Experiences and Approaches of Teachers in Philosophy Teaching in Turkey[1]

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Abstract

Teaching philosophy in Turkey has been fundamentally affected by both historical and cyclical socio-political problems. At the same time, the method used by the teachers in classrooms and competence of teachers also influence students' attitude towards teaching philosophy.

The purpose of this study is to investigate the methods used by high school philosophy teachers and the teachers' experiences regarding philosophy teaching. Thus, the problems of teaching philosophy have been identified and solutions for these problems have been discussed.

The population of this study is high school philosophy teachers in Turkey. Data have been collected through snowball sampling technique through an on-line questionnaire.

The results have been analysed based on multivariable analysis which has helped us to identify the problems and suggested some possible solutions.

Keywords: Philosophy Teaching, Philosophy Teaching in Turkey

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Introduction

Philosophy teaching in Turkey is basically affected by historical and conjectural socio-politic problems. Students' attitudes to philosophy teaching, techniques used by teachers and qualification of teachers also have an impact on it.

In general, philosophy teaching in Turkey is realized at two levels for universities and high schools. There are philosophy departments in literature faculties of 65 universities and philosophy education departments in faculties of education of 3 universities. But philosophy teaching mostly takes place in high schools. Therefore, the target population of this study comes from high schools.

The aim of this study is to examine the approaches that the high school teachers have and their experiences on philosophy teaching. Thus, the problems about philosophy teaching have been identified and solutions for those problems have been discussed. We also aim to determine more effective and sustainable philosophy teaching approaches based on teachers' experiences and approaches in philosophy teaching.

The study's population consists of philosophy teachers in Turkey. Data was collected on the basis of sampling. In accordance with the findings that were found as a result of the study, recommendations on how sustainable and effective philosophy teaching can take place will be discussed.

Literature Review

There are several studies on philosophy teaching in Turkey. For example, the studies done by Kuçuradi (1969; 1977; 1987), Tozlu (1986), Cicicoğlu (1985), Kale (1994), Kafadar (1994), Öğretmenin Dünyası Dergisi (1998), Felsefelogos Dergisi (1998; 2000), Çotuksöken (2003), Akdağ (2002; 2003), Dombaycı (2002, 2008), Yavuz (2004), Karakaya (2006), Yapıcı (2008), Ünal (2016) are the most cited ones in this field.

In Turkey, there are field studies on philosophy teaching such as Ergün ve Yapıcı (2007). In the study that Ergün and Yapıcı (2007) conducted among high school students and teacher candidates at universities between 2000-2003, the problems they identified regarding philosophy teaching are as follows: according to the participants, subjects are very abstract (95%), and are not related to daily life (92%), concepts are also found to be very abstract (91%), teachers do not teach according to the level of students (80%), students are expected to memorize the information provided (77%), mostly lessons are taught on persons' views (76%), lessons are taught monotonously (73%), lessons are taught using only one book (73%), teachers are also bored of the subject (60%), teacher are not competent in their subjects (46%), periods are inadequate.

According to the results of a study in which Akdağ (2002) evaluated philosophy teaching for the students;

- Whether the students solve the questions about philosophy doing the university entrance exam determines the interest of high school students. For instance, the students who come from the branches in which they will not solve philosophic questions like the students in physical sciences have quite negative thoughts about effective learning in philosophy and it's good for nothing when compared to the students in social sciences who will solve philosophic questions.

- Girls are more participative than boys in philosophy classes and they think more positively about philosophy lessons' effectiveness.

- The students from foreign language intensive high school and Anatolian high school are in a more motivated studying tempo and give importance to the all lessons. Those

students show interest to the philosophy lessons more than the ones at other high schools because they want to keep up their secondary education success point high. Besides, private high school students have less interest in philosophy classes.

- The students from less-crowded classes generally have more positive opinions than the students from more-crowded classes about philosophy lessons' effectiveness.
- There are different attitudes to the philosophy in terms of the interests that students internalised. For example, the ones who are interested in psychology have more positive attitudes than the ones who are interested in sport and science.
- Also, the students who read other books rather than schoolbooks are more interested in philosophy and have more positive thoughts than the students who do not read at all.

According to Biçer's (2013) findings, the reasons that students consider philosophic knowledge useless and students' readiness levels are low affect the philosophy lessons badly.

