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QUALITY AND DIVERSITY: RECONSIDERING JOHN DEWEY AND SOME FUNDAMENTAL PROBLEMS OF TEACHER TRAINING SYSTEM IN TURKEY¹

Summary: John Dewey has had significant influence on the education system of the Republic of Turkey, especially during the early periods of the Republic. He provided his recommendations, among others, on the training of teachers in Turkey in his Report and Recommendation upon Turkish Education and contributed to the development of teacher education system in Turkey. Although Turkey has a relatively long history of teacher education, the system has suffered from some fundamental issues for decades. In this regard, by focusing on the concepts of quality and diversity, this work examines the relevance of Dewey's ideas as provided in his report and presented in his seminal book *Democracy and Education* to some historical problems of the system. It ultimately aims at providing a wider perspective on some contemporary problems of the teacher training system by framing an understanding of a competent teacher while focusing on the concepts of pluralistic democracy, multiculturalism, and multilingualism.

Keywords: teacher education; John Dewey, democracy and education; quality; diversity; Turkish education.

Introduction

Dewey's ideas on democracy and education have had a significant impact on various countries' education systems in the international arena, ranging from Mexico to Japan (Brickman, 1964). The Republic of Turkey, especially in the early periods as a newly established state with an ultimate aim of becoming a full-fledged democracy, found an inspiration in Dewey's writings on democracy and education. Accordingly, Dewey was invited to Turkey by the founders of the Republic within its first year, 1924. Since creating a democratic nation and educating people with principles coupled with the democratic way of life were crucial for the survival of the newly established Republic, reorganizing

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the education system was an urgent priority for the new state. Advancing the teacher training system, in this regard, was also an important component of the advancement of the education system, because teachers were conceived of the pioneers of the democratization of the entire nation. For that reason, education has been a centrally important element of the development and modernization of the Republic of Turkey.

During his visit, Dewey examined the education system and provided the officials with his recommendations upon the education system in Turkey. The influence of Dewey and implications derived from his report have been studied by various scholars focusing on different aspects of the education system in Turkey. In this work, however, based primarily on Dewey's report and recommendations on the education system of Turkey and his book *Democracy and Education*, the focal point will be the relevance of Dewey's ideas to some fundamental problems of the existing teaching training system in Turkey, which includes both historical and contemporary concepts such as multiculturalism and multilingualism. I will first provide a brief history of teacher training system in Turkey. Then, I will examine Dewey's influence and highlight some periods in which Dewey's suggestions were put into practice regarding teacher education system, which shed light on some historical issues about education in Turkey. Last, I will conclude the study with a discussion about the relevance of Dewey's ideas to some major problems of the teacher training system, which appear to be crucially important matters to be resolved and which may require reconsidering such concepts as quality, diversity, multiculturalism and multilingualism in teacher education with an understanding of a competent teacher. In this regard, this study takes further the discussion provided by a previous study in which it is argued that a contemporary approach to teacher education in Turkey is to be adopted based upon some contemporary values and principles supported by the perspectives of multiculturalism and multilingualism (see Çelik, 2016).

A Brief History of Teacher Education in Turkey

In Turkey, the first teacher training institution in the modern sense was established in 1848 and several other teacher training institutions were established in the following decades (Akyüz, 2006). However, while the new

system was constructed in a secular sense taking Western educational institutions as examples, the old education system remained intact based on religious tradition. As a result, a dual educational system was created and led to tensions between the old and the new systems for a long time, which also became a symbol of political discussions between conservatives and supporters of modernization of the country (Ergün, 1982; Evered, 2012). Yet, after the establishment of the Republic of Turkey, the dual system was abolished and the Ministry of Education was given full responsibility for the education system of the country with the enactment of the Law on the Unification of Education in 1924. [1]

In fact, after the proclamation of the Republic of Turkey in 1923, the country went through a complete modernization process in every aspect of life, because becoming a distinguished member of the most developed societies was the foundational goal of the Republic. In this regard, education of the people was conceived as a major issue in the modernization process, because the survival of the new state was profoundly dependent upon its citizens who comprehend and comply with the ways of life in a democracy. In this sense, reorganizing the education system, training competent teachers who comprehend and adopt the ideology of the new state, and providing the people not only with the most contemporary knowledge but also with the essentials of democratic ways of life were essential elements of modernization of the Republic. Thus, reorganizing the education system in general and the teacher training system in particular was regarded to be crucial for the success of the modernization plan.

