



Teaching Virtue at Schools: Why? and How?

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Abstract

The basic ethical attitudes are adapted, like learning the native language, without understanding the way of learning. For this reason, education shall support critical thinking about the meaning of being “a good person”. The students may have the possibility of distinguishing the ethical objectives from moral rules if they seek for the answers of such questions as “What should I do?” and “Will this be right?” under the guidance of a teacher in order to realize the origin of their ethical values. A moral behavior requires moral sensitivity and moral wisdom. And ethics is inquiring on the basis of theories through such concepts as goodness, honesty, justice, virtue. As a science of moral rules that aims at determining the “good life”, ethics reasons over these concepts and conceptualizations. Most of the time, it is claimed that some concepts like “justice” has gone beyond the cultural traditions but not the conceptualizations. And one of these conceptualizations is teaching “virtue” from the aspect of values education. The value problem arises as an evaluation problem and values problem in philosophical thought. In this article, it has been tried to analyze the teleological ethical moral conceptualizations that explain the method for practices oriented for the teachers, who aims at putting forward the personal happiness of their students, such as authenticity, autonomy, self-realization. In the light of three ethical theories associated with the form of teleological thinking developed in B.C. 5th century in Ancient Greece; *Nativist Theory*, *Tripartite Theory of Soul*, *Middle Way Theory*, it has been aimed to discuss the question “What is Virtue and Can Virtue be taught?”. Hence, the analyses of basic concepts related to Virtue will be focused, followed by a summary of selected ethical theories, and finally, what type of questions the teacher should ask in the class who is considered to help the students build ethical conscious and reasoning. It is thought that the educational circumstances related to the mentioned method will contribute to the teachers for thinking by developing philosophical justifications for the problems with continuous value judgment, acting as an ethical thinker, developing ethical action and attitude.

Keywords: ethics, moral, value, values, virtue, teaching virtue

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Okullarda Erdem Öğretimi: Niçin? ve Nasıl?

Öz

Temel etik tutumlar, anadili öğrenimi gibi nasıl öğrenildiği anlaşılmadan benimsenir. Bu nedenle eğitim, ‘iyi’ insan olmanın ne anlama geldiği hakkında eleştirel düşünmeyi desteklemelidir. Öğrencilerin kendi etik değerlerinin nereden geldiğinin farkında olmaları için “Ne yapmalıyım?” ve “Bu doğru olur mu?” gibi sorulara öğretmen rehberliğinde yanıt aramaları, etik amaçlar ve ahlaki kuralları ayırt etmelerine olanak sağlayabilir. Ahlaki bir davranış; ahlaki duyarlılık ve ahlaki akılcılığı gerektirir. Etik; iyilik, dürüstlük, adalet, erdem, gibi kavramlar aracılığı ile kuramlara dayalı sorgulamalar yapmaktır. ‘İyi yaşam’ı belirlemeyi amaçlayan bir ahlaki kurallar bilimi olarak etik, bu kavramlar ve kavramsallaştırmalar üzerinde akıl yürütür. Çoğu zaman ‘adalet’ gibi bazı kavramların kültürel gelenekleri aştığı ancak kavramsallaştırmaları aşmadığı öne sürülür. Bu kavramsallaştırmalardan biri de değerler eğitimi açısından ‘erdem’ öğretimidir. Değer problemi, felsefi düşüncede değerlendirme problemi ve değerler problemi olarak karşımıza çıkar. Bu makalede, öğrencilerinin; özgünlük, özerklik, kendini gerçekleştirme gibi kişisel mutluluklarını öne çıkarmayı amaç edinen öğretmenlere yönelik uygulamaların nasıl olması gerektiğini açıklayan erekbilimsel ahlak kavramsallaştırmaları analiz edilmeye çalışılmıştır. Bu çalışmanın amacı; M.Ö. 5. yy’da Antik Yunan’da gelişen erekbilimsel (teleolojik) düşünme biçimine bağlı üç etik kuram olan *Doğustancı Öğreti*, *Üç Parçalı Ruh Öğretisi*, *Orta Yol Öğretisi* ışığında ‘erdem’in ne olduğu ve “Erdem öğretilir mi?” sorusunun tartışılmasıdır. Bu nedenle ilk olarak, ‘erdem’in ilişkili olduğu temel kavramların analizi, ardından seçili etik kuramlarının özeti ve son olarak öğrencilerin etik bilinçlerini inşa etmelerine ve akıl yürütmelerine yardımcı olacağı düşünülen öğretmenin sınıfta ne tür sorular sorması gerektiği üzerinde durulmuştur. İlgili yönetime ilişkin eğitim durumlarının sürekli değer yargıları üretilen sorunlara felsefi temellendirmeler yaparak düşünmelerine, etik düşünürü gibi davranmasına, etik eylem ve duruş geliştirmelerine katkı sağlayacağı düşünülmektedir.

