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Gülen's Model as a Solution for Problems in Current Education

*Cengiz Şimşek

*Fatih University, Faculty of Education, Department of Instructional Programs and Teaching, 34500,
Büyükcçekmece, İstanbul/Turkey

E-mail: performans@hotmail.com, csimsek@fatih.edu.tr

ABSTRACT

In the history of the Turkish Education System, there have been personalities who have shaped the education. In this sense, when we analyse the works and the discourse of Fethullah Gülen we can see his ideas did not remain unfulfilled but have been put into practice across the world by people who adopt them. Gülen's ideas about education are found in the schools named as "Gülen Okulları" (Gülen Schools) or "Hizmet Okulları" (Service Schools). These names were created for the purpose of identifying them in literature. These schools were first built in Turkey and now have become widespread around the world. Our study will analyse and classify Gülen's views on education into categories. According to authors who have studied Gülen's views, the aim of education seems to be enlightening the way of reaching perfection and restoring people to the purpose of creating social development. He states that education should be purposeful, planned and programmed; and the programmes should include values of material and spiritual worlds, knowledge and skills and follow modernism with tradition. Gülen places importance on parents, students, teachers and the entire society taking responsibility for this education implemented with a sense of altruistic service to the common good.

Keywords: Fethullah Gülen, education model, Turkish schools, Gülen Schools, altruistic service schools ("hizmet" schools)

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INTRODUCTION

Education systems continuously change according to informational, technological and social changes. This is natural. Economic crises, social problems and cultural divergency that occasionally occur force the system to change. Therefore, the system should be re-examined and rearranged in terms of objectives. If we look from the perspective that "the economy, government, cultural and social order exist to make people reach perfection and for public welfare" then we can infer that education systems are developed for meeting societal needs. From this standpoint, components of the education system should be examined separately and should be equipped with modern qualities and characteristics.

Recent developments in psychological and biological sciences have highlighted the uniqueness of the human (Kuzgun, 2006: 4). Consequently this has affected education systems. When the system educates individuals, at the same time it develops a consciousness that they can be sufficient for themselves; they do not need society, government or country; they do not have to live together; they can be happy with their own ideas, and that the most important thing is their personal needs (as cited in Çakmak, 2009:151). These new generations, which grow up with a selfish view (in a pragmatic approach), are raised with lack of knowledge that they should know for their country, state, family, elders and society which they live in. T. And therefore today the individuals who comprise society are becoming consumers who are isolated, selfish, carefree, irresponsible, clear of the concept of coexistence, and disloyal to their country and family (Balay, 2009: 274).

Both social dislocation and the state of the education system being unable to meet needs drove some of the educators, scholars, politics, religious functionaries, civil society, and education volunteers to seek a way to solve this issue. In the history of Turkish education personalities like Mevlâna Celâlettin, Yunus Emre, Hacı Bektaş-ı Veli, Âşık Paşa, Amasyalı Hüseyinoğlu Ali, Hacı Bayram Velî, Yazıcıoğlu Mehmet ve Ahmet, Kınalızade Ali, Kâtip, Mustafa Âli ve Koçi Bey, Lütü Paşa, Naimâ, Sarı Mehmet Paşa, Nabi, Ziya Paşa ve Ebüzziya Tefîk, Namık Kemal, Ali Suavî, Selim Sabit Efendi, Münif Paşa, Sait Paşa, Ahmet Mithat Efendi, Ahmet Rıza Bey, İsmail Gaspıralı, Emrullah Efendi, Satı Bey, Tefîk Fikret, Ethem Nejat, Mehmet Âkif, Ziya Gökalp, Ömer Seyfettin, Prens Sabahattin, İsmail Hakkı

Baltacıoğlu, Hasan Âli Yücel, İsmail Hakkı Tonguç and Atatürk are famous for their contributions to education (Akyüz, 2008). The most important feature that distinguished them from their counterparts is that they transferred their thoughts into practice during their lifetimes. Today one more name - Fethullah Gülen - has been added to this list. As with the above named personalities, when we attentively analyse Gülen's life experience, views, and his works it draws attention to the fact that his views reflected various spheres from education to social life (Can, 1998; Sevindi, 1997; Agai, 2003). Gülen's abovementioned characteristics have been the focus of interest of many researchers and in our situation his educational understanding, which is currently being applied worldwide, constitutes the topic of our study.