However, the fact that a high proportion of the population was illiterate and majority of the people were living in rural areas required the founding fathers to give a serious consideration to the education of the rural population. [2] For this reason, establishing schools for prospective teachers who were supposed to educate people living in rural areas gained an immediate priority. Accordingly, two types of teacher training institutions were established during the first years of the Republic, the Village Teacher Schools were responsible for training teachers for rural areas while Primary Teacher Schools were responsible for training teachers for the urban areas (Akyüz, 2009).

In the following decades some other types of teacher training schools were also established, while some were abolished in accordance with the societal

and political necessities (Akyüz, 2009). One of the most influential type of educational institutions in the history of teacher education in Turkey was the Village Institutes that served from the 1940s through the mid-1950s (Akyüz, 2009). Later in 1953, however, the system that trained teachers in different types of schools for urban and rural areas were abolished. After this structural change, the dual system was unified under a single type of teacher training schools, namely Primary Teacher Schools.

Another structural reorganization in the education system took place in 1973 with the introduction of the Basic Law of National Education. [3] This law required all teachers to obtain a higher education degree to qualify to become teachers in schools. Prior to 1973, primary school teachers were trained in four-year Primary Teacher Schools at the secondary education level. In order to educate primary school teachers in a higher education system, Primary Teacher Schools were closed down and Education Institutes offering two-year programs were established in 1974 (Akyüz, 2009).

The next major change in the education system was made in 1981. While the responsibility for training teachers was taken by the Ministry of National Education until 1981, universities under the control of the Higher Education Council (HEC) have been responsible for training teachers since then. [4] Under the new structure, all teacher training programs for branch teachers were combined in schools of education in universities. But, teacher training programs for primary school teachers remained as two-year programs until 1989 and became individual departments in schools of education later in 1992.

In the second half of the 1990s, education system went through another major reform process and teacher training programs were restructured. National Education Development Project was initiated and carried out by HEC with the support of World Bank in 1997 (Grossman, Onkol, & Sands, 2007). After the process, teacher training programs were divided into two main tracks. While primary school teachers were trained in four-year programs in one track, high school teachers were educated in five-year programs that combine three and a half years of college degree with one and a half years of master's degree focusing on teaching profession. This project developed a common curriculum that was to be followed in training teacher candidates. Accordingly, in addition to these teacher training programs provided by schools of education in universities,

an alternative way to become a teacher became available for graduates of other schools in universities other than schools of education. This option is available if they successfully complete a pedagogical formation certificate program provided by universities.

Currently schools of education in Turkish universities provide four and five years of teacher training programs. In addition, they also provide pedagogical formation certificate programs for students and graduates of other schools in universities. Moreover, all teacher training programs, including the certificate program, follow a common curriculum and the same courses on teaching profession. Now, before discussing and criticizing some important issues of the teacher training system, it may be helpful to look at Dewey's influence in the history of the teacher training system in Turkey, since the study aims at providing a discussion about the relevance of Dewey's ideas to the teacher training system in Turkey.

Dewey's Influence upon Teacher Training

Dewey's educational ideas were already of interest to both educators and the founding fathers even before the proclamation of the Republic (Ata, 2000). Some of his books were already translated into Turkish before his visit. But his ideas gained more admiration of Turkish educators after his visit. The popularity of his ideas can be emphasized by Wilson's own words stated in 1928, "every Turkish educator knows something about John Dewey" and "many of them can discuss intelligently his educational philosophy" (p. 602).

