions, criticism and expectations have been assessed by the working groups consisting of specialist personnel from the related units of our Ministry and teachers and academicians. In line with the findings, obtained our teaching programs have been reviewed, updated and renewed. Application of the programs will start altogether as from 2018-2019 academic year and then the necessary updates will be performed according to monitoring and assessment results to be obtained. Thus, parallelism of our programs with developments and scientific, social and technological etc. requirements will be ensured constantly.

## 2. APPLICATION OF TEACHING PROGRAMS FOR EDUCATION OF RELIGION AND ETHICS

### 2.1. BASIC PHILOSOPHY AND GENERAL OBJECTIVES OF THE PROGRAM

For development of the Teaching Program for Education of Religion and Ethics (4<sup>th</sup>-8<sup>th</sup> Grade Classes), the approaches such as multiple intelligence which supports constructive learning model, and student-centred learning and skill-based learning have been taken into account. Skill-based learning involves the knowledge, attitudes and skills designed to be acquired, improved and transferred to life by students during learning process. In this context, it is essential to create the environment where the basic skills are attached importance and students' active participation and teachers' guidance are encouraged during learning process and also students can research, discover, solve problems and share and discuss solutions and approaches. The program has aimed to provide the learning environment which takes into account the development level, activates prior knowledge during the learning process, allows for meaningful learning and fits into various learning styles.

The program has intended to teach the basic concepts related to religion and ethics, establish the conceptual foundations of the knowledge regarding them and allow for associations between concepts. Thus, it has been aimed to enable students to interpret religious and ethical concepts and improve certain basic skills (researching and questioning, problem-solving and communication etc.).

The Teaching Program for Religion and Ethics (4<sup>th</sup>-8<sup>th</sup> Grade Classes) intends to teach the religion of Islam and other religions based on a descriptive approach. The religion of Islam has been taken as basis within the framework of the fundamental principles introduced by the Qur'an and Sunnah. The interpretations related to the thought of Islam have been addressed by a scientific method and supra-sectarian approach. The living religions have been considered to be taught by a scientific method and expanding and factual approach.

The Teaching Program for Religion and Ethics (4<sup>th</sup>-8<sup>th</sup> Grade Classes) that has been developed in line with this basic philosophy aims to enable students to do the following in accordance with "the General Purposes and Basic Principles of the Turkish National Education" stated in the Basic Law of National Education numbered 1739:

- (1) To know the religious and ethical concepts,
- (2) To comprehend the effects of religion on the elements of social life, culture and civilization,
- (3) To know and respect different faiths and interpretations,
- (4) To be aware of the religious behaviours, interpretations, attitudes and experience in the surrounding environment,

- (5) To know and internalize the ethical values,
- (6) To know the main sources of the religion of Islam,
- (7) To be informed of Prophet Muhammad's (S.A.W.) life and morals,
- (8) To explain the faith, ibadahs (worships) and ethical principles of the religion of Islam,
- (9) To know the content of certain prayers and surahs with their main lines,
- (10) To recognize the positive effect of faiths and ibadahs on improvement of behaviours.

## **2.2. VISION OF THE PROGRAM**

The vision of the Teaching Program for Religion and Ethics (4th-8th Grade Classes) is to:

Raise individuals who have recognized the role of religion in giving meaning to life and adopted the national, moral and ethical values and acquired the skill to live together with differences.

## **2.3. THE PRINCIPLES AND EXPLANATIONS FOR APPLICATION OF THE PROGRAM/WRITING OF THE BOOK**

- (1) The subject headings are given in the part, "Unit Explanations" in the Teaching Program for Religion and Ethics (4th-8th Grade Classes). The sub-headings of subjects are created by the authors based on the learning outcomes and related explanations.
- (2) "TDK Spelling Book" is taken as basis for spelling of the words, concepts and phrases specific to the field in the Teaching Program. However, the spelling rules of Turkiye Diyanet Foundation, Center for Islamic Studies (ISAM) may be preferred provided that consistency in spelling rules is ensured.
- (3) The Teaching Program has been structured as skill-based. In this context, while the learning outcomes are being taught, the activities that aim to realize the basic skills included in the teaching program and allow for acquiring religious and ethical concepts are involved.
- (4) A factual approach is adopted in order to teach different religions and faiths and also the interpretations related to the thought of Islam. In this context, religions, faiths and interpretations related to the thought of Islam are taught based on their own texts, sources and acceptances.
- (5) When necessary, teachers explain the information related to the different understandings and practices of the sects while teaching the ibadahs (ablution, ghusl, dry ablution and salat etc.) in the religion of Islam.
- (6) In order to realize the learning outcomes targeted by the units and subjects, it is ensured that students know the religious, historical and cultural places as far as the environmental conditions and possibilities permit.
- (7) While the surahs and prayers given at the end of units are being taught, it is ensured that students comprehend their content and message. In this context, brief explanations related to surahs and prayers as well the texts introducing their contents are given.
- (8) Students aren't forced to memorize the verses of the Qur'an and hadiths mentioned in the subjects as well as the surahs and prayers given at the end of units.
- (9) The approaches, attitudes and behaviours that damage the freedom of religion, conscience and thought are avoided. In this context, students aren't forced to disclose their religious feelings and thoughts and perform the religious practices for which they have knowledge and culture.
- (10) According to the units, the verses of the Qur'an and hadiths as well as sample reading texts from our written and oral literature (story, poem, couplet, saying, expression and hymns etc.) are introduced.
- (11) It is paid attention to ensuring that the values which strengthen bonds of love, respect, brotherhood, friendship and fellowship and also national unity and solidarity such as native land, nation, flag, martyrdom and veteranship are strongly placed in students' minds.
- (12) The course's units and subjects are taught interrelatedly with one another. The period of time to be used for each unit and the teaching sequence of units are defined in the program. Nonetheless, the group

teachers may make planning according to level of students and environmental conditions.

- (13) The activities related to learning outcomes are designed within the framework of the teaching principles such as from the known to unknown; immediate environment to far; simple to complex and concrete to abstract etc.
- (14) The materials prepared according to the learning outcomes on EBA (Education Informatics Network) are benefited for the learning and teaching activities.
- (15) The methods, technics and strategies that make students active are used in the learning and teaching activities according to environmental factors, education environment and students' levels of development level, general culture and religious knowledge.
- (16) Students are encouraged to behave respectfully to human, thought, freedom, ethics and cultural heritage.
- (17) Course book is prepared according to the dimensions given in the following table.

<b>FORM NUMBERS OF COURSE BOOK OF EDUCATION OF RELIGION AND ETHICS</b>		
Course Title	The Highest Form Numbers*	Dimensions
Course Book of Education of Religion and Ethics- 4th Grade	9	19.5 cm x 27.5 cm
Course Book of Education of Religion and Ethics- 5th Grade	9	19.5 cm x 27.5 cm
Course Book of Education of Religion and Ethics- 5th Grade	10	19.5 cm x 27.5 cm
Course Book of Education of Religion and Ethics- 7th Grade	10	19.5 cm x 27.5 cm
Course Book of Education of Religion and Ethics- 8th Grade	10	19.5 cm x 27.5 cm

\* The highest number of forms has been taken as basis. The course book to be prepared may have less number of forms.

### **3. STRUCTURE OF THE BOOK**

The Teaching Program for Religion and Ethics (4th-8th Grade Classes) has been structured to include units, subjects, learning outcomes, explanations and key concepts.

In the Teaching Program for Religion and Ethics (4th-8th Grade Classes), the subject headings are given in the part, "Unit Explanations". The sub-headings of subjects are created by the authors based on the learning outcomes and related explanations.

#### **3.1. UNIT AND SUBJECTS**

The Teaching Program for Religion and Ethics (4th-8th Grade Classes) has been divided into five units at each class level. For development of the units and subjects, the teaching objectives, goals of course and students' development levels and readiness as well as stages and interrelations of subjects have been taken into account.

In the teaching program, the subject headings are given in the part, "Unit Explanations". The sub-headings of subjects are created based on the learning outcomes and related explanations.

#### **3.2. LEARNING OUTCOMES AND RELATED EXPLANATIONS**

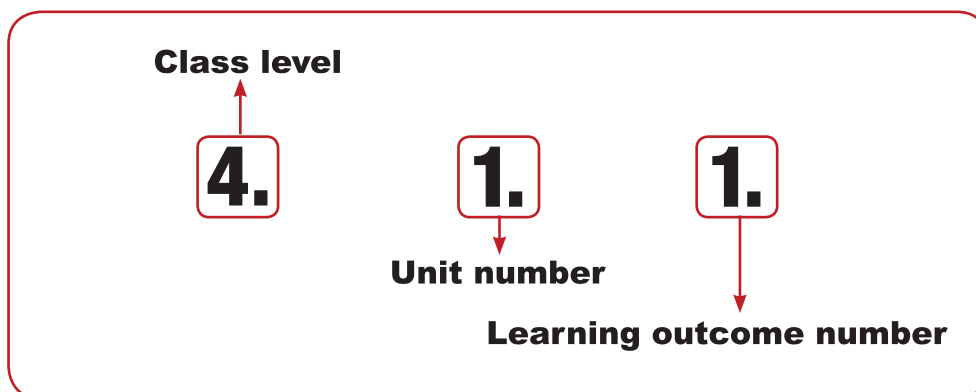
Learning outcomes refer to knowledge, skills, attitudes and values to be acquired by students during the education process. Learning outcomes that constitute the most important element of the programs have been created considering students' development levels and objectives and contents of the program. Students' successful learning is based on the ability to have learning outcomes. Teachers' task is to provide students with the ne-

cessary environment and opportunities and guide the learning process to allow for realization of these learning outcomes.

The explanations related to the topics and/or limitations which are required to be especially emphasized are given in the line following the learning outcome. These explanations must definitely be taken into account to enable realization of these learning outcomes.

The learning outcomes given in the Teaching Program for Religion and Ethics (4th-8th Grade Classes) have been numbered according to the units. You can find an example of class level and unit and learning outcome number below.

**The structure of learning outcomes of the program is as follows:**



### 3.3. KEY CONCEPTS

Concept refers to imagination of an object in mind. Concepts are the representations of items, facts or events that bring together their common characteristics and subject them to a classification under a common name. Teaching of religion has a structure which has a specific conceptual framework. Meaningful and permanent learning depends on the fact that the features and usage of these concepts are acquired by students properly. Therefore, the part of "Key Concepts" related to each unit has been included in the teaching program.

### TABLE OF NAME OF UNITS, NUMBER OF LEARNING OUTCOMES AND CLASS HOURS

The units, number of learning outcomes and the period of time that can be spared for teaching of learning outcomes in the Teaching Program for Religion and Ethics (4th-8th Grade Classes) are given in the following table.

4 <sup>th</sup> GRADE CLASS				
Unit Order	Name of Unit	Number of Learning Outcomes	Class Hours	Percent of Class Hours
1	Religious Expressions in Daily Life	4	16	22.24
2	Let's Know Islam	4	16	22.24
3	Good Ethical Conduct	3	12	16.66
4	Let's Know Prophet Muhammad	6	16	22.24
5	Religion and Cleanliness	2	12	16.66
Total		19	72	100



### 5<sup>th</sup> GRADE CLASS

Unit Order	Name of Unit	Number of Learning Outcomes	Class Hours	Percent of Class Hours
1	Faith in Allah	8	18	25.00
2	Ramadan and Fasting	5	12	16.66
3	Good Manners and Courtesy	6	12	16.66
4	Prophet Muhammad and His Family Life	5	16	22.24
5	Traces of Religion around us	5	14	19.44
<b>Total</b>		<b>29</b>	<b>72</b>	<b>100</b>

### 6<sup>th</sup> GRADE CLASS

Unit Order	Name of Unit	Number of Learning Outcomes	Class Hours	Percent of Class Hours
1	Faith in Prophet and Holy Book	7	16	22.24
2	Salat	5	16	22.24
3	Bad Habits	6	12	16.66
4	Prophet Muhammad's Life	4	16	22.24
5	Basic Values	2	12	16.66
<b>Total</b>		<b>24</b>	<b>72</b>	<b>100</b>

### 7<sup>th</sup> GRADE CLASS

Unit Order	Name of Unit	Number of Learning Outcomes	Class Hours	Percent of Class Hours
1	Faith in Angels and Afterlife	7	16	22.24
2	Hajj and Sacrifice	6	14	19.44
3	Ethical Behaviours	5	12	16.66
4	Allah's Servant and Messenger: Prophet Muhammad	3	16	22.24
5	Interpretations in Thought of Islam	4	14	19.44
<b>Total</b>		<b>25</b>	<b>72</b>	<b>100</b>

8th GRADE CLASS				
Unit Order	Name of Unit	Number of Learning Outcomes	Class Hours	Percent of Class Hours
1	Faith in Destiny	6	14	19.44
2	Zakat and Sadaqah	5	14	19.44
3	Religion and Life	4	14	19.44
4	Prophet Muhammad's Exemplary Behaviours	9	16	22.24
5	The Qur'an and its Characteristics	4	14	19.44
Total		28	72	100

## UNITS, SUBJECTS, LEARNING OUTCOMES AND EXPLANATIONS BY CLASS LEVELS

### 4th GRADE CLASS- UNITS, LEARNING OUTCOMES AND EXPLANATIONS

#### 4.1. RELIGIOUS EXPRESSIONS IN DAILY LIFE

##### Unit Explanation

In this unit, the subjects of "Religious Expressions in Daily Language", "Religious Expressions in Wishes and Prayers" and "I'm Learning a Prayer: Subhanaka and its Meaning" are introduced respectively.

Across the unit, subjects are taught by using examples from daily life and students' concrete experience. Also, particularly verses of the Qur'an and hadiths as well as literary texts related to religious expressions, wishes and prayers that are suitable for students' levels are used.

##### Learning Outcomes and Related Explanations

4.1.1. Students use religious expressions in daily language properly and suitably.

⇒ The expressions of "Allah (c.c.), prophet, a'udhu billahi minash-shaitanir-rajeem (I seek refuge with Allāh from the accursed Satan), bismillah, salaam, praise and gratefulness, takbir and salawat, astaghfirullah, subhanallah" are introduced together with their meanings. While teaching the subject of "Allah", His personal and affirmative attributes aren't mentioned.

c With regard to the subject of salaam, the expressions of "salaam alaikum / assalamu alaikum (peace be upon you)" and other greeting sentences commonly used in our language are given.

⇒ The expressions of good deed, sin, halal and haram are given by their usage in daily language.

4.1.2. Students say takbir and salawat.

⇒ The takbirs of Bairam and salat-u salam are given together with their meanings.

4.1.3. Examples of religious expressions used in wishes and prayers are given.

⇒ The wishes and prayers that we use in daily life such as "May Allah be pleased with you, May Allah watch over you, May Allah heal you, If Allah permits and May Allah protect you" are given.

4.1.4. Students say the prayer Subhanaka and its meaning.

⇒ The brief explanations related to the prayer Subhanaka and the information where to say it are given according to the level of students.

## Key Concepts

religion, prayer, a'udhu basmala, alhamdulillah.

### 4.2. LET'S KNOW ISLAM

## Unit Explanation

In this unit, the subjects of "Principles of Faith in Islam", "Pillars of Islam", "Qur'an" and "I'm Learning a Prayer: Amantu and its Meaning" are introduced respectively.

Across the unit, subjects are taught by using examples from daily life and students' concrete experience as well as verses of the Qur'an and hadiths.

## Learning Outcomes and Related Explanations

4.2.1. Students list the principles of faith in Islam.

⇒ Six principles of faith in Islam are explained taking into account the levels of students and without entering into details.

4.2.2. Students say the pillars of Islam.

⇒ Five pillars of Islam are explained taking into account the levels of students and without entering into details.

4.2.3. Students define the concepts related to internal structure of the Qur'an.

⇒ The learning outcome is limited with the concepts of "Qur'an, verses of Qur'an, surah and juz"

4.2.4. Students say the prayer Amantu and its meaning.

⇒ Brief explanations related to the prayer Amantu are given.

## Key Concepts

faith, Islam, kalima tawheed, kalima shahadat and ibadah

### 4.3. GOOD ETHICAL CONDUCT

## Unit Explanation

In this unit, the subjects of "Religion is Good Ethics", "The Foundation of Human Relations: Love and Respect" and "I'm Learning a Surah: Surah Al-Fatihah and its Meaning" are introduced respectively.

Across the unit, subjects are taught by using examples from daily life and students' concrete experience. Also, particularly verses of the Qur'an and hadiths as well as literary texts such as proverbs, sayings, couplets and hymns that are suitable for students' levels are used.

## Learning Outcomes and Related Explanations

4.3.1. Students recognize the role of religion in individuals' good ethical conducts.

4.3.2. Students defend the importance and necessity of love and respect in development of human relations.

⇒ The relations with parents, brothers and sisters, relatives, neighbours, friends and teachers are explained by using verses of the Qur'an and hadiths.

⇒ The importance of having good ethical conduct in individual and social life is emphasized.

4.3.3. Students say the surah Al-Fatihah and its meaning.

⇒ Brief explanations related to Surah Al-Fatihah are given. The behaviours recommended in the surah are defined and it is mentioned where to say this surah.

## Key Concepts

ethics, love, respect

### 4.4. LET'S KNOW PROPHET MUHAMMAD

## Unit Explanation

In this unit, the subjects of "Prophet Muhammad's (S.A.W.) Place of Birth", "Prophet Muhammad's (S.A.W.) Family", "Prophet Muhammad's (S.A.W.) Birth, Childhood and Youth Years", "Prophet Muhammad's (S.A.W.) Years in Mecca and Medina" and "I'm Learning a Prayer: Salli and Barik Prayers and Their Meanings" are introduced respectively.

Across the unit, subjects are taught by using examples from daily life and students' concrete experience. Also, particularly verses of the Qur'an and hadiths as well as literary texts related to Prophet Muhammad (S.A.W) that are suitable for students' levels are used.

## Learning Outcomes and Related Explanations

4.4.1. Students explain the general characteristics of Prophet Muhammad's (S.A.W.) place of birth.

⇒ The social and religious characteristics of Prophet Muhammad's (S.A.W.) Place of Birth are given.

4.4.2. Students know Prophet Muhammad's (S.A.W.) family elders.

4.4.3. Students summarize Prophet Muhammad's (S.A.W.) birth, childhood and youth years.

⇒ The subjects of Prophet Muhammad's (S.A.W.) life before his prophethood and his being given to a wet nurse as well as his travels and joining in *hilfu'l-fudul* (Confederacy of Rights) and judging in the Ka'bah, commercial life and marriage are briefly given.

⇒ Examples of Prophet Muhammad's (S.A.W.) virtuous behaviours in his childhood and youth are given.

