

# PHILOSOPHICAL FOUNDATIONS OF EDUCATION AND A REVIEW OF POLICE EDUCATION AND TRAINING IN TURKEY

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## Abstract

*The purpose of this article is to examine the philosophical foundations of education and apply it to the police education and training in Turkey. In this article, first, the assumptions of two major philosophies of education: idealism and realism are reviewed. Four elements of education: the aims of education, the role of the instructor, curriculum, and the status of student are discussed. Next, the structure of police education and police educational institutions are critiqued. Finally, the author offers a research question and suggests a scientific research with regard to how to improve the quality of police education and identify the aims and the needs for a better police education and training in Turkey?*

**Key Words:** *Police education and training, curriculum, philosophy, idealism, realism.*

## EĞİTİMİN FELSEFİK TEMELLERİ VE TÜRK POLİS TEŞKİLATINDA EĞİTİM VE ÖĞRETİMİN İNCELENMESİ

### Özet

*Bu makalenin amacı, eğitim ve öğretimin felsefi temellerini inceleyerek, Türk Polis Teşkilatına uygulamaktır. Bu amaçla, ilk olarak idealizm ve realizm felsefelerinin eğitim ve öğretim ile ilgili varsayımları tartışılmaktadır. Eğitimin dört bileşeni: eğitimin amaçları, öğretmenin rolü, müfredat ve öğrencinin konumu, bu bölümde detaylı olarak incelendikten sonra, Türk polisinin eğitimi, eğitim ve öğretim kurumlarının yapısı tartışılmaktadır. Son olarak, Türk Polisinin temel eğitim ve öğretiminin kalitesinin artırılabilmesi için yapılması gerekenlere dair bazı tespit ve önerilerde bulunmaktadır.*

**Anahtar Kelimeler:** *Polis öğretim ve eğitimi, felsefe, idealizm, realizm, müfredat.*

### 1. Introduction

The role of education for humankind is undeniable. It is through education that humankind can be able to attain perfection. Just as individuals can attain perfection through learning, an organization can do so when the members of an organization can

develop the capacities to rely on knowledge; knowledge that comes not only from personal and professional experiences, but also from systematic research.

Although police education has been extensively discussed and analyzed in the U.S., it has been to some extent a neglected issue with respect to systematic research and analysis in Turkey. The author of this essay approaches the subject from a different perspective and discusses the philosophical foundations of police education. The philosophical foundations of education aim to go to the depths of police education and propose a model that is ideal for police officers which will increase both their effectiveness on the job and the quality of police services provided to citizens. When dealing with the philosophical foundations, one must not neglect the four dimensions of education: the aims of education, the role of the instructor, the value of curriculum, and the status of student (Ozmon & Craver, 2003).

In the sections that will follow, each of these dimensions is discussed in relations with police education and training and a clearer perspective regarding police education and training in Turkey is presented to readers. In addition, the structure of the Turkish National Police's (TNP) personnel and the models of police education and training in Turkey are presented. The last section provides implications regarding how to improve police education and training of TNP.

## **2. The Need for Philosophy of Education**

The word philosophy comes from a Greek term and literally means "love of wisdom." There are different uses of the term of philosophy today. For example, in daily language it is used to refer to one's values and beliefs, "a philosophy of life," or some guidelines and standards that govern a business or an organization, "a philosophy of organization."

On the other hand, philosophy is defined as "the study of general and fundamental problems concerning matters such as existence, knowledge, truth, justice, beauty, validity, mind, and language" (Ozmon & Craver, 2003, p. 2). It is a careful inquiry about ideas, traditions, taboos, and ways of life styles. What distinguishes philosophy from other approaches is that it is a careful and systematic application of thought and reasoning on a phenomenon. Philosophy can be used to study anything in order to obtain knowledge about the matter of interest. However, the quest for philosophy does not assure that people will be better educators, but it does help people to think more clearly on their specific problems. By a dedicated study of philosophy, educators can learn and gain insights about educational problems and suggest solutions for these problems.