Methodology

The methodology of this study consists of literature review and field research. The field research was carried out by the investigator himself.

The population of the study is high school philosophy teachers in Turkey. Data are collected through snowball sampling technique using an on-line questionnaire.

184 philosophy teachers working at 6 different high schools in 49 different cities of Turkey participated in the survey. Between February 23 and March 20, 2017, the data obtained from the field were subjected to frequency analysis and the results were compared with the findings of previous research conducted on the same subject.

Findings

Findings from literature review and fieldwork are presented under three subheadings: "1) the background of philosophy teaching in Turkey, 2) experiences and approaches of teachers and 3) Teaching methods and techniques applied in philosophy teaching"

The Background of Philosophy Teaching in Turkey

Philosophy teaching in the Turkish context was neglected until 1880s.

According to some researchers (Yıldırım 2013; Kafadar'a 1994a; 1994b; 2000; Bolay 1994; Akyüz 1993), Science and philosophy movements in Islam world, initially, started when Greek philosophy works were translated at Beytü'l Hikme that Caliph Memun founded as a formal translation and research institute in Bagdad in 830. Medreses were the educational institutions where fiqh education was given. Although there was philosophy in the curriculum of Nizamiye Madrasa, it was belittled soon and removed from the curriculum and then substituted by kalam. Gazali' severe criticisms of philosophy and philosophers disgracing kalam, prohibiting being too busy with mathematical sciences, played an important role in philosophic studies' losing their significance in Islam world. Philosophy was totally removed from the curriculum and even a mentality settled which considered philosophy among harmful/evil sciences. However, for the first time, Philosophy lesson called 'Kalam Science' was in senior class curriculum at Civil Service School (Mülkiye) in 1879. Eventually, it was substituted by kalam lessons. Then, philosophy of law was added in 1884 to curriculum at Law Faculty. When the university, having been closed twice before, was opened again in 1900, organized philosophy was included for the first time. We see that along with Second Constitutionalism (1908), philosophy terminology started to appear and be studied at high schools. Philosophy classes which were two hours in a three-year education rose to ten hours

after declaration of Republic in 1923.We see that philosophy classes actually took part in college curriculum of Literature Departments at university level in 1900.
A lesson called 'Madrasa Preacher' was put in madrasa curriculum for the first time by the name of philosophy in 1914. In 2.Constitutionalism period, philosophy lessons were offered in secondary education. In Republic period, philosophy was present in regular weekly classes in all curriculums at high schools. So, we see that philosophy lessons have been one of the main components in secondary education of Turkish education system since second Constitutionalism.

And, in Republic period, Philosophy education at universities first began at Philosophy Department of Literature Faculty at Istanbul University and then, new philosophy departments were opened in parallel with the improvements of universities. Instead of Istanbul Darülfünun, Istanbul University was founded. Because there was no Faculty of Theology in this pattern, not only lessons such as Islamic Philosophy, Religion Philosophy and Islam sects , Kalam were removed but also a course on Turkish Philosophers was included instead of Islam Philosophy in Literature Faculty. Today, higher education on philosophy is studied at Philosophy Departments and Philosophy Teaching Departments of several faculties of many universities in Turkey. But, nowadays, philosophy courses and the time devoted to them were decreased day by day in secondary education.

The fact that modern Turkish philosophy appeared and had to develop in a setting where socio-politic problems are confronted deeply has been a misfortune for philosophy in Turkey. This feature, identified briefly as 'being pragmatic' of Turkish thinking has not surpassed in its improvement process, led to the establishment of an attitude in which philosophy was perceived as a worldview. In Second Constitutional Era, the philosophy's being perceived as worldview, and even pressing philosophy into service in this aspect continued having new traits in Republic Period when the process of westernization gained acceleration.

Today, socio-cultural and economic factors impede philosophy teaching (Akdağ, 2002). For instance, the reasons that philosophy's not providing much income or being a job with high status and also people being interested in philosophy are affected in several ways, religious or political factors made philosophy teaching difficult. Yet, nowadays, effective philosophy teaching is urgently needed to protect and maintain society's achievements beside political and cultural achievements.