Consequently, it is useful firstly to look at Gülen's personal life experience. He was born in 1941 in Erzurum, Turkey. He was educated in the traditional madrassas by the Islamic intellectuals of his age (Erdoğan, 1997). After graduation from madrassa he began his first job as a predicant. His views give evidence of his consciousness and high awareness about learning, understanding the society he lived in and seeking solutions to the problems of his society. Accordingly, when we study Gülen's works and discourses/speeches we can see that while religious books formed his educational background, works on thought and philosophy, world literature classics, and historical books also served him as a resource. Çaban (2010) who studied Gülen's education method describes his inspiration as follows:

"When we look at Master teacher's (Hocaefendi's) interviews, oral and written works, we can see that he is familiar with the works of Eastern thinkers Mevlana, Sâdî, Hâfız, Molla Câmi, Ferdowsi, Enverî (Anwar); the works of significant Western personalities like Shakespeare, Balzac, Voltaire, Rousseau, Kant, Zola, Goethe, Camus, Sartre; as well as Bernard Russell, Pushkin, Tolstoy and other world famous author's works. He refers to a wide range of references from Bacon's Logic to Russell's Relative Logic, also he viewed/studied well-known authors of Western Culture and Thought like Pascal, Hegel, Dante and others. At the same time, he deeply analysed the works of Fuzulî, Bâkî, Nefî, Şeyh Galip, Leyla Hanım from Turkish classic literature as well as the poems and books of Namık Kemal, Şinasi, Tevfik Fikret, Mehmet Âkif Ersoy, Yahya Kemal, Necip Fazıl, Nureddin Topçu, Cemil Meriç, and Sezai Karakoç."

Gülen's ideas and thoughts mentioned in his books as well as in his speeches were adopted by the people around him, by the readers of his works and later on they were put into practice in private dormitories, training centres, and schools all over Turkey by his followers. Today we can see that this teaching experience is implemented worldwide and has become a cult at all levels of education. We witness that almost in every scientific contests it is bringing success to the country in which it is adopted regardless of which country it is (Agai, 2003; Çetin, 2007; Michel, 2005). In this respect, Gülen's thoughts concerning the education implemented in these schools known as "Turkish Schools", "Service Schools" or "Gülen Schools" (Ortaylı, İ. & Ateş, T. (2005) need to be investigated thoroughly.

EXPERIENCES OF FETHULLAH GÜLEN

In his works Gülen, who developed a deep sense of responsibility for all areas of life, criticises today's social structure and understanding and the state of the education and mentions at every opportunity the priorities for improving the situation. If we consider his intellectual mind, his identities as a motivator and as a leader become prominent. This empowers us to define him not only as an ideogenetic in the field of education, but also as a man of action-actionist.

At times Gülen reacts rebelliously to the fact that this flaw in the education system has not been resolved for a long time. He insistently demonstrates his reaction towards this situation inviting society to goodness, to invest in education and raising awareness to bring up a helpful and responsible generation for the nation and motherland. Being a religious educator, Gülen's first findings are social degeneration and economic, social and ethical backwardness (Gülen, 1996: 99). From this point of view Gülen (1997b: 54) points out that the reason for irresponsibility, anarchism, alcoholism and drug addiction in today's society is neglecting education. Although his detection refers only to the educational aspect of the issue, he had realised the indisputable pre-eminence of sciences in terms of the future of our country and advised the establishment of science oriented colleges (Agai, 2003).