With that said, philosophy provides educators with important tools that we can use to better and more clearly understand the nature of the world or the phenomenon of interest. Philosophical discussion of education, in this regard, could help clarify our

thoughts, give a greater perspective to think about police education, and provide a foundation to determine what the objectives of police education should be and what is it that is the most ideal police education.

## **2.1. Idealism**

Some major characters of Idealist philosophy are Plato (427 BC – 347 BC), René Descartes (1596 –1650), and Immanuel Kant (1724 –1804). The main conception of idealist philosophy is that the world we perceive is not the real world. That is, the idealist philosophy assumes that there are two separate worlds: world of experiences or quantities and world of ideas, images, or meta-physics. The world of experiences is the world in which we live and experience everything in its imperfect condition. Nothing is perfect in this world. For example, what we perceive as beauty, honesty and integrity or physical realities are the unreal shadows or reflections of their perfect forms or images existing in the world of ideas. In other words, everything in its perfect form exists in the world of ideas or images. The only way to get from world of realities to world of qualities is through education (Souryal, 2007).

The epistemology of idealist philosophy holds that we, as humans, can know about the meta-physical forms and ideas that are beyond our senses/experiences by reasoning and thinking. These qualities cannot be knowable by the means of senses. In contrast, everything in the physical world can be knowable by our experiences, but it must be viewed with suspicion as the empirical truths are relative to individual' senses or experiences. Thus, the absolute truth about physical reality cannot be captured through our experiences, but through imagination and rational insights as our sense of the external world is simply the construction of the mind according to Kant (1781). To idealist philosophy, the basic aim of education is, therefore, the development of the mind, the ideal person, so that the person can understand his position in the cosmos through contemplation, imagination, and rational insights. The ideal person would be also aware of divine laws of the physical reality.

When idealist philosophy and its approaches to education are applied to police education, police education and training should be designed to develop general knowledge of many disciplines for the student, such as basic science courses, history, sociology, and psychology so the student can have a general understanding of people and groups. To the idealists, the curriculum is subjective and normative. It would stress the mind as the mind is superior to any subject matters. It would also stress morality and spirituality of person, and Fine Arts. Therefore, the curriculum of police education and training should include traditional liberal arts and other scientific areas, from history and sociology to sciences in criminal justice and criminology that address the problem of crime and its control (Sherman, 1978).

The role of student to the idealists is to deal with symbols, concepts, and ideas through studying literature, history, and philosophy. The student should train the mind

and develop strong character and personality. The student is also provided visions and dreams so that he/she will have desire to ask “why.” The role of teacher can be characterized as the method of Socratic teaching. The teacher is not the lecturer, who comes to the class and just lectures, but rather, it is who asks questions, talks to students, and opens discussions to inspire student’s imagination and critical thinking (Ozmon, & Craver, 2003).

The quality of faculty to teach in police schools should one of the paramount priorities of school administration, because the higher the quality of faculty is, the higher the quality of students will be. In Turkey, there are generally two types of faculty in police schools; scholarly faculty who come from neighboring civilian universities as part-time instructors and police-experienced chiefs and practitioners who at the same time work in these schools.

The biggest drawback for the part-time scholarly instructors is they do not have a fully-developed understanding of and objectives of police education. As for the second group, police-experienced instructors usually lack scholarly training in arts and sciences; however, they do have a lot of experience in policing that could balance the absence of scholarly training. Police-experienced faculty members generally rely on anecdotal knowledge accumulated during their police career. Although this teaching method is so valuable that it conveys the complexities and realities of police work, the method might lack conceptual and logical framework, which are important to deduce insights from. Knowledge that comes from experience and systematic research should be combined to improve the quality of police education and the quality of the faculty members.

One efficient solution is to have faculty who have both professional experiences and scholarly education. Researchers stressed this issue in the 1970s in the U.S. for police education, and thus, some police education programs required professional experience in policing for employment as faculty (Sherman, 1978). In this context, the fact that the TNP is sending police practitioners for graduate education abroad is admired by many in the U.S. and interpreted as an impressive attempt in the pursuit of upgrading the system and becoming a “learning organization” (Palmer, 1998). Police practitioners who complete their doctoral degrees inside or outside the country constitute great opportunities for TNP to be utilized. These practitioners who combine their professional experiences with scholarly activities can be appointed to police educational institutions. Thus, TNP should continue sending police practitioners for graduate education abroad and use them wisely and effectively. For instance, TNP should treat these police-experienced scholars as a resource for upgrading the faculty members and improving the quality of police education, as well as for developing systematic research in the area of policing and controlling crime. Research in these areas could enhance policing and contribute to crime control in Turkey.