Dewey visited Turkey in the summer of 1924 with the purpose of providing an educational report on the Turkish education system that may help Turkish government in reorganizing the education system with its aims and structure. Dewey stayed for about three months in Turkey and prepared his preliminary report before leaving. He completed the main report later when he was back in the United States (Dewey, 1924/1976). He made some specific recommendations on establishing an educational plan, organization of the Ministry, school system, and training of teachers.

The timing of his visit provided Dewey with an opportunity to attend some important meetings where he interviewed with teachers. For example, he

attended both the Congress of Teacher Training School Graduates and the Congress of the Union of Teachers, which enabled him to comprehend the conditions of the teachers at the time (Ata, 2000). Dewey's recommendations upon training of teachers can be summarized in two parts as he framed in his report (Dewey, 1924/1976). He first provided his ideas about the treatment of teachers. Dewey (1924/1976, pp. 283–285) emphasized the need for improving teachers' living and working conditions, including their salaries and housing needs. His recommendations on these matters were put into practice in the following periods and teachers' living and working conditions were improved considerably, especially covering the period until the 1950s.

Second, and most important to this study, Dewey discussed the training of teachers. Dewey's suggestions concerning the teacher training system in Turkey highlight some important problems that were considered necessary for the advancement of the system. In this sense, improvement in quality and need for differentiation can be seen as the most fundamental issues underlined by Dewey's recommendations (1924/1976, pp. 286–288). He stressed the need for quality in the methods of education, courses provided, and equipment and management in the schools, while also advising about prioritizing teaching by practice. But he also stressed the importance of diversifying types of schools and variety in courses provided within each school. Accordingly, Dewey recommended different types of teacher training schools considering the demographic structure of the country at the time. Dewey (1924/1976) stated in his words that "there must be distinct types of normal schools for the training of rural school teachers, with special reference to the needs of the ... mainstay of Turkish life" (p. 287).

During the early republican period, most of Dewey's recommendations upon teacher training system was put into practice. Especially new types of schools for the training of teachers were established based on Dewey's ideas. As mentioned, two types of teacher training schools were created in 1926. While Primary Teacher Schools trained teachers for urban areas, Village Teacher Schools trained teachers for rural areas. These two types of teacher training schools differed in types of courses they provided in accordance with their main objectives, which correlates with Dewey's recommendations. However, the main criticism toward these educational institutions was the idea that they provided highly theoretical education and fell short of providing sufficient educational

practice (Akyüz, 2009). Yet, experiences gained from the implementation of the Village Teacher Schools helped to develop better educational institutions in the following years, which became more effective in training teachers for the purpose of improving the life in the country, especially in the rural areas.

As a result of this first attempt, the Village Institutes were founded in 1940, which have been among the most influential educational institutions in the history of Turkey and considered the most obvious influence of Dewey on the education system of Turkey (Turan, 2000; Uygun, 2008). It can be argued that the primary objective of the Village Institutes was to train prospective teachers that were highly qualified both in theory and practice. In addition, educating the people and disseminating an understanding of ways of life in a culture of democracy were their ultimate objectives. Accordingly, Village Institutes played an important role in disseminating democratic thought across the country.

After graduating from primary schools, youth from villages who wanted to become primary school teachers were admitted to the Institutes and were educated in these boarding schools for five years. Prospective teachers were educated through experiencing a full participation in all the aspects of the life in the Institutions. For example, they participated in the process of both establishing goals and evaluating achievements. In addition, educators who were employed in the Institutions considered themselves as guides who lead students to attain knowledge through their own participatory experience. Moreover, despite the centrally administered education system, educational program of each Institute was flexible in accordance with the local needs and realities and differed from one another especially during the early years of the Institutes (Uygun, 2008). Furthermore, on every Saturday, all members of an Institution gathered and evaluated the past week and discussed possible solutions to the problems and concerns. Saturday meetings were considered as an essential part of life in the Institutes, because it helped members to experience democratic ways of life in a community. In this sense, the main aim of training teachers in the Institutes was not only to equip prospective teachers with necessary academic knowledge, but also to enable them internalize a culture of democracy by experiencing it. In the end, upon successful completion of the program in the Institutions, graduates were sent to their hometowns as teachers in order to both educate their fellow

villagers and disseminate the culture of democracy in their community. It was believed that this project would effectively contribute to the progress toward becoming a full-fledged democratic society in the entire country.