Gülen's first educational movement was the instillation of a sense of social responsibility (Gülen, 1998a: 105). According to him concepts such as spiritual gap, poverty and discrimination which he

had detected in social deterioration would be the three main points which his further educational model should be built on (Gülen, 1998a: 83). In this respect, Gülen has deeply sensed most of the abovementioned problems and tried to suggest solutions for those problems in his meetings, lectures, articles and books. Gülen attributes the problem in education to rugged individualism, social desensitisation and irresponsibility, to narrow interpretation of the knowledge/education in both religious and physical sciences, and to not being able to deepen in mind, reasoning, and thought (Gülen, 1998a: 88). According to him, it is important that education be based on scientific bases, provide social benefits and make the lives of individuals meaningful. In this respect, he defines education as “aimless” in many cases and determines the following:

- i. *“the learning and teaching should be for understanding the true nature of human and the mysteries of universe.”* (Gülen, 1997a: 10).
- ii. *“the purpose of learning is enlighten the ways to perfection by using knowledge as a mentor and a guide for human beings.”* (1997a: 11)

Highlighting the fact that the government will not be able to get through this in a short time, he states that every citizen should participate in this movement and the only solution is to declare mobilisation – a campaign for education (Gündem, 2005). Therefore, it is important that he defines it as “a service to the nation” (Gülen, 1984a; Tuncer, 2005: 240). According to him everybody who supports this reconstructed education, who studies in this system, who brings his children to this education, who employs the graduates of this system and who somehow contributes to this educational movement can perceive themselves as someone rendering service to the whole nation (Gündem, 2005), because these schools are specially designed with the idea of how to serve the country more efficiently. The programs are implemented with great care, the teachers are selected carefully, and the students are educated with special attention in this system (Ortaylı & Ateş, 2005). It is impossible for the students each of whom is seen as precious by all personnel of the school to be unmotivated, to be deaf to the environment, not to be open to learning, to lack responsibility and moral value. Gülen’s suggestions are taken into account by many businessmen and volunteers of civil societies and education, and he is accepted as a model personality by many educators (Çetin, 2009).

OBJECTIVE, CAMPAIGN FOR EDUCATION

Gülen (1997a: 9) at every opportunity expresses the view that the people who have responsibility for their environment should place emphasis on educating people. Bearing in mind the fact that education is not a simple and easy investment, for a long time he worked on raising the awareness of social responsibility among his followers. Correspondingly, he emphasises joining financial capabilities and building houses and dormitories for university students where they can live together and by this means can acquire a sense of social responsibility (Çetin, 2009). In this way, Gülen suggested that every citizen of the country should be involved in education, not to remain insensitive towards the education of the next generation and to help them. Otherwise, he mentions that the society will pay a high price:

“In my opinion, today’s most serious, most profound and biggest issue (if there is one) is the matter of raising the future generation according to our origins and to protect them from any kind of alienation! Accordingly, any effort put into the name of education today will bring in the security and prosperity of tomorrow, and any neglect and unconcern will result in tomorrow’s poverty and misery.”

“If we can’t raise generations who can scrutinise yesterday with today, today with tomorrow; who can comprehend the features of modern world, God forbid, we can be predestined to vanish in the ruthless flow of time.” (Gülen, 1984a).

A support was provided in the dormitories, whose number rapidly increased soon after, particularly for candidate teachers, who were oriented to the high schools which are planned to be opened (Ebaugh, 2010: 54). Business people, entrepreneurs and volunteers of civil society who have developed awareness, began to support this action and founded the schools which are now spread country-wide. These schools which carry a heavy burden of government and obtain high scores in world scientific contests every year have proved themselves and reached the level of being examples for different countries in the world. Such ratings are significant in terms of the effectiveness and dissemination of this notion of education.

The people inspired by Gülen's ideas began to follow the philosophy of "bringing up new generations who internalise Islamic ethics together with modern values" (Ebaugh, 2010: 62). The goal, the objective of the education to be applied is to perceive a person as a whole and to raise individuals who will advance social benefit, follow scientific, technological, social and cultural developments staying true to his age; to educate readers and researchers, initiators, entrepreneurs, problem solvers who are useful to themselves, to their family, and to society (Gülen, 1997b: 49-54). From this point of view, this is not an approach to develop a new model, but a vision and mission to overcome the shortcomings of a system that no longer meets the needs of society. Thus, in order to apply this model there is no need to develop a new programme beside the official programmes accepted by the state. Here we can see that in accordance with its mission and vision, education programmes prefer enrichment within the framework of social benefit, creation, and spiritual meaningfulness.