## **2.2. Realism**

Some major characters of Realist philosophy are Aristotle (384 BC – 322 BC), John Locke (1632 –1704), and Bertrand Russell (1872–1970). Realist philosophers are critical of the epistemology of idealism. That is, the realists deny the existence of the world of meta-physics and accept only one world, which is the world in which we live and experience everything as being real. The shift in the philosophy and intellectual thought from idealism to realism in the 18<sup>th</sup> century gave rise to modern science. Epistemology of realism is central to modern science through which mankind has discovered the ways in which the natural laws operate, and made incredible advancements at almost every aspects of life, such as chemistry, medical science, and astronomy. Modern science emphasizes empiricism in the discovery of the physical world. That is, the means of senses: experimentation and observation are key methods in acquiring knowledge about the physical realities. Our theories of realities must be tested and knowledge and facts must be established through empiricism if they are to have scientific value.

In this context, Babbie (2001) argues, “reasons have reasons, and our attitudes and behaviors can be traced back through a long and complex chain of reasons that explain why we have turned out the way we have” (p. 70). The scientific methods employed today focus only on describing what is taking place, descriptive causal analysis, rather than focusing on how and why these things are taking place, explanatory casual analysis (Shadish et al., 2002), which goes beyond the occurrence or existence of the realities. Scientific work attempts to explain the relationship between the very immediate cause and effect that is established by the principles of causality: temporal sequence, statistical association, and absence of spuriousness.

Therefore, the real world value of the truth is different than the scientific value of it. The knowledge attained through the senses/empirical processes is the approximation of the truth. The real world value of truth is virtually reduced to what empirical methods establish. That is, the methods used in social science today are the same methods used in natural sciences, called social positivism. When the shortcomings of empirical methods and human fallibility (because all the elements of the research enterprise are carried out by human acts) as well as all kinds of other contextual limitations, such as time, money, and ethical considerations are considered, it is obvious that the real world value of the truth can never be inferred or achieved with the scientific research processes.

The question then is “How can we be sure and assess the value of the facts established through empirical research?” The answer is “thinking researcher.” That is, the thinking researcher is the most important element of research processes because he or she is the one who can think critically at all stages of a research processes and foresee everything upfront (Schafersman, 1994). Therefore, we should be cautious about what we can reach with empirical research.

To realist philosophy, the main objective of education is adjustment. Adjustment to the world, world of experiences, and conformity to the conditions and nature of the world are the basic aims of education. Education should train students for a job, such as police, doctor, or teacher. The curriculum is objective, descriptive, and mainly quantitative. Police education and training should be designed to train the student to develop specific skills and competences for practical purposes of police work. Students of police education and training should receive courses for more pragmatic purposes rather than normative and theoretical courses at abstract level. Students should have opportunities of hands-on learning to improve and enhance their abilities to apply these skills on the job.

The curriculum is designed to stress the formation of habits, skills, and knowledge for a job. It is role-oriented. The role of curriculum for the realists is that subjects are superior to man's mind; thus, the subjects must be emphasized as the subjects represent the mind. The structure of curriculum is composed of concrete facts, job skills, and the emphasis is given to practical subjects and areas. The nature of learning involves direct and practical experiences, mastering facts, and accumulating knowledge about the area. The student is viewed as one who has no knowledge about the subjects. The mind is to be conditioned by knowledge for he/she could perform the job and serve society. The technique for teaching is to take knowledge from teacher's mind to students' mind. The teacher is a conditioner and a specialist molding students to adopt a physical environment, very practical (Ozmon & Craver, 2003).

