

The Comparison of the Educational Philosophies of Turkish Primary School Superintendents and Teachers

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Abstract

Problem Statement: Awareness of the prevailing educational philosophies of teachers and superintendents may contribute to making correct decisions and policies regarding innovations and arrangements in educational systems. One reason for the failure of the arrangements and innovations in the educational system is the failure to consider the educational philosophies of the teachers and superintendents who implement the new arrangements into practice.

Purpose of the Study: This study aims to determine and compare the prevailing educational philosophies of primary school teachers and superintendents.

Method: Descriptive method was used in this study. "The Educational Philosophy Orientations Scale" with 53 items and 5 sub-scales was developed by the researcher to determine the educational philosophies of the primary school teachers and superintendents. This self-administrated scale was conducted on 312 teachers and 53 primary school superintendents working in the Malatya province.

Findings and Results: Research showed that educational philosophies of the teachers and superintendents are different in terms of perennialist, essentialist, and pragmatic views. Teachers tend to adopt the views relevant to these philosophies more than superintendents. No significant difference was observed between the teachers' views on educational philosophies according to the variables of gender, seniority, and type of school they graduated. However, a significant difference was found between teachers' views of pragmatist educational philosophy according to the teaching subject variable. Also, though no significant difference was observed between the superintendents' views on educational philosophies according to the variables of gender, teaching subject, and type of school they graduated,

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there was a significant difference found between superintendents' views of existentialist educational philosophy according to the seniority variable.

Conclusion and Recommendations: The findings indicated that the educational philosophy most adopted by primary school teachers and superintendents is perennialism, with existentialism adopted the least. However, the objectives of the Turkish Educational System which are specified in the Basic Law on Education No 1739 which was put into force in 1973 can not be realized by teachers and superintendents who hold a perennialist educational philosophy. The realization of the objectives specified in cited Law requires possessing a progressivist and pragmatic educational philosophy.

Keywords: Educational philosophy, primary school teachers, primary school superintendents, the educational philosophy orientations scale

In a developing country like Turkey, expectations from the educational system increase daily, and this system is thought to be the place and where solutions to almost all social problems can be found. Both the reasons and the solutions for Turkey's social problems including inflation, traffic accidents, child abuse, drug addiction, unemployment, terrorism, etc. are associated with "education". Though "education" is of an inevitable nature for a society, it cannot be an answer to all problems. If education is to be a solution for all problems, then the characteristics of such an education should be thoroughly considered.

Together with educational economics, educational psychology, and educational sociology, educational philosophy is an influential criterion in developing curricula (Sönmez, 2008). The answer to the question "What kind of education a society should be offered with these curricula?" is directly related to the educational philosophy that society either embraces or highly implements. In countries like Turkey, the adopted educational philosophy may not be consistent with the objectives of education deemed necessary. Today, people discuss the nature of the educational philosophy which is actually adopted and the ideal educational philosophy which should be adopted by 19.935.277 students, 57.837 schools, and 734.597 teachers in the Turkish education system (Ministry of National Education [MoNE], 2008).

The indicator of teaching behaviors a teacher is to exhibit is the educational philosophy she adopts, whether or not she is aware of it. Research indicates that teachers' beliefs correlate with observed classroom practice and that attitudes about teaching and learning shape one's educational philosophy and guide professional action (Gajda, 2001). A teacher's educational philosophy determines his beliefs about educational objectives, the manner of teacher-student communication, the types of instructional methods and materials, and what priorities should be given in education. According to Sergiovanni and Starratt (1983), an educational philosophy includes "the assumptions, theories, and beliefs one holds for key aspects of effective teaching, such as the purpose of schooling, perceptions about students, what knowledge is of most worth, and the value of certain teaching techniques and pedagogical principles" (p. 304). The educational philosophy a teacher has adopted is based on certain principles, with some degree of consistency between these principles. What matters here is the adoption of principles consistent with the educational objectives of the teachers and superinten-

dents. Glickman, Gordon, and Gordon (1998) argue that what is needed is a basis of sound/valid principles. The complete set of these principles which are not frequently cited is called a "platform". They emphasize that just as a political party has a party platform on which it bases its decisions and actions and according to which it takes action and makes preferences, those in charge of supervising must in a similar way have a platform to conduct their activities.

The quality and dimensions of the relationship between education and philosophy are determined by the process of education and philosophy. Education is a phenomenon which in general terms covers all the activities towards an individual's behaviors and the processes determining them. Philosophy, on the other hand, means producing conceptions. The determinants of people's actions are believed to be their thoughts. Basic variables which determine one's thoughts are concepts. With his ability to think, man actually thinks with a language, i.e. with the words and concepts of the language. "Conception" above all is an element/division of "symbol(s)" or "sign(s)" in the system, and thus one of the components of the linguistic domain of existence. It is also a means of thinking; from where the concepts derive is one of the objective realities in our environment. Conceptions are mental abstractions about objective reality. Thus the nature of a person's thoughts and actions are in line with which or what kind of conceptions he/she has. Philosophical thought systems (philosophies) are the collection of systematic conceptions. During any phases of education (objectives, content, teaching-learning procedure, and assessment) we think and decide with certain conceptions. The type and quality of the conceptions in our thinking process determine our decisions and actions regarding these phases. For example, the instruction where theory and practice co-exist also has an impact on class behaviors and events with its dimensions going beyond education in class. The relationship teachers will have with their students depends on their conceptions about human nature (Gutok, 1997, p. 1). Thus, the decisions and actions of the people related to education are determined by their conceptions. Philosophy is the domain where these conceptions are produced.