Since the declaration of Republic of Turkey, philosophy curriculums were modified seven times in 1924, 1938, 1957, 1976, 1985, 1993, and 2009 (Kafadar 1994b). A new program has been studied by 2017.

Experiences and Approaches of Teachers

Philosophy teachers have an important role and heavy duty in philosophy teaching. That's why it is a must to reveal the difficulties of philosophy teaching and how a sustainable and more effective philosophy teaching should be implemented based on present philosophy teachers' experiences.

Effective Philosophy teaching

"Teaching of philosophy is not only knowing philosophers' ideas in historical process. It is an activity that is associated with issues, events and situations in everyday life and also an activity functioning in everyday life" (Ergün and Yapıcı 2007). Therefore, it is necessary to know how much philosophy teachers can fulfil this activity. For this, reason, the opinions of philosophy teachers working in different cities and schools of Turkey were consulted.

According to the information provided by 184 participants, the effectiveness of teaching philosophy in Turkey has been determined in the following table.

Table 1. *Effective Philosophy teaching (%)*

Items (because of the philosophy lessons)	**1.**Strongly disagree	**2.**Disagree	**3.**Undecided	**4.**Agree	**5.** Strongly agree	**Mean** $\bar{x}$	**S** σ
The students can now set goals.	6.5	19,6	43,5	24,5	6,0	3.04	0.972
The students now have a growing power to make decisions.	5,4	17.9	39.1	27.7	9.8	3.18	1.018
The students now have problem-solving skills.	3.3	22.8	37.5	29.3	7.1	3.14	0.959
The students now organize information better.	3.8	21.2	38.0	29.9	7.1	3.15	0.963
The students have now improved their communication skills.	2.7	13.6	32.6	41.8	9.2	3.41	0.931
The students are bored of philosophy lessons.	14.7	34.2	38.0	11.4	1.6	2.51	0.935
The students began to take a certain worldview after the philosophy lessons.	3.8	15.8	44.6	29.3	6.5	3.19	0.912
The students see the information as something to be consumed.	15.2	37.0	39.7	7.1	1.1	2.42	0.871
The students can comment on various thoughts.	1.6	6.5	34.2	40.8	16.8	3.65	0.893
The students have further improved their cognitive skills such as interpretation, deduction, analysis and synthesis.	3.3	10.9	38.6	35.3	12.0	3.42	0.949
The students develop thinking skills.	2.7	13.0	29.3	37.5	17.4	3.54	1.013
The students develop a certain point of view on the events in the world.	1.6	14.7	32.1	38.0	13.6	3.47	0.958
The students accept all kinds of differences among people.	3.3	11.4	39.7	34.2	11.4	3.39	0.946
The students now have a better understanding of their personality traits and potentials.	1.6	16.3	38.0	35.3	8.7	3.33	0.908
The students can build democratic consciousness.	1.1	11.4	40.8	38.6	8.2	3.41	0.838

Teaching philosophy is most effective in “students’ being able to comment on various thoughts” ($\bar{x}$ = 3.65). Then it can be respectively said that teaching philosophy is influential in “students develop thinking skills” ($\bar{x}$=3.54), and “students develop a certain point of view on the events in the world” ($\bar{x}$=3.47). On the other hand, there is also a negative effect in teaching philosophy such as “students’ getting bored of philosophy lessons” ($\bar{x}$=2.51). Teaching philosophy can be least effective in “students’ determining goals” ($\bar{x}$= 3.04).

It cannot be said that students do enough activities about “organizing data better, improving problem-solving skills, increasing decision-making power and gaining a unique worldview” during studying philosophy.

For example, according to the general average of the items in the table ($\bar{x}$=3.2174 and σ =0.659), it is possible to claim that the teaching of philosophy does not go far beyond theoretical knowledge accumulation.

A positive correlation is also found between the teachers' professional experience and the efficacy of teaching philosophy. The time philosophy teachers spend in teaching leads to positive results in the effectiveness of teaching philosophy.

Table 2. *Relationship between teaching experience and efficacy of teaching philosophy*

Chi-Square Tests	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	1295,647[a]	1134	,001
Likelihood Ratio	584,466	1134	1,000
Linear-by-Linear Association	,220	1	,639
N of Valid Cases	184		
a. 1204 cells (100,0%) have expected count less than 5. The minimum expected count is ,01.			