### **3. The Structure of Police Personnel and Education in Turkey**

There are two types of police personnel within TNP: ranking and non-ranking or ordinary police officers. The organizational structure of police education and training in Turkey reflects three main educational organizational units: Police College, Police Academy, and Police Vocational Colleges as the sources of TNP personnel. The Police College is not a direct source of TNP personnel; but rather, it is a high-school level boarding school whose almost all graduates are admitted to the Police Academy. The Police Academy is the source of TNP's ranking police personnel, and there is only one police academy in the country located in Ankara, the capital city. The Academy gives a four-year undergraduate education and training both at theoretical and practical areas of policing. Upon completion of their education and training, the graduates earn a baccalaureate degree and are sworn in as Deputy Inspector, the first and the lowest rank in ranking classifications. The ranking officers until recently had the right to get automatic promotion in every three or four years up to the rank of police chief. With a recent change in the promotion system of the ranking officers, promotion exam is required to get promoted to certain ranks though not required for each promotion (Haberfeld, 2002; Yurdaer, 2000).

On the other hand, TNP's sources for ordinary police personnel are Police Vocatio-

nal Colleges. There are currently 29 of these schools spread across the country ([www.pa.edu.tr](http://www.pa.edu.tr)). Police Vocational Colleges currently offer a two-year police education and training whose graduates earn an associate degree upon the completion of the program. These vocational colleges were offering a 9-month theoretical and practical training until 2001 but turned into higher education in an effort to increase the police officer's levels of education in the country, and since then, these schools offer an associate degree. The graduates are sworn in as ordinary police officers with no rank or prospect of promotion. However, these officers have the chance of becoming a ranking officer through promotion courses offered occasionally if they are qualified. In addition to these schools, there are also Police Vocational Training Centers offering a 6-month police education and training. Only bachelor degree holders are admitted to these schools. The graduates like the Police Vocational College graduates are sworn in as ordinary police officers and have the chance of becoming a ranking officer if they pass the exams and complete deputy inspector courses.

Sherman (1978) argues "the quality of police education can be measured only in reference to a set of objectives" (p. 39). The questions must be answered are what are the purposes and reasons for having two different types of police personnel and two different models of police education and training? What sort of police education did founders of these two levels of police personnel and police education project or envision for police? These issues need clarification so we can better understand the nature of existing police personnel and education systems in Turkey and assess its effectiveness whether the current system education system has achieved its intended objectives.

Unfortunately, at least for now, there is a lack of academic literature to adequately answer these questions. However, the history of police education shows, not to criticize and discredit existing personnel system, that TNP's current personnel and educational systems are much like Turkish Armed Forces' personnel and educational systems. That is, the Armed Forces have three levels of army personnel, commissioned staff, non-commissioned staff, and army privates. There are two separate models education and training schools for the commissioned officers and for the non-commissioned officers as well as military training camps for privates. In the early times of TNP, police personnel were selected among army privates who left from military and appointed to different ranks by lottery. The earliest police school was created in 1907, Thessaloniki Police School, and later Istanbul Police School in 1909 who gave basic police training to the recruits. In June 1937 the Law of Police Organization was enacted. The Law established the organizational structure, management, and police personnel systems and the Police Academy in October 1937 and the Police College in June 1938 were established to meet TNP's need of police managerial personnel. Looking at these historical facts it is assumed that police educational personnel system is copied or borrowed from the Armed Forces at that time, which is still effective today.

This creates some problems. Just to give an example, a young Deputy Inspector graduated from the Academy is appointed into a unit filled with ordinary police officers with years of work experiences. He/she is expected to administer and supervise the unit. After all, all kinds of inter-unit implicit and explicit conflicts and disrespectful dispositions and expressions, sometimes verbal and sometimes behavioral, between police officers and the new Deputy Inspector are exchanged. More experienced police officers, sometimes for testing purposes and other times for showing who knows best, are often reluctant to make decisions or not willing to handle emerging situations and confrontations. They let young Deputy Inspector make decisions and handle the situation for the Deputy Inspector occupies supervisory position and the officers occupy subordinate. In this difficult working environment, young Deputy struggles to make appropriate decisions and handle the particular situation in proficiency. Caught in the middle of his/her supervisory position and not really knowing what to do in that particular situation because of the lack of work experience, the new Deputy has to rely on and apply his/her leadership skills and handle it with mastery.