4.4.4. Students associate Prophet Muhammad's (S.A.W.) behaviours in his childhood and youth with their own lives.

⇒ The fact that Prophet Muhammad (S.A.W.) avoids the traditions of *jahiliyyah* is emphasized.

*c* Concrete examples of Prophet Muhammad's (S.A.W.) relations with his uncle, grandfather and other family elders and to the close interest given to him in his uncle's home are given.

4.4.5. Students summarize Prophet Muhammad's (S.A.W.) years in Mecca and Medina.

*c* Regarding his years in Mecca, the subjects of receipt of the first revelation, inviting process, migrations to Abyssinia, Israa and Miraj event, travel to Taif and hegira to Medina are briefly introduced.

*c* Regarding his years in Medina, his works aiming to create the Islamic community in Medina, Treaty of Hudaibiyyah, conquest of Mecca, Farewell Hajj and Sermon and his death are briefly introduced.

4.4.6. Students say the prayers Salli and Barik and their meanings.

*c* The brief explanations related to the prayers Salli and Barik and the information on where to say them are given according to students' levels.

⇒ It is mentioned that Prophet Muhammad's (S.A.W.) family is called as "Ahl al-Bayt" (Family of the House)

## Key Concepts

*jahiliyyah, Ka'bah, al-amin (trustworthy), mawlid, Ahl al-Bayt.*

### 4.5. RELIGION AND CLEANLINESS

## Unit Explanation

In this unit, the subjects of "Religion of Islam and Cleanliness", "Let's Keep Our Body and Cloths Clean", "Let's Keep Our Houses and Schools Clean" and "Let's Keep our Environment Clean" are introduced respectively.

Across the unit, subjects are taught by using examples from daily life and students' concrete experience. Also, particularly verses of the Qur'an and hadiths as well as literary texts such as proverbs, sayings, couplets and hymns that encourage being clean are used.

## Learning Outcomes and Related Explanations

4.5.1. Students give examples related to the importance of cleanliness attached by the religion of Islam.

- ⇒ *The relation between ibadah and cleanliness as well as performance of ablution are mentioned.*
- ⇒ *A relation between ethical beauty and moral cleanliness is established.*

1.5.2. Students pay attention to being clean and neat.

- ⇒ *The subjects of cleanliness of home, school and environment as well as those that will improve students' self-care skills such as hand and mouth cleaning before and after meal in addition to body and clothing cleaning are highlighted.*

## Key Concepts

*ablution, taharat (cleanliness)*

## 5th GRADE CLASS- UNITS, LEARNING OUTCOMES AND EXPLANATIONS

### 5.1. FAITH IN ALLAH

## Unit Explanation

In this unit, the subjects of "Allah (c.c.) Exists and He is One", "Allah (c.c.) is Creator", "Allah (c.c.) is Compassionate and Merciful", "Allah (c.c.) Sees and Hears", "Allah (c.c.) is Almighty", "Connection with Allah (c.c.): Prayer", "I'm Getting to Know a Prophet: Prophet Abraham (a.s.)", "I'm Learning a Surah: Surah Al-Ikhlās and its Meaning" are introduced .

Students' experience and readiness levels are taken into account while Allah's (c.c.) names are being introduced in the unit. Allah's (c.c.) names are given "indirectly" by means of literary texts particularly verses of the Qur'an and hadiths. An approach that takes the love for Allah (c.c.) as basis, tolerates, prioritises gradualism and directs students' attention to their surrounding environment is adopted. Also, the literary texts as well as art works in our culture which reflect the love for Allah (c.c.) are used.

## Learning Outcomes and Related Explanations

- 5.1.1. Students establish a relationship between the perfect order of universe and Allah's (c.c.) existence and oneness.
- 5.1.2. Students recognize that Allah (c.c.) is the creator of everything.
- 5.1.3. Students give examples of reflections of Allah's (c.c.) names, Compassionate and Merciful.

- 5.1.4. Students are aware that Allah (c.c.) hears, knows and sees everything and He is almighty.
- 5.1.5. Students recognize the effect of faith in Allah (c.c.) on human behaviours.
- ⇒ *The examples related to the love for Allah (c.c.) in our culture are also given.*
- 5.1.6. Students explain the meaning and importance of prayer with examples.
- ⇒ *It is mentioned in what situations and how individuals should pray.*
  - ⇒ *The examples of prophet prayers specified in the Qur'an, Prophet Muhammad's (S.A.W.) prayers and those in our culture are given.*
  - ⇒ *It is paid attention to giving examples of the prayer sentences from Nahj al-balagha (a collection of sayings and writings of Imam 'Ali) and those commonly used in our daily language*
  - ⇒ *The activities that encourage students to form prayer examples using their own sentences in writing and/or verbally are included.*
- 5.1.7. Students summarize Prophet Abraham's (a.s.) invitation to tawheed.
- ⇒ *The learning outcome is addressed within the framework of Surah Al-Anbiya taking into account the level of students without entering into details.*
- 5.1.8. Students say Surah Al-Ikhlās and its meaning.
- ⇒ *Brief explanations related to Surah Al- Ikhlas are given. The messages given in the surah with respect to faith in tawheed are defined and it is mentioned where to say this surah.*

## Key Concepts

Asmaul Husna "99 Names of Allah", hanif, tawheed, ikhlas, parable.

## 5.2. RAMADAN AND FASTING

### Unit Explanation

In this unit, the subjects of "Ramadan Fasting and its Importance", "The Concepts related to Ramadan and Fasting", "Ramadan and Fasting in our Culture", "I'm Getting to Know a Prophet: Hazrat David (a.s)" and "I'm Learning a Prayer: Prayers of Rabbena and their Meanings" are introduced respectively.

Across the unit, subjects are taught by using examples from daily life and students' concrete experience. Also, particularly verses of the Qur'an and hadiths as well as literary texts such as proverbs, sayings, couplets and hymns related to Ramadan, fasting, muharram ul haram and Ashura that are suitable for the levels of students are used.

### Learning Outcomes and Related Explanations

- 5.2.1. Students recognize the importance of the month of Ramadan and fasting.
- ⇒ *It is emphasized that the month of Ramadan is also a month of Qur'an and the importance of laylat al-qadr is mentioned.*
  - ⇒ *The considerations required to be paid attention by those who fast are mentioned.*
  - ⇒ *The concepts of fard, wajib, sunnah and mustahab are briefly mentioned taking into account students' levels.*
- 5.2.2. Students explain the concepts related to the month of Ramadan and fasting by examples.
- ⇒ *The concepts of suhoor, imsaak, iftar, tarawih and fitra related to Ramadan and fasting are explained.*
- The iftar prayers that are suitable for students' level are introduced.*
- 5.2.3. Students know the traditions related to Ramadan and fasting in our culture.
- ⇒ *The subjects of mukabala (recitation of Qur'an), mahya (message spelled out by lights strung between*

minarets), visit to Khirqa-i Sharif (Prophet's cloak), tooth money (gift or money for poor guests in Ottoman Empire) and tekne orucu (an Anatolian tradition that means children's fasting for a part of day during Ramadan) are introduced. Regarding the examples related to Ramadan and fasting, it is paid attention to using the expressions commonly used in children's language.

5.2.4. Students summarize Hazrat David's (a.s.) life.

⇒ The learning outcome is addressed within the framework of the narratives stated in the authentic resources taking into account the level of students without entering into details.

5.2.5. Students say the Prayer of Rabbena and their meanings.

⇒ The brief explanations related to the Prayers of Rabbena and the information on where these prayers are seen in the Qur'an and where to say them are given according to the students' level.

Ramadan, fasting, Allah.

### 5.3. GOOD MANNERS AND COURTESY

#### Unit Explanation

In this unit, the subjects of "Courtesy Rules", "Greeting Manners", "Communication and Speaking Manners", "Table Manners", "Hazrat Luqman's (a.s.) Advices" and "I'm Learning a Prayer: Tahiyat and its Meaning" are introduced respectively.

Across the unit, subjects are taught by using examples from daily life and students' concrete experience. Also, particularly verses of the Qur'an and hadiths as well as literary texts such as proverbs, sayings, couplets and hymns in our culture that are suitable for the levels of students are used for teaching the subjects.

#### Learning Outcomes and Related Explanations

5.3.1. Students pay attention to behaving according to the courtesy rules in social life.

⇒ Importance of privacy is mentioned and what needs to be considered in this respect is highlighted.

5.3.2. Students respect the greeting manners.

5.3.3. Students behave according to the communication and speaking manners.

⇒ Regarding communication manners, the internet and social media manners are also mentioned.

5.3.4. Students respect the table manners.

⇒ The subjects of halal earning and halal food are briefly addressed.

5.3.5. Students pay attention to reflecting Hazrat Lokman's (a.s.) advices to their lives.

⇒ The behaviours advised in the verses between 12 and 19 of Surah Luqman are introduced in a way to be suitable for students' level.

5.3.6. Students say the prayer Tahiyat and its meaning.

⇒ The brief explanations related to the prayer Tahiyat and the information on where to say it are given.

#### Key Concepts

Good manners, courtesy, greeting.

### 5.4. PROPHET MUHAMMAD AND HIS FAMILY LIFE

In this unit, the subjects of "Prophet Muhammad's (S.A.W.) Marriage and Children", "Prophet Muhammad (S.A.W.) as a Husband", "Prophet Muhammad (S.A.W.) as a Father", "Prophet Muhammad (S.A.W.) as a Grandfather", "Prophet Muhammad's (S.A.W.) and His Family's Exemplary Behaviours", "Hazrat Hassan (r.a.) and Hazrat Hussain (r.a.)" and "I'm Learning a Surah: Surah Al-Kawthar and its Meaning" are introduced respectively.

Across the unit, subjects are taught by using examples from daily life and students' concrete experience. Also, literary texts such as proverbs, sayings, hymns, poems and couplets that are related to Prophet Muhammad (S.A.W.) and suitable for the levels of students are used.

### Learning Outcomes and Related Explanations

- 5.4.1. Students summarize the marriage process of Prophet Muhammad (S.A.W.) with Hazrat Hatice (r.a.).  
⇒ *The names of Prophet Muhammad (S.A.W.) and Hazrat Hatice's (r.a.) children are stated.*
- 5.4.2. Students give examples for Prophet Muhammad's (S.A.W.) family communication.  
⇒ *Prophet Muhammad's (S.A.W.) exemplary behaviours in his family as a husband, father and grandfather are introduced . His love for his wife, children and grandchildren is explained by examples from hadiths.*  
⇒ *Prophet Muhammad's (S.A.W.) consulting with his family members and caring about their opinions are also emphasized.*
- 5.4.3. Students consider Prophet Muhammad's (S.A.W.) family members' good behaviours.
- 5.4.4. Students take Hazrat Hassan's (r.a.) and Hazrat Hussain's (r.a.) moral virtues as models.  
⇒ *Hazrat Hassan's (r.a.) and Hazrat Hussain's (r.a.) lives are addressed within the framework of the narratives stated in the authentic resources without entering into details.*
- 5.4.5. Students say Surah Al-Kawthar and its meaning.  
⇒ *Brief explanations related to Surah Al-Kawthar are introduced . In this scope, it is mentioned that "kawthar" has different meanings. Moreover, it is informed that "kawthar" means abundance, fertility and reproduction of generations and also Allah (c.c.) gave Prophet Muhammad (S.A.W.) many blessings and one of them was Hazrat Fatima (r.a.) who continued his bloodline.*

### Key Concepts

mercy, virtue, kawthar.

## 5.5. TRACES OF RELIGION AROUND US

### Unit Explanation

In this unit, the subjects of "Traces of Religion in Architecture", "Traces of Religion in Music", "Traces of Religion in Literature", "Traces of Religion in Manners and Customs" and "I'm Getting to Know a Prophet: Hazrat Sulaiman" are introduced respectively.

Across the unit, subjects are taught by using examples from daily life and students' concrete experience. Also, literary texts such as proverbs, sayings, hymns, poems and couplets that are suitable for the levels of students are used.

### Learning Outcomes and Related Explanations

- 5.5.1. Students examine the religious patterns in our architecture.  
⇒ *Mosques and their sections are introduced with the visual materials.*
- 5.5.2. The traces of religion in our music are exemplified.  
⇒ *The examples of mosque music (takbir, azan and sala etc.) are introduced according to the students' level.*  
⇒ *It is paid attention to giving examples from Sufi music, Turkish classical music, Folk music and children's songs.*
- 5.5.3. Students find examples of traces of religions in our literature.  
⇒ *It is paid attention to giving examples from children's literature (poem, story and tale etc.) according to the*



students' level.

5.5.4. Students recognize the religious elements in our manners and customs.

⇒ *It is limited with wedding, circumcision, naming, mawlid, kandil and bairam greetings.*

5.5.5. Students summarize Hazrat Sulaiman's (a.s.) life.

⇒ *The learning outcome is addressed within the framework of the narratives stated in the authentic resources taking into account the level of students without entering into details. The construction of Al-Aqsa Mosque and its importance for Muslims are highlighted.*

## Key Concepts

manners, customs, architecture, music, literature, Al-Aqsa Mosque

## 6th GRADE CLASS- UNITS, LEARNING OUTCOMES AND EXPLANATIONS

### 6.1. FAITH IN PROPHET AND HOLY BOOK

#### Unit Explanation

In this unit, the subjects of "Allah's(c.c.) Messengers: Prophets", "Prophet's Characteristics and Duties", "Prophets are the Best Model for People", "Revelation and Objective of Sending it", "Holy Books", "I'm Getting to Know a Prophet: Hazrat Adam" and "I'm Learning a Prayer: Prayers of Qunut and Their Meanings" are introduced respectively.

Across the unit, literary texts such as proverbs, sayings, hymns, poems and couplets that are suitable for the levels of students are used.

#### Learning Outcomes and Related Explanations

6.1.1. Students define the concepts of prophet and prophethood.

⇒ *Examples from the prophets whose names are written in the Qur'an are given.*

6.1.2. Students explain prophets' characteristics and duties.

⇒ *The concept of miracle is briefly introduced taking into account the students' level.*

6.1.3. Students recognize that prophets are good examples for people.

6.1.4. Students research the objective of sending revelation.

⇒ *The concept of revelation is introduced taking into account the students' level.*

6.1.5. Students match the Holy Books with the prophets to whom they were sent.

⇒ *The importance of reading and understanding the Qur'an is briefly mentioned.*

⇒ *The examples of respecting the Qur'an in our culture are given.*

6.1.6. Students summarize Harat Adam's (a.s.) life with its main lines.

⇒ *The learning outcome is addressed within the framework of the related verses of surahs Baqara and A'râf.*

6.1.7. Students say prayers of Qunut and their Meaning.

⇒ *The brief explanations related to the prayers Qunut and the information where to say them are given according to the level of students.*

#### Key Concepts

prophethood, risalet, invitation, messengerhood, dawah.

## 6.2. SALAT

### Unit Explanation

In this unit, the subjects of “Salat and its Importance”, “Types of Salat”, “Performance of Salat”, “I’m Getting to Know a Prophet: Hazrat Zakariya” and “I’m Learning a Prayer: Surah Al-Fil and its Meaning” are introduced respectively. While the subjects related to salat are being taught, teachers explain the different understandings and practices of sects if required.

### Learning Outcomes and Related Explanations

- 6.2.1. Students explain the importance of salat in the Islam by giving examples from verses of the Qur’an and hadiths.
  - ⇒ *The effect of salat on moral development of people is mentioned.*
- 6.2.2. Students classify salats by their types.
  - ⇒ *Fard, wajib and supererogatory salats are briefly introduced.*
- 6.2.3. Students give example for performance of salat.
  - ⇒ *Fards of salat, azan and qamat are briefly introduced.*

*Regarding performance of salats, five-times performance of salat and Fridary, Bairam, Funeral and Terawih salats are introduced.*

*The social function of mosques and importance of performance of salat with people are briefly mentioned.*

- 6.2.4. Students know Hazrat Zakariya’s (a.s.) life with its main lines.
- 6.2.5. Students say Surah Al-Fil and its meaning.
  - ⇒ *Brief explanations related to Surah Al-Fil are given and the messages given in the surah are defined.*

### Key Concepts

*salat, azan, qamat, mosque.*

## 6.3. BAD HABITS

### Unit Explanation

In this unit, the subjects of “Certain Bad Habits”, “The Reasons for Getting into Bad Habits”, “The Ways of Protection from Bad Habits”, “I’m Getting to Know a Prophet: Prophet John (a.s.)” and “I’m Learning a Prayer: Surah Al-Lahab and its Meaning” are introduced respectively.

In the unit, students’ observations of their surrounding environment are used. The negative attitudes and behaviours are approached in a positive, rational and critical way. Also, literary texts such as proverbs, sayings, hymns, poems and couplets that are suitable for the levels of students are used.

### Learning Outcomes and Related Explanations

- 6.3.1. Students give examples of the bad habits, from verses of the Qur’an and hadiths, forbidden by the religion of Islam
  - ⇒ *The bad habits such as smoking, drinking alcohol, gambling and using drugs are mentioned.*
  - ⇒ *The negative reflections of bad habits on individual and social life are mentioned.*
- 6.3.2. Students question the reasons for getting into bad habits.
- 6.3.3. Students discuss the ways of protection from bad habits.

- 6.3.4. Students are willing to avoid bad habits.  
 6.3.5. Students know Prophet John's (a.s.) life with its main lines.  
 6.3.6. Students say Surah Al-Lahab and its meaning.

⇒ Brief explanations related to Surah Al-Lahab are given and the messages given in the surah are defined.

### Key Concepts

*haram, makruh, rightful share, addiction.*

## 6.4. PROPHET MUHAMMAD'S LIFE

### Unit Explanation

In this unit, the subjects of "Prophet Muhammad's (S.A.W) Invitation: Mecca Period", "Hejira", "Prophet Muhammad's (S.A.W) Invitation: Medina Period", and "I'm Learning a Prayer: Surah An-Nasr and its Meaning" are introduced respectively.

In the unit, students' observations of their surrounding environment are used. Also, literary texts such as proverbs, sayings, hymns, poems and couplets that are related to Prophet Muhammad's (S.A.W) and suitable for the levels of students are used.

### Learning Outcomes and Explanations

- 6.4.1. Students consider Mecca Period of Prophet Muhammad's (S.A.W) Invitation.

*The following are briefly introduced:*

- ⇒ *His days in Mount Hira,*
- ⇒ *Content of the first verses of the Qur'an which were descent from the sky,*
- ⇒ *The first Muslims and their characteristics,*
- ⇒ *The reasons why Prophet Muhammad (S.A.W) started his invitation from his immediate environment,*
- ⇒ *The negative reactions against the invitation of Islam while the such invitation was being spread,*
- ⇒ *Migrations to Abyssinia, boycott years, Hazrat Umar's (r.a.) and Hazrat Hamza's (r.a) becoming Muslim, Hazrat Hatice (r.a.) and Ebu Talib's deaths, Israa and Miraj event and travel to Taif.*

- 6.4.2. Students question the reasons and results of hegira to Medina.