With this aim in mind, twenty-one Village Institutes were established in different regions of the country during the 1940s and, in accordance with Dewey's recommendations, one of the Institutions provided a higher education program for the graduates of the Institutes in order to train school administrators and inspectors. This practice was an unprecedented and a considerably effective educational plan aiming at a complete progress of a country toward being a full-fledged democracy. However, political developments both in the global and national arena negatively affected educational policies developed based on Dewey's ideas. The Village Institutes became a political target especially beginning from the late 1940s. For example, the Institutes were compared to the schools that promoted propaganda of the regime in Russia at the time and both the Minister of Education and the Director for Elementary Education in the Ministry, the two administrators who played the most influential role in the development and implementation of the Institutes, were accused of promoting communism (Uygun, 2008). Unfortunately, in the following years under the highly politicized atmosphere, the Institutes were closed down in 1953 and have never been replaced by another educational institution that would be as influential and well-organized as the Institutes in the history of education in Turkey.

In short, Dewey's recommendations highlight some important aspects of teacher training in Turkey, which requires special attention. First, Dewey wanted officials to consider improving socio-economic status of teachers, as mentioned. However, it was not merely an economic concern expressed by Dewey. He stated in the report that the "attracting to the teaching profession the right kind of intelligent and devoted men and women ... is the crucial problem" (Dewey, 1924/1976, p. 283). For this reason, Dewey first suggested taking teachers' living and working conditions to a better level. In this regard, the main reason for suggesting such an improvement can be seen as his aim at providing the education system with the most competent teachers by making the socio-economic status of teachers an attraction for the most talented individuals. In fact, this ultimately aimed at improving the quality of the education system in

general. Dewey also stressed the importance of quality in methods and practices of the teacher training system. In other words, attracting the most talented candidates to the teaching profession and providing them with a high quality of education and practice were crucial for the enlightenment of the country in Dewey's view.

Second, diversity in both programs and courses appears to be another main component of Dewey's perspective of teacher education presented in his report. With the concept of diversity in this context, Dewey underlies the importance of variety and flexibility in teacher training programs and courses. As mentioned, flexible educational programs were followed during the early years of the Village Institutions. However, except this period, education in Turkey has been a highly centralized system at every level of schooling (Çelik S., 2012; Çelik, 2014a; Özsoy, 2009). In fact, Dewey (1924/1976, p. 280) stated in his report that the Ministry of Education should have a leading position in reorganizing the education system since Turkey at the time did not have a general public education system and competent teachers were necessary for the development of the uneducated majority.

However, Dewey also stressed that there is a danger if the Ministry takes a too highly centralized role because such a role may lead the country to a uniform structure that may harm the real unity (Dewey, 1924/1976). Dewey's use of the concept of unity is fundamentally related to his understanding of democracy. Dewey's notion of democracy places strong emphasis upon the idea of communicated experience (Dewey, 1916/2007). For him, a society is to enable communities to freely interact and communicate in order to become genuinely democratic (Dewey, 1916/2007). Otherwise, a society would be undesirable, in which a few would keep planning and ordering (Dewey, 1916/2007). In this sense, a curriculum is to be responsive to the problems of living together and education is to take social responsibilities in unifying different localities in a democratic sense, because a democracy "is more than a form of government; it is primarily a mode of associated living, of conjoint communicated experience" (Dewey, 1916/2007, p. 68). Accordingly, Dewey (1924/1976, p. 281) recommended that the education system is to be flexible enough to take the needs of local communities into consideration, while also reminding the officials that there is a great difference between uniformity and unity and that the Ministry

needs to promote unity. However, not only diversity in teacher training programs, curriculum, and courses, but also the quality aspect of teacher education in Turkey have been neglected for decades, which signifies the relevance of Dewey's ideas to the existing problems of teacher education in Turkey.