Philosophies like idealism and realism date back to ancient times, while others, including pragmatism and existentialism, however, are more recent. Based on these more general philosophies, some schools of thoughts like essentialism, perennialism, progressivism etc. have evolved specifically in the field of education. To comprehend some of the major philosophies and their effects in education, there is a need to briefly define them.

Pragmatism and Education

Pragmatism is usually regarded as an American philosophy, and is associated with English empiricism, which is based on the conviction that we can know anything we can experience through our senses. For a pragmatist, experiment is the source of knowledge. The root of this approach goes back to the Greek philosopher Heraclitus who preceded Socrates. Major representatives of this philosophy are Charles Sanders, C. S. Peirce, William James, and John Dewey. Their views differ, however, from each other both in terms of method and their conclusions (Tozlu, 2003, p. 48).

Pragmatists agree with realists in that the material world exists in itself and is not a product of man's mind, yet they refuse to accept the world's continuance and independence from the man. The essence of reality is change, thus pragmatism is by nature humanistic. Humanity is the criterion for everything, such that many pragmatists do not accept the belief that humans are spiritual beings (Alkan, 1983, p. 38).

According to Dewey, one of the leading adherents of Pragmatism, the relationship between life and education resembles that between organism and environment. To Dewey, the human organism is a living natural being which is made up of psychological reactions and drives; every organism lives in an environment which includes elements both ensuring and threatening its survival (Chambliss, 1996, p. 499-505). In this respect, we can list the major components of Dewey's educational philosophy as follows (Gutek, 1997, p. 100): (1) A living and learning organism is a biological and sociological phenomenon which has the effect or energy to survive, (2) one who learns to live in both a natural and social environment, (3) the learning individual who acts in his/her own peculiar manner is always in a relation with his/her environment, (4) while the individual seeks to meet his/her needs within his relationship to the environment, he/she faces some problems and (5) the individual actually learns the process of solving his/her problems, which takes place in the environment.

Existentialism and Education

The fundamental thought marking existentialism is that the uniqueness and freedom of the individual have priority over the society or human communities, and all human beings bear the responsibility to exist and define themselves. Existentialist philosophy dwells on the constant problems of life, particularly the issues including inevitability of death, joy of love, grief, the reality of choice, freedom, and the (un)productivity of personal relations, rather than seeking after the available problems of traditional philosophy (Büyükdüvenci, 1987). Van Cleve Morris (quoted in Gutek, 1997, p. 134) defines existentialist education by drawing the following framework: "Education is supposed to provide the learner with an intensive level of awareness". In an education with such a framework, the individuals must be expected to make choices in a free and creative way, therefore putting free will and individualism into the center (Gajda, 2001). Again, such a level of awareness will in turn have implications on how an individual wants to live and what kind of an individual he/she aims to be. To Morris, the most proper education for human beings is the one which provides both men and women with an "Existentialist Awareness," suggesting that they are unique subjects in the world. Existentialist education should start in the first years of higher education and continue until the end of it. The aim of such an education should be making the individuals aware of themselves. In the light of the knowledge offered in such an education which centers on subjectivity and individualism, the individuals should be encouraged to make choices between good and evil or right and wrong (Gutek, 1997, p. 134).

Hardcastle-Stanford and Parkay (2000) argue that a curriculum grounded in existentialism creates a flexible and responsive classroom environment where the students are encouraged to think about and explore the meaning of their lives. Most critical learning is limited with neither a field of knowledge nor any curricula, but the best

learning is based on the knowledge a learner chooses and interprets himself. In an Existentialist learning process, a learner explains/evaluates like an "actor" the subjects which he associates with himself, embraces, and interprets in line with his own goals (Gutok, 1997, p. 137). An Existentialist instructor, though being able to apply various instructional methods, should not allow an uncertain learner-teacher relationship in any of these methods. According to Griffis (1998), the existentialist teacher is not a "traditional" teacher; he/she respects and lifts up individuality and will guide his/her students to release their creativity.

Progressivism

Adopting in essence the Pragmatist principle that "the essence of reality is change," Progressivism embraces the understanding that "education is in a continuous progress". According to Progressivism, the essence of education does not mean adaptation to the society and external world or certain static standards of good, truth, and beauty, but a constant rearrangement of experiences. In Dewey's words "thus we obtain the technical definition of education." This means rebuilding or reorganizing the experience which develops the ability to lead one's life, which in turn follows and adds up to the meaning of life. Growing up through rebuilding the experiences is the underlying objective and nature of education (Alkan, 1983, p. 28; Armstrong, Henson & Savage, 1981, p. 217; Gutok, 1997, p. 315; Erden & Sapling 1998, p. 100).