Anahtar Sözcükler: etik, ahlak, değer, değerler, erdem, erdem öğretimi

Introduction

Human is a being who knows and acts simultaneously, therefore, they continue their lives with constant and various actions. The field that examines the actions of humans, what their aims (goals) are and the values upon which these actions are based is called moral philosophy. Günay (2010) expresses that when human actions are evaluated as 'good' or 'bad', 'virtuous' or 'immoral', some criteria associated with morals and concepts with value judgment are referred. Similarly, Arslan (2016) states that an object, event, and fact is always valued, or such events, objects are always the subject of an evaluation. For example, the 'economic value' and 'artistic value' of a table, the tendency of most men for finding women's interest in some objects valueless, or the tendency for talking about the distinguished features of our car compared to the other cars.

Value can be aesthetic, moral, economic or religious. We may have never thought about what it is to value when evaluating these. Kuçuradi states in her "The Man and His Values" (2013) that the way we direct our lives depends on how we evaluate human beings and ourselves. At the basis of our existence lies our understanding of value, the basis of which is understanding humans, and our expectations from humans and ourselves. Evaluation is a condition of existence and a human phenomenon. One cannot live without evaluating people and themselves, events and situations. However, evaluating the same events, situations, people, behaviors and generally the same reality may be done in different manners and lead to hard conflicts. In this case, one can find himself in a dilemma about what the right evaluation is (Kucuradi, 2013). Hence, a humanitarian evaluation is something that is burdened on the object, the fact, and the event by humans.

The first moral philosopher, Socrates, states that morality is a "matter of right information". About justice Socrates does not ask "What is justice for the Athenians?" but "What is justice?" His questions about knowledge, virtue, and existence are also of the same universality (Nutku, 2000). According to Socrates, if morality is knowledge, and science, then that knowledge can be revealed through appropriate education, and humans can be made moral with this knowledge (Arslan, 2016). These questions, which have an important place in the history of universal morality, have led to the birth of science of morality (ethics). According to Socrates, corrupt ideas make people dangerous. A community's health depends on its citizens having right ideas about their behavioral problems. The main source of corruption is the generally accepted belief that man must seek prosperity and status before all else (Arnhart, 2013). Socrates thought that the level of understandability of a concept, object, event, and phenomenon that included value judgment could be as general as the extent to which the problems related to them could be clearly stated. Nutku (2000) specifies that the quality of understandability has an effect on updating the general problem. With this belief, it can be said that Socrates gave importance to understanding, the competence of concepts in the first place, and he argued that values had an objective and absolute structure, not a relative one.

Adopting an egalitarian, participatory and shared values in thought and actions is an existential necessity. In a world where a peaceful and just life and an order without violation of human rights has not been established yet, the need for students to arts and knowledge increases even more as a necessity of an existential concern. It is a necessity that students can establish rooted relations with each other and with life, be investigative and inquisitive, and stay away from prejudices. Arat (2000) argues that despite the increase in physical communication possibilities in our day, interpersonal communication becomes increasingly difficult in a world ruled by mass media, which in turn strengthens selfishness and identifies a single value and makes today's people uneasy. The author also adds that in human behavior there is no criteria for goodness, and there is a sense of worthiness and utilitarianism as the dominant tendency where an object regarded as worthy, desired, and considered to be good by a person is "good". In our days, the relations driven by opportunism are overshadowing a person's value (Nutku, 2000). In such an age, raising generations who have confidence in science and arts, have aesthetic concerns, build their own ethic consciousness, and making the so-called 'good intentions' visible should be the general target of the programs. For this reason, the content and method of values education is an important issue that must be focused on by the people working in curriculum development. The answers to such questions as "What could be the reasons for going away from the common values? How can a well-evolved life, human, world and political practice at the local, national and global scale be directed towards better? What should be the role of education in this transformation to the better?" are significant for the values education curriculum.