#### **4. Police Higher Education in Turkey**

There is an assumption that the inadequate and imperfect police services provided to citizens is due to the lack of quality in police personnel. Hence, researchers assume that when the quality of police personnel is improved, the quality of police services provided to citizens will also improve as these two components are highly associated to each other. When thinking about improving the quality of police personnel one factor by itself, however, will not be sufficient, but there is no doubt that higher education will play a fundamental role in this process.

Consequently, for ordinary police officers the duration of training has been extended from a nine-month course to a two-year vocational higher education since 2001. This extension, I believe, was the result of a belief that the higher the level of education for a police officer, the higher the quality of police service he/she will deliver to the citizens. However, there are important questions that need to be answered. Is higher education by itself enough to increase the quality of police services purveyed to the public? Do increased levels of education of police officers increase the quality of police services? What other factors might influence the quality of police services?

Sherman (1978) outlines the major factors that influence the quality of police services negatively as follows: “conflicting public expectations for police behavior, inadequate methods from achieving police objectives, police violations of the law, and poor relations between the police and the public” (p. 19). These factors are related to the structure and management of the police organization and the structure of society that have little to do with the police who deliver police services. Yet, higher education is proposed as a solution to decrease the above mentioned problems, and at the same time increase the quality of police services.

Philosophical thinking would help us to clarify our mind about police education and clearly identify what goals are the most reasonably ideal and worth pursuing. The transition to higher education in Turkey, by that I mean the transition to vocational higher education for police officers, there are also important questions that need to be answered regarding the quality of education given to the students in the higher education institutions within TNP.

What changed in the content or quality of police education by converting the status of police schools in 2001 from a nine-month vocational course to a two-year higher education with an associate degree? Does higher police education provide more intellectually rigorous, conceptually broad, practically improved education than before? Are instructors consisted of more scholarly faculty? Do students in higher education have better resources and conditions now than before?

Another issue we need to clarify is the goal of having vocational higher education for police in Turkey. Why do we have a two-year police education that offers an associate degree to the students? What is the goal? Is goal to increase the numbers of police officers with higher education within TNP? If so, currently there are about 10 Police Vocational Training Centers that admit bachelor degree holders. It seems that Police Vocational Training Centers solve the level of education problem among ordinary police officer population of TNP.

Research has shown the strong influences of socialization process and police occupational culture on young and new recruits in police work. For example, as Sherman provides, young officers who are idealistic and eager may be overwhelmed by what they face with in the very beginning of their careers (Sherman, 1982). After a new recruit leaves the academy, he will often be told on the first day by his senior colleague to “forget everything that had been taught and I will show you how police work is really done.” The socialization process has significant impact on new recruits. Therefore, however many police officers with higher education are employed; other organizational and occupational factors mentioned previously need consideration. Besides, in-service police training should be consistently given to all officers after the graduation from the schools.

Whatever the goal is in the minds of people who projected current police higher education, it seems that the education system is currently serving to increase the numbers of police officers holding higher education within TNP. The question is why do we admit high school graduates and give them a two-year higher education in police vocational higher educational institutions? The irony here is that in Turkey, many people who have Associate or Bachelor Degrees are unemployed -- at least based on the news on TVs and newspapers. To give high school graduates a two-year higher education means loss of time. Moreover, it is a costly option because it begins a heavy burden on the tax payers. As Carte and Carte (1975, as cited in Sherman, 1978) note, “the ideal police officer would be one who had already received academic tra-

ining before he was recruited and who could be trained in the technical aspects of police work after recruited” (p. 32).

Therefore, one solution can be to recruit these university graduates and provide them with a one-year vocational course as Police Vocational Training Centers currently does. That way not only TNP will be able to select and employ from certain majors or areas of need, such as accounting, law, or engineering, but also this method of recruitment is less time consuming and less costly. Another important issue that should be kept in mind is we do not enough number of qualified instructors to teach in these vocational colleges in Turkey.

## 5. Conclusion

The ultimate question that must be answered with regard to police education is how can we improve the quality of police education? As discussed above, police education should carefully focus on each aspect of education: overall objective of education, the curriculum, the instructor, and the student.