According to Progressivism, education should be appropriate and efficient (active) in terms of a child's interest. John Dewey believed that curriculum content should be derived from the students' personal interests and developmental needs (Gajda, 2001). Success in life depends on the degree to which experiences can be reduced to the level of special problems. Therefore, learning should be through problem solving projects rather than internalizing the content. Education, which means the rational rebuilding of experiences, is equivalent to civilized life. Therefore, an individual's education should not be the preparation for life, but the life itself. Schools should attach more importance to cooperation than to competition. Education and democracy should give rise to each other. Therefore, the schools should be administered according to democratic principles.

Perennialism

Perennialism sets off from the idea that human beings are constant and unchangeable. In line with this structure and lack of change, education, too, is unchangeable. At least, in essence, unchangeable components are in the majority. In fact, the aim of education is to comply with unchangeable and universal facts. Perennialism attaches great importance to intellectual-rational education as against progressivism. Since the mind is the superior feature of a human being, he/she should use that ability to develop his/her intuitional nature in line with deliberately determined objectives. The roots of perennialism began with Plato, Aristotle, and Thomas Aquinas, with the belief that education should be the same for everyone and that man is a rational being (Knight, 1989). It attempts to assimilate certain traces of humanist education within its texture. The adaptation problem is defined as adaptation to an unchangeable universal reality. Education never means to simulate life, but it

must intend to have a nature of preparation for it (Topses, 1982; Erden & Sapling, 1998, p. 129; Armstrong et al., 1981, p. 216).

The perennialist philosophy also advocates that in classroom environments, opportunities which can improve students' mind and willpower should be offered rather than an ideal life itself. For the procedure, in which a deductive way of reasoning is highly used, such methods as Socratic discussion, excursion, and observation are recommended. In evaluating the students' achievement, it is essential to ask questions testing students' ability to reason and judge the unchangeable realities of the universe. In perennialist curriculum, the only authority in the classroom is the teacher (Sönmez, 2002, p. 66-70).

Essentialism

According to this school of thought, the human being is a social and cultural creature. He is not equipped with any knowledge at birth. Induction is the only method of obtaining knowledge. Knowledge and technique constantly accrues in society, and those who adhere to an essentialist philosophy assert there is one essential body of academic knowledge that teachers are obligated to convey to their students in a systematic fashion (Gajda, 2001, p. 25). Therefore, school is a means of learning rather than a means of reform. In this context, the objectives of education must be to ensure the socialization of the individual, to provide him with dominant cultural values, to prevent change and clashes, to protect cultural heritage, to ensure his adaptation to society, and to raise knowledgeable and talented people (Alkan, 1983, p. 36).

Since subjects and lessons are important in instructional procedure, the teacher rather than the students is the center of the classroom, for teacher is the representative of the cultural heritage. He is equipped with correct and consistent knowledge. As for the assessment, the students should be asked to memorize whatever the teacher has done and told and whatever is written in the book. Like the perennialist philosophy, essentialist education also suggests that knowledge be put into the center of instructional processes. Yet, essentialism differs from perennialism in that it stresses core knowledge and skills as opposed to a set of external truths (Gajda, 2001).

The Aim of the Study

If an educational system is to achieve its objectives, especially at the level of primary education, the place to achieve this is the classroom. The most important factor deciding the efficacy of the classroom is the teacher. A variety of variables including those social, psychological, economic, and educational, etc. can affect the behaviors of a teacher in the classroom. Another factor affecting teacher behaviors, yet mostly ignored in the curriculum during teacher training, is the educational philosophy the teachers embrace. Whether they are aware of it or not, each teacher has a certain educational philosophy which can be described in terms of behavior – this is the very assumption of this study. In this respect, this study investigates the educational philosophies of primary school teachers and superintendents. Knowledge about the educational philosophy of the teachers and superintendents helps provide input regarding the type of educational philosophy that should be provided during in-service trainings and pre-service teacher training programs.

This study aims to answer the following questions: (1) Is there a significant difference between the educational philosophies of primary school teachers and super-

intendents? (2) Do teachers' opinions about educational philosophies differ according to some variables including (a) gender, (b) professional seniority, (c) teaching subject, and (d) type of school they graduated? (3) Do the primary school superintendents' opinions about educational philosophies differ according to variables including (a) gender, (b) professional seniority, (c) teaching subject, and (d) type of school they graduated? This study is restricted to certain educational philosophies, including existentialism, essentialism, pragmatism, perennialism, and progressivism.

Method

Population

The teacher population of this study comprises 3317 teachers. They work in 64 primary schools located within the Municipality of the province of Malatya, a medium-sized city in the eastern part of Turkey. Primary school superintendent population is comprised of 55 primary school superintendents working under the Office of Inspection Board in the National Education Directorate of the Province of Malatya.

