

THE PROBLEM OF TEACHER QUALITY: A PHILOSOPHICAL PERSPECTIVE

Ayhan AYDIN*
Şengül UYSAL**

ABSTRACT

The quality of teachers and their role in education is one of the most popular concerns discussed in developing and developed countries. Teachers not only help students to increase their academic achievement, but also attain self-actualization and be authentic. The purpose of this theoretical study is to evaluate this topic through the thought and principles of Plato, Yunus Emre, Erich Fromm and Paulo Freire. Teachers should recognise their real selves and be good model for students. In education, all the walls should be broken down between teachers and students by means of love. Teachers and students are the one not the others.

Keywords: Teacher, Plato, Yunus Emre, Freire, Fromm

(Öğretmen Niteliği Problemi: Felsefi Bakış Açısı)

ÖZET

Günümüzde, gelişmiş ve gelişmekte olan ülkelerde tartışılan konuların başında öğretmenin niteliği ve eğitimdeki rolü gelmektedir. Öğretmenler sadece öğrencilerinin akademik başarılarını arttırmalarına değil, kendilerini gerçekleştirmelerine de yardımcı olmaktadır. Bu teorik çalışmanın amacı bu konuyu Plato, Yunus Emre, Erich Fromm ve Paulo Freire'nin düşünce ve prensipleri ışığında değerlendirmektir. Öğretmenler, öncelikle kendilerini gerçekleştirerek, insanın, ne olduğu, nasıl yaşaması gerektiği, içindeki sayısız güçleri nasıl özgürleştirebileceği ve nasıl üretken bir şekilde kullanabileceği konusunda öğrencilerine iyi bir model olmalıdır.

Anahtar sözcükler: Öğretmen, Plato, Yunus Emre, Freire, Fromm

* Osmangazi Üniversitesi Eğitim Fakültesi öğretim üyesi, aaydin@ogu.edu.tr

** Dr., Milli Eğitim Bakanlığı, uysalsengul@yahoo.com.tr

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Introduction

Every student has a right to be taught by a 'highly qualified' teacher. So, who is a highly qualified teacher? It is mostly defined as being knowledgeable about the subjects taught as defined by content tests that can be overly complicated and confusing¹. However, to strengthen the teaching profession, we should raise its standards for training and professional development. It is obvious that prospective teachers take fewer courses in education and more in the subjects they expect to teach. Teachers guide students to think, create, investigate, analyze, and read critically. In other words, they play an important role in growing students' abilities, realizing themselves and being authentic. Teaching aims to promote not only the good of individuals but also the good of the doer. Teachers can obtain happiness- the final goal of all humans according to Aristotle- by experiencing satisfaction and self-realization since teaching can't be separated from learning. Teaching without learning is a monologue in which no change or growth happens².

Teacher education maintains existing educational and social structures by teaching prospective teachers to assimilate and accommodate to existing ways of thinking and acting—dominant discourses—that are prevalent within a given context during a particular period in time. That is, the role of teacher education is “to equip people to cope...”, (National Inquiry into Teacher Education (NITE), 1980), to make people feel “confident in teaching students” (Commonwealth Schools Commission (CSC), 1979), and ultimately to provide society with “an adequate supply of...teachers” (Commonwealth Tertiary Education Commission (CSC), 1986)³.

In the words of Socrates, “The core of philosophy is to know that you know nothing.” Education is a path, a vehicle or a bridge to reach the new and unknown. Education should provide us the opportunities to discover the need to know, learn, explain and wonder which is fundamental to human nature. Maybe, the best questions are the ones which haven't been asked yet; in other words, the those of which answers are known but aren't real questions. Socrates thinks that we don't know the things which we think we know because the more we think, the more we learn. He applies a method called *maitique* which helps people to recognize that they are illiterate. The only people who are aware of their illiteracy are philosophers. It is possible to tell that the approach of constructivism depends on Socrates' philosophy of thinking freely and asking questions⁴. This paper is organized into five sections. In each part we try to explain and

¹David, C. Berlinger, The near impossibility of testing for teacher quality. *Journal of Teacher Education*, 2005, 56(3), 205-213.

²Seung Hwan Shim, A philosophical investigation of the role of teachers: A synthesis of Plato, Confucius, Buber And Freire. *Teaching and Teacher Education*, 2008, 24, 515-535.

³Anne M. Phelan, Power and place in teaching and teacher education. *Teaching and Teacher Education*, 2001, 17(5), 583-597.