- ⇒ *Interviews with the groups that went to Medina, and*
- ⇒ *Hazrat Ali's (r.a.) and Hazrat Abu Bakr's (r.a.) roles in Hegira are mentioned.*

- 6.4.3. Students consider Medina Period of Prophet Muhammad's (S.A.W) Invitation.

*The following are briefly introduced:*

- ⇒ *The social function of "Masjid Al Nabawi",*
- ⇒ *With regard to the relations with polytheists, Prophet Muhammad (S.A.W)'s activities for ensuring social peace and education and training, Treaty of Hdaybiyyah, conquest of Mecca,*
- ⇒ *With regard to the relations with members of other religions, the Jews in Medina, Christians of Najran, letters of invitation to Islam and messengers sent to certain regions,*
- ⇒ *Farewell Hajj and Sermon and in this scope, "two relics" that Prophet Muhammad (S.A.W) left to his ummah (together with different narratives) and*
- ⇒ *Prophet Muhammad's (S.A.W.) death and the effect of his death on his companion.*

- 6.4.4. Students say Surah An-Nasr and its Meaning.

⇒ *Brief explanations related to Surah An-Nasr are given and the messages given in the surah are defined.*

## Key Concepts

*Invitation, announcement, hegira, companion, ensar, immigrant, mosque.*

### 6.5. BASIC VALUES

## Unit Explanation

In this unit, the subjects of “Basic Values that unite our Society” and “Religious Holidays and Blessed Days and Nights” are respectively introduced.

Across the unit, the expressions which strengthen national unity and solidarity as well as bonds of love, respect and friendship and that enable students to internalize the basic values such as native land, nation, flag, martyrdom and veteranship are used. In this respect, it is paid attention to giving examples from particularly verses of the Qur’an and hadiths as well as literary texts such as proverbs, sayings, couplets and hymns that are suitable for students’ levels.

## Learning Outcomes and Related Explanations

6.5.1. Students recognize the basic values that unit our society.

*The following are introduced:*

- ⇒ *the contribution of religion and religious values to social integration,*
- ⇒ *the role of love for Prophet and Ahl al-Bayt in unity of our society,*
- ⇒ *Our duties and responsibilities against our native land, nation, flag and national anthem.*
- ⇒ *Our gratefulness and gratitude towards martyrs and veterans are emphasized.*

6.5.2. Students interpret the contribution of religious holidays and blessed days and nights to social integration.

- ⇒ *The contribution of Friday, Eid al-Fitr, Eid al-Adha and kandils to social integration is mentioned.*

## Key Concepts

*religion, value, martyrdom, veteranship, bairam/holiday, kandil.*

## 7th GRADE CLASS- UNITS, LEARNING OUTCOMES AND EXPLANATIONS

### 7.1. FAITH IN ANGELS AND AFTERLIFE

## Unit Explanation

In this unit, the subjects of “Visible and Invisible Beings”, “Angels and their Attributes”, “Life and Afterlife”, “Stages of Afterlife”, “The Effect of Faith in Afterlife on Human Behaviours”, “I’m Getting to Know a Prophet: Prophet Jesus (a.s.)” and “I’m Learning a Surah: Surah An-Nas and its Meaning” are introduced respectively.

Across the unit, particularly the verses of the Qur’an and hadiths and also the literary texts that are suitable for the students’ level are used. While the subjects are being taught, an approach that takes into account students’ experience and readiness level, highlights the dimension of love of religion, tolerates, prioritises gradualism and directs students’ attention to their surrounding environment is adopted.

## Learning Outcomes and Related Explanations

7.1.1. Students distinguish the world of beings by their characteristics.

- ⇒ *Jinn are mentioned taking into account the students’ level without entering into details. In this scope,*

students' incorrect or missing religious information and understandings are addressed in the light of data given by sciences of religion

7.1.2. Students classify angels by their attributes and duties.

⇒ The subject is limited with four high-ranked angels, e.g. recording, guardian, mercy and questioning angels.

⇒ It is mentioned that faith in angels is important in the religion of Islam and angels always wish the best and pray for the people with good manners. The role of faith in angels in improving behaviours is emphasized.

7.1.3. Students interpret the relation between life and afterlife.

7.1.4. Students explain the stages of afterlife.

⇒ The stages of afterlife, e.g. death, doom, resurrection, crack of doom, day of reckoning, scale of deeds, paradise and hell are introduced.

7.1.5. Students establish a relationship between Allah's (c.c.) justice, mercy and forgiveness and faith in afterlife.

7.1.6. Students know Prophet Jesus' (a.s.) life with its main lines.

⇒ Hazrat Maryam/Mary (r.a.) is briefly mentioned. The learning outcome is addressed within the framework of the narratives stated in the authentic resources taking into account the level of students without entering into details. It is limited with the verses in Surah Al-Ma'idah and Surah Maryam.

7.1.7. Students say Surah An-Nas and its meaning.

⇒ Brief explanations related to Surah An-Nas are given and the messages given in the surah are defined. It is informed where to say this surah.

## Key Concepts

world, invisible world, angel, jinni, satan, afterlife.

## 7.2. HAJJ AND SACRIFICE

### Unit Explanation

In this unit, the subjects of "Hajj and its Importance in the Islam", "Performance of Hajj", "Umrah and its Importance", "Sacrifice and its Importance", "I'm Getting to Know a Prophet: Hazrat Ismail (a.s.) and "I'm Learning a Verse of the Qur'an: Verse 162 of Surah Al-An'am and its Meaning" are introduced respectively.

Across the unit, subjects are taught by using examples from daily life and students' concrete experience. Also, the activities related to the social, cultural and moral aspects of hajj, umrah and sacrifice are introduced.

### Learning Outcomes and Related Explanations

7.2.1. Students interpret, in the light of verses of the Qur'an and hadiths, the importance of hajj in the Islam.

⇒ The contribution of hajj to Muslims' moral development and their interrelation and interaction is also emphasized.

7.2.2. Students summarize performance of hajj.

⇒ The concepts related to hajj (ihram, savt (tour), tawaf, sa'y, vakfe (stop), zam-zam and al-hajar al-aswad) and the relevant places (Ka'bah, Mounts of Safa and Marwah, Mina, Muzdalifah and Arafat) are introduced taking into account the students' level without entering into details.

⇒ The types of hajj aren't taught.

7.2.3. Students explain umrah and its importance.

⇒ The differences between hajj and umrah are also mentioned.

- 7.2.4. Students consider the worship of sacrifice in terms of the importance paid by the Islam to cooperation and solidarity.
- ⇒ *The wisdom of worship of sacrifice, the provisions related to sacrifice and the sacrifice examples (votive and aqiqah etc.) in our culture are briefly mentioned.*
  - ⇒ *“Sacrifice Prayer” in Alewi and Bektashi tradition is also mentioned.*
- 7.2.5. Students know Hazrat Ismail’s (a.s.) life with its main lines.
- ⇒ *Hazrat Ismail’s (a.s.) role in construction of Ka’bah is mentioned.*
  - ⇒ *The learning outcome is addressed within the framework of the narratives stated in the authentic resources taking into account the level of students without entering into details.*
- 7.2.6. Students say Verse 162 of Surah Al-An’am and its meaning.
- ⇒ *Brief explanations related to the verse are given and the messages given in the verse are defined.*

## Key Concepts

*hajj, umrah, sacrifice.*

## 7.3. ETHICAL BEHAVIOURS

### Unit Explanation

In this unit, the subjects of “Good Ethical Attitudes and Behaviours”, “I’m Getting to Know a Prophet: Hazrat Saleh (a.s.)” and “I’m Learning a Surah: Surah Al-Falaq and its Meaning” are introduced respectively.

Across the unit, subjects are taught by using examples from daily life and students’ concrete experience. Also, particularly verses of the Qur’an and hadiths as well as literary texts such as proverbs, sayings, couplets and hymns that are suitable for students’ levels are used.

### Learning Outcomes and Related Explanations

- 7.3.1. Students explain the good ethical attitudes and behaviours by examples.
- ⇒ *In the learning outcome, the values of “justice”, “friendship”, “honesty”, “self-control”, “perseverance”, “respect”, “love”, “responsibility”, “patriotism” and “helpfulness” are addressed together with the attitudes and behaviours with which these values are associated.*
- 7.3.2. Students consider the contribution of exemplary attitudes and behaviours to individual and social ethical development.
- 7.3.3. Students pay attention to being moderate in their attitudes and behaviours.
- 7.3.4. Students know Hazrat Saleh’s (a.s.) life with its main lines.
- ⇒ *The learning outcome is addressed within the framework of the narratives stated in the authentic resources taking into account the level of students without entering into details*
- 7.3.5. Students say Surah Al-Falaq and its meaning.
- ⇒ *Brief explanations related to Surah Al-Falaq are given and the messages given in the surah are defined.*

## Key Concepts

*ethics, value, attitude, behaviour.*

**7.4. ALLAH'S SERVANT AND MESSENGER: PROPHET MUHAMMAD****Unit Explanation**

In this unit, the subjects of "Allah's (c.c.) Servant: Prophet Muhammad's (s.a.w.)", "Allah's (c.c.) Messenger: Prophet Muhammad's (s.a.w.)" and "I'm Learning a Prayer: Surah Al-Kafirun and its Meanings" are introduced respectively. Across the unit, subjects are taught by using examples from daily life and students' concrete experience. Also, particularly verses of the Qur'an and hadiths as well as literary texts such as proverbs, sayings, couplets and hymns related to Prophet Muhammad (s.a.w.) that are suitable for students' levels are used.

**Learning Outcomes and Related Explanations**

- 7.4.1. Students interpret Prophet Muhammad's (s.a.w.) human aspects based on the verses of the Qur'an.
- ⇒ *While Prophet Muhammad's (s.a.w.) human aspects are being addressed, it is emphasized that the most important characteristics which distinguishes him from other people is "his receipt of revelation from Allah".*
- 7.4.2. Students distinguish Prophet Muhammad's (s.a.w.) prophetic characteristics.
- ⇒ *It is mentioned through verses of the Qur'an and hadiths that Prophet Muhammad (s.a.w.) is the last Prophet and a prophet of mercy and that he explains the Qur'an; he is warning and heralding all people and he was sent in order to complete good ethics.*
- 7.4.3. Students say Surah Al-Kafirun and its meaning.
- ⇒ *Brief explanations related to Surah Al-Kafirun are given and the messages given in the surah are defined.*

**Key Concepts**

messengerhood, prophethood, hatemul-enbiya (last prophet).

**7.5. INTERPRETATIONS IN THE THOUGHT OF ISLAM****Unit Explanation**

In this unit, the subjects of "The Reasons of Differences of Interpretation in Understanding of Religion", "Types of Interpretation in the Thought of Islam" and "Sufi Interpretations in the Thought of Islam" are introduced respectively. Across the unit, the differences of interpretation in the thought of Islam are addressed with their main lines suitably for the students' level. An objective and descriptive discourse is adopted.

**Learning Outcomes and Related Explanations**

- 7.5.1. Students recognize that religion may have different forms of interpretation.
- ⇒ *The reasons of differences of interpretation in understanding of religion are addressed without entering into details.*
- 7.5.2. Students classify the forms of interpretation in the thought of Islam.
- ⇒ *The interpretations in the thought of Islam are addressed as the interpretations related to faith, fiqh and sufism.*
- 7.5.3. Students distinguish the sufi interpretations that play active role in our culture.
- ⇒ *Among Sufi interpretations that play active role in our culture, Yasaviyya, Qadiriyya, Mevleviyeh, Naqshbandiyah and Alewi Bektashi Tariqah are introduced suitably for the students' level.*
- 7.5.4. Students explain the basic concepts and practices related to Alewi Bektashi Tariqah.
- ⇒ *Cem ceremony and cemevi (Alewi cultural centers and place of worship), musahiplik (companionship),*

questioning of consent and rightful share, twelve services in cem ceremony, whirling, Gulbank prayer, Hizir and Muharram fast and practices are introduced.

In this scope;

- ⇒ The “culture of ocak (hearth)” and admission of “hand in hand and hand to God” in Alewi-Bektashi Tariqah are introduced. It is mentioned that musahiplik (companionship) is also called as “ikrar (admission) and nasip alma (having one’s share) and this concept is based on the brotherhood between Muhajir and Ansar in the history of Islam.
- ⇒ Cemevi is described as the “path and place of good manners and practices” where ayn-i cem (the ritual of gathering) is performed. It is mentioned that the expression of “meydanevi (square house)” is used instead of cemevi in Bektashi Tariqah. “görgü cemi” (the manners ritual), “ikrar cemi” (the admission) and “Abdal Musa cemi” are introduced. The visuals related to ayn-i cem and cemevi are used.
- ⇒ It is mentioned that the wording of “Bismisah” (in the name of the Shah) is said at the beginning of prayers and “Allah Allah” at the end of them in Alewi-Bektashi Tariqah. Regarding the prayer “Gulbank”, “Prayer of Lokma” is introduced.

## Key Concepts

faith, fiqh, sect, sufism, ritual, practice.

## 8th GRADE CLASS- UNITS, LEARNING OUTCOMES AND EXPLANATIONS

### 8.1. FAITH IN DESTINY

#### Unit Explanation

In this unit, the subjects of “Faith in Destiny and Predestination”, “Human Will and Destiny”, “The Concepts related to Destiny”, “I’m Getting to Know a Prophet: Prophet Moses (a.s.)” and “I’m Learning a Verse of the Qur’an: Ayat al-Kursi and its Meaning” are introduced respectively.

Across the unit, particularly the verses of the Qur’an and hadiths and also the literary texts are used. While the subjects are being taught, an approach that takes into account students’ experience and readiness level and directs their attention to their surrounding environment is adopted. The expressions eliminating the wrong opinions to consider destiny as a passive waiting and despair that deactivate human will and responsibility are used.

#### Learning Outcomes and Related Explanations

- 8.1.1. Students explain the faith in destiny and predestination using the verses of the Qur’an and hadiths.
  - ⇒ Allah’s (c.c.) creation of everything according to some standards and
  - ⇒ The physical, biological and social laws in the universe within the scope of the concept of sunnatullah (practice of Allah) are introduced.
- 8.1.2. Students establish a relationship between human knowledge, will and responsibility and destiny.
- 8.1.3. Students analyse the concepts related to predestination and destiny.
  - ⇒ The concepts are limited with fate, lifetime, livelihood, tawakkul (rely on Allah), success, failure, health and illness and they are addressed by being associated with destiny.
- 8.1.4. Students question the wrong understandings related to destiny and predestination that are common within society.
  - ⇒ The conventional judgements such as fate, misfortune, chance and unfortunateness, and
  - ⇒ The wrong understandings such as ignorance of individual and social responsibility by association of the occupational accidents caused by failure to take the necessary measures with destiny negatively are addressed by a critical perspective.



8.1.5. Students know Prophet Moses' (a.s.) life with its main lines.

⇒ Hazrat Harun (a.s.) is briefly mentioned. The learning outcome is addressed taking into account the students' level within the scope of the related verses of Surah Al-A'raf, Taha and Al-Qasas.

8.1.6. Students say Ayat al-Kursi and its meaning.

⇒ Brief explanations related to Ayat al-Kursi are given and the messages given in the verse are defined. It is informed where to say this verse.

## Key Concepts

destiny, predestination, sunnetullah, universal will, personal will

## 8.2. ZAKAT AND SADAQAH

### Unit Explanation

In this unit, the subjects of "The Importance of Sharing and Solidarity for the Islam", "Zakat and Sadaqah", "The Individual and Social Benefits of Zakat and Sadaqah", "I'm Getting to Know a Prophet: Hazrat Shuayb (a.s.)" and "I'm Learning a Surah: Surah Al-Ma'un and its Meaning" are introduced respectively.

Across the unit, subjects are taught by using examples from daily life and students' concrete experience. Also, the literary texts that are suitable for the students' level are used.

### Learning Outcomes and Related Explanations

8.2.1. Students interpret, in the light of verses of the Qur'an and hadiths, the importance of sharing and solidarity for the Islam

8.2.2. Students explain the worship of zakat and sadaqah by means of verses of the Qur'an and hadiths.

⇒ The nisab (minimum amount) of zakat and the people who will give/be given zakat are addressed taking into account the students' level without entering into fiqh details.

8.2.3. Students recognize the individual and social importance of zakat, infaq and sadaqah.

⇒ The importance of infaq is mentioned.

⇒ It is also informed that zakat is one of the solutions of poverty and social injustice.

8.2.4. Students know Hazrat Shuayb's (a.s.) life with its main lines.

⇒ The examples related to Hazrat Shuayb's (a.s.) sensitivity not to deceive in "measurement and weighing" as stated in the Qur'an are given.

⇒ The learning outcome is addressed within the framework of the narratives stated in the authentic resources taking into account the level of students without entering into details.

8.2.5. Students say Surah Al-Ma'un and its meaning.

⇒ Brief explanations related to Surah Al-Ma'un are given and the messages given in the surah are defined.

## Key Concepts

zakat, sadaqah, infaq, nisab, ushr (tithe).

**8.3. RELIGION AND LIFE****Unit Explanation**

In this unit, the subjects of “Religion, Individual and Society”, “The Main Objective of Religion”, “I’m Getting to Know a Prophet: Prophet Joseph (a.s)” and “I’m Learning a Surah: Surah Al-Asr and its Meaning” are introduced respectively.

Across the unit, subjects are taught by using examples from daily life and students’ concrete experience. Also, for teaching the subjects, particularly verses of the Qur’an and hadiths as well as literary texts such as proverbs, sayings, couplets and hymns that are suitable for the levels of students are used.