Sample

The population sampling was random in accordance with the aim and scope of the study. Thus, 400 teachers working in 12 primary schools selected randomly were reached and only 312 of them who completed the measurement instruments adequately were taken into consideration. Since the whole superintendent population is accessible they were all involved in the study. Out of 55 primary school superintendents, 53 with acceptable measurement instruments were considered eligible for evaluation. Table 1 shows the socio-demographic characteristics of participant teachers and primary school superintendents.

Data Analysis

In analyzing the data obtained via measurement instrument, a paired sample t-test was used to find the difference, if any, between total scores obtained by the teachers and superintendents from the sub-scales in the philosophical tendency scale. To find whether the participants' opinions differ in terms of gender and type of graduation variables, an independent sample t-test was used. In the case of not homogeneous variances as a result of the Levene test, t-test was replaced by Mann Whitney U. Furthermore, an ANOVA test was used to find whether their views regarding educational philosophies differ in terms of seniority and subject variables. In case of not homogeneous variances as a result of the Levene test, ANOVA was replaced by the Kruskal Wallis test (Özdamar, 1999; Hopkins, Glass, & Hopkins, 1987). To detect the

Table 1.

Socio-demographic Characteristics of Teachers and Primary School Superintendents

Variables		Teachers		Superintendents		Total	
		N	%	N	%	N	%
Gender	Male	199	63.8	45	84.9	244	66.8
	Female	113	36.2	8	15.1	121	33.2

Type Of Duty		312	85.5	53	14.5	365	100
Seniority (year)	1-5	61	19.6	-	-	61	16.7
	6-10	74	23.7	-	-	74	20.3
	11-15	65	20.8	8	15.1	73	20.0
	16-20	48	15.4	13	24.5	61	16.7
	21-25	17	5.4	5	9.4	22	6.0
	26 and over	47	15.1	27	50.9	74	20.3
Subject	Social Studies	254	81.4	49	92.5	303	83.0
	Scientific Studies	30	9.6	4	7.5	34	9.3
	Vocational-Tech.	28	9.0	-	-	28	7.7
Type Of Graduation	Associate degree	95	30.4	3	5.7	98	26.8
	Undergraduate	217	69.6	50	94.3	267	73.2

differences found between the groups, LSD test was used. Moreover, descriptive statistics are obtained regarding independent variables and obtained scores.

Instrument

Various resources about education philosophy (Alkan, 1983; Aydın, Ünal, Balcı, Koçak, & Burgaz, 1991; Büyükdüvenci, 1987; Gutek, 1997; Parkay & Hardcastle-Stanford, 1996; Sönmez, 2002; Tozlu, 2003; Yıldırım, 1987), book chapters related to educational philosophy (Glickman et al., 1998; Jon and Bondi, 1989; Armstrong et al., 1981) and some educational philosophy scales (Jersin, 1972; Jon and Bondi, 1989; Gajda, 2001; Griffis, 1998) were researched for statements therein regarding objectives, instructional methods, materials, teacher-students relations, instructional environment, and evaluation components of idealist, realist, pragmatic, existentialist, perennialist, and essentialist educational philosophies. Subsequently, three instructors in the department of educational sciences, all with graduate degrees in philosophy and currently teaching Introduction to Philosophy and Educational Philosophy, were asked whether these statements reflect the views of relevant philosophies. Based on the views and suggestions by these instructors, a trial scale was developed with 104 trial items (18 items about idealism, 20 items about realism, 18 items about pragmatism, 20 items about existentialism, 12 items about perennialism, and 15 items about essentialism). This scale with 104 trial items was administered to a total of 342 people, 185 teachers and 157 primary school superintendents, in 17 cities other than Malatya. Then, the data obtained from the administration of the draft scale were tested for their applicability for factor analysis. As obtained, Kaiser-Meyer-Olkin (KMO) sample appropriateness value was found .70; this value is bigger than the minimum .60 value suggested by Pallat (2001), and the result of the Bartlett test (Bartlett's Test of Sphericity: 10804,968; sd:5671; $p < .000$) was significant—the data were concluded to be applicable for factor analysis. After 44 trial items with factor loadings lower than .30 were discarded as a result of factor analysis, a repeated factor analysis resulted in 53 trial items whose Kaiser-Meyer-Olkin (KMO) sample appro-

priateness value was calculated as .86, and Bartlett test result was found as $X^2(6457,626; sd:2145; p<.000)$.