⁴Ayhan Aydın, *Eğitim psikolojisi gelişim -öğrenme-öğretim*. Pegem Akademi, Ankara, 2008.

analyze the role of teachers asking the question ‘who are qualified teachers?’ through the thoughts and principles of Plato, Yunus Emre, Freire and Fromm. In the last section all these opinions are summarized.

Plato

Plato, one of the greatest philosophers in ancient time, like Socrates, had always defined philosophers as those who know they are ignorant. Plato’s theory really depends on a philosophy actually able to produce wise people. The allegory of the cave, which is the heart of Plato’s political philosophy, tells a story: it gives an account of the path from the cave to the light of day and, inversely, from the light of day to the darkness of the cave. The man liberated from his chains is the philosopher and the cave allegory presents "a concentrated biography" of him in three steps, three turning points the whole of which represents a conversion of human beings in their totality, the formation of the philosopher. In the initial phase, the philosopher freely turns in the cave and discovers behind him an artificial fire that permits him to see things as they are in their reality. This first attitude is that of the learned who seeks to know things as they are in themselves, without taking into account the opinions of the multitude. Indeed, the shadows and images that stream on the screen fixated by the prisoners of the cave would be their opinions. Unsatisfied with the light of the fire, the philosopher discovers an exit that leads, by a stairway, to the open sky, to a new area: the kingdom of Ideas or Forms, the eternal essence of perishable and changing things, illuminated by the sun, the Ideas of ideas or the Super Good. Here is the peak of the life of the philosopher, but here also begins his tragedy. Because he is mortal, the philosopher cannot remain indefinitely in the sky of pure Ideas. He must go back into the cave among his companions of misfortune. However, this return to his origins is not a return home. It becomes an ordeal of a strange malaise. In this third stage, the philosopher appears to be a laughable figure to those who surround him. Worse, he is in danger. His ascension to the kingdom of Ideas makes him lose his sense of orientation in the cave; he nurtures very dangerous ideas that oblige him to contradict the obvious facts of common sense⁵. Briefly, the allegory of the cave illustrates the levels of knowledge, nature of philosophy and the Good.

Just as the prisoners in Plato’s Cave can see only the shadow-images cast on the cave wall, so the educator today is confronted by projections of legitimated knowledge and identity that are determined by the figure of the autonomous learner, evidence-based policy and metacognition, that is the active monitoring and consequent regulation and orchestration of cognitive processes to achieve cognitive goals. Of course, the distinction between truth and illusion cannot be drawn here in that same way as is entailed in the metaphysics of the Cave allegory, but the latter nevertheless serves to show something of what is at stake here and of its educational importance.

⁵ Miguel, Abensour, (2007). Against the sovereignty of philosophy over politics: Arendt’s reading of Plato’s cave allegory. *Social Research*, 74(4), 955-982

Plato's famous allegory of the Cave depicts a group of prisoners chained in such a way that all they can see is the movement of shadows cast against the wall at the back of the Cave. Plato uses the allegory to suggest that, just as the prisoners in the Cave cannot see the origins of the shadows, all that most of us can see are shadows and illusions—our knowledge is based on mere appearance, not on an understanding of the origins of the shadows, of the real things of which they are distortions. The allegory can serve also to show the way that the images of the autonomous learner, the demand for evidence-based practice and the technology of metacognition have been projected into the picture of education we currently operate. We have strung together a pattern of appearances, concocted a story and told ourselves we are looking at reality⁶.

In the Republic, Plato doesn't merely talk about the necessity of literacy but also presents a definition of justice and shows how it should be the basis of the Good Society. He also discusses in detail the education that the philosopher should undergo before he can become the ruler of the State. The central idea with which Plato emerges from this analysis is that justice is not simply equality, although it includes this principle, but the harmonious functioning of the individuals and classes which make up the State. A harmoniously functioning State is a healthy State. Similarly, an individual is healthy. It is possible to see that cooperation, self-realization, and respect for the individual are central in Plato's view of the State. Plato also discusses in detail the intellectual, psychological, moral and social qualities which he or she should possess; he also discusses the intellectual gaining of the aspiring philosopher. He finally discusses the ultimate goal of his education: attainment of wisdom. Only the philosopher, who has devoted his life to the pursuit of wisdom, can have a vision of the Good⁷. 'Justice' is an important concept which should be applied in education. Justice in education can be regarded as equality, a melting pot, no classification and discrimination in the classroom. Teachers are the ones who make students experience justice at school.