**Learning Outcomes and Related Explanations**

- 8.3.1. Students interpret the relationship between religion, individual and society.
- ⇒ *The main faith, worship and ethical principles of the religion of Islam are addressed by being associated with the individual, social and economic life.*
- 8.3.2. Students analyse the principles and objectives set by the religion of Islam with respect to safety of life, generation, mind, property and religion.
- ⇒ *“Occupational health and safety” for protection of life; “unjust profit” for protection of property; “bad habits” for protection of mind and “importance of family” for protection of generation are mentioned.*
- 8.3.3. Students infer principles from Prophet Joseph’s (a.s.) exemplary life.
- ⇒ *Prophet Joseph’s (a.s.) life is addressed within the framework of the narratives stated in the authentic resources taking into account the level of students without entering into details.*
- 8.3.4. Students say Surah Al-Asr and its meaning.
- ⇒ *Brief explanations related to Surah Al-Asr are given and the messages given in the surah are defined.*

**Key Concepts**

*religion, individual, society.*

**8.4. PROPHET MUHAMMAD’S (s.a.w.) EXEMPLARY BEHAVIOURS****Unit Explanation**

In this unit, the subjects of “Prophet Muhammad’s (s.a.w.) True and Reliable Personality”, “Prophet Muhammad’s (s.a.w.) Mercifulness and Forgiveness”, “Importance of Consultation for Prophet Muhammad (s.a.w.)”, “Prophet Muhammad’s (s.a.w.) Courage and Determination in His Cause”, “Prophet Muhammad’s (s.a.w.) Sensitivity to Respecting Others’ Rights”, “Prophet Muhammad’s (s.a.w.) Appreciation of People” and “I’m Learning a Surah: Surah Al-Quraish and its Meaning” are introduced respectively.

Across the unit, the activities related to the exemplary events of Prophet Muhammad’s (s.a.w.) life are included. Also, the subjects are supported by particularly verses of the Qur’an and hadiths as well as literary texts such as proverbs, sayings, couplets and hymns related to Prophet Muhammad (s.a.w.) that are suitable for students’ levels.

**Learning Outcomes and Related Explanations**

- 8.4.1. Students establish a relationship between Prophet Muhammad’s (s.a.w.) true and reliable personality and prophets’ characteristics.
- 8.4.2. Students pay attention to reflecting Prophet Muhammad’s (s.a.w.) mercifulness and forgiveness on their behaviours.

- 8.4.3. Students make inferences related to daily life based on the exemplary events which reveal the importance of consultation for Prophet Muhammad (s.a.w.).
- 8.4.4. Students explain Prophet Muhammad's (s.a.w.) Courage and Determination by means of exemplary events.
- 8.4.5. Students give examples for Prophet Muhammad's (s.a.w.) sensitivity to respecting others' rights.
- 8.4.6. Students explain, by means of examples, Prophet Muhammad's (s.a.w.) appreciation of people.
- 8.4.7. Students consider the importance of Prophet Muhammad's (s.a.w.) exemplary behaviours within social life.
- 8.4.8. Students recognize that Prophet Muhammad (s.a.w.) directs people, through his wise expressions and behaviours, towards the good and well-favoured.
- 8.4.9. Students say Surah Al-Quraish and its meaning.
- ⇒ Brief explanations related to Surah Al- Quraish are given and the messages given in the surah are defined.

### Key Concepts

*Usve-i hasene (the best example), loyal, trust, consultation, determination.*

## 8.5. THE QUR'AN AND ITS CHARACTERISTICS

### Unit Explanation

In this unit, the subjects of "The Main Sources of the Islam" "The Main Subjects of the Islam", "The Main Characteristics of the Qur'an" and "I'm Getting to Know a Prophet: Hazrat Noah" are introduced respectively.

Across the unit, the subjects are taught by using examples from daily life and students' concrete experience. Also, the subjects are supported by particularly verses of the Qur'an and hadiths as well as literary texts such as proverbs, sayings, couplets and hymns that are suitable for students' levels.

### Learning Outcomes and Related Explanations

- 8.5.1. Students know the main sources of the Islam.
- ⇒ *The main sources of the Islam are limited with the Qur'an and sunnah taking into account the students' level.*
- ⇒ *The position of sunnah in the Islam is explained by means of examples.*
- 8.5.2. Students classify the main subjects of the Qur'an based on its verses.
- ⇒ *The main subjects of the Qur'an, e.g. faith, ibadah (worship), ethics, social life and parables are introduced suitably for the students' level.*
- 8.5.3. Students consider the main characteristics of the Qur'an.
- ⇒ *The main characteristics of the Qur'an, e.g. directing towards the good, true and well-favoured; keeping away from the harms; guiding; clarifying and encouraging people to think and use their minds are introduced suitably for the students' level.*
- 8.5.4. Students summarize Hazrat Noah's (a.s.) invitation to tawheed.
- ⇒ *The learning outcome is addressed taking into account the students' level within the scope of the related verses of the surahs Yunus, Hud and Nuh.*

### Key Concepts

*Qur'an, Furkan (distinguishing the right from the wrong), sunnah, faith, ibadah (worship), ethics, actions, parable.*

## Teaching Program for Religious Culture and Ethics Course (4<sup>th</sup>-8<sup>th</sup> Grades)

T.R. MINISTRY OF NATIONAL EDUCATION - WEEKLY SCHEDULE FOR IMAM HATIP SECONDARY SCHOOLS

(That will be applied as from 2018-2019 School Year in all grade levels)

COURSES		GRADES			
		5th.Grade	6th.Grade	7th.Grade	8th.Grade
COMPULSORY COURSES	Turkish	6	6	5	5
	Maths	5	5	5	5
	Science	4	4	4	4
	Social Studies	3	3	3	-
	T.R. Revolution History and Atatürk's Political Doctrine	-	-	-	2
	Foreign Language	3	3	4	4
	Religious Culture and Ethics Course	2	2	2	2
	Visual Arts	1	1	1	1
	Music	1	1	1	1
	Physical Education and Sports	2	1	1	1
	Technology and Design	-	-	2	2
	Information Technologies and Software	2	2	-	-
	Counselling and Career Planning	-	-	-	1
	Qur'an	2	2	2	2
	Arabic Language	2	2	2	2
	Hz. Muhammed's Life	2	2	2	2
Basic Religious Knowledge	-	1	1	-	
<b>TOTAL PERIOD OF COMPULSORY COURSES</b>		<b>35</b>	<b>35</b>	<b>35</b>	<b>34</b>
OPTIONAL COURSES	<b>Religion, Ethics and Values</b>	Qur'an(4)			
	<b>Language and Expression</b>	Reading Skills(1)			
		Literacy and Writing Skills(4)			
		Living Languages and Dialects(4)			
		Communication and Presentation Skills (1)			
	<b>Foreign Language</b>	Foreign Languages (that are admitted by The Council of Ministers' Decision) (4)			
	<b>Physical Sciences and Maths</b>	Science Practices(4)			
		Maths Practices(4)			
		Environment Education(1)			
		Information Technologies and Software(2)			
	<b>Arts and Sports</b>	Visual Arts (Painting, Traditional Arts, Plastic Arts etc.)(2)			
		Music (4)			
		Sports and Physical Activities (Modules will be formed according to the fields)(4)			
		Drama(2)			
		Intelligent Games(2)			
	<b>Social Sciences</b>	Popular Culture(4)			
		Our City...(1)			
		Common Turkish History (1)			
		Media Literacy(1)			
		Law and Justice(1)			
Notion Training(2)					
<b>Total Optional Course Hours</b>		<b>1</b>	<b>1</b>	<b>1</b>	<b>2</b>
<b>TOTAL PERIOD OF COURSES</b>		<b>36</b>	<b>36</b>	<b>36</b>	<b>36</b>

## Teaching Program for Religious Culture and Ethics Course (4<sup>th</sup>-8<sup>th</sup> Grades)

T.R. MINISTRY OF NATIONAL EDUCATION - WEEKLY SCHEDULE FOR IMAM HATIP SECONDARY SCHOOLS

(That will be applied as from 2018-2019 School Year in all grade levels)

COURSES		GRADES				
		5th.Grade	6th.Grade	7th.Grade	8th.Grade	
COMPULSORY COURSES	Turkish	6	6	5	5	
	Maths	5	5	5	5	
	Science	4	4	4	4	
	Social Studies	3	3	3	-	
	T.R. Revolution History and Ataturk's Political Doctrine	-	-	-	2	
	Foreign Language	3	3	4	4	
	Religious Culture and Ethics Course	2	2	2	2	
	Visual Arts	1	1	1	1	
	Music	1	1	1	1	
	Physical Education and Sports	2	1	1	1	
	Technology and Design	-	-	2	2	
	Information Technologies and Software	2	2	-	-	
	Counselling and Career Planning	-	-	-	1	
	Qur'an	2	2	2	2	
	Arabic Language	2	2	2	2	
Hz. Muhammed's Life	2	2	2	2		
Basic Religious Knowledge	-	1	1	-		
<b>TOTAL PERIOD OF COMPULSORY COURSES</b>		<b>35</b>	<b>35</b>	<b>35</b>	<b>34</b>	
OPTIONAL COURSES	<b>Religion, Ethics and Values</b>	Qur'an(4)	(1)	(1)	(1)	(1)/(2)
		Reading Skills(1)	(1)	(1)	-	(1)/(2)
	<b>Language and Expression</b>	Literacy and Writing Skills(4)	(1)	(1)	(1)	(1)/(2)
		Living Languages and Dialects(4)	(1)	(1)	(1)	(1)/(2)
		Communication and Presentation Skills (1)	-	-	(1)	(1)/(2)
		Foreign Language	Foreign Languages (that are admitted by The Council of Ministers' Decision) (4)	(1)	(1)	(1)
	<b>Physical Sciences and Maths</b>	Science Practices(4)	(1)	(1)	(1)	(1)/(2)
		Maths Practices(4)	(1)	(1)	(1)	(1)/(2)
		Environment Education(1)	-	-	(1)	(1)/(2)
		Information Technologies and Software(2)	-	-	(1)	(1)/(2)
	<b>Arts and Sports</b>	Visual Arts (Painting, Traditional Arts, Plastic Arts etc.)(2)	(1)	(1)	(1)	(1)/(2)
		Music (4)	(1)	(1)	(1)	(1)/(2)
		Sports and Physical Activities (Modules will be formed according to the fields)(4)	(1)	(1)	(1)	(1)/(2)
		Drama(2)	(1)	(1)	-	(1)/(2)
		Intelligent Games(2)	(1)	(1)	(1)	(1)/(2)
	<b>Social Sciences</b>	Popular Culture(4)	(1)	(1)	(1)	(1)/(2)
		Our City...(1)	(1)	(1)	(1)	(1)/(2)
		Common Turkish History (1)	-	-	-	(1)/(2)
		Media Literacy(1)	-	-	(1)	(1)/(2)
		Law and Justice(1)	-	(1)	(1)	(1)/(2)
Notion Training(2)		-	-	(1)	(1)/(2)	
<b>Total Optional Course Hours</b>		<b>1</b>	<b>1</b>	<b>1</b>	<b>2</b>	
<b>TOTAL PERIOD OF COURSES</b>		<b>36</b>	<b>36</b>	<b>36</b>	<b>36</b>	



**REPUBLIC OF TURKEY  
MINISTRY OF NATIONAL EDUCATION**

# **TEACHING PROGRAM FOR RELIGIOUS CULTURE AND ETHICS COURSE**

***(9<sup>th</sup>, 10<sup>th</sup>, 11<sup>th</sup> and 12<sup>th</sup> Grade Secondary School Classes)***





T.R  
MINISTRY OF NATIONAL EDUCATION

# TEACHING PROGRAM FOR RELIGIOUS CULTURE AND ETHICS COURSE

(9<sup>th</sup>, 10<sup>th</sup>, 11<sup>th</sup> and 12<sup>th</sup> Grade  
Secondary School Classes)

2019

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## 1. TEACHING PROGRAMS OF THE MINISTRY OF NATIONAL EDUCATION

The fast transformation in science and technology, the changing needs of individuals and society and the innovations and developments in the learning and teaching theories and approaches have affected the roles expected from individuals directly. Such a change defines an individual with the qualifications to produce knowledge and use it functionally in life and solve problem, think critically, be enterprising and determined, have communication skills, develop empathy and contribute to society and culture. The teaching programs which will serve raising the individuals with such qualifications have been created in a plain and comprehensible structure that considers the personal differences and aims to teach values and skills rather than just conveying knowledge. To that end, these teaching programs include the repetitive learning outcomes and explanations based on a cyclical approach on the one side and the learning outcomes targeted to be taught holistically and at once at different levels of subjects and classes on the other side. The learning outcomes and explanations in both groups have the qualifications of the related discipline that are competent, current, and applicable and that allow for establishing relationships with life during education process. These learning outcomes and the explanations that set their boundaries indicate a plain content from a holistic perspective covering values, skills and qualifications at the levels of classes and grades. Thus, the teaching programs that motivate the use of higher cognitive skills and enable meaningful and permanent learning and that are associated with the lasting and previous learning and become integrated with other disciplines and daily life around values, skills and qualifications have been created.

### 1.1. PURPOSES OF TEACHING PROGRAMS

The teaching programs have been prepared based on “the General Purposes of the Turkish National Education” and “the Basic Principles of the Turkish National Education” stated in Article 2 of the Basic Law of National Education numbered 1739. All studies performed through the education and teaching programs aim to achieve the following purposes in a way to complement one another at the levels of pre-school, primary school and secondary school:

- (1) To support healthily the physical, mental and emotional development of the students who have completed their pre-school education, considering their personal development processes,
- (2) To enable the students who have completed their primary-school education to have self-confidence and self-discipline and acquire social skills and aesthetic sensitivity with verbal, mathematical and scientific reasoning at the level required in daily life within the framework of moral integrity and self-awareness according their development level and individuality and become healthy life-oriented individuals using these skills efficiently,
- (3) To enable the students who have completed their secondary-school education to become the individuals that adopt national and moral values, defend their rights, fulfil their responsibilities and acquire basic-level skills and qualifications in the scope of the “Turkish Qualifications Framework” and also discipline-specific fields by means of developing their qualifications acquired in primary school,
- (4) To enable the students who have completed their high-school education to become the individuals that adopt national and moral values as their life styles, contribute to the economic, social and cultural development of our country as productive and active citizens, acquire basic-level skills and qualifications in the scope of the “Turkish Qualifications Framework” and also discipline-specific fields and that are ready for a profession, higher education and life in line with their interests and skills by means of developing their qualifications acquired in primary and secondary school.

### 1.2. PERSPECTIVE OF TEACHING PROGRAMS

The basic aim of our education system is to raise individuals who have knowledge, skills and behaviours integrated with our values and qualifications. While the teaching programs try to enable students to acquire knowledge, skills and behaviours, our values and qualifications serve as the connection and horizon that ensure the integrity between these knowledge, skills and behaviours. Our values constitute our national heritage that has been distilled from the national and moral resources of our society and transferred from past to today and will be transferred to

the future. Our qualifications mean our practical integrity which enables this heritage to join and contribute to life and humanity. From this perspective, our values and qualifications constitute the essential part consisting of theory and practice in an integral way. The knowledge, skills and behaviours that we try to enable students to acquire through the learning and teaching processes in an up-to-date way are the tools and platforms to render our values and qualifications which make us visible under current conditions, and they have varying structure under current conditions and hence they are occasional and updated and renewed by constant reviews.

### 1.2.1. Our Values

Our values are the whole of principles constituting the perspective of teaching programs. These values having their roots in our traditions and past and their stem and branches fed from these roots reach to our current and world. Our values which form our basic human traits are the source of strength and power allowing us to go into action for coping with the problems we encounter in routine flow of our lives.

It is an unquestionable fact that the future of a society depends on the people who have adopted their values and materialized them through the qualifications they have. Therefore, our education system aims to enable each of its members to acquire the competence to take ethical decisions and exhibit them in behaviours. An education system isn't a structure which allows for gaining only academic success and certain knowledge, skills and behaviours. The essential duty of an education system is to raise individuals who have adopted the basic values and it should be able to affect the new generation's values, habits and behaviours. The education system fulfils its function to allow for acquiring the values through the education program which covers also teaching programs. Education programs are created by taking into account all elements of the education system such as teaching programs, learning-teaching environment, educational tools, extracurricular activities and legislation. Based on such an understanding, our values haven't been considered as a separate program or teaching area, unit and subject etc. in the teaching programs. Contrarily, our values that are the ultimate goal and spirit of the whole education process have been included in each and every unit of teaching programs.

The "root values" included in the teaching programs are the following: *justice, friendship, honesty, self-control, perseverance, respect, love, responsibility, patriotism and helpfulness*. These values will be materialised by being addressed both alone and together with the associated sub-values and other root values during the learning and teaching process.

### 1.2.2. Qualifications

Our education system aims to raise the individuals who have the knowledge, skills and behaviours integrated with qualifications. The qualifications that are the range of skills to be needed by students in their personal, social, academic and business life nationally and internationally have been defined based on the "Turkish Qualifications Framework" (TQF). TQF identifies eight key competences and defines them in the following way:

- (1) *Communication in the mother tongue*: It is the ability to express and interpret concepts, opinions, thoughts, feelings and facts in both oral and written form (listening, speaking, reading and writing), and to interact linguistically in an appropriate and creative way in a full range of social and cultural contexts such as education and training, working place, home and leisure etc.
- (2) *Communication in foreign languages*: It mostly has the basic skill aspects of communication in mother tongue and it is based on the ability to understand, express and interpret feelings, thoughts, concepts, facts and opinions in both oral and written form in a full range of societal and cultural context such as education and training, working place, home and entertainment etc. according to their desires and needs. Communication in foreign languages also calls for skills such as mediation and intercultural understanding. Level of proficiency will vary between the dimensions of listening, speaking, reading and writing as well as different languages depending on the individual's social and cultural background, environment, needs and interests.
- (3) *Mathematical competence and basic competences in science/technology*: Mathematical competence is to develop and apply mathematical thinking in order to solve a range of problems in everyday situations. This process which is built upon a strong arithmetic skill is focused on action and knowledge. Mathematical competence involves the skill and willingness to use the mathematical modes, in different degrees, of thinking (logical and spatial) and presentation (formulas, models, setups, graphics and tables. Competence in science refers to knowledge, skill and willingness to make use of methodology for explaining the natural world in order to define the questions and create evidence-based outcomes. Competence in technology is to apply knowledge and methodology for meeting the perceived human

desires and needs. Competence in science and technology involves an understanding of the changes caused by human activity and responsibility as an individual citizen.

- (4) *Digital competence*: It involves the secure and critical use of information communication technologies for business, daily life and communication. This competence is supported by the basic skills such as use of computer, connection to common networks via internet and establishment of communication for access, assessment, storage, generation, presentation and exchange of knowledge.
- (5) *Learning to learn*: It is the competence of pursuing and persisting in learning, to organise one's own learning both individually and in groups making use of efficient time and information management. This competence involves an individual's ability to identify the existing opportunities and become aware of learning needs and processes and cope with the difficulties for successful learning. It means acquiring, processing and adjusting new knowledge and skills as well as seeking guidance support and making use of it. Learning to learn engages learners to build on prior learning and life experiences in order to use and apply knowledge and skills in a variety of contexts such as home, work, education and training.
- (6) *Social and civic competences*: These competences include personal, interpersonal and intercultural competences and cover all forms of behaviours that equip individuals to participate in an effective and constructive way in social and working life and resolve conflicts where necessary. Civic competence equips individuals to fully participate in civic life, based on knowledge of social and political concepts and structures and a commitment to active and democratic participation.
- (7) *Sense of initiative and entrepreneurship*: Sense of initiative and entrepreneurship involves an individual's ability to turn ideas into action. It includes creativity, innovation and risk-taking, as well as the ability to plan and manage projects in order to achieve objectives. This supports individuals, not only in their everyday lives at home and in society, but also in the workplace in being aware of the context of their work and being able to seize opportunities, and is a foundation for more specific skills and knowledge needed by those establishing or contributing to social or commercial activity. It also includes awareness of ethical values and promotes good governance.
- (8) *Cultural awareness and expression*: It is appreciation of the importance of the creative expression of ideas, experiences and emotions in a range of media, including music, performing arts, literature, and the visual arts.