As mentioned above, moral philosophy is related to the human actions and the values at the basis of these actions. Moral values are the values regarding the things or behaviors that we can define as "good" or "bad", in the simplest narration. Even if the moral values revolve around a concept pair that is 'good' or 'bad', it may be a matter of argument to explain what 'good' and 'bad' are. At this point emerges the philosophy of morality (Arslan, 2016). It is the beliefs and actions that are qualified as 'good', 'bad', 'necessary' that bind the values with a moral bond.

In addition to the distinction between 'good' and 'bad', discrimination of fact and value is another matter that ethics deals with. In the world of facts (proven hypotheses), we are in confidence. In the world of values, we are deprived of such a confidence (Billington, 2011). Yöney (2015) states that the problem known as the distinction between fact and value in the philosophy of ethics, was put forward by Hume and Moore in the 18th century. The distinction between fact and value is the argument revealing the relationship between the value propositions which can be defined as fact propositions and value propositions, and the differences between these two. The author states that our moral judgments will be far from being arbitrary, as long as moral characteristics are related to natural characteristics. For example, acts such as theft, unjust murder, and helping someone in need, which are the subject matter of moral judgment are observable and universal. Another example may be as follows; 'The world is round' is a factual proposition, while 'The world is the most beautiful planet of the milky-way' is a value proposition.

Making the values an object of education leads to a series of problems such as the ontological and epistemological status of values, the hierarchy of values, which values are suitable to be taught, and how value education is going to be done (Aydın, 2015). These questions are vital; an education system cannot be expected to be directed to value education without answering these questions, and forming an understanding in relation with these. And this is among the basic tasks of the educational philosophy. The answers to these questions are the determinants of the answers given to such questions as “Why do we teach” regarding the targets or acquirements, “What will we teach?” regarding the content, “How will we teach” regarding the teaching strategy and method and techniques, and “To what extent have we taught” regarding the measurement and evaluation. For instance, if the source of values is based on a transcendent ontological and epistemological basis, a different educational program will emerge; and if it is based on a humane basis, a different educational program will emerge. Different preferences require different evaluation systems with different purposes, different contents and different teaching methods and techniques. The center of education consists of the concepts of goodness, honesty, truth, morality; therefore, establishing the concept of “virtue” and in order to establish that concept, establishing the fundamentals of an education system taking “virtue” in its center and which can go into the roots of “virtue” is important to realize the goals and contents of the values education program. From this aspect, a value education program with a rich content has vital importance for students to face with different value systems, introduce them with different philosophical approaches regarding value, and make sound value analysis, and build up their own values.

The Aim of the Study

In this study, a literature scan has been performed on teaching “Virtue”, which is the most important problem of values education in historical process, in order to show that philosophical aspect of values can contribute to value analysis, and enable students to build their own values in their world of thinking; followed by some examples have been given for the questions that can be asked by teachers in the class. For this reason, in the light of three ethical theories associated with the form of teleological thinking developed in B.C. 5th century in Ancient Greece; *Nativist Theory*, *Tripartite Theory of Soul*, *Middle Way Theory*, exemplary events have been presented in relation with the “virtue” teaching, questions, moral dilemma problems, issues in which we produce value judgments (e.g. censorship). An analysis of basic concepts of morality, followed by a brief summary of selected moral theories, and finally, the question types that can be asked to students for discussion have been handled in the article.

It is thought that the exemplary questions related to the mentioned methodology will contribute to students' thinking about values, acting like ethical thinkers, and developing attitudes about ethical action, attitude and behaviors.