Plato in his work, the *Sophist*, provides both a model and an application of a particular kind of critical thinking in the learning environment that Jonathan Baron has described as 'active open-mindedness'⁸. One of the most significant innovations in educational theory in recent times has been the identification and development of active learning and critical thinking in the learning environment. Broadly, active learning occurs, as the name suggests, when the students themselves engage in the process of knowledge acquisition, while critical thinking involves reflective evaluation of reasons or evidence for a view under consideration⁹.

⁶ John Issitt, Evidence and metacognition in the new regime of truth: Figures of the autonomous learner on the walls of plato's cave. *Journal of Philosophy of Education*, 2008, 41(3), 381-393.

⁷ Michael, H. Mitias, On the power of virtue: universalism of plato's political philosophy. dialogue and universalism (Article Comment), 2003,7-8, 150- 153.

⁸ Fiona Leigh, Platonic dialogue, maieutic method and critical thinking. *Journal Of Philosophy of Education*, 2008, 41(3), 309-323.

⁹ Alec Fisher, *Critical thinking: An introduction*, Cambridge University Press, Cambridge, 2001.

In the *Sophist*, Plato provides a model of inquiry designed to indirectly instruct the reader in active learning, critical thinking and active open-mindedness by stimulating the reader to engage in these modes of thought. Plato has been justly celebrated for bequeathing the 'Socratic method' to philosophers and educators alike. That method, in both the ancient and contemporary pedagogical context, consists in questioning a student's or one's own set of beliefs on a given subject in order to bring contradictions within the set of beliefs to light. In contrast to the Socratic Method, the method of inquiry embodied by the *Sophist* has more positive outcomes. This method is centered on teaching the reader to (i) engage as a partner in the positive process of knowledge acquisition, (ii) reflect upon and look for evidence or reasons that lend support to a claim or could cause one to doubt it, and (iii) creatively seek out reasons or evidence that will adequately test a claim or belief's veracity for herself¹⁰.

Plato's method provides a model that remains instructive for educators today. In the light of this method, teachers can initiate a dialogue to involve the student as an active participant in the learning process and induce the student to join in critical dialogue with active open-minded thinking.

Yunus Emre

Yunus Emre is a great folk poet, the first Turkish Sufi (Islamic mystic) troubadour who sings mystical songs for the Beloved, the Friend. Yunus lived during the late thirteenth century and the beginning of the fourteenth century, which was an age of religious repression. One constant theme in Yunus's poetry is Love, that of God for man and, therefore, of man for God. Yunus loved the created for the sake of creator. There is one condition to reach love of God and return to Him: one must refine his spirit and body¹¹.

Yunus is a humanist. He lives only for "Love". He constantly emphasizes the futility of attachment to the world because the physical world, belongings, riches and jewels block the mystic's way to God. Essentially, Yunus thinks that people should live modest lives filled with love and friendship, aspiring towards spiritual purity and unity with God. He despises the pursuit of worldly riches because none of these can mean anything after death. He wants us to accept that death is inevitable. However, death is not an end. On the contrary, it is a hope for unity with the absolute truth. If one spends his life-time with friendship and love seeing the futility both of pursuing riches and of filling life with hatred, war and grudges, there is no need to fear of death. Yunus's mission in life is to travel long distances to spread the message of his spiritual mentor – Taptuk¹².

¹⁰ Fiona Leigh, Platonic dialogue, maieutic method and critical thinking. *Journal Of Philosophy of Education*, 2008, 41(3), 309-323

¹¹ Semra Saraçoğlu, The perception of exaltation in Yunus Emre and Dante's La Vita Nuova., *Gazi Eğitim Fakültesi Dergisi*, 2005, 25 (2), 343-352.

¹² Semra Saraçoğlu, The perception of exaltation in Yunus Emre and Dante's La Vita Nuova., *Gazi Eğitim Fakültesi Dergisi*, 2005, 25 (2), 343-352.

The god created human beings to love and to be loved. This requires that humans should have love in every step of life. Love can facilitate each work and solve every problem. Love is means of brotherhood and peace¹³. In education, teachers should give each student love without condition. Being there with patience, love and tolerance, teachers are always helpful, just like a mother. While thinking about how to transmit information on a subject, teachers usually forget about the students who are in the need of trust. Buber (1965) describes the trust that exists between a mother and her child and compares it to the relationships in education. The child trusts that his mother is always there whenever he needs her. In the classroom once a teacher and a student trust that they care for each other, their relationship, or at least its root, continues even during formal instruction¹⁴.