### 1.3. MEASUREMENT AND EVALUATION APPROACH IN TEACHING PROGRAMS

Nobody is exactly identical to one another. Therefore, the fact that teaching programs and accordingly measurement and evaluation process are "suitable for everyone" or "applicable and standard for everyone" is contrary to the human nature. So, maximum diversity and flexibility should be ensured in measurement and evaluation process. From this perspective, teaching programs are a guiding factor. Expecting teaching programs to include all elements of measurement and evaluation cannot be considered realistic. Since diversity in education is extremely affected by the internal and external dynamics such as individuals, education level, course content, social environment and school opportunities, priority should be given firstly to teacher and education practitioners not teaching programs in order to ensure efficiency of measurement and evaluation practices. At this point, what is basically expected from teachers is authenticity and creativity.

From this perspective, the guiding principles of measurement and evaluation practices in teaching programs can be summarized as follows:

- (1) Measurement and evaluation studies should fit into all constituents of teaching programs at maximum level. The boundaries of learning outcomes and related explanations should be taken as basis.
- (2) Teaching program doesn't draw definite boundaries for practitioners in terms of measurement tools and methods that may be used in measurement process, and they just guide them. However, in the preferred measurement and evaluation tool and method, the required technical and academic standards should be met.
- (3) Measurement and evaluation practices in education are integral part of it and performed throughout the education. The measurement results are addressed not alone but in unity together with the processes being monitored.

- (4) Because of individual differences, it is not proper to consider a measurement and evaluation method which is universal and uniform for all students. A student's academic development cannot be measured and evaluated by a single method or technics.
- (5) Education is provided for not only "knowing (thinking)" but also "feeling (emotion)" and "doing (action)" and hence only cognitive measurement cannot be considered sufficient.
- (6) Multifocal measurement and evaluation is essential. Measurement and evaluation practices are performed by active participation of teacher and students.
- (7) Individual traits such as interests, attitudes, values and success addressed by measurement and evaluation may vary in the course of time. Therefore, such traits shouldn't be measured in a single time but several times taking into account the changes throughout the process.

#### **1.4. PERSONAL DEVELOPMENT AND TEACHING PROGRAMS**

During development of the teaching programs, a harmonic approach which takes into account the harmony between all constituents considering the existing scientific knowledge and background related to an individual's versatile developmental traits has been adopted. In this context, it will be suitable to mention some basic development principles.

The teaching programs have been prepared based on the principle that human development doesn't stop in a certain time and it lasts life-long. Therefore, it is recommended to take supporting measures, in teaching programs, taking into account individual development traits in each age period.

Although development lasts life-long, it doesn't have a single and uniform structure. It proceeds in stages and the individual development traits vary in each stage. The stages aren't homogeneous in terms of their beginning and ending. Therefore, the programs have been structured based on such a sensitivity that considers it. Teachers are expected to make the necessary adaptations while the objectives and learning outcomes of the programs are being realized.

The development periods follow a successive and unvarying sequence. What happens in each stage affect the following stages. On the other side, this successiveness is characterised by certain orientations, e.g. from simple to complex; general to special and concrete to abstract. During development of the teaching programs, these orientations have been taken into account in terms of prerequisite and successiveness of the learning outcomes and skills which constitute qualification in a field, and with respect to distribution and interrelation of courses at class levels.

The teaching programs are based on the principle that human development constitutes a whole. Human traits in different development areas interact with one another. For instance, language development affects thinking development and vice versa. Therefore, teachers are expected to consider that a learning outcome acquired by a student will be influential on another development area.

The teaching programs have been structured taking into account the sensitivities related to individual differences. Arising from genetic, environmental and cultural factors, the individual differences become obvious in terms of interests, needs and orientations, as well. On the other side, this situation covers interpersonal and intrapersonal differences, too. Individuals are distinguished from others and their own traits are also different. For instance, a person's ability to think abstractly may be strong while his/her drawing skill may be poor.

While development lasts life-long, its speed is variable according to the stages. The stages when its speed is high are risky and critical for development. Therefore, teachers are expected to behave more sensitively to students' situation during the periods when development speed is high. For instance, puberty is a critical period for acquisition of an identity and education increases and manages the social interactions that support the acquisition of identity in that period.

#### **1.5. CONCLUSION**

It will be suitable to give information on what procedures and stages have been followed while updating the existing programs. In this context:

- The teaching programs of different countries that have been renewed and updated for similar reasons recently have been examined,
- The academic studies that have been conducted on education-training and programs nationally and internationally have been screened,
- The documents including firstly our Constitution and also the related legislation, development plans, governmental programs, council decisions, political parties' programs and the reports drawn up by non-governmental organizations and civil research organizations have been analysed,
- The teachers' and directors' opinions on programs and weekly course schedule have been collected through the questionnaires developed by the departments of programs and teaching materials of the Ministry of National Education,
- The group reports related to each branch collected from cities have been examined,
- The questionnaire data that consists of open-ended questions regarding branches and that is granted open access electronically has been collected,
- The reports drawn up by the education faculties at the scale of branches have been examined.

All opinions, suggestions, criticism and expectations have been assessed by the working groups consisting of specialist personnel from the related units of our Ministry and teachers and academicians. In line with the findings, obtained our teaching programs have been reviewed, updated and renewed. Application of the programs will start altogether as from 2018-2019 academic year and then the necessary updates will be performed according to monitoring and assessment results to be obtained. Thus, parallelism of our programs with developments and scientific, social and technological etc. requirements will be ensured constantly.

## **2. APPLICATION OF TEACHING PROGRAMS FOR EDUCATION OF RELIGION AND ETHICS**

### **2.1. BASIC PHILOSOPHY AND GENERAL OBJECTIVES OF THE PROGRAM**

For development of the Teaching Program for Religious Culture and Ethics Course (9th-12th Grade Classes), the approaches such as multiple intelligence which supports constructive learning model, and student-centred learning and skill-based learning have been taken into account. Skill-based learning involves the knowledge, attitudes and skills designed to be acquired, improved and transferred to life by students during learning process. In this context, it is essential to create the environment where the basic skills are attached importance and students' active participation and teachers' guidance are encouraged during learning process and also students can research, discover, solve problems and share and discuss solutions and approaches. The program has aimed to provide the teaching environment which takes into account the development level, activates prior knowledge during the learning process, allows for meaningful learning and fits into various learning styles.

The program has intended to teach the basic concepts related to religion and ethics, establish the conceptual foundations of the knowledge regarding them and allow for associations between concepts. Thus, it has been aimed to enable students to interpret religious and ethical concepts and improve certain basic skills (researching and questioning, problem-solving and communication etc.).

The Teaching Program for Religion and Ethics (9th-12th Grade Classes) intends to teach the religion of Islam and other religions based on a descriptive approach. The religion of Islam has been taken as basis within the framework of the fundamental principles introduced by the Qur'an and Sunnah. The interpretations related to the thought of Islam have been addressed by a scientific method and supra-sectarian approach. The living religions have been considered to be taught by a scientific method and expanding and factual approach.

The Teaching Program for Religion and Ethics (9th-12th Grade Classes) that has been developed in line with this basic philosophy aims to enable students to do the following in accordance with "the General Purposes and Basic Principles of the Turkish National Education" stated in the Basic Law of National Education numbered 1739

- (1) To know the religious and ethical concepts and to recognize the relations between them,
- (2) To adopt national, moral, human and cultural values,

- (3) To know the main sources of the religion of Islam,
- (4) To comprehend Prophet Muhammad's position in the religion of Islam,
- (5) To analyze the relationship between the faith, worship and ethical principles of the religion of Islam,
- (6) To realize the effect of the religion of Islam on our culture, language, art, traditions and customs,
- (7) To know some important figures affecting the formation of Turkish-Islamic culture,
- (8) To recognize the different forms of understanding and interpretations of the thought of Islam,
- (9) To know the living world religions,
- (10) To respect different religions, faiths and interpretations
- (11) To recognize that religion is an important factor in the relationships between people, societies and in international relations

## **2.2. VISION OF THE PROGRAM**

The vision of the Teaching Program for Religion and Ethics (9th-12th Grade Classes) is to:

Raise individuals who have recognized the role of religion in giving meaning to life and adopted the national, moral and ethical values and acquired the skill to live together with differences

## **2.3. THE PRINCIPLES AND EXPLANATIONS FOR APPLICATION OF THE PROGRAM/WRITING OF THE BOOK**

- (1) The subject headings are given in the part, "Unit Explanations" in the Teaching Program for Religion and Ethics (9th-12th Grade Classes). The sub-headings of subjects are formed by the authors based on the learning outcomes and related explanations.
- (2) "TDK Spelling Book" is taken as basis for spelling of the words, concepts and phrases specific to the field in the Teaching Program. However, the spelling rules of Turkiye Diyanet Foundation, Center for Islamic Studies (ISAM) may be preferred provided that consistency in spelling rules is ensured.
- (3) The Teaching Program has been structured as skill-based. In this context, while the learning outcomes are being taught, the activities that aim to realize the basic skills included in the teaching program and allow for acquiring religious and ethical concepts are involved.
- (4) A factual approach is adopted in order to teach different religions and faiths and also the interpretations related to the thought of Islam. In this context, religions, faiths and interpretations related to the thought of Islam are taught based on their own texts, sources and acceptances.
- (5) When necessary, teachers explain the information related to the different understandings and practices of the sects while teaching the ibadahs (ablution, ghusl, dry ablution and salat etc.) in the religion of Islam.
- (6) In order to realize the learning outcomes targeted by the units and subjects, it is ensured that students know the religious, historical and cultural places as far as the environmental conditions and possibilities permit.
- (7) While the surahs and prayers given at the end of units are being taught, it is ensured that students comprehend their content and message. In this context, brief explanations related to surahs and prayers as well the texts introducing their contents are given.
- (8) Students aren't forced to memorize the verses and hadiths mentioned in the subjects.
- (9) The approaches, attitudes and behaviours that damage the freedom of religion, conscience and thought are avoided. In this context, students aren't forced to disclose their religious feelings and thoughts and perform the religious practices for which they have knowledge and culture.
- (10) According to the units, the verses of the Qur'an and hadiths as well as sample reciting texts from our written and oral literature (story, poem, couplet, saying, expression and hymns etc.) are introduced.
- (11) It is paid attention to ensuring that the values which strengthen bonds of love, respect, brotherhood,



friendship and fellowship and also national unity and solidarity such as native land, nation, flag, martyrdom and veteranship are strongly placed in students' minds.

- (12) The course's units and subjects are taught interrelatedly with one another. The period of time to be used for each unit and the teaching sequence of units are defined in the program. Nonetheless, the group teachers may make planning according to level of students and environmental conditions.
- (13) The activities related to learning outcomes are designed within the framework of the teaching principles such as from the known to unknown; immediate environment to far; simple to complex and concrete to abstract etc.
- (14) The materials prepared according to the learning outcomes on EBA (Education Informatics Network) are benefited for the learning and teaching activities.
- (15) The methods, technics and strategies that make students active are used in the learning and teaching activities according to environmental factors, education environment and students' levels of development level, general culture and religious knowledge.
- (16) Students are encouraged to behave respectfully to human, thought, freedom, ethics and cultural heritage.
- (17) Course book is prepared according to the dimensions given in the following table.

### **FORM NUMBERS OF COURSE BOOK OF EDUCATION OF RELIGION AND ETHICS**

Course Title	The Highest Form Numbers*	Dimensions
Course Book of Religious Culture and Ethics Course- 9 <sup>th</sup> Grade	10	19.5 cm x 27.5 cm
Course Book of Religious Culture and Ethics Course- 10 <sup>th</sup> Grade	10	19.5 cm x 27.5 cm
Course Book of Religious Culture and Ethics Course- 11 <sup>th</sup> Grade	10	19.5 cm x 27.5 cm
Course Book of Religious Culture and Ethics Course- 12 <sup>th</sup> Grade	10	19.5 cm x 27.5 cm

\* The highest number of forms has been taken as basis. The course book to be prepared may have less number of forms.

## **3. STRUCTURE OF THE BOOK**

The Teaching Program for Religion and Ethics (9th-12th Grade Classes) has been structured to include units, subjects, learning outcomes, explanations and key concepts.

In the Teaching Program for Religion and Ethics (9th-12th Grade Classes), the subject headings are given in the part, "Unit Explanations". The sub-headings of subjects are formed by the authors based on the learning outcomes and related explanations

### **3.1. UNIT AND SUBJECTS**

The Teaching Program for Religion and Ethics (9th-12th Grade Classes) has been divided into five units at each class level. For development of the units and subjects, the teaching objectives, goals of course and students' development levels and readiness as well as stages and interrelations of subjects have been taken into account.

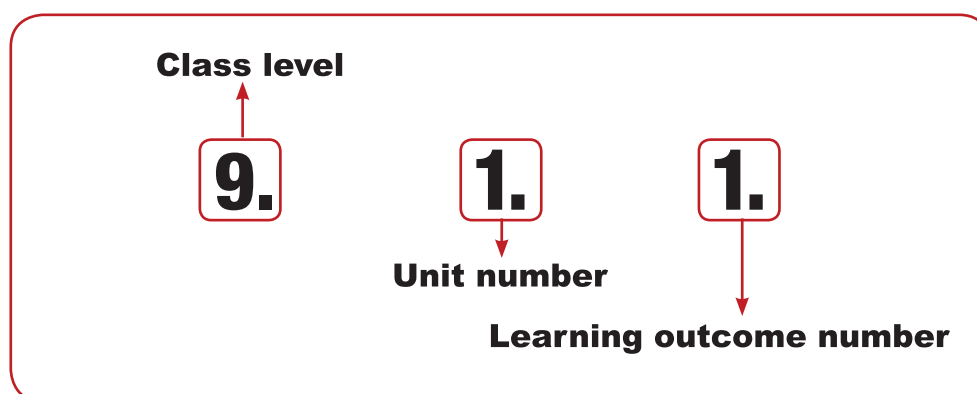
In the teaching program, the subject headings are given in the part, "Unit Explanations". The sub-headings of subjects are formed based on the learning outcomes and related explanations.

### 3.2. LEARNING OUTCOMES AND RELATED EXPLANATIONS

Learning outcomes refer to knowledge, skills, attitudes and values to be acquired by students during the education process. Learning outcomes that constitute the most important element of the programs have been formed considering students' development levels and objectives and contents of the program. Students' successful learning is based on the ability to have learning outcomes. Teachers' task is to provide students with the necessary environment and opportunities and guide the learning process to allow for realization of these learning outcomes.

The explanations related to the topics and/or limitations which are required to be especially emphasized are given in the line following the learning outcome. These explanations must definitely be taken into account to enable realization of these learning outcomes. The learning outcomes have been numbered according to the units.

**The structure of learning outcomes of the program is as follows:**



### 3.3. KEY CONCEPTS

Concept refers to imagination of an object in mind. Concepts are the representations of items, facts or events that bring together their common characteristics and subject them to a classification under a common name.

Teaching of religion has a structure which has a specific conceptual framework. Meaningful and permanent learning depends on the fact that the features and usage of these concepts are acquired by students properly. Therefore, the part of "Key Concepts" related to each unit has been included in the teaching program.

### TABLE OF NAME OF UNITS, NUMBER OF LEARNING OUTCOMES AND CLASS HOURS

The units, number of learning outcomes and the period of time that can be spared for teaching of learning outcomes in the Teaching Program for Religion and Ethics (9<sup>th</sup>-12<sup>th</sup> Grade Classes) are given in the following table

9 <sup>th</sup> GRADE CLASS				
Unit Order	Name of Unit	Number of Learning Outcomes	Class Hours	Percent of Class Hours
1	Knowledge and Faith	3	16	22,24
2	Religion and Islam	5	16	22,24
3	Islam and Ibadah (Worship)	6	14	19,44
4	Youth and Values	4	12	16,66
5	Our Soul Geography	3	14	19,44
Total		21	72	100

### 10<sup>th</sup> GRADE CLASS

Unit Order	Name of Unit	Number of Learning Outcomes	Class Hours	Percent of Class Hours
1	Allah - Human Relationship	6	18	25,00
2	The Prophet Muhammad and Youth	5	14	19,44
3	Religion and Life	7	14	19,44
4	Moral Attitudes and Behaviors	5	12	16,66
5	Faith, Political and Fiqh Interpretations in the Thought of Islam	6	14	19,44
Total		29	72	100

### 11<sup>th</sup> GRADE CLASS

Unit Order	Name of Unit	Number of Learning Outcomes	Class Hours	Percent of Class Hours
1	Life and Afterlife	5	18	25,00
2	The Prophet Muhammad according to Qur'an	4	14	19,44
3	Some Concepts in the Qur'an	3	16	22,24
4	Issues Related to Faith	3	12	16,66
5	Judaism and Christianity	2	12	16,66
Total		17	72	100

### 12<sup>th</sup> GRADE CLASS

Unit Order	Name of Unit	Number of Learning Outcomes	Class Hours	Percent of Class Hours
1	Islam and Science	5	16	22,22
2	Islam in Anatolia	3	14	19,44
3	Sufi Interpretations in the Thought of Islam	5	14	19,44
4	Current Religious Issues	5	14	19,44
5	Indian and Chinese Religions	4	14	19,44
Total		22	72	100

## UNITS, SUBJECTS, LEARNING OUTCOMES AND EXPLANATIONS BY CLASS LEVELS

### 9th GRADE CLASS- UNITS, LEARNING OUTCOMES AND EXPLANATIONS

#### 9.1. KNOWLEDGE AND FAITH

##### Unit Explanation

In this unit, the subjects of “Information Sources in Islam”, “The Nature of Faith in Islamic Faith”, and “Messages from the Qur’an: Surah Al-Isra, Verse 36 and Surah al-Mulk, Verse 23” are introduced respectively.

In the unit, the texts appropriate to the level from our oral and written literature (story, poem, couplet), especially verses and hadiths, are used according to the characteristics of the subjects.