Remarks on Dewey's Relevance

An essential characteristic of Turkish modernization process, which in fact started even before the establishment of the Republic, is that it was both a state-centered and an educational project (Özsoy, 2009). With the proclamation of the Republic of Turkey the modernization project ultimately aimed at bringing Turkey to the level of contemporary developed democratic societies. Dewey's report indicates that he truly comprehended the founding ideals of the newly established Republic. Dewey (1924/1976) stated in his report that, "the main end to be secured by the educational system of Turkey ... is the development of Turkey as a vital, free, independent, and lay republic in full membership in the circle of civilized states" (p. 275). It can be argued that Dewey's recommendations upon Turkish education system aimed at contributing to the achievement of that end. Doubtless, comprehending the founding ideals of the Republic helped Dewey to frame a more effective report and provide realistic recommendations upon Turkish education, which labeled him as the most influential foreign educator and thinker in the history of Turkish education, despite the fact that several other foreigners have undertaken similar educational missions after Dewey (Başgöz, 1968).

Considering the teacher training system, as discussed above, the major concerns highlighted by Dewey in order for the founding fathers to take into serious consideration can be summarized as the issues derived from the concepts of quality and diversity. Dewey's recommendations led officials to some invaluable experiences in the way to advance both the education system and society. Their first attempts to advance the teacher training system based on Dewey's ideas fell short of providing a truly Deweyan approach. However, officials succeeded later in developing better educational institutions based on the experiences gained from their first attempts. Their experiences resulted in developing the most influential educational institutions in the history of Turkey,

which in fact helped not only training highly competent teachers, but also educating the entire society with knowledge and democratic ideals. It is clear that based on Dewey's recommendations, distinctive quality in the teacher training system was maintained during the early republican period.

However, high quality in the teacher training system became difficult to sustain in the following periods, mostly because of political reasons as mentioned above. In time, the quality aspect of teacher training was almost completely lost. For example, considering the fact that mostly those who were not qualified to enter a university program were admitted to the teacher training institutions in the 1970s and especially the fact that a correspondence teacher training was put into practice in 1974, it appears that officials of the time were not concerned with the quality aspect of the training of teachers (Akyüz, 2009). Unfortunately, similar policies were also followed in later periods. For example, in 1995, the Ministry employed college graduates as primary school teachers without taking into consideration whether they received any education on teaching as a profession and, consequently, graduates who held college degrees from various programs, including botanic, architecture, finance, and so on, were employed as primary school teachers (Akyüz, 2009; Altan, 1998).

In the later period, moreover, pedagogical formation certificate program was introduced as a part of implementing a common curriculum in all teacher training programs as mentioned. This policy became a part of standard teacher training system in time and provided an alternative path for college graduates who are not able to find a job in the fields they are educated. In fact, these and similar policies created a saying among people, that is, "if you cannot be anything, you can at least be a teacher" (Altan, 1998, p. 411), which is still heard unfortunately. As a result, such policies not only lowered the quality of schooling in general, but also negatively affected the quality of teacher training programs and the status of teachers within the society (Şimşek & Yıldırım, 2001). Under the existing conditions, it is less likely to attract the most talented individuals to the teaching profession.

Additionally, a main problem that comes with the application of a standardized teacher training curriculum is about requiring a set of common courses for all prospective teachers in all fields. Such a centrally organized curriculum inevitably falls short of providing prospective teachers with knowledge,

practice, and experience specific to their own fields of study (Baskan, Aydın, & Madden, 2006). As discussed above, such a lack of diversity in teacher training programs would strongly be criticized by Dewey. In a Deweyan sense, a uniform system is also less likely to provide prospective teachers with experiencing the importance of diversity in democracy and education, which may result in developing teachers who cannot connect schooling with the realities of their local communities and help students experience the culture of a democratic society, because teaching profession is more than being a master in a particular subject matter (Dewey, 1916/2007). As mentioned, Dewey criticized the rigid and single type schooling at all the levels of education, including teacher training, and recommended flexible programs based on the local realities. Because Dewey (1924/1976, pp. 275–282) believed that a truly democratic society could be achieved through the education of the people for the intellectual participation in the growth of a unity of diversity, a unity of different localities in ideals and principles of a democratic society.