For Yunus Emre, reading is the only means of science and knowledge. The color, belief, religion, language or social status isn't important. It is possible to keep friendship and peace by love. Teachers shouldn't discriminate between students. Buber (1965) describes how a teacher should receive the diversity of students as follows¹⁵:

He enters the school-room for the first time, he sees them crouching at the desks, indiscriminately flung together, the misshapen and well-proportioned, animal faces, empty faces, and noble faces indiscriminate confusion, like the presence of the created universe; the glance of educator accepts and receives them all. He is assuredly no descendent of Greek gods, who kidnapped those they loved. But he seems to meet a representative of the true God. For if God "forms the light and darkness", man is able to love both- light in itself and the darkness towards the light.

The thing Yunus Emre tries to find himself. In other words, he thinks that the biggest gift of life given to us is to reach the virtue of being human. The only source we can use is the love of God combined with the wisdom of being well-informed. He believes that love is the only way to find the secret and the meaning of life. In education, teachers can apply love to motivate students and evoke their desire of learning. Qualified teachers are the people who should try to investigate the meaning of life and reach the virtue of being human¹⁶.

Mevlana also believes that the love of God is the only way you can reach happiness and virtue. If humans have intelligence, they can use it to reach the core of life. Mevlana says that while knowledge has two wings, suspicion has only one. That's why suspicion can't fly. And he added that

¹³ Mehmet Bayraktar, *Yunus Emre ve aşk felsefesi*, Türkiye İş Bankası Kültür Yayınları, Ankara, 1991.

¹⁴ Seung Hwan Shim, A philosophical investigation of the role of teachers: A synthesis of Plato, Confucius, Buber And Freire. *Teaching and Teacher Education*, 2008, 24, 515-535

¹⁵Seung Hwan Shim, A philosophical investigation of the role of teachers: A synthesis of Plato, Confucius, Buber And Freire. *Teaching and Teacher Education*, 2008, 24, 515-535

¹⁶ Ayhan Aydın, *Düşünce tarihi ve insan doğası*, Gendaş Kültür Yayıncılık, İstanbul, 2004.

intelligence functions as a fin for a human in the sea, but it can save only a few people. Like Yunus Emre, Mevlana says that love and tolerance are the fundamental stones of life¹⁷.

Paulo Freire

Freire, a world known education scholar, is one of the most influential thinkers about education in the late twentieth century. In his studies, Freire tries to highlight some basic knowledge that all teachers should have, but that are seldom taught to them in their preparation as teachers. He implies that teaching requires recognition that education is ideological; teaching always involves ethics; teaching requires a capacity to be critical; teaching requires the recognition of our conditioning; teaching requires humility; and teaching requires critical reflection, among others (Freire, 1998).

He focuses on the fundamental and critical knowledge which is essential in teaching programs. The first of this knowledge is that to teach is not to transfer knowledge but to create the possibilities for the production or construction of knowledge. Although the teachers or the students are not the same, the person in charge of education is being formed or reformed as he/she teaches and the person who is being taught forms him/herself in this process. In this sense, teaching is not transferring knowledge. There is, in fact, no teaching without learning. Whoever teaches learns in the act of teaching, and whoever learns teaches in the act of learning. The educator with a democratic vision insists on the critical capacity, curiosity and autonomy of the learner. There is no such thing as teaching without research and research without teaching. We teach because we search, because we question. We do research as to know what we do not yet know¹⁸.

When we analyze the relationship between students and teachers, it reveals its narrating character. This relationship involves a narrating subject (the teacher) and a patient, listening objects (the students). The more students work at storing the deposits entrusted to them, the less they develop the critical consciousness which would result from their intervention in the world as transformers of that world. The more completely they accept the passive role imposed on them, the more they need to adapt to the world as it is¹⁹.

One of the qualities acquired gradually through practice is Humility which requires courage, self-confidence, self-respect and respect for others. Humility helps us to understand that no one knows it all, no one is ignorant of everything. Listening to all that come to us, regardless of their intellectual level, is a human duty and reveals an identification with democracy. Humility helps us avoid being entrenched in the circuit of our own truth. To

¹⁷ Ayhan Aydın, *Düşünce tarihi ve insan doğası*, Gendaş Kültür Yayıncılık, İstanbul, 2004.