Teaching Virtue with Questions

It is very important to ask and discuss questions in the process of learning-teaching. With this belief, firstly the students' current way of thinking can be revealed by asking such questions as 'What is value', 'What is values', 'What is morality', 'What is ethics', 'How does an ethics philosopher act', which are the most sensitive questions in the history of philosophy regarding virtue education; and contributed to students for the development of high-level thinking skills. The definitions of these concepts about the subject matter are provided below.

Value and values

Although the concepts of 'value' and 'values' seem to be the same, they are actually different things. 'Values' are the available possibilities. 'Value' is the value of something, the qualities of something. 'The value of man' is something and 'the man's values' is another thing. Similarly, 'the value of art' or 'the art's values' are different things. 'The value of man' is the special status of man as a species among other beings. The right to live, nourishment, education and immunity of every human being, that is, the rights gathered under the name of human rights, expresses the value of man. 'The man's values' are the successes of man as a species; his knowledge, art, philosophy, technique, culture. These achievements become the subjects of the human world as supra-personal and interrelated values. 'The value of the person' is the special status of the person in the society. It is the expression of the value of a person like being equal with other people in terms of human rights and the necessity of not being used as a means in any way. As for the 'Person's values', these are the personal opportunities such as love, honesty, loyalty, respect, open thinking, and establishing correct relations that emerge in interpersonal relationships. As understood from this, the value of something is the special place of that thing among the others of the same kind. And the values, are human phenomena that come true by the works or actions and lives of people. (Kuçuradi, 2013).

It is not possible to avoid values, nor there is a period when values education is not done and values are not passed on. Social life is continuous. Whether consider the humans lived in the ancient, in the medieval, or the modern age, there has always been a values system related to the actions of humans, and a strong effort is observed to pass that system of values to future generations. This is done in non-formal education if not in formal education. What are the values that children need to acquire? The modern era, as is most of the things, is trying to bring the field of values into formal education as well as to center the series of universal humanist values in education. Turkey has not been out of this process, and there are deep debates about the field of values in the Turkish education system, as observed recently.

As emphasized above, there is no human action nor associated with values. Values become materialized within life (Mengüşoğlu, 2015). The basic feature or

characteristic of human is being in relation with values, creating values, being the carrier or the materializer of values.

Ethics

The concept of ethics comes from ‘ethos’ in Greek and means character. And ‘Morality’ comes from the Latin ‘*moralia*’ word which means habit or behavior. Ethics orients for finding a meaning for various facts of moral life over an integrative normative theory. Ethics, which is the moral values branch of philosophy, is an ancient and fundamental discipline having a history of 2500 years. The most important point that reveals this discipline is the debate that philosophers such as Socrates and Plato started on the purpose (goal) of human life and the qualities of a virtuous life. Ethics refers to moral philosophy, so it is the theory of practice. Ethics is a rule-maker or a normative discipline that informs about what should be. In short, ethics is the theory of the right and wrong behavior. It will be more accurate to talk about ethical principles, not moral; and moral behaviors not ethical (Billington, 2011, Walnut, 2014). One can talk about medical ethics; but it is unlikely to talk much about medical moral, however, a doctor’s morality can be touched upon. Medical ethics is about general principles such as the relief of pain which the profession tries to care for needs to work on; and a doctor’s morality is related to his/her personal behavior (Billington, 2011).

Morality

The word ‘Morality’ is a name, closely related to the adjective ‘moral’. This adjective is frequently used with such phrases as ‘moral judgment’, ‘moral behavior’, ‘moral belief’, ‘moral preference’ and ‘moral principle’. In this stage, instead of asking “What is Morality”, it will be more effective to learn the relevant concept making use of “moral” adjectives, in other words going towards abstract from the concrete. For example; when the question “What is moral judgment?” is asked; we see some words including “right”, “wrong”, “must” when one desires to make a moral judgment. Therefore, making use of ‘value’ concept, a proposition is put forward regarding moral judgments. E.g. ‘Everyone must love his/her neighbor’. The moral judgments are expressed with sentences including other terms (Feldman, 2013). And morality is the behaviors demanded and expected to be obeyed by people in interpersonal relations. These are the behaviors that must / must not be done (allowed, not allowed; encouraged, forbidden). Morality is the value judgments valid in a certain place at a certain time: being loyal to one’s promise is good, lying is bad, being honest is good (Kuçuradi, 2014). Briefly, while morality is something undergone with facts and history, ethics is the name of the philosophical branch orienting to this fact (Günay, 2010).