The dedicated teacher

The teacher is the main basis of Gülen's model. Since it is believed that even in all unfavourable circumstances, a teacher who is highly qualified and has full responsibility can solve most of the problems. Gülen describes it as follows:

"The teacher is a holy master who, during entire life- from birth till death, shapes the life. There is not another creature on earth equal to this superior seraphic being who guides his nation's fate, enriches the spirit and character, instils eternity in his nation and to whom the angels condense." (Gülen, 1979a).

"Those who are engaged in bringing up the generations regardless of the name under which they fulfil this duty should never forget about the greatness and significance of the responsibility they undertake" (Gülen, 1984b)

For this reason, Gülen places a strong emphasis on teacher education. He suggested to many university students the teaching profession as a primary profession and he honoured those who had chosen teaching in his speeches (Gülen, 1996: 99). He strongly criticises today's teacher typology who, due to the separation of job boundaries, just gives a lecture and goes home. The following lines show us that Gülen (1979b), who emphasises the reforming feature of a teacher, does not acknowledge the teachers who do not possess the former characteristics of real teachers:

"A real teacher is a planter and protector of pure seeds. Taking care of strong and good ones as well as leading and guiding them during the life events is also his duty."

According to Gülen (1997b: 43) a teacher is a guide, a model and an example for his students. His assimilation of teachers, who have never worked as apprentices, or mentors with a higher level of expertise and have not been educated by thriving and trustworthy mentors, to the blind, shining the lantern to other people is very meaningful. Therefore, teachers should know the students very well, constantly observe them and quickly respond even to instantaneous deviations. Although the term teacher is perceived as someone who deals with education and training, this system reviews teaching (instruction) and training (education) as different from each other and hence the concept of "many people can be teacher, however only few can be a tutor/master" (Gülen, 1997b: 44) has been accepted. An instructive teacher equips students with knowledge, guides them, gives chance them to test, encourages them and also enables them to take initiative to achieve something. From this point of view, Gülen recommends teachers read, refresh and update their professional knowledge often and come to the class as a model with new experiences (Gülen, 2003: 95). Consequently, teachers should know the students together with their environment. They should follow from which background their students are, who their parents are, what they do, whether there is a problem in the family, who their friends are and follow their personal development, their hobbies and interests (Gülen, 1984b; 2000: 124). Gülen considers the personal relationship of the teacher with the student important. He supports the belief that education should be conducted in such a relationship as that of mentor and protégé (2004: 111). He ascribes the success of education to the dedication of the teacher. The qualification of teachers who, with a deep sense of responsibility, "devoted" themselves to education should contain: self devotion, being unconditional, voluntariness, willingness, straightforwardness; high sense of responsibility, to renew himself, to follow the latest technological developments, to be a model in social as well as in his personal life, sociable, empathetic, self-sacrificing, desirous of challenges, who are never afraid of failure, who don't complain, but find solutions, who care about the failures of their students and who are proud of their students' successes, who put their students at the centre of their life, who never worry about the time and

working hours, who continuously question failure and try to eliminate shortcomings, adventurous, moderate, and who prefer discussion to argument (Ergene, 2005: 306-312; Şimşek, 2011).

Gülen comments that today more instruction rather than education is taking place in schools and he mentions that there should be developed a connection between mind and soul/heart and that inadequacy of this leads to a social deterioration (Gülen, 1984a; Ergene, 2005). In order to eliminate this inadequacy he suggests creating “tutor” (*belletmen*) and “peer” (*akran*) counselling systems in the education institutes. He wants to enrich the education service through these “tutors” in dormitories and “peer consultants”, people who have achieved certain criteria at schools. In this sense, these people, tutors and peer consultants, are one step closer to the students rather than their teachers. They are well-informed of the students’ company and they are a kind of guide. A child/teen shares the things, social events or the intellectual changes that he cannot understand or has difficulties in understanding with these people at first.

The system Gülen proposes actually provides a basis for a real counselling service. By this means, both the process of learning and development of students are observed closely, and transition between stages can be overcome more smoothly.