¹⁸ Paulo Freire, *Pedagogy of freedom ethics, democracy and civic courage*. Rowman & Littlefield Publishers, Maryland, 1998.

¹⁹ Paulo Freire, *Pedagogy of the oppressed*, The Continuum Publishing Group, New York, 1993.

the humility with which teachers perform and relate to their students, another quality needs to be added: lovingness, without which teachers' work would lose its meaning. It means that lovingness not only toward students but also toward the process of teaching. It is possible to add tolerance, decisiveness, and joy of living to these qualities if we are to be progressive (qualified) teachers. Without tolerance no serious pedagogical work is possible; without it no authentic democratic experience is viable; without it all progressive educational practice denies itself. One of the deficiencies that an educator may possess is an inability to make decisions. Such indecision is evaluated by learners as either moral weakness or professional incompetence. Joy of life is the other fundamental virtue for democratic educational practice. By completely giving ourselves to life rather than to death we can free ourselves to surrender to the joy of living, without having to hide the reasons for sadness in life that prepares us to stimulate joy in the school²⁰.

To know how to teach is to create possibilities for the construction and production of knowledge rather than to be engaged in a game of transferring knowledge, a teacher should be open to new ideas, questions and the curiosities of the students. It is important to understand the ontological, political, ethical, epistemological and pedagogical basis of teaching²¹.

As a teacher it is not possible to teach or learn unless driven, disturbed and forced to search by the energy that curiosity brings to us. To stimulate questions and critical thinking is fundamental to curiosity. The important thing is for both teacher and students to assure their epistemological curiosity. In this sense, the good teacher is the one who manages to draw the student into the intimacy of his or her thought process; the class then becomes a challenge and in the environment of challenge, the students become tired but never fall asleep (Freire, 1998). The fundamental task of the mentor is a liberatory task. It is not to encourage the mentor's goals and aspirations and dreams to be reproduced in the mentees, the students, but to give rise to the possibility that the students become the owners of their own²².

Erich Fromm

In *The Art of Loving*, Erich Fromm, a lover of life, explained how love is not entirely that instinctive and elementary practice that one thinks, but an exercise in intelligence, patience and also faith. Love cannot be attained without the capacity to love one's neighbor, without true humility, courage, faith and discipline. If two people who have been strangers, as all of us are, suddenly let the wall between them break down and feel close, this moment of oneness is one of the most exhilarating, most exciting experiences in

²⁰ Paulo Freire, *Teachers as cultural workers*, Westview Press, Cambridge, 2005.

²¹ Paulo Freire, *Pedagogy of freedom ethics, democracy and civic courage*, Rowman & Littlefield Publishers, Maryland, 1998.

²² Paulo Freire, *Mentoring the mentor*. New York: Peter Lang Publishing, New York, 1997.

life²³. In education, all the walls should be broken down between teachers and students by means of love. Teachers and students are the one not the others.

Fromm maintains in *To Have or To Be?* that capitalist society is reaching its end. The nuclear arms race, ecological ruin, terrorism, the economic collapse all spring, according to Fromm, from the cult of having and from the disregard of being. Erich Fromm defines himself as a Marxian and humanist. According to him, if the Christian principles of love, equality and freedom were really practiced instead of only preached, there would be no need for a special institution (the church) to take care of those principles²⁴. Schools are the places where all these necessities should be taught and be put into practice. Teachers who believe in love, equality and freedom will manage to change the current situation.