However, political and ideological considerations led the officials to a different direction from what Dewey would endorse within his conception of a democratic society, which appears to be fundamentally different from the officials' conception (Dorn & Santoro, 2011). Accordingly, while putting Dewey's recommendations into practice, uniformity rather than unity became an official aim in both educational and political ideals (Çelik, 2014b). But in a Deweyan sense, diversity in a democratic society is to be reflected both in types of educational institutions because educational institutions should aim at responding particular needs of the surrounding community and thus in educational programs applied in those institutions, including teacher training institutions. In short, because of the highly centralized and uniform educational structure in Turkey, providing flexible and diverse educational programs, including teacher training programs, has never been completely realized, except the programs in the Village Institutes to some extent. As a result, uniform and centralized teacher training programs have been a standard of the system for decades.

Conclusion

In light of the above discussion, it can be argued that the problems of quality and diversity in the teacher training system in Turkey are to be given special importance, which in fact were highlighted almost a century ago by Dewey. As history shows, these problems were considerably overcome when the system was restructured fundamentally by Deweyan ideas. However, in the following decades, the Republic could not succeed in maintaining the quality of education and in providing diversity in the curriculum of teacher training programs. Such concerns appear to be still relevant and crucial for the main problems of teacher education in Turkey. In addition to those historically rooted problems, however, some contemporary issues are also to be taken into serious consideration.

As discussed previously, contemporary socio-politic conditions of developed democracies require multiculturally competent teachers in order for education systems to contribute to sustaining and advancing democratic ideals in culturally pluralistic societies (Çelik, 2016). In this regard, Turkey, as a country that has been aiming at becoming one of the developed democracies, appears to be in need of developing appropriate conceptions of teacher and teacher education within this perspective. Taking this need into consideration together with the long-lasting problems of quality and diversity in the teacher education system of Turkey, some concluding remarks on the issue can be withdrawn.

Competent teachers are supposed to have detailed academic knowledge specific to their own branches and to use most effective pedagogical strategies and apply appropriate curriculum design in their classrooms in order effectively to teach students in that specific area. Then, one may ask how reasonable it is to expect teachers of various branches to do so when each of those teachers receive the same teaching training program. Doubtless, it is less likely to achieve sustainable quality in both education in general and teacher training programs particularly when it is the case.

As stressed above through Dewey's ideas, the concept of diversity is to be reflected in teacher training programs. This is related fundamentally to the idea that to have teacher candidates experience the importance of diversity and plurality in a democratic social structure, a multidimensional teacher training system is to be introduced rather than insisting on a unified and centralized

system. Such a system is to provide teacher candidates with academic knowledge and teaching skills specific to their own fields of specialization. But it also needs to provide them with multicultural and multilingual competencies (Çelik, 2016). It is primarily because a competent teacher, considering the contemporary democratic societies that are culturally pluralistic, is to be conceptualized as who is experienced in and concerned about societal and cultural realities of both his/her own society and various other societies in the global arena in the age of communication in which different communities are interconnected more than ever in the history of human beings. For this reason, teachers are to be capable of connecting schooling and education with the societal needs and realities of both their community and the network of communities, which is to emphasize plurality and unity together or, in other words, unity of diverse needs and aims of contemporary pluralistic democratic societies. In this sense, teacher candidates are to critically comprehend and experience existing socio-political conditions of contemporary democracies through their training processes. In short, this understanding of a competent teacher stresses on the communicative and personal qualifications of teacher candidates as much as on their academic and professional knowledge, which places special importance on multicultural and multilingual competencies of teacher candidates. Moreover, considering the fact that education is a crucial instrument that enables a society to sustain the advancement of its socio-political and cultural structure in a contemporary understanding of pluralistic democracy, then it is to be given a special importance to attract well suited and most qualified individuals to such a crucial profession.