The idealistic and responsible student

In recent years, most of the complaints have been about students’ quality, their unwillingness to learn and spiritual shortcomings (Altıntaş, 2009). A school means teaching, or a teacher means providing children with required behaviours. However, if the students possess a serious and deliberately negative attitude towards learning, education and its components, there is not much to be done by the school or by their teachers. Therefore, Gülen recommends teachers embrace students with guiding services, *akrans* (*peers, brothers and sisters*) together with their families (Gülen, 1979a). It is important for students to take seminars on attitudes and motivation towards learning during the academic year. Gülen explains to students what kind of students they should be describing it as “golden generation” and “ideal generation”.

When we analyse the core characteristics of this generation he proposes being equipped with high spiritual norms; sensitive towards the society they live in; able to undertake social responsibility; full of determination for serving to their country, nation, and family; sociable, getting on with life; keep up with latest developments in technology; staying on course of social dynamics; studying and researching continuously; adhering to the law; and conciliating, not arguing (Gülen, 1997b: 49-54). While he wishes students to take education as individuals who have already gained these qualities, at the same time he wishes to see these qualities as an outcome of every educational institute. By this he seems to be answering the question “Why education?” Even though it is not always possible to fulfil these expectations in all ages, still students are expected to worry and care about social problems. Studying, providing solutions to the abovementioned problems, helping their country to flourish and to be aware of their meaning in life are among the most important skills required in a student. This exists in all educational systems, but Gülen (1984a) suggests keeping these skills at the forefront of consciousness. Consequently, students who study in schools practicing Gülen Model are being educated to be idealists, engineers, sociologists, musicians, artists and the politicians of tomorrow.

Programme which accepts individuals as a whole and is enriched with good behaviours

As he specifies how the students should be, he has actually specified content for their education. He complains that the scholastic views once occupied by all the institutions and he evaluates it as looking from an unilateral perspective, and indicates that in the last century positivism shared the same consequence:

“After the renaissance, teachers also changed along with everything else. Now he was a novice lover who blindly lost himself in property and facts, who chased the stock from his workbench to his office at the store and was addicted to inventions. In this era, those who control masses never became teachers. Yes, in this period the masses were misled by exposure and indoctrination and never had a teacher. Indeed, at the wedding night of this ‘rebirth, renaissance’ hearts had already been lost to Mephisto.” (Gülen, 1979a).

Gülen’s criticism was to those who are engaged in positivism as opposed to those who offered classical madrasa education. Yet, both of them are accused of sticking to their own system and not being able to reform (Michel, 2005). For this reason, Gülen indicates that education programmes should be developed in such a way that they can include spiritual, positivist, social and cultural

sciences as well (Can, 1998: 72, 77). He often predicts that as long as this balance is kept the outcome will be far above the desired level (1984b):

"If we can provide the new generations' minds with the sciences of the age they live in, souls with the wind coming from beyond, spirits with the lantern of history and make them look to the future, believe me, none of our efforts sacrificed for this goal will go in vain!"

The programmes should include good behaviours and national culture; however, mainly these areas seem to be neglected most frequently. Therefore, it is important to enrich programmes with these contents (Gülen, 1997b: 43, 44). The books should be of a quality which gives "strength to thought, steadiness to spirit and brightness to hope and perseverance" (Gülen, 1997b: 41). Considering the fact that content will differ according to gender difference, it is emphasised that courtesy, delicacy and compassion should be put forward as well as wisdom in girls' education. Indicating that the programmes should not lag behind the developments of the age, he prefers the programme that is continuously developed and localised based on students, teachers, and time and space to a fixed programme (Sevindi, 1997: 76). He believes that a person can by any means somehow learn the requirements of today and posits that we should teach them the requirements of tomorrow in the following: "if a child is six, we should teach him according to the programme of seven-year-olds, if - seven, according to an eight-year-olds' programme" (Gülen, 2000: 95). Gülen often criticizes the content of the programmes and indicates that we shouldn't waste time and develop a programme that may lead us to the truth more directly and doesn't bring in the skills necessary to current life (1997a: 13). When he suggests this at the same time he urges that education not to turn the student into a mere vessel of memory:

"One who develops a passion for everything cannot learn anything serious. True learning and study will take place when one deals with "necessary things". Unnecessary things that are learned only for curiosity, if they occur most frequently, may have a virulent effect. It is suggested that we should teach our youth the things suitable to their age, that lead them to the ultimate goal, in a digestible amount rather than just loading their brains with tonnes of knowledge" (Gülen, 1979c).