'Automaton conformity' was the term used by Erich Fromm to describe the process of social manipulation that results in the adult striving to be exactly the same as he or she imagines the majority to be. The flight into automaton conformity was one of the two possible responses Fromm identified as the fear of freedom. The central thesis of *Escape from Freedom* (1941) is that "the process of growing human freedom . . . means growing isolation, insecurity, and thereby growing doubt concerning one's own role in the universe, the meaning of one's life, and with all that a growing feeling of one's own powerlessness and insignificance as an individual." The individual attempts to escape this burden of freedom "by transforming himself into a small cog in the machine, well fed, and well clothed . . . yet not a free man but an automaton." In this way, people escape the anxiety produced by the awareness of their freedom: "If I am like everybody else, if I have no feelings or thoughts which make me different . . . I am saved; saved from the frightening experience of aloneness." One of Fromm's critiques of American higher education was that it did not encourage strongly enough students' willingness to challenge contemporary mores. Indeed, it was only in adulthood that people stood a chance of developing the ego strength to break free from prevailing opinion. "To really understand the problems in these fields," for Fromm (1956), accelerated, participatory cohort programs contain their own pressures to automaton conformity. Automaton conformity is pervasive and invisible. Like fish unaware of the water in which they live, citizens swim unsuspectingly in the ocean of conformity. People are surrounded by an "atmosphere of subtle suggestion which actually pervades our whole social life. . . . One never suspects that there is any order which one is expected to follow." Under the enveloping influence of automaton conformity, "the individual ceases to be himself; he adopts entirely the kind of personality offered to him by cultural patterns and he . . . becomes exactly as all others are and as they expect him to be." Any anxiety people might feel about this kind of existence concerns whether they are sufficiently assiduous in pursuing and realizing the pattern of conformity. The automaton conformist's credo can be summarized thus: "I must

²³Erich Fromm, *The art of loving* [1956], Thorsons, London, 1995.

²⁴Erich Fromm, *To have or to be?* [1976], Continuum, New York, 2002.

conform, not be different, not 'stick out'; I must be ready and willing to change according to the changes in the pattern; I must not ask whether I am right or wrong, but whether I am adjusted, whether I am not 'peculiar', not different." Traditional education's emphasis on extended periods of teacher-directed, face-to-face group learning underscores the power of anonymous authority. It takes a separation from this face-to-face modality for people to stand any chance of developing a critical stance. Although Fromm did not specifically address anything like accelerated learning formats, the logic of his analysis of automaton conformity is clear. Extended periods of face-to-face learning constitute an ideal crucible for the successful perpetuation of automaton conformity²⁵.

In *The Heart of Man: Its Genius for Good and Evil* (1964) Fromm says, Man is confronted with the frightening conflict of being the prisoner of nature, yet being free in his thoughts; being a part of nature, and yet to be as it were a freak of nature: being neither here nor there. Human self-awareness has made man a stranger in the world, separate, lonely, and frightened. The working-through of the contradiction leads either to the final goal of human solidarity or, if the regressive path is taken, 'complete dehumanization which is the equivalent of madness. The progressive solution involves the development of authentically human qualities towards the goal of human solidarity, a condition in which all human beings feel sympathy for each other and are determined to resolve problems peacefully through cooperation. Of those authentic human qualities, his identification of rationality and productiveness echoes the views of Aristotle and Marx, while 'love' reflects the importance accorded to the nurturing process in character development and the significance of close relationships in securing esteem. Love is therefore at the heart of our sociality, although Fromm was under no illusions about the difficulty of expressing it in inauspicious times, as he made clear in *The Art of Loving*²⁶.

In his final book, *To Have or To Be?* (2002; originally published in 1976), Fromm argued that the capitalist ideology of unlimited production, absolute freedom and unrestricted happiness amount to a new religion of Progress, 'The Great Promise', based on the psychological premises that radical hedonism and egotism will lead to harmony and peace. The promise, of course, can never be met, for it is premised on not delivering general satisfaction but encouraging acquisitiveness, and the individual can never be satisfied because 'there is no end to my wishes. Indeed, the logic of accumulation also encourages a constant fear of losing what we have gained. He argued that the pursuit of money, prestige and power prevents us from recognizing the interests of our real self, and he bemoaned the fact that we bow down to the 'anonymous power of the market' and 'of the machine whose servants we have become' in *Man for Himself*²⁷.

²⁵ Stephen D. Brookfield, *A critical theory perspective on accelerated learning*. New Directions For Adult And Continuing Education, 2003, 97, 73-82.

²⁶ Lawrence Wilde, *A 'radical humanist' approach to the concept of solidarity*. Political Studies, 2004, 52(1), 162-178.

²⁷ Lawrence Wilde, *A 'radical humanist' approach to the concept of solidarity*. Political Studies, 2004, 52(1), 162-178.

Conclusion

In this paper we tried to analyze the problem of teacher quality through a philosophical perspective. It is possible to apply the thoughts and principles of philosophers in order to improve the quality of teacher.