##### Learning Outcomes and Related Explanations

###### 9.1.1. Students explain the sources of information in Islam.

- In the information sources of Islam, the evaluations about the sources of information and thinking made in the world of philosophy and science, as well as healthy mind, accurate news and perfect sense organs, are discussed within the context of the epistemological approaches of Islamic kalam. It is emphasized that dream, discovery and inspiration are not accepted as the sources of knowledge by Islamic scholars. Furthermore, current sources of information (such as digital records) are also mentioned.
- The issues such as the love of knowledge, access to accurate knowledge, useful information, ethics of knowledge, use and protection of information are also mentioned.

###### 9.1.2. Students investigate the nature of faith in Islamic faith.

- The issues of faith-acknowledge relation, faith-admission relation, and faith-action relation are included.
- The importance of securing faith from imitation and achieving verification in Islamic faith is also mentioned

###### 9.1.3. Students evaluate the messages given in Surah Al-Isra, Verse 36 and Surah al-Mulk, Verse 23.

- Learning Outcome; students are supported with the activities that improve their abilities to use the meaning of the Qur’an, to understand and interpret the Qur’an, to determine the person, place, subject and concepts in verses. In this context, the short explanations of the verses (reason for revelation, main subjects) are included according to the students’ levels.

##### Key Concepts

*Islam, faith, religious faith, revelation.*

#### 9.2. RELIGION AND ISLAM

##### Unit Explanation

In this unit, the subjects of “Definition and Source of Religion”, “Nature of Man and Religion”, “The relationship between faith and Islam”, “Characteristics of the Principles of Islamic Faith”, and “Messages from the Quran: Surah an-Nisa, Verse 136” are introduced respectively.

In the unit, the texts appropriate to the level from our oral and written literature (story, poem, couplet etc.), especially verses and hadiths, are used according to the characteristics of the subjects.

##### Learning Outcomes and Related Explanations

**9.2.1. Students compare the definitions of religion in terms of its source and factors.**

- Different meanings of the concept of religion in the Qur'an are discussed and the examples are given for the definitions made by Islamic scholars.
- Examples are given for the definitions of religion according to various disciplines (philosophy, sociology, anthropology, history of religions)

**9.2.2. Students establish a relationship between religion and human nature.**

- Material and spiritual aspects of human nature are mentioned, the reasons why people need to believe throughout the history are discussed with the relevant verses from the Qur'an, and the place and importance of religion in human life are explained with examples

**9.2.3. Students realize the relationship between the concepts of faith and Islam.**

**9.2.4. Students analyze the characteristics of the principles of faith in Islam in the light of verses and hadiths.**

- It is mentioned that the Islamic faith is simple and plain, does not allow any intermediary person and organization between servant and Allah, is not dogmatic, is based on free will and recommends to live between fear and hope for eternal liberation.
- The importance of tawheed in Islamic faith, and the place of correctly understanding the names and attributes of Allah in the placement of the faith in tawheed are discussed with verses, and no details about the principles of faith are mentioned.
- The importance of integrity between the principles of faith in Islam is mentioned, and the disadvantages of addressing Islamic faiths with a fragmentary approach are explained with examples.

**9.2.5. Students evaluate the messages given in Surah an-Nisa, Verse 136.**

- Learning Outcome; students are supported with the activities that improve their abilities to use the meaning of the Qur'an, to understand and interpret the Qur'an, to determine the person, place, subject and concepts in verses. In this context, the short explanations of the verses (reason for revelation, main subjects) are included according to the students' levels.
- The hadith Jibril is also mentioned while discussing the verse

## Key Concepts

*religion, fitrah, tawheed, hanif, faith, Asmaul Husna.*

## 9.3. ISLAM AND IBADAH (WORSHIP)

### Unit Explanation

In this unit, the subjects of "Ibadah (worships) and its Scope in Islam", "Purpose and Importance of Ibadah (worships) in Islam", "Ibadah (worships) Obligation in Islam", "Basic Principles of Ibadah (worships) in Islam", "Ibadah (worships)-ethics relation in Islam", and "Messages from the Quran: Surah Al-Baqara, verse 177" are introduced respectively.

In the unit, the texts appropriate to the level from our oral and written literature (story, poem, couplet etc.), especially verses and hadiths, are used according to the characteristics of the subjects.

### Learning Outcomes and Related Explanations

**9.3.1. Students explain the concept of ibadah and the scope of ibadah in Islam.**

- It is mentioned that each behavior based on the consent of Allah regarding the scope of ibadah in Islam is ibadah, some ibadahs (such as prayer, fasting, hajj, zakat, etc.) have a certain time and manners of application, and some ibadahs have no certain time

**9.3.2. Students realize the purpose and importance of ibadah in Islam.**

**9.3.3. Students classify some concepts related to the obligation of ibadah.**

- Mukallaf (accountable Muslim) and Ef'âl-i Mükellefin (The acts imposed on the person obliged) (fard, wajib, sunnah, mandup, mubah, haram and makruh) are introduced

**9.3.4. Students evaluate the basic principles of ibadahs in Islam.**

- Within the scope of the basic principles of ibadahs in Islam, the subjects of compatibility with the Qur'an and Sunnah", "intention, and "ikhlas" are introduced. Furthermore, the importance of avoiding bidat (wrong path) in ibadahs is mentioned.

**9.3.5. Students interpret the effect of ibadahs on the moral development of the individual.**

- It is focused on the divine wisdom of ibadahs and the social aspect of ibadahs is mentioned.

**9.3.6. Students evaluate the messages given in Surah Al-Baqara, verse 177.**

- Learning Outcome; students are supported with the activities that improve their abilities to use the meaning of the Qur'an, to understand and interpret the Qur'an, to determine the person, place, subject and concepts in verses. In this context, the short explanations of the verses (reason for revelation, main subjects) are included according to the students' levels.

## Key Concepts

*ibadah, mukallaf (accountable muslim), good acts, ikhlas.*

## 9.4. YOUTH AND VALUES

### Unit Explanation

In this unit, the subjects of "Values and the Source of Values", "The Place and Importance of Values in Personality Development of Young People", "Basic values", and "Messages from the Quran: Surah Al-Isra, Verses 23-29" are introduced respectively.

In the unit, the texts appropriate to the level from our oral and written literature (story, poem, couplet, saying, expression and hymns etc.), especially verses and hadiths, are used according to the characteristics of the subjects.

### Learning Outcomes and Related Explanations

**9.4.1. Students analyze the factors affecting the formation of values.**

- The concept of value is analyzed, and the effects of religion, customs and traditions in the formation of values are introduced

**9.4.2. Students discuss the religious and moral values and the place of traditions and customs in the personality development of young people.**

- The effect of values on personality development of young people is explained with examples from daily life.

**9.4.3. Students associate basic values with verses and hadiths.**

- The subjects of divine wisdom, justice, chastity and courage, which are the basic "human virtues and values" outstanding in the tradition of Islamic thought, are introduced. The concept of chastity, which means that human beings are moderate in matters such as thinking, desire and wrath, act based on decency, are protected from fixation on physical and material pleasures, and soul satisfaction, is discussed with its moral and philosophical dimensions.

**9.4.4. Students evaluate the messages given in Surah Al-Isra, Verses 23-29.**

- & Learning Outcome; students are supported with the activities that improve their abilities to use the meaning of the Qur'an, to understand and interpret the Qur'an, to determine the person, place, subject and concepts in verses. In this context, the short explanations of the verses (reason for revelation, main subjects) are included according to the students' levels.

## Key Concepts

*religion, value, ethics, tradition, custom*

### 9.5. OUR SOUL GEOGRAPHY

## Unit Explanation

In this unit, the subjects of “Islamic Civilization and its Characteristics”, “The traces of Islamic civilization in different geographies”, and “Messages from the Qur’an: Surah al-Ḥujurāt, verse 13” are introduced respectively.

## Learning Outcomes and Related Explanations

### 9.5.1. Students explain the concept of Islamic civilization.

- The concepts of culture and civilization are discussed with main lines according to students’ levels, and the concept of Islamic civilization is analyzed.

### 9.5.2. Students realize the effects of Islamic civilization in different regions of the world.

- The science and culture basins where Islamic civilization has come to life in the historical process, such as Hejaz Region, Jerusalem and its Surroundings, Damascus and Baghdad Region, Iran, Khorasan, Turkestan and Mawara’un-nahr region, Indian Subcontinent; Anatolia and the Balkans, North Africa (Egypt and the Maghreb) and Andalusia, are addressed.
- The scholars, commanders and traders who lead the transfer of Islam to these basins of Islamic civilization are briefly introduced.
- The main languages that have added value to the Islamic civilization (Turkish, Arabic, Persian) are mentioned.
- The role of Khorasan, Anatolian and Rumeli dervishes in the transfer of Islamic civilization to Anatolia and the Balkans is briefly mentioned.
- The activities through which students can make verbal and written recommendations for the strengthening of historical and cultural ties between our soul geography and Turkey are introduced.

### 9.5.3. Students evaluate the messages given in Surah al-Ḥujurāt, verse 13.

- Learning Outcome; students are supported with the activities that improve their abilities to use the meaning of the Qur’an, to understand and interpret the Qur’an, to determine the person, place, subject and concepts in verses. In this context, the short explanations of the verses (reason for revelation, main subjects) are included according to the students’ levels,

## Key Concepts

*culture, civilization,*

## 10th GRADE CLASS- UNITS, LEARNING OUTCOMES AND EXPLANATIONS

### 10.1. ALLAH - HUMAN RELATIONSHIP

#### Unit Explanation

In this unit, the subjects of “Faith in Allah and Human”, “Existence and Oneness of Allah”, “Names and Attributes of Allah”, “Human and his Characteristics in the Qur’an”, “Human’s communication with Allah”, and “Messages from the Qur’an: Surah al-Rûm, verses 18-27” are introduced respectively.

In the unit, the texts appropriate to the level from our oral and written literature (story, poem, couplet etc.), especially verses and hadiths, are used according to the characteristics of the subjects

#### Learning Outcomes and Related Explanations

**10.1.1. Students interpret the place and importance of faith in Allah.**

**10.1.2. Students analyze the mental and transmitted evidences on the existence and oneness of Allah.**

- “Aim and order”, “complete beings” are limited by their evidences.

**10.1.3. Students recognize Allah with the reflections of him names and attributes.**

- The importance of comprehending the names and attributes of Allah, and the importance of recognizing Him are mentioned, and it is focused on the manifestation of His names and attributes in the universe. His names and attributes are discussed within the context of Allah-human relationship and within the scope of Surah Al-Baqara, verse 255, Surah al-Hashr, verses 22-24 and Surah al-Ikhlâs

**10.1.4. Students explain the characteristics of human with verses.**

- Within the scope of the learning outcome, positive characteristics of human are highlighted.

**10.1.5. Students realize the ways to communicate with Allah.**

- Learning outcome is limited by the subjects of prayer, ibadah, reciting the Qur’an, tawbah and istighfar.
- The basic principles on which the relationship between Allah and human are based are introduced, the basic principles are dealt with within the framework of the Creator-created relationship, and the effect of Allah’s attribute of being “divine” and “lord” on human is mentioned.

**10.1.6. Students evaluate the messages given in Surah al-Rûm, verses 18-27.**

- & Learning Outcome; students are supported with the activities that improve their abilities to use the meaning of the Qur’an, to understand and interpret the Qur’an, to determine the person, place, subject and concepts in verses. In this context, the short explanations of the verses (reason for revelation, main subjects) are included according to the students’ levels.

#### Key Concepts

*Asmaul Husna, tilawah, recitation, prayer, tawbah, istighfar.*

### 10.2. THE PROPHET MUHAMMAD AND YOUTH

#### Unit Explanation

In this unit, the subjects of “The Young in the Qur’an”, “Prophet Muhammad as the Young”, “The Young in the Qur’an”, “Some Young Sahabâhs”, and “Messages from the Quran: Surah al-Imrân, Verse 159” are introduced respectively.

While sahabâhs and their characteristics are given across the unit, no chronological details are given, and the prominent characteristics of sahabâhs are emphasized.



In the unit, the texts appropriate to the level from our oral and written literature (story, poem, couplet etc.), especially verses and hadiths, are used according to the characteristics of the subjects.

### Learning Outcomes and Related Explanations

**10.2.1. Students give examples of verses related to youth from the Qur'an.**

**10.2.2. Students associate the Prophet Muhammad's virtuous behaviors in his youth with their own lives.**

**10.2.3. Students evaluate the communication between the Prophet Muhammad and the young sahabahs.**

**10.2.4. Students imitate the prominent characteristics of some young sahabahs.**

- The subjects of "Wise and Hero Young: The Prophet Ali", "A young inviter: Erkam b. Ebi'l-Erkam", "A Young Teacher: Mus'ab b. Umeyr", "A young commander: Üsame b. Zeyd", "A Young Executive: Muaz b. Cebel", "A young scholar: Hz. Aisha", "A Young Mother: Hz. Fatimah", "A responsible young: Esmâ binti Ebi Bekir", and "A Young in the Presence of the Habesh King: Cafer b. Ebi Talib" are introduced.

**10.2.5. Students evaluate the messages given in Surah al-Imrân, verse 159.**

- & Learning Outcome; students are supported with the activities that improve their abilities to use the meaning of the Qur'an, to understand and interpret the Qur'an, to determine the person, place, subject and concepts in verses. In this context, the short explanations of the verses (reason for revelation, main subjects) are included according to the students' levels.

### Key Concepts

*sahabah, scholar, trust worthy, consultation.*

## 10.3. RELIGION AND LIFE

### Unit Explanation

In this unit, the subjects of "Religion and Family", "Religion, Culture and Art", "Religion and Environment", "Religion and Social Change", "Religion and Economics", "Religion and Social Justice", and "Messages from the Quran: Surah Al-Imrân Verses 103-105" are introduced respectively.

In the unit, the texts appropriate to the level from our oral and written literature (story, poem, couplet etc.), especially verses and hadiths, are used according to the characteristics of the subjects.

### Learning Outcomes and Related Explanations

**10.3.1. Students realize the importance given by Islamic religion to the institution of family.**

**10.3.2. Students analyze the effects of Islam on culture, art and thought.**

- The contributions of Islam to the enrichment of our cultural life, and the outstanding fields of art in Islamic civilization are briefly mentioned. Furthermore, it is mentioned that the principle of "The main thing in entity is licitless" is also valid in the field of art

**10.3.3. Students evaluate the approach and solution proposals of Islam to environmental problems.**

**10.3.4. Students establish relationships between Islam and social change.**

- The constants and variables of the religion are highlighted, and it is mentioned that some religious provisions and interpretations may vary according to time and place

**10.3.5. Students explain the principles of Islam related to economic life.**

**10.3.6. Students explain the principles of Islam related to social justice.**

**10.3.7. Students evaluate the messages given in Surah al-Imrân, verses 103-105.**

- Learning Outcome; students are supported with the activities that improve their abilities to use the meaning of the Qur'an, to understand and interpret the Qur'an, to determine the person, place, subject and concepts in verses. In this context, the short explanations of the verses (reason for revelation, main subjects) are included according to the students' levels.

## Key Concepts

*religion, art, economics, social change.*

### 10.4. MORAL ATTITUDES AND BEHAVIORS

In this unit, the subjects of "The Subject and Goal of Islamic ethics", "Sources of the Islamic ethics", "Ethics-Good Manners Relationship", "Some Behaviors in the Islamic ethics", and "Messages from the Koran: Surah al-Hujurat, verse 11-12" are introduced respectively.

In the unit, the texts appropriate to the level from our oral and written literature (story, poem, couplet etc.), especially verses and hadiths, are used according to the characteristics of the subjects.

## Learning Outcomes and Related Explanations

### 10.4.1. Students explain subject and goal of Islamic ethics.

### 10.4.2. Students establish a relationship between ethics and good manners.

- The subjects, such as emotion management, thought management, behavior management and will management, are discussed by associating with verses and hadiths.

### 10.4.3. Students explain some behaviors reviled in Islamic ethics with verses and hadiths.

- Within the scope of the learning outcome, the subjects of telling lie and slander, invasion of privacy (espial), gossip, jealousy, bad impression, cheating and wasting are mentioned
- The activities through which students evaluate the individual and social damages of some behaviors that are involved in Islamic ethics are introduced.

### 10.4.4. Students pay attention to be moderate in their attitudes and behaviors.

### 10.4.5. Students evaluate the messages given in Surah al-Hujurat, verses 11-12.

- Learning Outcome; students are supported with the activities that improve their abilities to use the meaning of the Qur'an, to understand and interpret the Qur'an, to determine the person, place, subject and concepts in verses. In this context, the short explanations of the verses (reason for revelation, main subjects) are included according to the students' levels.

## Key Concepts

*ethics, moral quality, personality, character, good manner.*

### 10.5. FAITH, POLITICAL AND FIQH INTERPRETATIONS IN THE THOUGHT OF ISLAM

## Unit Explanation

In this unit, the subjects of "The Reasons for the Differences in Religious Interpretations", "Some Concepts related to Religious Interpretations", "Interpretations on faith and politics in the thought of Islam", "Interpretations on faith in the thought of Islam", and "Messages from the Qur'an: Surah Al-Nisa, Verse 59" are introduced respectively.

Across the unit, the differences in interpretations in the thought of Islam are discussed with an objective and descriptive narration without going into details. It is emphasized that religious interpretations constitute a richness that reveals the forms of understanding religion according to age and environment, and therefore, it is necessary to respect different thoughts and interpretations.

## Learning Outcomes and Related Explanations

### 10.5.1. Students distinguish the difference between religion and the interpretation of religion.

- It is emphasized that religion may have different forms of interpretation, and it is mentioned that the problems arising from misinterpretation of religion are not due to religion itself.
- The reasons for the differences of interpretation in religious understanding are discussed without going into detail in accordance with the level.

### 10.5.2. Students discuss the reasons for the differences of interpretations in the thought of Islam.

- The differences of interpretations are limited by human factor, social, political, cultural and geographical environment, and the reasons arising from differences in approach to religious texts and interpreting them.

### 10.5.3. Students evaluate some concepts related to religious interpretations.

- The concepts of faith, sect, firqa, tawil (allegorical interpretation) are discussed by considering the students' levels and cultural background.

### 10.5.4. Students classify the faith and political interpretations in the thought of Islam according to general characteristics.

- Learning outcome is limited by Ahl al-sunnah (followers of the Prophet) (Asharism and Maturidism) and Shia (Imamah and Zaidiyyah).

### 10.5.5. Students recognize the deed fiqh interpretations in the thought of Islam.

- In the deed fiqh interpretations in the thought of Islam; the Hanafism, Malikism, Shafiism and Hanbali sects are included. Furthermore, the Jafari sect is also mentioned, and it is emphasized that this sect is the deed/fiqh interpretation of Imami Shi'a.