Programmes implemented in the schools that adopt the Gülen Model are the science programmes developed by the official institutions (Çetin, 2009). He advises a necessary infrastructure, to enrich the content, to focus on counselling services and to develop coordination between teacher, parent and student in order to make these programmes fit for their purpose. In particular, he emphasises that the lessons in social fields should be enriched in terms of the purpose of creation, moral values, and social and individual benefits. Consequently, it draws attention to programmes developed for specific goals that have been implemented consciously. Gülen's (1984a) thoughts on this issue clearly define the importance of education:

"If the youth to whom we entrust our future cannot be educated to exist on their own will, they will remain as other creatures or even at a lower level, under the pressure of pejorative feeling of sensuality, fury, greed and the nasty characteristics acquired from the society they live in. They will never get rid of condemnation. The influence of lust, anger, greed and law of inheritance in person is so grave and heavy that, according to principles of pedagogy, they can misguide even the most educated people.

Therefore, good education is for breaking the intensifying effects of these feelings inherent in humans for many purposes; and for leading them towards good and the truth. It serves a human to get rid of those unfavourable feelings and to discover the ways to perfection, to develop feelings of virtue, honour, steadiness of will, and love of freedom."

Education that considers students together with their peers

When we compare education and instruction it is frequently debated which is the most important one – education (teaching good behaviour, upbringing) or instruction (teaching)? According to Gülen (1997b: 44) they differ from each other. He states that an individual is born with the feeling of goodness and as a "tabula rasa" and he highlights that everything will be written on that by others (Gülen, 2000: 62). In contrast to the popular belief that "everybody who is knowledgeable can teach", he indicates that it is a profession and an area of speciality to know what to teach, when to teach and how to teach (Gülen1979c). This view glorifies the teaching profession, but also imposes a serious responsibility on it. Gülen advises to put forward the individual capabilities of the students and to approach them individually. During this process it is crucial that they do not feel isolated from

their friends and this should not lead them to arrogance and pride. According to Gülen (1998b: 195, 203) there is no student who doesn't understand, who cannot do, or who is not interested in the lessons, it's only the teachers lack of ability to find ways of approaching the student. He states that each student can be more active in specific fields according to their personal characteristics and the teachers' duty is to involve the students using these specific characteristics. In the following statement he glorifies teachers emphasising their importance in education:

"A good lesson is a lesson which is learned in front of the teacher. Such lesson doesn't give a person only one thing, but leads them to the infinite unknown and unlimitedly bestows him." (Gülen, 1979b).

He stresses that the teacher should enrich the content of the programmes, they should especially be aware of the student achievements, and led them to a higher level with their directing and guidance (Sevindi, 1997: 76). Gülen mentions to optimise the use of environmental factors. He believes that most of the student failures arise from the lack of courage, that is why he suggests teachers encourage them by motivating, praising, guiding, from time to time ignoring and, if necessary, using remedial corrections. As for the learning mistakes he advises to correct them by working on them in small concurrent groups.

Gradual learning is vital for Gülen. He states that age and developmental differences of the students should be taken into consideration in education, otherwise it may cause a cognitive confusion. Pointing out the differences between grades he refers to giving knowledge in primary schools, satisfying in secondary, and supporting in high schools. He emphasises that the cognitive confusion in learning is a negative factor and expresses that some knowledge may seem meaningless to students, and the cognitive confusions and lack of attention can be seen particularly when ages and developmental features are taken into account (Gülen, 2000: 75, 94). In order to prevent this the learning environment should be visually and cognitively clear, since some environmental factors as well as stimuli affect students' attention (2000: 151; 2005: 170). Especially, we should invite parents to be more aware of the family environment, social life, and school according to their age (Gülen, 1997c: 91; 2000: 81). Therefore, living in accommodations like dormitories or special houses is strongly recommended. Gülen underlines that issues like struggling to earn a living, living conditions, family problems and concerns about political issues may hinder the education of idealistic individuals. Consequently, he suggests students should live in dormitories or similar accommodation where all their needs can be met by others (Ebaugh, 2010: 54). He considers leaving their homes for education as a commitment to learning.