Plato's famous allegory of the Cave can be used to describe the situation of modern men who are illustrated as a group of prisoners chained in such a way that all they can see is the movement of shadows. Plato uses the allegory to suggest that all we can see are shadows and illusions—our knowledge is based on mere appearance, not on an understanding of the origins of the shadows, of the real things of which they are distortions. The allegory can serve also to show the way that the images of the autonomous learner, the demand for evidence-based practice and the technology of metacognition have been projected into the picture of education we currently operate. He also discusses in detail the meaning of justice which is the basis of a good society. Justice in education can be regarded as equality, melting pot, no classification and discrimination in the classroom. Teachers are the ones who make students experience justice at school. Plato in his work, the *Sophist*, provides both a model and an application of a particular kind of critical thinking in the learning environment which is one of the most significant innovations in educational theory in recent times. Plato's method provides a model that remains instructive for educators today. In the light of this method, teachers can initiate a dialogue to involve the student as active participant in the learning process and induce the student to join in critical dialogue with active open-minded thinking.

Yunus Emre, who is a great humanist, lives for only love. For him, the god created human beings to love and to be loved. This requires that humans should have love in every step of life. In education, teachers should give each student love without condition. While thinking about how to transmit information on a subject, teachers usually forget about students who are in the need of trust. For Yunus Emre, reading is only the means of science and knowledge. The color, belief, religion, language or social status isn't important. It is possible to keep friendship and peace by love. Teachers shouldn't discriminate between students and should meet the challenges of diversity in the classroom. In education, teachers can apply the love to motivate students and evoke the desire of learning. Qualified teachers are the people who should try to investigate the meaning of life and reach the virtue of being human.

Freire, a world known education scholar, tries to highlight some basic knowledge that all teachers should have, but that are seldom taught to them in their preparation as teachers. He implies that 'teaching requires a recognition that education is ideological'; 'Teaching always involves ethics'; 'Teaching requires a capacity to be critical'; 'Teaching requires the recognition of our conditioning'; 'Teaching requires humility'; and 'Teaching requires critical reflection, 'among others. For him, teaching is not to transfer knowledge but to create the possibilities for the production or construction of knowledge. There is, in fact, no teaching without learning. Whoever teaches learns in the act of teaching, and whoever learns teaches

in the act of learning. We teach because we search, because we investigate. We do research as to know what we do not yet know. He focuses on Humility which requires courage, self-confidence, self-respect and respect for others. Humility helps us to understand that no one knows it all; no one is ignorant of everything. Humility helps us avoid being entrenched in the circuit of my own truth. To the humility with which teachers perform and relate to their students, another quality needs to be added: lovingness, without which teachers' work would lose its meaning. It means that lovingness not only toward students but also toward the process of teaching. It is possible to add tolerance, decisiveness, and joy of living to these qualities if we are to be progressive (qualified) teachers. To know how to teach is to create possibilities for the construction and production of knowledge rather than to be engaged in a game of transferring knowledge, a teacher should be open to new ideas, questions and the curiosities of the students. He also gives importance to the critical thinking and curiosity.

Erich Fromm, who is a lover of life, tells that if two people who have been strangers, as all of us are, suddenly let the wall between them break down and feel close, feel one, this moment of oneness is one of the most exhilarating, most exciting experiences in life. In education, all the walls should be broken down between teachers and students by means of love. Teachers and students are the one not the others. Human being ceases to be himself; he adopts entirely the kind of personality offered to him by cultural patterns and he becomes exactly as all others are and as they expect him to be. "We feel that we must conform, not be different, not 'stick out'; we must be ready and willing to change according to the changes in the pattern; we must not ask whether we are right or wrong, but whether we are adjusted, whether we are not 'peculiar', not different." Traditional education's emphasis on extended periods of teacher-directed, face-to-face group learning underscores the power of anonymous authority. It takes a separation from this face-to-face modality for people to stand any chance of developing a critical stance. Although Fromm did not specifically address anything like accelerated learning formats, the logic of his analysis of automaton conformity is clear. Extended periods of face-to-face learning constitute an ideal crucible for the successful perpetuation of automaton conformity. For him, 'love' reflects the importance accorded to the nurturing process in character development and the significance of close relationships in securing esteem. Love is therefore at the heart of our socialability. He argues that the pursuit of money, prestige and power prevents us from recognizing the interests of our real self, and he bemoans the fact that we bow down to the 'anonymous power of the market' and 'of the machine whose servants we have become' in *Man for Himself*.

Briefly, all these philosophers focus mainly on love, freedom, justice, equality, being authentic and self actualization with critical thinking. Qualified teachers don't transfer the knowledge; they just create opportunities to construct it.

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