Basic components factor analysis (coupled with Varimax Rotation) resulted in distribution of 53 items in the scale into five factors. Based on the interpretational analysis of the items in the 1st factor, this factor was named as a perennialism sub-scale. Example items for perennialism are *"Student is a store receiving the information offered to him"* and *"Schools are for increasing the students' knowledge."* The maximum possible score from the perennialism sub-scale is 85, while the minimum possible score is 17. Based on the interpretational analysis of the items in the 2nd factor, this factor was named as a pragmatism sub-scale. Example items for pragmatism are *"In school an understanding of education which considers all students' needs and interests and takes him as a whole should be adopted and applied."* and *"Education should discover students' individual differences and emphasize improving these differences"*. The maximum possible score from the pragmatism sub-scale is 45, while the minimum possible score is 9. Based on the interpretational analysis of the items in the 3rd factor, this factor was labeled as a progressivism sub-scale. Example items for progressivism are *"The principal goal of education is to improve people's ability to comprehend the environment."* and *"The goal of education is to have the individual become open to continuous change"*. The maximum possible score from the progressivism sub-scale is 55, while the minimum possible score is 11. Based on the interpretational analysis of the items in the 4th factor, this factor was named as essentialism sub-scale. Example items for essentialism are *"The primary responsibility of the schools is to get the students to comprehend the moral truths,"* and *"Curriculum should be based on unchanging moral values."* The maximum possible score from the essentialism sub-scale is 45, while the minimum possible score is 9. Based on the interpretational analysis of the items in the 5th factor, this factor was named as existentialism sub-scale. Example items for existentialism are *"The student should select what knowledge to learn and he should decide what to do with this knowledge,"* and *"Education should able the students to be aware of the institutions, powers, and trends which restrict their freedom."* The maximum possible score from the existentialism sub-scale is 35, while the minimum possible score is 7.

As for the reliability of the scale, the alpha values of the items in different sub-scales were estimated respectively as follows: .85 for 17 items in perennialism sub-scale; .77 for 9 items in pragmatism sub-scale, .79 for 11 items in progressivism sub-scale, .81 for 9 items in essentialism, .62 for 7 items in existentialism sub-scale. These values indicate that the sub-scales of the scale reveal adequate values in terms of internal consistency.

Findings and Comments

1. *"Is there a significant difference between the educational philosophies of primary school teachers and superintendents?"*

Analysis revealed that the mean scores regarding the teachers' and superintendents' views about educational philosophies are a maximum for the perennialism sub-scale (Teachers $\bar{x}$ = 60.54; Superintendents $\bar{x}$ = 52.73), while scores are at a minimum for the existentialism sub-scale (Teachers $\bar{x}$ = 27.65; Superintendents $\bar{x}$ = 28.18).

The common belief that the Turkish National Education System is traditionally perennialist seems to be in agreement with this finding.

The results of the Mann-Whitney U test revealed that there was a significant difference between teacher and superintendent views in the perennialism sub-scale ($p < .000$), which shows that teachers hold perennialist educational philosophy more than superintendents do. A significant difference was also observed between teachers' and superintendents' views about essentialism (Teachers $\bar{x} = 34.66$; Superintendents $\bar{x} = 30.75$) as a result of the t-test ($t = 4.045$; $p < .05$). The mean scores show that teachers hold essentialist educational values more than superintendents. Teachers' and superintendents' views about pragmatism (Teachers $\bar{x} = 39.88$; Superintendents $\bar{x} = 38.43$) also differed significantly according to the t-test ($t = 2.245$, $p < .05$), which indicates that teachers possess a pragmatist educational philosophy more than superintendents. No significant difference was observed between the teachers' and superintendents' views about progressivist and existentialist educational philosophies.

2. *"Do teachers' opinions about educational philosophies differ according to some variables including: (a) gender, (b) seniority, (c) teaching subject, (d) type of school they graduated?"*

2.a) Analysis revealed that the educational philosophy with the highest mean scores for both male and female teachers (Male $\bar{x} = 59.78$; Female $\bar{x} = 61.88$) was perennialism. The educational philosophy with the lowest mean scores, however, for both male and female (Male $\bar{x} = 27.52$; Female $\bar{x} = 27.89$) was existentialism. The t-test analysis revealed that the views of male and female teachers regarding any of their educational philosophies did not differ significantly.

2.b) ANOVA analysis showed that teachers' views about perennialist, pragmatist, progressivist, essentialist, and existentialist educational philosophies did not differ significantly according to seniority ($p > .05$).

2.c) The Kurskal Wallis test results showed that the views of the teachers with regard to perennialist, pragmatist, essentialist, and existentialist educational philosophies did not differ significantly in terms of subject field variable ($p > .05$). The views of the teachers regarding progressivist educational philosophy differed significantly, however, in terms of subject field variable ($p < .05$). To find our source of the difference, subject fields were compared in pairs using the Mann-Whitney U test, which revealed that the views of Social Studies teachers regarding progressivism differed significantly from those of Science teachers in favor of the former group of teachers ($p < .05$). It was also found that the progressivist views of the Science teachers differed significantly from views of vocational and technical teachers in favor of the latter ($p < .05$).

2.d) Test results showed that the teachers' views of educational philosophies did not differ significantly according to school of graduation. As it is known, the teachers who are still in service had a different type of higher education in the past. While until 1989 one was eligible for primary school teaching after graduation from a two-year of education, after 1989 these schools were transformed into educational faculties and the duration of training increased to 4 years. Some of the teachers working in primary schools have these two-year associate degrees. The fact that no significant difference

was found between teachers' educational philosophies according to type of school of graduation can be explained with the fact that both the two-year associate programs, which served until 1989, and the succeeding four-year educational faculties may most probably employ the same curriculum and a similar understanding.