One efficient way to answer the question is to rely solely on knowledge that comes from research rather than beliefs and opinions that are not supported by evidence and facts. In order to achieve that, a comprehensive research study should be undertaken. A study that values the opinions of citizens, and a study which takes their viewpoint into account, faculty members both who have worked in the Police Academy and Police Vocational Colleges or are working in civilian universities, police administrators and officers as well as the students in these schools and even prospective applicants to the schools. The study should examine the each of the four aspects of education discussed above.

For example, we have to have a clearly defined set of objectives of police education; objectives that are close to an ideal but at the same time realistically doable. Only then the quality and the effectiveness of it can be measured. As Sherman (1978) notes, the effectiveness of any policy and program can be only assessed through the examination of the objectives set before the implementation of it. We need to identify what we expect police education to achieve for police.

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## GENİŞLETİLMİŞ ÖZET

Birey ve toplum hayatının vazgeçilmez bir parçası olan eğitimin ve medeniyetin, toplumların gelişmesindeki önemi yadsınamaz. Yüzyıllar boyu hayat ve yaşam üzerine fikirler ortaya koyan düşünürler ve felsefeciler, eğitim üzerine de fikirler üretmişler, daha iyi ve güçlü eğitim sistemlerinin oluşmasına önemli katkılar sağlamışlardır. Eğitimin felsefesi geçmişten beri var olan felsefi düşünce ve akımların ortaya koydukları temel fikir ve düşüncelerin, eğitim faaliyetlerine uygulanması olarak tanımlanabilir. Eğitim felsefesinin amacı ise, eğitim faaliyetlerinde görülen problemlerin giderilebilmesi için, eğitimcileri felsefi ya da kritik düşünmeye sevk ederek, mevcut problemlerin giderilebilmesi yönünde alternatif çözüm önerileri üretmek ve nihayetinde daha etkili ve verimli bir eğitim modeli ortaya koymaktır (Ozmon & Craver, 2003).

Bu makalenin amacı, eğitimin felsefi temellerini inceleyerek, Türk Polis Teşkilatına uygulamaktır. Eğitimin felsefesi ile uğraşmak heyecanlı ancak bir o kadar da zahmetli bir iştir. Türk Polisinin temel eğitimine özgü felsefi bir perspektif geliştirmek üstesinden gelinmesi güç bir bilimsel faaliyettir. Ancak, polis eğitimcilerinin eğitim faaliyetlerini profesyonelce, daha etkin ve verimli bir şekilde yürütebilmeleri, kritik düşüncüyü işleterek mevcut problemleri tespit edebilmeleri ve alternatif çözüm önerileri üretebilmeleri için, işe eğitimin felsefi temellerinden başlamaları kaçınılmazdır. Bu yolda insanlık tarihinde ortaya konmuş büyük düşünce ve fikir akımlarının incelenmesi gerekmekte ise de, mevcut felsefi akımların tek tek incelemesi bu makalenin kapsam ve ölçütlerini aşacaktır.

Bu nedenle, felsefi akımlar içerisinde en önemli iki felsefi akım; idealizm ve rea-

lizm felsefeleri bu makalede incelenmiştir. İdealizm ve realizm felsefelerinin eğitimin dört bileşeni: Eğitimin amaçları, öğretmenin rolü, müfredat ve öğrencinin konumu ile ilgili varsayımları incelendikten sonra, Türk polisinin eğitimi, eğitim ve öğretim kurumlarının yapısı analiz edilmiştir. Son olarak, Türk Polisinin temel eğitim ve öğretimin kalitesinin artırılabilmesi için yapılması gerekenlere dair bazı tespit ve önerilerde bulunulmuştur.

Plato (427 – 347 M.Ö.), René Descartes (1596 –1650), ve Immanuel Kant (1724 –1804) idealizm felsefesinin önde gelen şahsiyetlerindedir. İdealizm felsefesinin en temel kavramlarından bir tanesi, algıladığımız ve içerisinde yaşadığımız bu fiziki dünyanın gerçek dünya olmadığıdır. İdealist felsefeciler, fiziki dünyayı tam olarak olmasa da kısmen reddederler çünkü fiziki dünyada sürekli bir değişim, istikrarsızlık ve belirsizlik mevcuttur.