### 10.5.6. Students evaluate the messages given in Surah an-Nisa, Verse 59.

- Learning Outcome; students are supported with the activities that improve their abilities to use the meaning of the Qur'an, to understand and interpret the Qur'an, to determine the person, place, subject and concepts in verses. In this context, the short explanations of the verses (reason for revelation, main subjects) are included according to the students' levels.

## Key Concepts

*faith, sect, firqa, tawil (allegorical interpretation).*

## 11th GRADE CLASS- UNITS, LEARNING OUTCOMES AND EXPLANATIONS

### 11.1. LIFE AND AFTERLIFE

## Unit Explanation

In this unit, the subjects of "The Meaning of Existence and Life", "Afterlife", "Farewell Ceremony for Afterlife", "Messages from the Qur'an: Surah Al-Baqara, verses 153-157" are introduced respectively.

In the unit, the texts appropriate to the level from our oral and written literature (story, poem, couplet, saying, expression and hymns etc.), especially verses and hadiths, are used according to the characteristics of the subjects.

## Learning Outcomes and Related Explanations

### 11.1.1. Students realize the importance of faith in afterlife in interpreting the life.

- Attention is paid to give examples from the Qur'an related to the purpose of earthly life.

**11.1.2. Students establish a relationship between earthly life and afterlife.**

**11.1.3. Students ground the stages of the afterlife with verses and hadiths.**

- The concepts of death, grave, life of barzakh, qiyamah, resuscitation, hashr, reckoning, paradise and hell are introduced
- The subjects like qiyamah and resurrection are discussed based on transmitted and mental evidences

**11.1.4. Students explain the religious practices related to funeral ceremony with examples.**

- The subjects of the deceased's debts and last will, tekfin (enshrouding) and techiz (preparing a corpse for burial), funeral salat, condolence and reciting the Quran, praying and benefaction are introduced
- It is mentioned that participation in funeral salat and expressing condolence is a religious and human duty.
- The traditions related to funeral ceremony in our culture are introduced, furthermore, the funeral ceremonies like "Farewell Ceremony for Afterlife" in Alevi-Bektashi are also mentioned

**11.1.5. Students evaluate the messages given in Surah al-Baqara verses 153-157.**

- Learning Outcome; students are supported with the activities that improve their abilities to use the meaning of the Qur'an, to understand and interpret the Qur'an, to determine the person, place, subject and concepts in verses. In this context, the short explanations of the verses (reason for revelation, main subjects) are included according to the students' levels

## Key Concepts

*afterlife, death, funeral.*

## 11.2. THE PROPHET MUHAMMAD ACCORDING TO QUR'AN

### Unit Explanation

In this unit, the subjects of "The Personality of the Prophet Muhammad", "Prophethood of the Prophet Muhammad", "Devotion and Obedience to Prophet Muhammad", and "Messages from the Quran: Surah Al-Ahzab, verses 45-46" are introduced respectively.

In the unit, the texts appropriate to the level from our oral and written literature (story, poem, couplet etc.), especially verses and hadiths, are used according to the characteristics of the subjects.

### Learning Outcomes and Related Explanations

**11.2.1. Students know the Prophet Muhammad's exemplary personality.**

- Attention is paid to give examples of verses related to Prophet Muhammad's human aspect.
- The Prophet Muhammad's ethical characteristics are discussed with examples.
- The activities through which student can analyze the place of Prophet Muhammad's exemplary personality in understanding Islam are included.

**11.2.2. Students explain Prophet Muhammad's duties related to prophethood.**

- Prophet Muhammad's conveying, statement, legislation and representation (his exemplariness in understanding and living Islam) duties are mentioned.

**11.2.3 Students interpret adherence and Obedience to Prophet Muhammad based on verses and hadiths.**

- The concepts of hadith and sunnah, the importance of sunnah in understanding Islam, and the love for the Prophet and ahl al-bayt are mentioned.
- Qutb-i tis'a and their Musannifs are listed by name.

#### 11.2.4. Students evaluate the messages given in Surah Al-Ahzab, verses 45-46.

- Learning Outcome; students are supported with the activities that improve their abilities to use the meaning of the Qur'an, to understand and interpret the Qur'an, to determine the person, place, subject and concepts in verses. In this context, the short explanations of the verses (reason for revelation, main subjects) are included according to the students' levels.

### Key Concepts

*hadith, sunnah, usve-i hasene (the best example), hatemul-enbiya (last prophet), Qutb-i in situ (Six Books), Qutb-i tis'a.*

## 11.3. SOME CONCEPTS IN THE QUR'AN

### Unit Explanation

In this unit, the subjects of "The Light Path of Islam: Guidance", "Living as if seeing Allah: Benevolence", "Intimacy for Allah: Ikhlas", "Obedience to Orders and Prohibitions of Allah: Taqwa", "Straight Path: Sirat al-Mustaqim", "Fighting in the way of Allah: Jihad", "Good, Right and Nice Behavior: Good Acts", and "Messages from the Quran: Surah al-Kahf verses 107-110" are introduced respectively.

Across the unit, the concepts are addressed by considering different broad meanings in the Quran.

### Learning Outcomes and Related Explanations

#### 11.3.1. Students interpret some concepts in the Qur'an.

- The concept of jihad is addressed with its all aspects without limiting by pure battle, considering its broad meaning and within the context of the meanings attributed by Meccan and Medinan Verses to this concept. The cases where jihad is fard ayn and fard kifaya as an ibadah are mentioned. In this context, the concepts of exertion, mujahadah, invitation, conveying, irshad, Emri bil Maruf (ordering for the Truth/Allah) and Nehyi Anil Munker (trying to stop wrong acts) war/battle and shahada are introduced

#### 11.3.2. Students recognize the importance of knowing the concepts in the Qur'an in correctly understanding Islam.

#### 11.3.3. Students evaluate the messages given in Surah al-Kahf verses 107-110.

- Learning Outcome; students are supported with the activities that improve their abilities to use the meaning of the Qur'an, to understand and interpret the Qur'an, to determine the person, place, subject and concepts in verses. In this context, the short explanations of the verses (reason for revelation, main subjects) are included according to the students' levels.

### Key Concepts

*guidance, benevolence, ikhlas, taqwa, sirat al-mustaqim, jihad, good acts, sahadat.*

## 11.4. ISSUES RELATED TO FAITH

### Unit Explanation

In this unit, the subjects of "Philosophical Approaches related to Faith", "New Religious Movements", and "Messages from the Qur'an: Surah Al-An'am, verse 59 and Surah Luqman verse 27" are introduced respectively.

Across the unit, the subjects are addressed from the perspective of Islam.

## Learning Outcomes and Explanations

### 11.4.1. Students discuss the approaches related to faith.

- Among the approaches related to faith, theism, deism, materialism, positivism, secularism, agnosticism, atheism and nihilism are introduced. While addressing the approaches related to faith, the “malignance problem” is emphasized and the relationship of the problem with the approaches related to faith is mentioned.

### 11.4.2. Students evaluate the characteristics of new religious movements.

- The common aspects of new religious movements classified with the names such as “Millenium Sects” or “Qiyamah Sects”, the reasons for their emergence and spreciting, and their reflections on our country are introduced with current examples.
- The negative consequences of the abuse of religious values are mentioned, and the political, economic and social reasons of the abuse of religion are emphasized. In this context, illegal, self-seeking structures and groups such as FETO are mentioned.
- The violence-oriented, terrorist, illegal and marginal groups such as DAESH, that are shown as the reason for the development of racist movements in the West such as “Islamophobia/anti-Islam” and that damage many people living on earth, mainly Muslim peoples, both with their discourses and actions, are mentioned

### 11.4.3. Students evaluate the messages given in Surah Al-An’am, verse 59 and Surah Luqmān verse 27.

- & Learning Outcome; students are supported with the activities that improve their abilities to use the meaning of the Qur’an, to understand and interpret the Qur’an, to determine the person, place, subject and concepts in verses. In this context, the short explanations of the verses (reason for revelation, main subjects) are included according to the students’ levels.

## Key Concepts

*faith, abuse, Islamophobia.*

## 11.5. JUDAISM AND CHRISTIANITY

## Unit Explanation

In this unit, the subjects of “Judaism” And “Christianity” are introduced respectively.

Across the unit, the subjects are discussed with main lines according to students’ levels, the objective and descriptive method is adopted in expression, and attention is paid to introduce religions with their own concepts and epistemological acknowledgments. Furthermore, attention is paid to show the regions where religions emerged and spread on the map.

## Learning Outcomes and Related Explanations

### 11.5.1. Students summarize the emergence and development of Judaism.

- The history, principles of faith, rituals, symbols and sacred places of Judaism, the concepts of Hebrew, Israeli, Jewish and Judaic, the Jewish understanding of the book and prophet, and today’s Jewish sects are introduced. In addition, the subject of “Zionism” is also mentioned

### 11.5.2. Students summarize the emergence and development of Christianity.

- The history, principles of faith, rituals, symbols and sacred places of Christianity, the role of Paul in the institutionalization of Christianity and the formation of the principles of faith, the Christians’ understanding of revelation and prophet, and Christian groups (Catholicism, Orthodoxy and Protestantism) are introduced. In addition, “evangelical movements” are briefly mentioned

## Key Concepts

*Holy Scripture, the Old Testament, the New Testament, synagogue, trinity, cross, church, baptism, ritual, sacrament*

## 12th GRADE CLASS- UNITS, LEARNING OUTCOMES AND EXPLANATIONS

### 12.1. ISLAM AND SCIENCE

#### Unit Explanation

In this unit, the subjects of “Religion-Science Relationship”, “Development of Science and Thought in Islamic Civilization”, “Outstanding Educational Institutions in Islamic Civilization”, “The pioneering and original studies of Muslims in Science”, and “Messages from the Quran: Surah Fatir verses 27-28” are introduced respectively.

In the unit, sample reciting texts from our written and oral literature (story, poem, couplet etc.), especially verses and hadiths, are used according to the characteristics of the subjects.

#### Learning Outcomes and Related Explanations

##### 12.1.1. Students discuss the relationship between religion and science.

- Examples are given from the verses and hadiths that encourage learning science.

##### 12.1.2. Students evaluate the development process of science and thought in Islamic civilization.

##### 12.1.3. Students know the outstanding educational and scientific institutions in Islamic civilization.

- The institutions are limited by mosque, masjid, school, madrasah, darul qurra, darul-hadith, bayt al-hikmah library, observatory and medical center.

##### 12.1.4. Students classify the original studies of Muslims in science.

- The pioneering and original studies of Muslims in the field of science from past to present (language, fiqh, kalam, tafsir, hadith, history, philosophy, geography, medicine, astronomy, mathematics, physics, chemistry) are outlined, and the effects of these studies on scientific developments in other civilizations are mentioned.

##### 12.1.5. Students evaluate the messages given in Surah Fatir verses 27-28.

- Learning Outcome; students are supported with the activities that improve their abilities to use the meaning of the Qur'an, to understand and interpret the Qur'an, to determine the person, place, subject and concepts in verses. In this context, the short explanations of the verses (reason for revelation, main subjects) are included according to the students' levels.

#### Key Concepts

*knowledge, science, scholar, scientist.*

### 12.2. ISLAM IN ANATOLIA

#### Unit Explanation

In this unit, the subjects of “The Turks’ Becoming Muslim”, “Some Influential Persons in Formation of the understanding of Islam of our Citizens”, and “Messages from the Quran: Surah Al-Nisa verse 69” are introduced respectively.

Across the unit, the religious understandings of said persons and their contributions to the formation of our culture are introduced without chronological detail.

## Learning Outcomes and Related Explanations

### 12.2.1. Students explain the process of the Turks' becoming Muslim.

- The roles of ribats, Turkish-Islamic guild and Ahi organizations in the spread of Islam in Khorasan, Anatolia and the Balkans are briefly mentioned

### 12.2.2. Students know some persons who are effective in the formation of our religious understanding and culture.

- Among the persons who are effective in the formation of our religious understanding and culture, Abu Hanifa, Ja'far al-Sadiq, Maturidi, Shafi, Al-Ash'arī, Ahmad Yasawi, Mevlana Jalāl ad-Dīn Muhammad Rūmī, Ahi Evran, Haji Bektash Veli, Yunus Emre, Sarı Saltuk, Haji Bayram Veli are included according to student level.
- It is mentioned that the persons who are effective in the formation of our religious understanding and culture are our common values.

### 12.2.3. Students evaluate the messages given in Surah Al-Nisa verse 69.

- & Learning Outcome; students are supported with the activities that improve their abilities to use the meaning of the Qur'an, to understand and interpret the Qur'an, to determine the person, place, subject and concepts in verses. In this context, the short explanations of the verses (reason for revelation, main subjects) are included according to the students' levels.

## Key Concepts

*scholar, faqih, sufism, wali.*

## 12.3. SUFI INTERPRETATIONS IN THE THOUGHT OF ISLAM

### Unit Explanation

In this unit, the subjects of "Formation of Sufi Thought", "Ethical Dimension of Sufi Thought", "Sufi Interpretations Effective in Our Culture", and "Messages from the Quran: Surah al-Hujurat, verse 10" are introduced respectively.

Across the unit, the sufi interpretations in the thought of Islam are discussed with an objective and descriptive narration without going into details in accordance with the student level. It is emphasized that sufi interpretations constitute a richness that reveals the forms of understanding religion, and therefore, it is necessary to respect different thoughts and interpretations.

## Learning Outcomes and Related Explanations

### 12.3.1. Students evaluate the formation process of sufi thought in the thought of Islam.

### 12.3.2. Students recognize the importance of ethical dimension in sufi thought.

- The place of the concepts of decency and perfect human being in sufi thought is also mentioned..

### 12.3.3. Students know some sufi interpretations that are effective in our culture.

- The subjects of Yasaviyya, Qadiriyya, Rifa'i, Mevleviyeh, Naqshbandiyah and Alewi-Bektashi are introduced

### 12.3.4. Students know the basic concepts and practices in Alewi Bektashi.

- Cem ceremony and cemevi (Alewi cultural centers and place of worship), musahiplik (companionship), questioning of consent and rightful share, twelve services in cem ceremony, whirling, Gulbank prayer, Hizir and Muharram fast and practices are introduced.

In this scope;

- The role of Haji Bektash Veli in the formation of Bektashism and in the development of Alevism, the "culture of ocaq (hearth)" and admission of "hand in hand and hand to God" in Alewi-Bektashi, and "forty stations" are introduced, and it is mentioned that musahiplik (companionship) is also



called as “ikrar (admission) and nasip alma (having one’s share) and this concept is based on the brotherhood between Muhajir and Ansar in the history of Islam.

- Cemevi is described as the “path and place of good manners and practices” where ayn-i cem (the ritual of gathering) is performed. It is mentioned that the expression of “meydanevi (square house)” is used instead of cemevi in Bektashi Tariqah. “görgü cemi” (the manners ritual), “ikrar cemi” (the admission) and “Abdal Musa cemi” are introduced. The visuals related to ayn-i cem and cemevi are used.
- It is mentioned that the wording of “Bismisah” (in the name of the Shah) is said at the beginning of prayers and “Allah Allah” at the end of them in Alewi-Bektashi Tariqah. Regarding the prayer “Gul-bank”, “Prayer of Lokma” is introduced.

#### 12.3.5. Students evaluate the messages given in Surah al-Hujurât, verse 10.

- Learning Outcome; students are supported with the activities that improve their abilities to use the meaning of the Qur’an, to understand and interpret the Qur’an, to determine the person, place, subject and concepts in verses. In this context, the short explanations of the verses (reason for revelation, main subjects) are included according to the students’ levels.

### Key Concepts

*sufism, decency, wali, mentor, perfect human being, practice, whirling*

## 12.4. CURRENT RELIGIOUS ISSUES

### Unit Explanation

In this unit, the subjects of “Basic Principles and Methods In the Solution of Religious Issues”, “Issues Related to Economic Life”, “Issues Related to Foodstuffs and Addiction”, “Health and Medical Issues”, and Messages from the Qur’an: Surah Al-An’am verses 151-152” are introduced respectively.

Across the unit, attention is paid to include the approaches of the High Council of Religious Affairs while addressing the subjects.

### Learning Outcomes and Related Explanations

#### 12.4.1. Students analyze the basic principles and methods related to the solution of religious issues.

- Emphasis is placed on the principles, such as the fact that the principles and methods put forward for the solution of current religious issues do not contradict with the basic principles and provisions on which Islamic scholars agree, and that these suggestions are not contrary to the definitive provisions called “zarûrât-ı diniyye” (obligations of religion).
- It is noted that the main purpose of the solutions put forward by Islam is to secure the people’s life, generation, wisdom, goods and religion security.
- It is mentioned that the solution proposals are not contrary to creation, in other words, the balance and creation of Allah and should not violate basic ethical values.
- The importance of applying to different fields of expertise and collective mind while addressing the problems is emphasized.

#### 12.4.2. Students interpret the ethical aspects of Islam related to economic life.

- The understanding of property of Islam, view on poverty problem, and the principles for the solution of poverty are addressed.
- The employees’ rights and the rights of the employers in Islam are mentioned. In addition, the “safe life” is also mentioned within the scope of “Occupational Health and Safety”.

#### 12.4.3. Students explain the religious and ethical principles of foodstuffs and addiction.

- With respect to food and beverages, it is highlighted that “the prohibitions are limited but the halals are

wide” within the scope of the principle of “The main thing in entity is licitless”.

- The examples of foods that are forbidden to be eaten and drunk according to Islam are given
- The evidences and divine wisdom of the prohibitions on food and beverages are introduced
- The effects of the foods and beverages the genetics and attribution of which are modified on human body and mental health are mentioned.
- The bad habits that cause addiction, such as drugs, alcohol and smoking, and gambling are introduced

#### **12.4.4. Some issues related to health and medicine are interpreted within the framework of religious and ethical measures.**

- Autopsy, euthanasia, organ transplantation, blood donation, treatment with haram substances and suicide issues are introduced without going into details by considering the students’ levels

#### **12.4.5. Students evaluate the messages given in Surah Al-An’am verses 151-152.**

- Learning Outcome; students are supported with the activities that improve their abilities to use the meaning of the Qur’an, to understand and interpret the Qur’an, to determine the person, place, subject and concepts in verses. In this context, the short explanations of the verses (reason for revelation, main subjects) are included according to the students’ levels

### **Key Concepts**

*ijma, halal, haram, makruh, mubah.*

## **12.5. INDIAN AND CHINESE RELIGIONS**

### **Unit Explanation**

In this unit, the subjects of “Hinduism”, “Buddhism”, “Confucianism” and “Taoism” are introduced respectively.