The outcomes of Teaching Philosophy

One of the main purposes of teaching philosophy is to train informed individuals who can recognize problems. It is only possible in this way to educate citizens who are developed in both cognitive and affective aspects, who are sensitive to the problems in their surroundings, who can produce solutions when necessary, who fulfill their responsibilities, who are aware of their social responsibilities and whose individualities are developed (Kale 1994; Kızıltan 2012: 335).

Table 3. *The outcomes of teaching philosophy (%)*

Outcomes (after the philosophy lessons)	**1.**Strongly disagree	**2.**Disagree	**3.**Undecided	**4.**Agree	**5.** Strongly agree	**Mean** $\bar{x}$	**St. D.** σ
The students are able to point out social problems more frequently in the philosophy lessons.	1.1	9.8	36.4	38.6	14.1	3.55	0.822
The students point out more frequently to world problems in the philosophy classes.	4.3	13.0	36.4	33.7	12.5	3.37	1.005
The students can give examples from current life in the philosophy lessons.	1.1	8.2	32.6	42.9	15.2	3.63	0.877
The students know how to use what they learn in the philosophy lessons in their current lives.	2.7	22.8	39.1	29.3	6.0	3.13	0.926
The students are able to understand the concepts of philosophy and, if necessary, make their definitions correctly.	2.2	14.1	49.5	25.5	8.7	3.24	0.881
The students are able to relate philosophers' views, as well as to learn the ideas of different thinkers, in philosophy lessons.	2.7	16.8	44.0	28.3	8.2	3.22	0.917
The students can establish relationships between various philosophical issues and their problems.	2.2	15.2	47.8	28.3	6.5	3.22	0.860
The students think/feel that they are taking philosophy lessons in an environment of freedom.	4.9	15.8	28.8	34.2	16.3	3.41	1.068

The results show that (Table 3) teachers believe that philosophy teaching mostly provides the students with the achievement of giving examples from contemporary life in philosophy lessons ($\bar{x}$= 3.63). On the other hand, students are able to refer to social problems more frequently in their philosophy lessons ($\bar{x}$=3.55). Students are able to refer more frequently to world problems in philosophy lessons to a certain extent ($\bar{x}$= 3.37). Therefore, students seem to be very good at using what they learn in philosophy lessons in their lives ($\bar{x}$=3.13).

According to the general average of the items in the table ($\bar{x}$= 3.347 and σ =0.740), it can be said that the behaviours expected to be given to the students by the teaching of philosophy are realized in a proportional manner.

Perhaps the most important reason why the rates are lower than the expected aims of philosophy teaching may be that students are not interested in philosophy courses.

According to the data that Ünal (2016) got from the field including results of interviews made with the philosophy teachers at high school; philosophy lessons bring qualities

respectively ‘improving students’ thinking skills’, ‘students’ gaining a point of view’, ‘Students’ accepting the differences’, ‘students’ self-awareness’ and ‘forming democratic consciousness’. On the other hand, there are some difficulties in getting these qualities. Those difficulties may derive not only from students respectively ‘students’ interests and expectations’ but also ‘lessons’ being abstract, ‘socio –cultural reasons in which prejudgements are about philosophy or the reasons arising from schoolbooks, structures’ ‘examination system’ ‘Teachers’ point of view’ ‘Students’ readiness levels and inadequacy of periods.

Table 4. *The reasons why students are not interested in philosophy (%)*

Reasons	**1.**Strongly disagree	**2.**Disagree	**3.**Undecided	**4.**Agree	**5.** Strongly agree	**Mean** $\bar{x}$	**St. D.** **σ**
Because philosophy lessons are offered as a theoretical set of information.	8.2	17.4	32.1	27.2	15.2	3.24	1.153
Because philosophical questions do not score much in entrance examination to university.	8.2	15.8	23.9	24.5	27.7	3.48	1.272
Because philosophy learning is thought to ruin personal psychology.	29.3	30.4	22.3	12.5	5.4	2.34	1.181
Because the philosophy textbooks are quite inadequate in the philosophy teaching.	8.7	16.3	26.6	29.3	19.0	3.34	1.208
Because the number of hours of the philosophy lessons is quite inadequate for philosophy teaching.	13.6	10.9	25.5	29.3	20.7	3.33	1.294
Because to be a philosopher is not a job in which they make a lot of money.	8.7	13.0	20.7	34.8	22.8	3.50	1.224
Because learning philosophy is difficult.	12.5	13.0	33.7	31.0	9.8	3.13	1.150
Because there is prejudiced against philosophy lessons in community for reasons such as religion, political etc.	7.1	21.2	24.5	28.8	18.5	3.30	1.199