Bu nedenle idealistler iki farklı dünyanın varlığını kabul etmişlerdir. Şöyleki, eşya ve varlıkları tecrübe ettiğimiz bu fiziki dünya ya da eşya ve varlıkların asıllarının bulunduğu meta-fizik dünya - ki meta-fizik dünyada bir süreklilik ve devamlılık söz konusudur-. Fiziki dünyada tecrübe ettiğimiz varlıklar, meta-fizik dünyada bulunan asıllarının (idea) birer yansıma ve gölgelerinden ibarettir. Örneğin, güzellik, dürüstlük ve saygınlık gibi kavramların asılları, en mükemmel şekil ve formlarıyla meta-fizik dünyada bulunurlar. Bir diğer ifadeyle, her şey en mükemmel şekliyle idea dünyasında mevcuttur. Bu nedenle, meta-fizik form ve idealar hakkında gerçek bilgiye, tecrübe ya da amprik yöntemler ile ulaşılamayacağından idealistler bilgiye ulaşmanın yöntemi olarak muhakeme ve düşünme gücünü kullanmayı önerirler.

İdealist akıma göre, eğitimin en temel hedefleri, meta-fizik dünyaya ait form ve şekiller hakkında bilgiye ulaşabilmek için insan aklını, muhakeme ve düşünme kabiliyetini geliştirmek, karakter eğitimi ve moral değerlere sahip ideal insan modeline ulaşmaktır. İdealist akıma göre müfredat birçok değişik konuyu içermelidir; örneğin, sosyal bilimler, bilim felsefesi, psikoloji, tarih ve edebiyat gibi. Müfredatlar, öğrencilerin düşünme, muhakeme etme ve problem çözme beceri ve kabiliyetlerini geliştirmeye yönelik olmalıdır. Polisin eğitimine gelince; eğitimin amaçları polisin kendisini, mesleğini, mesleğinin özelliklerini, görev yapacağı toplumu ve onun niteliklerini öğretecek şekilde dizayn edilmeli. Müfredat bu amaçlara uygun olarak psikoloji, sosyoloji, halkla ilişkiler ve kriminoloji alanlarını içermelidir.

İdealist akımın önermelerinden hareketle, polisin yetki ve otoriteden kaynaklanan gücünü kullanırken, bireyin hak ve özgürlüklerini ihlal etmeden, meslek etik standart ve prensiplere bağlı olarak görevlerini icra edebilmeleri ve üst seviye etik duyarlılık ve hassasiyete sahip olabilmeleri için Etik dersinin müfredatta yer alması kaçınılmazdır. Yanısıra, polis ile vatandaşın iletişim halinde iken ya da polisin görevini yerine getirirken meydana gelen anlık olaylar karşısında üst düzey ve gelişmiş bir karar alma mekanizmasına sahip olması gerekir. Bu nedenle, İdealist akımın önermeleri çerçevesinde polisin hızlı düşünme ve muhakeme etme becerisini geliştirecek, olaylar karşı-

sında çabuk ve doğru karar almasını sağlayacak konular müfredatta olmalıdır.

Polis okulu öğrencisi ise kavramlar, fikirler ve idealar üzerinde düşünebilmeli, güçlü bir karakter geliştirerek toplumun sahip olduğu moral değerleri öğrenmelidir. Polis eğitimcileri de, Sokratik öğretme yöntemini benimsemelidirler. Buna göre, eğitimciler sınıfta konuları sürekli bir tartışma ortamı içerisinde, öğrencilere konu üzerinde sorular sorarak onları düşünmeye sevk ederek ve fikirlerini ifade etmeleri için onlara fırsat ve zemin hazırlamalıdır. Eğitimciler az konuşan fakat çok konuşturan bir rol benimsemelidirler. Öğrencileri sürekli olarak “neden ve nasıl” sorularını sormalarını sağlayarak hayal gücü ve kritik düşünme becerilerinin gelişmesine katkıda bulunmalıdırlar.