Across the unit, the subjects are discussed with main lines according to students’ levels, the objective and descriptive method is adopted in expression, and attention is paid to introduce religions with their own concepts and epistemological acknowledgments. Furthermore, the regions where religions emerged and spread are shown on the map.

### **Learning Outcomes and Related Explanations**

#### **12.5.1. Students summarize the emergence and development process of Hinduism.**

- The history, principles of faith, rituals, symbols and sacred places of Hinduism are mentioned

#### **12.5.2. Students summarize the emergence and development process of Buddhism.**

- The history, principles of faith, rituals, symbols and sacred places of Buddhism are mentioned

#### **12.5.3. Students summarize the emergence and development process of Confucianism.**

- The history, principles of faith, rituals, symbols and sacred places of Confucianism are mentioned

#### **12.5.4 Students summarize the emergence and development process of Taoism.**

- The history, principles of faith, rituals, symbols and sacred places of Taoism are mentioned

### **Key Concepts**

*law of karma, tanasuh, reincarnation.*

OPTIONAL COURSES FOR ANATOLIAN IMAM HATIP HIGH SCHOOLS (GROUP B)

T.R.

MINISTRY OF NATIONAL EDUCATION

Directorate General For Religious Teaching

<b>ANATOLIAN IMAM HATIP HIGH SCHOOL</b>					
<b>WEEKLY COURSE SCHEDULE</b>					
(That will be applied as from 2018-2019 School Year in all grade levels)					
<b>COURSES</b>		<b>9th. GRADE</b>	<b>10th. GRADE</b>	<b>11th. GRADE</b>	<b>12th. GRADE</b>
<b>COMMON COURSES</b>	<b>TURKISH LANGUAGE AND LITERATURE</b>	5	5	5	5
	<b>HISTORY</b>	2	2	2	-
	<b>T.R. REVOLUTION HISTORY AND ATATURK'S POLITICAL DOCTRINE</b>	-	-	-	2
	<b>GEOGRAPHY</b>	2	2	-	-
	<b>MATHS</b>	6	6	-	-
	<b>PHYSICS</b>	2	2	-	-
	<b>CHEMISTRY</b>	2	2	-	-
	<b>BIOLOGY</b>	2	2	-	-
	<b>PHILOSOPHY</b>	-	2	2	-
	<b>FOREIGN LANGUAGE</b>	5	2	2	2
	<b>PHYSICAL EDUCATION / VISUAL ARTS / MUSIC</b>	2	1	1	1
	<b>HYGIENE AND TRAFFIC CULTURE</b>	1	-	-	-
	<b>ARABIC LANGUAGE (*)</b>	4	3	-	-
<b>TOTAL</b>		<b>33</b>	<b>29</b>	<b>12</b>	<b>10</b>
<b>VOCATIONAL COURSES</b>	<b>QURAN (*)</b>	5	4	4	3
	<b>VOCATIONAL ARABIC (*)</b>	-	-	3	3
	<b>BASIC RELIGIOUS KNOWLEDGE</b>	1	-	-	-
	<b>PROPHETIC BIOGRAPHY (SIYER)</b>	-	2	-	-
	<b>ISLAMIC LAW (FIQH)</b>	-	2	-	-
	<b>EXEGETICS (TAFSIR)</b>	-	-	2	-
	<b>HISTORY OF RELIGIONS (*)</b>	-	-	-	2
	<b>HADITH</b>	-	2	-	-
	<b>AKAID (FAITH)</b>	-	-	1	-
	<b>KALAM</b>	-	-	-	2
	<b>RHETORIC AND VOCATIONAL PRACTICE</b>	-	-	2	-
	<b>ISLAMIC CULTURE AND CIVILIZATION</b>	-	-	-	2
<b>OTTOMAN TURKISH (*)</b>	-	1	-	-	
<b>TOTAL</b>		<b>6</b>	<b>11</b>	<b>12</b>	<b>12</b>
<b>TOTAL PERIOD OF OPTIONAL COURSES</b>		-	-	<b>16</b>	<b>18</b>
<b>GUIDANCE AND ORIENTATION</b>		<b>1</b>	-	-	-
<b>TOTAL PERIOD OF COURSES</b>		<b>40</b>	<b>40</b>	<b>40</b>	<b>40</b>

OPTIONAL COURSES FOR ANATOLIAN IMAM HATIP HIGH SCHOOLS (GROUP B)

		COURSES	10th. GRADE	11th. GRADE	12th. GRADE
OPTIONAL COURSES (GROUP A)	BASIC ISLAMOLGY	READINGS ON FIQH (1)	-	(1) (2)	(1) (2)
		READINGS ON TAFSIR (1)	-	-	(1) (2)
		HADİTH TEXTS(1)	-	(1) (2)	(1) (2)
		ISLAMIC ETHICS (1)	-	(1)	(1)
		HISTORY OF ISLAMIC SCIENCE (1)	-	(1) (2)	(1) (2)
		TECHNIQUES ON RECITATION OF QURAN (2)	-	(1) (2)	(1) (2)
		ARABIC (TEXT-DIALOGUE) (2)	-	(1) (2)	(1) (2)
		VOCATIONAL PRACTICE (1)	-	-	(1) (2)
		ISLAMIC HISTORY (1)	-	(1) (2)	(1) (2)
		ETHICS AND CULTURE OF SUFISM (1)	-	(1)	(1)
	TURKISH ISLAMIC ART	RELIGIOUS MUSIC (1)	-	(1) (2)	(1) (2)
		CALLIGRAPHY (1)	-	(1) (2)	(1) (2)
		MARBLING (1)	-	(1) (2)	(1) (2)
		GILDING (1)	-	(1) (2)	(1) (2)
	LANGUAGE AND EXPRESSION	TURKISH LANGUAGE AND LITERATURE (2)	-	(2) (3) (4) (5)	(2) (3) (4) (5)
		DICTION AND RHETORIC (1)	-	(1)	(1)
		OTTOMAN TURKISH LANGUAGE (3)	(1) (2)	(1) (2)	(1) (2)
	MATHS AND SCIENCE	OPTIONAL BASIC MATHS (2)	-	(2)	(2)
		OPTIONAL MATHS (2)	-	(3) (4) (5) (6)	(3) (4) (5) (6)
		OPTIONAL PHYSICS (2)	-	(3) (4)	(3) (4)
		OPTIONAL CHEMISTRY (2)	-	(3) (4)	(3) (4)
		OPTIONAL BIOLOGY (2)	-	(2) (3) (4)	(2) (3) (4)
		ASTRONOMY AND SPACE SCIENCES(1)	(1) (2)	(1) (2)	(1) (2)
		HISTORY AND APPLICATIONS OF MATHS (3)	(2)	(2)	(2)
		HISTORY AND APPLICATIONS OF SCIENCE (3)	(2)	(2) (3)	(2) (3)
		OPTIONAL HISTORY (1)	-	(2) (3) (4)	(2) (3) (4)
		MODERN TURKISH AND WORLD HISTORY (1)	-	(2) (3) (4)	(2) (3) (4)
		TURKISH HISTORY OF CULTURE AND CIVILIZATION(1)	-	(2)	(2)
		OPTIONAL GEOGRAPHY (2)	-	(2) (3) (4)	(2) (3) (4)
		STUDIES ON SOCIAL SCIENCES (3)	(1) (2)	(2)	(2)
		PSYCHOLOGY (1)	-	(2)	(2)
		SOCIOLOGY (2)	-	(2)	(2)
		LOGIC (1)	-	(2)	(2)
		EPISTEMOLOGY (1)	-	(1) (2)	(1) (2)
		DEMOCRACY AND HUMAN RIGHTS(1)	-	(1)	(1)
		BUSINESS (1)	-	(2)	(2)
		ECONOMY(1)	-	(2)	(2)
		ENTREPRENEURSHIP (1)	-	(1)	(1)
		ADMINISTRATIVE SCIENCE (1)	-	(2)	(2)
		INTERNATIONAL RELATIONS (1)	-	(2)	(2)
FOREIGN LANGUAGES AND LITERATURES	OPTIONAL FIRST FOREIGN LANGUAGE (3)	(2)	(2) (8) (10)	(2) (8) (10)	
	OPTIONAL SECOND FOREIGN LANGUAGE (4) (**)	(2)	(2) (4) (6)	(2) (4) (6)	
	LITERATURES OF FOREIGN LANGUAGES (2)	-	(1) (2)	(1) (2)	
	FARSI (2)	-	(2)	(2)	
SPORTS AND SOCIAL ACTIVITIES	OPTIONAL PHYSICAL EDUCATION AND SPORTS (2)	-	(1) (2)	(1) (2)	
	SOCIAL ACTIVITY (2)	-	(1) (2)	(1) (2)	
FINE ARTS	OPTIONAL VISUAL ARTS (3)	(1) (2)	(1) (2)	(1) (2)	
	OPTIONAL MUSIC (3)	(1) (2)	(1) (2)	(1) (2)	
	ART HISTORY (1)	-	(1) (2)	(1) (2)	
	DRAMA (3)	(1)	(1) (2)	(1) (2)	
INFORMATICS	COMPUTER SCIENCES (2)	-	(1) (2)	(1) (2)	
	PROJECT PREPARATION (1)	-	(1) (2)	(1) (2)	

OPTIONAL COURSES FOR ANATOLIAN IMAM HATIP HIGH SCHOOLS (GROUP B)

	COURSES	9th.	10th.	11th.	12th.
		GRADE	GRADE	GRADE	GRADE
SPORTS	ATHLETICS (2)	-	-	(2)	(2)
	PHYSICAL EDUCATION AND HISTORY OF SPORTS (1)	-	-	-	(2)
	INDIVIDUAL SPORTS (3)	-	2	(2) (3)	(2) (3)
	EDUCATIONAL GAMES (1)	2	-	-	-
	TRADITIONAL SPORTS (ANCESTOR SPORTS) (3)	-	(1) (2)	(2)	(2)
	GENERAL GYMNASTICS (2)	-	(2)	(1) (2)	-
	ANATOMY AND PHYSIOLOGY OF SPORTS (1)	-	-	(1) (2)	(1) (2)
	PSYCHOLOGY AND SOCIOLOGY OF SPORTS (1)	-	-	-	(2)
	SPORTS PRACTICES (3)	-	(1) (2)	(2) (3)	(2) (3)
	SPORTS AND NOURISHMENT (1)	-	-	(1) (2)	(1) (2)
	SPORTSMEN HEALTH (1)	-	-	(1) (2)	(1) (2)
	TEAM SPORTS (4)	2	(2)	(2) (3)	(2) (3)
	BASIC SPORTS EDUCATION (1)	2	-	-	-
	MUSIC	THEORY AND APPLICATION OF WESTERN MUSIC (2)	-	(1) (2)	(2)
INDIVIDUAL VOICE TRAINING (1)		-	(1)	(1)	-
MUSIC WITH INFORMATION UTILITY (1)		-	-	-	(2)
INSTRUMENTAL EDUCATION (3)		(1)	(1) (2)	(1) (2)	(1) (2)
RELIGIOUS MUSIC (3)		(2)	(1) (2)	(1) (2) (3)	(1) (2) (3)
MUSICAL CULTURE (1)		-	-	-	(1) (2)
PIANO (1)		(1)	-	-	-
THEORY AND APPLICATION OF TURKISH FOLK MUSIC (3)		(2)	(1) (2)	(1) (2)	(1) (2)
THEORIES AND MODALITIES OF TURKISH MUSIC (3)		-	(1) (2)	(1) (2)	(1) (2)
HISTORY OF TURKISH MUSIC (1)		-	-	(1) (2)	(1) (2)
THEORY AND APPLICATION OF TURKISH CLASSICAL MUSIC (3)		(2)	(1) (2)	(1) (2)	(1) (2)
TRADITIONAL AND MODERN VISUAL ARTS	PATTERN (4)	(2)	(2) (3)	(2) (3)	(2) (3)
	MARBLING (4)	(2)	(1) (2)	(1) (2) (3)	(1) (2) (3)
	AESTHETICS (1)	-	-	(2)	-
	DIGITAL GRAPHIC (1)	-	(1) (2)	(2)	(2)
	PHOTOGRAPHY (1)	-	(1) (2)	(2)	(2)
	TRADITIONAL TURKISH HANDICRAFTS-MINIATURE (3)	-	(1) (2)	(1) (2) (3)	(1) (2) (3)
	GRAPHIC DESIGN (1)	-	-	(2) (3)	-
	TRADITIONAL CALLIGRAPHY (4)	(2)	(1) (2)	(1) (2) (3)	(1) (2) (3)
	CALLIGRAPHIC VARIATIONS (2)	(2)	(1) (2)	(1) (2)	-
	MODERN CALLIGRAPHY (1)	-	-	-	(1) (2)
	MUSEUM EDUCATION (1)	-	-	-	(1) (2)
	PALEOGRAPHY (1)	-	(1) (2)	(1) (2)	(1) (2)
	BASIC ART EDUCATION (1)	(2)	(1) (2)	(2) (3)	-
	GILDING (4)	(2)	(1) (2)	(1) (2) (3)	(1) (2) (3)
	HISTORY OF TURKISH AND ISLAMIC ARTS (1)	-	-	(1) (2)	(1) (2)
	2-DIMENSIONAL ART STUDIO (2)	-	(2) (3)	(2) (3)	(2) (3)
3-DIMENSIONAL ART STUDIO (2)	-	(2) (3)	(2) (3)	(2) (3)	
IMAGINARY PAINTING (3)	-	(2)	(2)	(2)	

## **STATEMENTS REGARDING THE APPLICATION OF ANATOLIAN IMAM HATIP HIGH SCHOOL COURSE SCHEDULES**

- There are sections called “Common Courses”, “Vocational Courses”, and “Optional Courses” in weekly course schedules. Common courses are compulsory courses that students have to take in all secondary education institutions.
- The courses which can not be considered as successfully accomplished by means of year-end success average are; “Quran” and “Turkish Language and Literature”.
- The students can choose only one of the courses among the “Physical Education”, “Visual Arts” and “Music” in Anatolian Imam Hatip High Schools. In Visual Arts Course Calligraphy, Marbling and Gilding can be instructed; in Music Course Religious Music Programme can be applied. In the next (upper) grade, students can change those courses that belong to the lower grade.
- The weekly course hours of the optional courses are given according to the grades in brackets with options in the schedule. The students can choose only one of the course hours in brackets in all grades. For example, in the section of optional courses for 11th. grades, the course called Hadith Texts appears as “(1)”, “(2)”. The students can choose “1” or “2” course period(s) for this course.
- Optional Courses are designated jointly by the students, parents and schools in accordance with the students’ interests, demands and the intended higher education programmes.
- If the course periods are under or over the stated periods, the present course schedules are applied after being planned by The Board of Teachers - considering the main objectives and comments of the programmes of those courses.
- The curricula of the optional courses – that are present in the weekly schedule but don’t have curriculum (because of lack of curriculum developed for such courses) – are applied after the final Decision of the Board.
- In order to achieve the targeted goals in Quran Course, the classes – in which over 25 students are instructed – can be divided into 2 groups, considering to ensure that the number of the students in the groups are equal. One teacher is responsible for each group and conduct the programme with the same group until the end of the year.
- Anatolian Imam Hatip High Schools and ‘The Anatolian Imam Hatip High Schools that apply ‘ The Programme / Project on Science and Social Studies or The Programme / Project on Foreign Languages can only choose courses among the optional courses in Group (A). ‘The Anatolian Imam Hatip High Schools that apply the Programme / Project on Sports and Art’ can choose courses among the optional courses in Group (A) and Group (B).
- Curricula and textbooks for Science High Schools can be used in Maths, Physics, Chemistry and Biology courses as from 9th. grades at Anatolian Imam Hatip High Schools that apply the The Programme / Project on Science and Social Studies.
- (\*) In Anatolian Imam Hatip High Schools that apply ‘ The Programme / Project on Science and Social Studies ‘ The Programme / Project on Sports and Art ‘, Quran course will be

instructed for 3 hours in 11th. grades, Arabic Language will be instructed for 2 hours in 10th. grades, Vocational Arabic Language will be instructed for 2 hours in 11th. and 12th. grades, The History of Religions will be instructed for 1 hour in 12th. grades. Compulsory Ottoman Turkish Language will not be instructed in the same grades.

- (\*) In Anatolian Imam Hatip High Schools that apply ‘ The Programme / Project on Arts and Sports, Foreign Language course will be instructed for 2 hours in 9th. grades; Maths will be instructed for 5 hours in 10th. grades; Arabic Language will be instructed for 3 hours in 9th. grades, 2 hours in 10th. grades; Vocational Arabic Language will be instructed for 2 hours in 11th. and 12th. grades; Quran will be instructed for 3 hours in 11th. grades; History of Religions will be instructed for 1 hour in 12th. grades; and Compulsory Ottoman Turkish course will not be instructed.
- One of the instruments among ‘bağlama’, ‘pipe’, ‘tar’, ‘violin bow (rebab)’, ‘lute’ and ‘qanun’ is chosen for ‘Instrument Training Course” in Anatolian Imam Hatip High Schools that apply the Programme / Project on Arts.
- Two branches are chosen for each class level as from 10th. grade in Anatolian Imam Hatip High Schools that apply the Programme / Project on Sports. Class integration is not possible in the course of sports practices. In this course, at least one determined (individual or team sports) team on branches – based on environmental/physical conditions of the school – is formed. All the students are encouraged to participate in teamwork. Planning of the teamwork is done by school council of group teachers. Team sports are identified as basketball, valleyball, football and handball. Individual sports are identified as barbell, swimming, wrestling, skiing, tennis, table tennis, badminton, orienteering, fencing, cycling, archery, judo, karate, boxing and taekwondo.
- The Schedule accepted in accordance with decision no.112 (31.07.2013) of Presidency of The Board of Education and Discipline is applied in prep. classes at Anatolian Imam Hatip High Schools.
- At schools that have prep. classes, the foreign language instructed in those classes will be ‘ the first foreign language ‘ later in 9th. , 10th. , 11th. , and 12th. grades again.
- (\*\*) At schools that have prep. classes out of Arabic and English Languages, English will be instructed for 2 hours a week as “Restricted Optional Second Foreign Language” in 9th. , 10th. , 11th. , and 12th. grades. Again, at such schools Quran Course will be instructed for 4 hours in 9th. grades; 3 hours in 10th. and 11th. grades; Arabic Language Course will be instructed for 3 hours in 9th. grades, for 2 hours in 10th. grades; Vocational Arabic Course will be instructed for 2 hours in 11th. and 12th. grades; The History of Religions Course will be instructed for 1 hour in 12th. grades.