According to the data of this study, the participants state that the attitudes and expectations of learners towards learning philosophy are the most influential factors in philosophy teaching. According to the research results, students are indifferent to philosophy teaching “because to be a philosopher is not a job in which they make a lot of money” ($\bar{x}$= 3.50) as a profession and “philosophical questions do not score much in entrance examination to university” ($\bar{x}$=3.48). Apart from these pragmatic reasons, they are also indifferent to philosophy teaching because “there is prejudice against philosophy lessons in community for reasons such as religious, political etc.” (X=3.30). There are also students who think that “learning philosophy is difficult” ($\bar{x}$=3.13) and that “philosophy lessons are offered as a theoretical set of information” ($\bar{x}$=3.24).

These findings are similar to the findings of Ergün and Yapıcı (2007), and Akdağ (2002).

Teaching Methods and Techniques Used in Philosophy Teaching

Teaching method is the way to get the student to the target (Fidan 1996: 168). “Since philosophy has emerged as a product of human endeavour to steer forward, criticize data, seek

new solutions" (Öner 1995: 12), "it should be taught by using many different methods, not by one method" (Yılmaz, Cihan and Şahin 2005: 202).

According to the data obtained from the questionnaire, teaching methods and techniques mostly preferred by philosophy teachers in philosophy teaching in Turkey are as follows:

Table 5. *Teaching Methods and Techniques Used by Teachers (%)*

Methods and Techniques	Never	1-2 times	3-4 times	5-9 times	10 and up	Mean $\bar{x}$	St. D. σ
Lecture by teacher.	6.0	14.7	14.1	18.5	46.7	3.85	1.312
Group discussion.	7.1	22.8	16.3	24.5	29.3	3.48	1.314
Problem solving.	13.6	29.9	26.6	14.1	15.8	2.89	1.269
Case study.	14.1	21.2	23.9	14.7	26.1	3.17	1.396
Individual study.	11.4	30.4	19.6	15.8	22.8	3.08	1.355
Concept analysis.	15.8	23.9	22.8	15.8	21.7	3.04	1.380
Brainstorming.	9.8	12.0	14.7	22.3	41.3	3.73	1.363
Seminar.	50.0	28.8	12.0	4.9	4.3	1.85	1.091
Text analysis.	33.7	37.0	13.0	8.7	7.6	2.20	1.212
Question-and-answer.	1.1	2.7	7.1	12.0	77.2	4.61	0.822
Role-playing.	51.6	22.3	15.2	6.0	4.9	1.90	1.160
Teaching with scenarios.	66.8	20.1	8.7	2.7	1.6	1.52	0.887

According to the results, philosophy teachers mostly prefer "lecture by teacher" ($\bar{x}$= 3.85). Then, respectively, they prefer "group discussion" ($\bar{x}$= 3.48) and "case study" ($\bar{x}$= 3.17) methods. They least prefer the "problem solving" ($\bar{x}$=2.89) method.

They mostly use "question-and-answer" ($\bar{x}$= 4.61) technique as a teaching technique. Then, respectively, they prefer "brainstorming" ($\bar{x}$=3.73) technique. The least preferred techniques are "scenarios" ($\bar{x}$= 1.52), "seminar" ($\bar{x}$=1.85) and "role playing" ($\bar{x}$=1.90) techniques.

According to the study conducted by Yılmaz, Cihan and Şahin (2005), philosophy teachers use the 'direct instruction method' most for the average three ($\bar{x}$=2.77). Then, they use respectively 'question and answer teaching method' ($\bar{x}$=2.37), 'discussion method' ($\bar{x}$=2.28) and case method ($\bar{x}$=2.23). 'Drama method ($\bar{x}$=1.49, 'panel method' ($\bar{x}$=1.24), micro teaching method ($\bar{x}$=1.25) and 'computer assisted instruction' ($\bar{x}$=1.11) are the least used methods.