In sum, as it can be argued in the light of above discussion, the mentioned problems have been main issues of the teacher training system since the quality aspect of teacher training was abandoned. Thus, considering the most fundamental problems of the system in Turkey, which have historical roots as mentioned, it can plausibly be argued that Dewey's ideas still bear considerable relevance for possible discussions about how to advance the teacher training system in Turkey. Particularly, the problems of quality in the teacher training system and diversity in the curriculum are to be given immediate consideration in the way where Turkey's possible participation in the circle of the most developed democratic societies can be realized. Plainly, the application of standardized teacher training curriculum in all fields regarding courses on

teaching profession is to be abandoned and a considerably flexible approach to teacher education is to be adopted. A wide range of courses in different teacher training programs is to be offered instead of providing a common set of courses in all programs. Quality aspect of teacher education is also to be improved by first reconsidering the efficacy of the standardized pedagogical certification program. As discussed, the concepts of quality and diversity in teacher education are to be regarded as inseparable, and supported with a proper notion of a competent teacher. In this sense, a competent teacher is to both have academic and pedagogical knowledge in his/her particular branch and possess multicultural and multilingual skills broadened by the socio-political knowledge about the contemporary pluralistic democracies. (Çelik, 2016) Although multicultural issues have long been neglected in Turkish education (Çelik, 2013), introducing a proper notion of multiculturalism to the Turkish society appears to be possible since different societies may have different historical and societal backgrounds in this regard (see Çelik R., 2012) and, moreover, both secular and religious groups embrace and value the multicultural structure of the society in Turkey (Çelik, 2008). To train such competent teachers, however, providing adequate teacher training programs as discussed above appears to be a prerequisite. The quality aspect of the teacher training system and attracting the most talented individuals to the teaching profession are to be considered as the key issue relating to the problems discussed above.

Notes

1. The Law on Unification of Education enacted in 1924 can be retrieved from <http://mevzuat.meb.gov.tr/html/110.html>
2. According to the population census conducted in 1927 and 1935, 76% of the population was living in villages across the country and only 19% of the population was literate according to the 1935 census data. More information can be found on the official website of the Turkish Statistical Institute (TUIK), retrieved from <http://www.turkstat.gov.tr/UstMenu.do?metod=kategorist>
3. The Basic Law of National Education enacted in 1973 can be retrieved from http://mevzuat.meb.gov.tr/html/temkanun_0/temelkanun_0.html

4. The Law of Higher Education enacted in 1981 can be retrieved from <http://www.yok.gov.tr/web/denklikbirimi/2547-sayili-kanun>

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KOKYBĖ IR ĮVAIROVĖ: ESMINĖS TURKIJOS MOKYTOJŲ RENGIMO SISTEMOS PROBLEMAS JOHN DEWEY REKOMENDACIJŲ KONTEKSTE

Santrauka. John Dewey įtaka Turkijos Respublikos švietimo sistemai yra itin reikšminga, ypač ankstyvame Respublikos gyvavimo laikotarpyje. Ataskaitoje ir rekomendacijose apie Turkijos švietimą jis pateikė pasiūlymus apie mokytojų ugdymo proceso tobulinimą. Kadangi Turkijos mokytojų rengimo istorija gana ilga, sistemą dešimtmečiais veikė esminės problemos. Šiame darbe, akcentuojant kokybės ir įvairovės sąvokas, nagrinėjama Dewey idėjų, pateiktų jo ataskaitoje bei knygoje *Demokratija ir švietimas*, svarba tam tikroms istorinėms švietimo sistemos problemoms. Straipsnyje siekiama pateikti platesnę šiuolaikinių mokytojų rengimo sistemos problemų perspektyvą, apibrėžiant kompetentingo mokytojo sąvoką ir nagrinėjant pluralistinės demokratijos, daugiakultūriškumo bei daugiakalbystės koncepcijas.

Pagrindinės sąvokos: mokytojų rengimas; John Dewey; demokratija ir švietimas; kokybė; įvairovė; Turkijos švietimas.