3. *"Do the primary school superintendents' opinions about educational philosophies differ according to some variables including; (a) gender, (b) seniority, (c) teaching subject, (d) type of school they graduated?"*

3.a) The mean scores regarding the superintendents' educational philosophies were as follows: in perennialism sub-scale $\bar{x}=53,06$ for male and $\bar{x}=50,87$ for female; in pragmatism sub-scale $\bar{x}=38,53$ for male and $\bar{x}=37,87$ for female; in progressivism sub-scale $\bar{x}=47,86$ for male and $\bar{x}=49,12$ for female; in essentialism sub-scale $\bar{x}=30,77$ for male and $\bar{x}=30,62$ for female; and in existentialism sub-scale $\bar{x}=28,24$ for male and $\bar{x}=27,87$ for female. As a result of the applied t-test and Mann-Whitney U test, results showed that the superintendents' views about educational philosophies did not differ significantly according to the gender variable.

3.b) Analysis also showed that superintendents' views about educational philosophies did not differ significantly in terms of seniority variable in perennialist, pragmatist, progressivist, and essentialist educational philosophies sub-scales. Superintendents' views regarding existentialist educational philosophy, however, differed significantly in terms of seniority variables ($F=3.340$; $p=.027$). LSD test revealed that the difference was between the groups with seniority for 16-20 years and 26 years and over. The superintendents with a seniority for 16-20 years hold the existentialist educational philosophy ($\bar{x}=30,76$) more than those with 26 years and longer seniority ($\bar{x}=26,77$).

3.c) Although the scale included three options in regard to subject fields of superintendents, no one tested from the vocational-technical subjects. Therefore, the analysis concerning whether the views of the superintendents about educational philosophies differed in terms of their subject fields had to be conducted with two fields (social studies and science teaching). The t-test analysis showed that the views of the superintendents regarding educational philosophies did not differ significantly according to subject field variable.

3.d) The t-test analysis showed that the views of the superintendents about educational philosophies did not differ significantly according to the type of school they graduated. Half of the participating superintendents (50%) stated that they had 26 years or more seniority. Those with the least seniority had been working for 11-15 years. Indeed, given the historical development of education in our country, most of the superintendents who are currently working probably started their career as graduates from high schools or associate programs and then gained their university degrees through arrangements and practices as part of in-service training. The fact that superintendents' views about educational philosophies did not differ significantly in terms of the type of school they graduated can be interpreted as the result all undergoing similar training procedures.

Conclusions and Recommendations

Societies should have a certain educational philosophy, which is realizing the goals of their educational system. Education in nature urges this. These goals inherently suggest specific educational philosophies. For example, goals requiring a pragmatic educational philosophy cannot be realized with an understanding of perennialist educational philosophy.

This study revealed that teachers hold perennialist, essentialist, and pragmatic educational philosophies significantly more than superintendents. The views of the teachers about educational philosophies did not significantly differ regarding gender, seniority, or type of school graduated. A significant difference was observed between teachers' views regarding progressivist educational philosophy in terms of subject field variable. It was also observed that Social Studies teachers held views regarding progressivist educational philosophy more than Science teachers, and Science teachers, in turn, held views regarding progressivist educational philosophy more than those from vocational-technical studies.

No significant difference was observed among the superintendents' views about educational philosophies in terms of gender, subject, and school of graduation variables. There was however, a significant difference between the superintendents' views about existentialist educational philosophy in terms of seniority variables. The views of the superintendents with seniority for 16-20 years differed significantly from those with 26 years and longer. The superintendents with a seniority for 16-20 years hold the existentialist educational philosophy more than those with 26 years and over.

The educational philosophy held the most by the teachers and superintendents in Malatya is perennialism. However, the objectives of the Turkish Educational System specified in Basic Law on Education No:1739 and put into force in 1973 cannot be realized by teachers and superintendents who hold a perennialist educational philosophy. The realization of the objectives specified in the cited Law requires employing a combination of progressivist and pragmatic educational philosophies.

The educational philosophy that the teachers and the superintendents hold the least is existentialist. According to existentialist educational philosophy, the aim of education should be to free all people by providing them with an intensive level of awareness. Education should enable the individuals to direct themselves in their actions. The goal in education should be to promote students' beliefs in their uniqueness and worth. It should be ensured that the individuals become aware of the forces which restrict their freedom and learn the knowledge they choose and interpret for themselves. The fact that teachers and superintendents hold the existentialist philosophy less than the others is consistent with the findings that they possess perennialist philosophical views.

Based on the findings of this study the following suggestions can be made:

1. Similar researches should be conducted, especially using methods of triangulation, to determine in a clearer way the dominant educational philosophy of the Turkish education system held by the actors at all stages, whether instructional or administrative, particularly the teachers.