Moral action

Günay (2010) expresses that each action of humans does not bear a moral value (actions realized with instincts such as nutrition, protection, reproduction), but their actions realized by their free will bear moral value. Desire (free will), freedom,

responsibility, conscience, virtue, good, bad are the basic values used to describe and evaluate the moral actions. In addition to this, Günay (2010) says that the concept of the “other” is also important in discriminating the moral actions. As such, each moral action is directed towards the others or another person; they emerge in our relations with the others. We are responsible for our actions as they will affect the others and may be to their benefit or harm.

Theoretical and applied ethics

There are two dimensions of ethics; theoretical and applied. Theoretical ethics has a history of two thousand five hundred years. Applied ethics tries to solve concrete and specific moral problems by combining the favorable and the controversial arguments. Because of this feature, ethics is the theory of practice. Morality, a concept often confused with ethics, is the whole of the values and norms that an individual readily meets in society. The individual is the receptor of moral values to an important extent. From this point of view, morality and being moral is a factual and historical practice. The source of morality, which has a local and practical character is religion and the social contract, a secondary historical resource that develops in parallel with the secularization of religion. As a result, morality is local and practical; ethics is universal and theoretical. (Cevizci, 2014).

Ethics or moral philosophy is defined as morality, being moral, a systematic thinking on values, questioning, debate and research on moral life. Those who contribute to ethics are philosophers and thinkers engaged in ethics. Everyone with common sense who deals with moral problems can think about morality. However, thoughts and discourses about moral life are not always consistent and questionable, they can even stay away from exploring moral problems. The ethical thinker, on the other hand, examines moral problems while aiming at providing guidance to people in matters such as what to do, how to behave, what to pursue, how to treat other people. The ethical thinker does not just put forward some values, but also redefines them when needed, puts forward the first principles of morality in a systematic and consistent way, and tries to base these principles on an argumentative basis. The basic character of ethics is its generality, theoretical and systematics nature, argumentative structure and efforts for proving and justifying its claims. The problems or issues dealt by the ethical theories developed since ancient times are classified in three as follows: (Özlem, 2014; Cevizci, 2014):

1. *‘The best (value)’* problem: ‘What should I select’ or ‘What is the highest value you should have so as to be happy?’ This subject is based on various happiness (eudonomia) ethics developed in Ancient Greece and the understanding of pragmatism of the modern era developed by John Stuart Mill. In this group, the dominant problem is to reach the "highest good". In this article, this theory was used in the virtue education.

2. *‘Correct action’* problem: ‘What should I do’ is the Religious ethics in Middle Ages and Kant’s Work Ethics (secular version of Christian ethics).

3. 'Steady Character' problem: (Alasdair Mcintyre's Virtue ethics). According to this classification, he expresses that in the last category the moral life can be understood through a mature character arising from the correct actions.

The first of these has resulted in a survey on what real happiness is for a man in general. The second led the philosophers to a task or value theory, while the third created virtue ethics. Thus, ethical theories are collected in three main categories, focusing on consequences, moral righteousness or moral obligations and virtues, respectively. On these grounds, one of the best ways to understand this division among the ethical theories divided into three as teleological ethics, deontological ethics, and virtue ethics is trying to understand what the carrier of ethical values is for each of them. In terms of teleological ethics, the carrier of the highest good or basic ethical value is the *good state* or *result* while it is the *correct action* for deontological ethics. The third theory, the virtue ethics, emphasizes the *idea of a good person* as well as the *thought of good person* who can be defined as a respectable person in ethical terms. This is an important emphasis, revealing that the concept of virtue is very important in ethics. (Cevizci, 2014).