Bir başka en eski felsefi akım ise, Realizm felsefesidir. İdealizm gibi Realizm felsefesinin de temelleri eski Yunan medeniyetine dayanmaktadır. Aristotle (384 – 322 M.Ö.), John Locke (1632 –1704), and Bertrand Russell (1872–1970) realizm felsefesinin en tanınmış şahsiyetlerinden bazılarıdır. Realizm felsefesinin en temel varsayımı, eşya ve varlıkların insan aklından bağımsız (thesis of independence) bir şekilde kâinatta bulunmasıdır. Eşya ve varlıklar hakkında gerçek bilgiye ulaşmanın yolu, yine bu varlıkların ya da maddenin incelenmesi ile olabilir. Örneğin, John Locke (1632- 1704) meta-fizik dünyanın varlığını ve bilginin doğuştan insan aklında var olduğunu (innate knowledge) Realist philosophers are critical of the epistemology of i dealism.reddeder. O’ na göre içerisinde yaşadığımız ve tecrübe ettiğimiz bu dünya, asıldır ve bütün varlıklar asıl şekilleri ile bu dünyada bulunmaktadır. Bu nedenle, eşya ve varlıklar hakkında bilgiye ulaşmanın yolu, ampirik yöntemler yani gözlem ve deney ile mümkündür.

Realist felsefeye göre eğitim ve öğretimin en temel amacı öğrenciyi fiziki dünyaya, doğaya ve hayat şartlarına hazırlamak, kısaca uyum ve uygunluk sağlamaktır. Bir eğitim-öğretim kurumu, öğrencilerini belirli bir meslek branşına yönelik olarak hazırlamalıdır. Müfredat ise betimsel, nesnel ve nicel özelliklerde olmalıdır. Müfredat teorik ya da normatif olmaktan daha çok pragmatik ve pratik özellikte olmalı. Öğrencilerin polislik mesleğine özgü kabiliyet ve becerilerini geliştirici şekilde hazırlanmalıdır. Polis eğitiminde müfredat; öğrencileri polislik mesleğine, mesleğin şartlarına ve hayata hazırlayacak konuları içermelidir. Müfredatta teorik konuların uygulanmasına ağırlık verilmeli. Öğrencilere teorik olarak gördükleri konuların mesleğe başlamadan önce gerçeğine yakın olan şekli okul ortamında uygulama imkânları tanınmalıdır. Örneğin, polis etik dersinde etik teorilere veya konunun felsefi yönüne ağırlık vermek yerine, bir polisin meslek hayatında karşılaşabileceği muhtemel ya da gerçek olaylar esas alınarak hazırlanacak senaryolar ile bu tür durumlarla karşılaştıklarında sergilenmesi gereken doğru davranış ve uygulama yöntemleri öğrencilere öğretilmelidir.

Son olarak, Türk Polis Teşkilatının temel eğitim kurumları olan Polis Akademisi ve Polis Meslek Yüksekokulları teşkilatın memur ve amir sınıfı ihtiyacını karşılayan eğitim kurumlarıdır. Bu kurumlarda verilen eğitim ve öğretim kalitesini en üst sevi-

yeye çıkarmak polisin vatandaşa sunmuş olduğu hizmetlerin kalitesini de artıracaktır. Bu nedenle, bu makalede eğitimin dört ana başlığı olan eğitim ve öğretimin amaçları, müfredat, öğretim elemanları ve öğrencinin rolü konuları en eski ve en popüler iki felsefi akım olan İdealizm ve Realizm felsefelerinin önerme ve tanımlarına kısaca yer verilmiştir. Daha sonra, Polis eğitiminin temel amaç ve hedefleri neler olmalı, müfredatta yer alması gereken konular, hem tam zamanlı hem de yarı zamanlı öğretim kadrosu ve öğretmenin rolü ile öğrencinin rolü konuları bu felsefi akımların önermelerine dayanarak polis teşkilatına ve eğitim-öğretim kurumlarına uyarlanarak yapılması gerekenlere dair bazı önerilerde bulunulmuştur. Okuyucu, bu genişletilmiş özette kısaca değinilen konular için daha geniş ve detaylı bilgiye ana metin içerisinde ulaşabilir.