2. While the specified objectives of the Turkish educational system are based on a pragmatic educational philosophy, the teachers and superintendents as the immediate actors in this system have a rather perennialist philosophy as revealed by this study, which creates a controversy. This controversy points to the fact that teachers and superintendents are unaware of the vital consistency between the teaching objectives and the underlying educational philosophies. This unawareness, however, can not be assumed to lead to a hidden curriculum which operates implicitly in line with legal curricula, but rather an "opposite curricula" as coined by Sönmez (2008), who defines it as the one "developed to train people to defend exactly the opposite of the objectives of legal curriculum." Therefore, the teachers and superintendents should be provided, through in-service trainings, first with some awareness about the educational philosophy they actually have, and next certain perspectives as required by the educational philosophy currently adopted in the Turkish Education System.

3. Teacher training programs at universities should include courses and activities designed to provide the students with the educational philosophy the Turkish Education System is based upon.

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Türk İlköğretim Müfettişleri ve Öğretmenlerinin Eğitim Felsefelerinin Karşılaştırılması

(Özet)

Problem Durumu : Bir toplumun eğitiminin nasıl olması gerektiğine ilişkin cevabı o toplumun benimsemiş olduğu ya da baskın olarak uygulanmakta olan eğitim felsefesi verir. Türkiye gibi ülkelerde benimsenen eğitim felsefeleri ile eğitimin gerçekleştirilmesi istenen hedefler arasında tutarlılık olmaya-bilir. Bugün Türkiye eğitim sitemini oluşturan yaklaşık 18 milyon öğrenci, 60 bin okul ve 630 bin öğretmenin ne tür bir eğitim felsefesini benimseyerek hareket ettiği ve ne tür bir eğitim felsefesi benimseyerek hareket etmesi gerektiği tartışılmalıdır.

Farkında olsun ya da olmasın bir öğretmenin sergileyeceği/göstereceği öğretmenlik davranışlarının belirleyicisi onun benimsemiş olduğu eğitim fel-

sefesidir. Öğretmenin benimsemiş olduğu eğitim felsefesi belirli ilkeler üzerine oturur. Bu ilkeler arasında bir tutarlılık söz konusu olabilir. Burada önemli olan eğitim amaçlarıyla tutarlı ilkelerin öğretmen ve müfettişler tarafından benimsenmiş olmasıdır.

İlköğretim aşamasında bir eğitim sisteminin, amaçlarına ulaşabilmesi için üretilmesi gerekenin üretim yeri sınıflardır. Sınıfın etkililiğini belirleyen en önemli etken ise öğretmendir. Bir sınıfta bulunan öğretmenin davranışlarını sosyal, psikolojik, ekonomik, eğitsel vb bir çok değişken etkileyebilir. Öğretmen davranışlarına etki eden, ancak çoğu zaman dikkate alınmayan, öğretmen eğitimi esnasında programlarımızda üzerinde durulmayan, bir diğer önemli faktörde öğretmenlerin benimsemiş oldukları eğitim felsefeleridir.

Araştırmanın Amacı : İlköğretim okullarında görev yapmakta olan öğretmenlerin ve ilköğretim müfettişlerinin benimsemiş oldukları başat eğitim felsefelerinin neler olduğunun belirlenmesi ve karşılaştırılmasıdır. Bu amaç doğrultusunda şu sorulara yanıt aranmıştır: (1) Öğretmenler ile ilköğretim müfettişlerinin benimsemiş oldukları eğitim felsefeleri arasında anlamlı bir farklılık var mıdır? (2) Eğitim felsefelerine ilişkin öğretmen görüşleri; a) cinsiyet, b) mesleki kıdem, c) öğretmenlik branşı ve d) mezun olunan okul türü değişkenlerine göre farklılık göstermekte midir? (3) Eğitim felsefelerine ilişkin ilköğretim müfettişi görüşleri; a) cinsiyet, b) mesleki kıdem, c) öğretmenlik branşı, d) mezun olunan okul türü değişkenlerine göre farklılık göstermekte midir?

Araştırmanın Yöntemi : Araştırma tarama modelindedir. Araştırmanın öğretmen evrenini Malatya şehir merkezinde yer alan 64 ilköğretim okulunda çalışmakta olan 3317 öğretmen, örneklemini ise bu okullar arasından kura ile belirlenen 12 ilköğretim okulundaki 312 öğretmen oluşturmuştur. İlköğretim müfettişi evrenini Malatya Milli Eğitim Müdürlüğü Teftiş Kurulu Başkanlığı Bünyesinde çalışmakta olan 55 ilköğretim müfettişi oluşturmuş, ilköğretim müfettişlerinin tamamı araştırma kapsamına alınmıştır. Öğretmen ve müfettişlerin benimsemiş oldukları eğitim felsefeleri'nin ne olduğunu belirlemek amacıyla araştırmacı tarafından geliştirilen, 53 maddeden ve beş alt boyuttan (daimici, pragmatizm, ilerlemeci, esasici ve varoluşçu eğitim felsefeleri boyutları) oluşan "Eğitim Felsefesi Yönelimi Ölçeği" kullanılmıştır. Araştırmada yer verilen eğitim felsefesi görüşlerinin varoluşçuluk, esasicilik, pragmatizm, daimicilik, ve ilerlemecilik olması araştırmanın sınırlılığıdır.