In fact, three general strategies for teaching philosophy are proposed. These are: 1.Expository Teaching Strategy, 2.Discovery Teaching Strategy and 3.Research /Inquiry Teaching Strategy. The methods and techniques used by these strategies are shown in the table below (Tan and Erdoğan), 2004):

Table 6. *Teaching Strategies*

Teaching Strategies	Methods	Technics
Expository Teaching Strategy	Lecture, demonstration	Demonstration, brainstorming, question-answer etc.
Discovery Teaching Strategy	Discussion, problem solving, case study etc.	Circle discussion, debate, panel, question-answer, brainstorming etc.
Research /Inquiry Teaching Strategy	Problem Solving, Project etc.	Inquiry, experimentation, field work, project, use of tools like computers, discussion, demonstration, group work, role playing , research, simulation , drama, debate etc.

By looking at the methods and techniques used by teachers, we can say that philosophy teachers in Turkey mostly follow the "expository teaching strategy" ($\bar{x}$= 3.26; σ = 0.792), then the "discovery teaching strategy" ($\bar{x}$= 3.22; σ = 0.804) and the "research /inquiry teaching strategy" ($\bar{x}$= 2.27; σ = 0.742).

One of the recommended teaching methods and techniques for effective teaching in philosophy teaching is constructivist teaching methods and techniques. These can be listed as "using eternal texts, using analogy techniques, using mythology and tragedies, use of drama technique and using related poems with lectures" (Kızıltan 2012).

It has been determined that teachers do not use constructive teaching methods and techniques very much in teaching philosophy in Turkey.

Table 7. *Constructivist teaching methods and techniques*

Methods and Techniques	Never	1-2 times	3-4 times	5-9 times	10 and up	Mean $\bar{x}$	St. D. σ
Using literary texts	21.7	40.8	19.0	11.4	7.1	2.41	1.156
Using analogy techniques	25.0	22.3	22.3	15.2	15.2	2.73	1.387
Using mythology and tragedy	21.7	32.6	23.9	12.0	9.8	2.55	1.231
Using poems related with lessons	28.8	32.1	25.5	7.1	6.5	2.30	1.152

The methods and techniques that philosophy teachers in Turkey least resort to teaching philosophy are the constructivist ones. It is found that they used an average of one or two times during a period ($\bar{x}$= 2.50; σ = 0.880).

The data show that philosophy in Turkey is taught in a traditional style.

The teaching that will be carried out in any field should be carried out with certain tools and equipment considering all learning situations of the student (Oğuzkan 1985: 72).

Table 8. *Teaching Materials (%)*

Teaching Materials	Never	1-2 times	3-4 times	5-9 times	10 and up	Mean $\bar{x}$	S. σ
Maps such as information, concept or mind map.	17.9	22.3	21.2	19.0	19.6	3.00	1.387
Diagrams like Venn	64.1	19.6	8.7	4.3	3.3	1.63	1.032
Using schemes such as organization or flowchart.	41.8	29.9	15.2	9.2	3.8	2.03	1.135
Pictures like strips, photos, banners and posters.	18.5	25.5	19.6	18.5	17.9	2.92	1.379
Printed materials.	17.4	28.8	24.5	13.6	15.8	2.82	1.313
Video and film.	16.3	25.5	24.5	19.6	14.1	2.90	1.291
Real objects.	48.4	25.5	13.0	7.1	6.0	1.97	1.201
Overhead transparencies.	84.8	6.5	4.3	1.1	3.3	1.32	0.874
Voice recordings.	72.8	16.8	5.4	2.7	2.2	1.45	0.885
Computer software.	41.8	23.9	10.3	9.2	14.7	2.31	1.459
Projection.	71.7	13.0	5.4	3.3	6.5	1.60	1.155
Smart board.	17.9	4.9	12.5	10.3	54.3	3.78	1.563
Blackboards.	2.7	3.3	3.8	8.7	81.5	4.63	0.914

The results show that, teachers of philosophy mostly prefer using the blackboard as a teaching material ($\bar{x}$=4.63). Their second preference is "smart boards" ($\bar{x}$= 3.78) Teaching concepts in philosophy teaching occupies a special place. The use of two-dimensional maps, such as an information map, a concept map, or a mind map ($\bar{x}$=3.00) is an important achievement. It can also be seen that they use two-dimensional materials such as striped

pictures, photographs, banners, and posters from ($\overline{x}$= 2.92). They use overhead projectors, tape recorders, projections, and diagrams like vein diagrams at a low rate.