Education finances

Gülen evaluates the problems related to financing education as incomprehensible. He puts the role of education as fundamental in the development and flourishing of a society. He also believes that directing all financial resources to this field will be beneficial (Gündem, 2005). His view defines the importance given to education. Therefore, institutions built for the education of our new generations will be supplied with the prospective financial backing beforehand. Today official institutions, although they get financial support from governmental budgets, seem to be lacking in fulfilling their educational duties. Gülen indicates that the education expenses are very high and that society should partially shoulder this burden. He suggests that the community themselves should financially support and develop their own institutions thus the society can be ensured to adopt the school and its staff. A school whose expenses are met by public donations won't be an alien concept to the community, and will therefore pave the way for staff to be more efficient in their service to parents and society.

Gülen emphasises the role of society in schooling and recommends the wealthier people within the community open schools in their areas and offer scholarships for the students (Gündem, 2005). Today, he states, the burden of the government is vastly increasing, the investments are getting out of date in a short time by the impact of the technological advancements, and consequently society has to partly take it upon itself. If possible, local resources should be used. According to the volunteer principles, this contribution can be done by abovementioned donating a certain amount of their income to this field monthly (Çetin, 2007: 76; Ebaugh, 2010: 55). It will not matter if they have their children in that school or not. He suggests the fact that the aid will go to an institution which is far from that location should not harm the importance and benefits of the aid. He defines this contribution as a service to the country and nation. He states the fact that enterprises that support

educational institutions will be recognised by the society and it will contribute to their social status. He says that supporting education is some kind of investment in the future and that enterprises never lose from it.

CONCLUSION

In light of these arguments, we can see that current education systems seem to result in dead ends. Actually, they were built with the aim of a better education, however as of the current situation we can infer that side effects are increasing more and more.

We can see that many components of the education system have frayed and undergone changes due to technological and social events. Therefore, the reason for schools existing, the essential role of a teacher and the contents of the programme has been discussed in recent years. There is a system which hasn't met the needs and has failed to follow the developments of the age. Families are hesitating to choose this system for their children. Society needs to develop a positive trust and consciousness towards the education system once again.

Today's society needs generations who are equipped with spiritual, financial, social and technological knowledge, who respect the values of the society they live in and adhere to the law, who are not disputers but problem solvers, with common sense, who continually develop themselves, who have high moral values, and who take responsibility for their family, nation and country.

According to these evaluations, educational ideas which Fethullah Gülen brought in have contributed to its development and application in Turkey and later all over the world. These can be perceived as a response to today's society's current needs.

When we evaluate his thoughts under main topics we can infer that Gülen's suggestions;

- may speed up social responsibility and schooling
- may increase the value of schools in society
- may enhance job satisfaction of the teachers making them gain value in the eyes of students
- may contribute to reducing labour and financial expense by implementing education programmes that are goal orientated
- As new generation is preserved, brain power may be put under protection
- Society will be able to follow the trend of innovations and developments
- Social morality will be improved by means of the new generation educated by high moralities
- School will be able stay apart from all social, economic and politic diseases of the society and may function as a shelter and regeneration for society.

In order to attain these envisaged results, this system, as with any other system, should be implemented precisely and faultlessly. In case of changing or missing any parts of its dynamics it leads to the decrease of the expectations.

Gülen's model applied in different countries needs to be investigated in depth in terms of diversity. In the light of this data obtained from investigation, teacher training programmes should be improved. According to this model, thoughts and comments of Turkish students and students of different nationalities educated in these schools should be taken into account. Teachers' job satisfaction should be continuously analysed and the direction of development should be set according to the results of the investigation.

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