Araştırmanın Bulguları : Araştırmada elde edilen verilerin analizi sonucunda öğretmen ve müfettişlerin benimsemiş oldukları eğitim felsefelerinin daimici, esasici, pragmatik eğitim felsefeleri alanlarında farklı olduğu gözlenmiştir. Öğretmenler bu felsefelere ilişkin görüşleri, müfettişlerden daha fazla benimsemektedirler.

Öğretmenlerin eğitim felsefelerine ilişkin görüşleri cinsiyet, kıdem ve mezun olunan okul değişkenleri açısından anlamlı bir farklılık göstermemiştir. Branş değişkeni açısından ilerlemeci eğitim felsefesine ilişkin öğretmen görüşleri arasında anlamlı bir farklılık gözlenmiştir. Sosyal bilimler branşında olan öğretmenlerin ilerlemeci eğitim felsefesine ilişkin görüşleri fen bilimleri branşında olan öğretmenlerden daha fazla benimsedikleri, fen bilimleri branşında olan öğretmenlerin ise ilerlemeci eğitim felsefesine ilişkin

görüşleri mesleki ve teknik branş da olan öğretmenlerden daha fazla benimsedikleri gözlenmiştir.

Müfettişlerin eğitim felsefelerine ilişkin görüşleri cinsiyet, branş, mezun olunan okul değişkenleri açısından anlamlı bir farklılık göstermemiştir. Mesleki kıdem değişkeni açısından var oluşçu eğitim felsefesine ilişkin müfettiş görüşleri arasında anlamlı bir farklılık gözlenmiştir. Mesleki kıdemi 16-20 yıl olan müfettişlerin var oluşçu eğitim felsefesine ilişkin görüşleri, mesleki kıdemi 26 yıl ve üzeri olan müfettişlerin görüşlerinden anlamlı düzeyde farklı bulunmuştur. Mesleki kıdemi 16 -20 yıl olan müfettişlerin var oluşçu eğitim felsefesine ilişkin görüşleri mesleki kıdemi 26 yıl ve üzeri olan müfettişlerden daha fazla benimsedikleri bulgulanmıştır.

Araştırmanın Sonuçları ve Önerileri : İlköğretim okullarında çalışan öğretmen ve müfettişlerinin en fazla benimsemiş oldukları eğitim felsefesinin daimicilik, en az benimsedikleri eğitim felsefesinin ise var oluşçuluk felsefesi olduğu gözlemlenmiştir. 1973 tarih ve 1739 sayılı Milli Eğitim Temel Kanunun da yer alan Türk Eğitim Sisteminin Amaçlarının daimici bir eğitim felsefesini benimseyen öğretmen ve müfettişlerle gerçekleştirilmesi olası değildir. Bu kanun da belirtilen amaçların gerçekleştirilmesi gerçekte ilerlemeci ve pragmatik bir eğitim felsefesinin benimsenmesini öngörmektedir.

Öğretmen ve müfettişlerin en az benimsedikleri eğitim felsefesi ise var oluşçuluktur. Var oluşçu eğitim felsefesine göre eğitimin amacı bireyde yoğun bir bilinç/farkına varma düzeyi gerçekleştirerek insanları özgürleştirmek olmalıdır. Eğitim, insanları eylemlerinde kendi kendilerini yönlendirebilecekleri bir düzeye getirmelidir. İnsanın kendi tekliğine ve değerliliğine olan inancı artırıcı bir eğitim hedeflenmelidir. Bireyin özgürlüğünü sınırlayan güçlerin farkına vardırılması, kendi seçeceği ve anlamlandıracağı bilgileri öğrenmesi sağlanmalıdır. Okulda yarışmaya ve rekabete yer verilmemelidir. Var oluşçu bir eğitim felsefesinin bu nitelikleri açısından öğretmen ve müfettişlerin var oluşçu eğitim felsefesini diğerlerine göre daha az benimsemeleri daimici eğitim felsefesinin benimsenmesiyle tutarlılık göstermektedir.

Elde edilen bulgulardan hareketle bazı öneriler sunulmuştur. Öncelikle öğretmen ve müfettişlerin benimsemiş oldukları eğitim felsefelerinin belirlenmesine yönelik farklı araştırma tekniklerinin kullanıldığı çalışmalar yapılmalıdır. Hizmetiçi eğitimler sayesinde öğretmen ve müfettişlerin benimsedikleri eğitim felsefeleri konusunda bir farkındalık yaratılmalı ve ülkenin eğitim sisteminin dayandığı eğitim felsefesi kazandırılmalıdır.

Anahtar Sözcükler: Eğitim felsefesi, ilköğretim öğretmenleri, ilköğretim müfettişleri, eğitim felsefesi yönelimi ölçeği