Evaluation of Open Ended Questions:

According to philosophy teachers the problems in teaching of philosophy in Turkey are like an interwoven ball of problems. As well as the problem of teacher mastery of field, there are also problems arising from the indifference of society and the state to teaching philosophy. If we were to progress step by step, the first one is cultural readiness for philosophy. This readiness for philosophy is generally in a negative state. Depending on this negative state, philosophy teaching is seen as "insignificant", "unnecessary" and "harmful" by school administrators and teachers in other branches besides students. The first negativity starts here because the administrators express the philosophy lessons only as lessons that the students will do tests related with any school subject for university entrance exam. Also, in the current philosophy curriculum and lessons, it is preferred to teach "the history of philosophy" instead of teaching how to philosophize. This situation reduces the effectiveness of philosophy courses. It even causes philosophy lessons to be seen as hours of doing tests for other lessons. It is a concrete reality that philosophy courses are not compulsory but optional. Moreover, students are only interested in studying for LYS (examination for acceptance to university). There are very few philosophical questions in this exam. The parents, and therefore the students, tend to care about educational profit rather than the education itself.

At the same time, this type of negative readiness for philosophy also negatively affects philosophy teachers. That is why teachers need more effective teaching tools in order to be able to teach philosophy effectively. So the proficiency and competence of the teacher has become more important. There is also a need for a good education program, good teaching materials and effective teaching methods and techniques that can realize this program. But, negative readiness for philosophy affects teacher competence in negative way. Hence, the teaching of philosophy is becoming a dilemma. All these lead students to have a negative attitude towards philosophy of education. However, philosophy should be effective in understanding the limitations of the world for the life.

Conclusions

The aim of the philosophy lesson is to make students understand the world they live in, the society and cultures with a critical point of view. It is accepted/ known that philosophy lesson helps a person's setting an objective for his life, expressing his own opinions regardless of dominant opinions, associating different situations, commenting on many things, standing against the events as a person (Kızıltan 2012; Ünal 2016: 3172). But, if it is not conducted effectively, philosophy teaching will be meaningless. So, if modern teaching principles and methods are used, the fact that students consider the lesson as an abstract activity will be eliminated and philosophy lesson will be more effective and comprehensible (Ünal 2016: 3187).

According to Ünal's suggestion, in order to make philosophy lessons more effective, schoolbooks, course content and examination system should be revised and regulated, philosophy lessons should be compulsory and periods should be added, and periods should be arranged into each year equally. Besides, in-service teacher training programmes should be planned for the philosophy teachers about effective methods in philosophy teaching.

According to the suggestion of Akdağ (2002), high school education should not be a preparation for LYS (examination for acceptance to university), philosophy lesson teaching

program should be regulated especially and periods should be added. Questions should be asked in science section of LYS. Reducing the class size will raise the interest for philosophy. Classes with 25-30 students are ideal. Generally, an organisational change to create a cultural school climate that will provide reading habit will increase the interest for philosophy. For instance, to do this, campaigns like 'I'm reading a book' should be organised. There may be suggestions that philosophy lessons should be included in all the classes at high school and even, being seen as a 'thinking education', philosophy lessons can be recommended to be taught beginning with primary school.

The detection of philosophy teaching difficulties is a presupposition, but teaching philosophy should be given by being associated with other branches outside philosophy.

In Turkey, philosophy curriculum is based on philosophy history instead of making philosophy. But, philosophy should be made in philosophy lessons. To do this, special teaching methods that are proper for philosophy lessons should be developed. Constructivist teaching techniques can be recommended. Teaching programs should be student-centred.

As a result of all data, it can be said that the teaching of philosophy in Turkey rotates in a simple circle. A kind of circle that emerges as negative attitudes and prejudices against philosophy, the inability of effective teaching of philosophy, and the inability to reach the aims of philosophical teaching.

The first condition of breaking this cycle is to get rid of these prejudices against the philosophy teaching in society. Then the others will come in turn.

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