Happiness based (eudonomist) morality / highest good (value)

Eudemonist ethical theory is a theory based on reason and sees the purpose of a person in happiness. In this respect, the conception of happiness as the final goal of human actions is generally called "Eudaimonism" (happiness). The whole ancient time ethics, in general, has Eudaimonism character. It deals with the questions "What should I choose?" "What is the highest value?" In the ethical theories of philosophers such as Plato, Aristotle, Epicurus, happiness is a concept that expresses the purpose and value of life in the human spirit (Akarsu, 1965). Happiness is the final goal of all desires and the highest goal of human existence. One of the distinguishing features of Socrates, Plato and Aristotle's worldview, which is central to Western philosophy, is the assumption that everything has a goal and function. The form of thinking "based on the goal" (teleological thinking), a concept derived from the "telos", which means "goal", is the basis of morality for these three philosophers.

The problem regarding the purpose of human life and how to achieve this is the main problem of Socrates, Plato and Aristotle. This question and problem inevitably brings about an education debate. Man's development is up to himself. At this point, existentialist motifs are observed in these three philosophers. As a being with intellectual skills, human seems to have a privilege and responsibility in determining the direction for his own development. The conclusion that 'Western philosophy is a footnote to Plato and Aristotle' continues to be valid in this context (Düvenci, 1993).

In addition, those who defend the ethical theory based on happiness have different thoughts about what happiness is. Some give priority to spiritual enlightenment, some to realizing oneself, and others to wisdom. For example, for Plato, happiness is to observe the beauty and goodness; for Aristotle it is to fulfill one's powers and make the hidden goal operative; for Epicurus, it is immaterial joy.

It is also possible to encounter thinkers who consider happiness totally as sensual pleasures, like Aristippos.

In this light of this ethical theory, students can be made to think about the value and meaning of life. With such questions, it may be possible to build ethical awareness:

- Does life mean anything?
- What is happiness for you?
- Can those who pursue sensual pleasures be happy?
- What will a person who eat too much from his/her favorite food face?
- Is learning a pleasure? What kind of pleasure is this?
- Does it make people happy to discover and develop their own latent powers?
- What is the relationship between morality and happiness?
- Has mankind discovered a reliable standard of goodness? Is it possible to establish politics on such a basis if we assume that it is discovered?

Socrates' Ethics on Happiness (Nativist Theory)

In Socrates' moral teaching, happiness is positioned as a goal. In the history of philosophy, there are also philosophers who think that morality is innate. Socrates is one of them. The meaning that Socrates gives to the good-bad concepts can be best explained with the sentence "no one will intentionally do evil". The feature of this sentence is the emphasis made on innate (apriori) wisdom. A person is born knowing the 'good' innately. But he/she forgets it over time. It is therefore necessary to remind them (anamnesis). The forerunner of moral philosophy Socrates, bases his thoughts on the view that 'virtue and knowledge are identical'. For this reason, the ethics of Socrates is described as an intellectualist ethic. According to him, virtue is knowledge. Knowledge and reason are the sources of all moral actions, and the reason for all wrong actions is ignorance. Everything goes well under the power of wisdom. Moral life leads people to knowledge and self-recognition. In short, if knowledge is the foundation of morality, virtue is the source of happiness.

In the period of Socrates and Sophists, the concept of virtue (*arete*) meant many more than one thing. The first meaning of virtue was bravery, this was what the god of war, Ares wanted. Homer also uses virtue in this context (Nutku, 2005). Socrates made intensive efforts to justify the belief that universal ethical values existed in Ancient Greece, where moral relativism was defended and there was no general values for Sophists (Cevizci, 2014). Socrates opposes the relativity of the Sophist tradition and does not try to teach information through education like them; but searches for the "truth" with the one surrounding. Discusses ideas about the best way of life. In his dialogues, he always tries to get a common recognition (osua) in order to determine the concept. Socrates applies his own method of birth (meiotic) to the problems in human life. The questions "*What is the right living, which is it?*" *What is humane good? What is humane competence? How can it be obtained? How can it be taught? What is the goal of human life?* is also the beginning of an entire moral history (Gökberk, 1993). Socrates rebelled against the leaders of his time, because

they were not wise as they thought. Socrates claimed to be wiser, at least by saying 'he knows nothing' (Savunma 21a 22e; Arnhart, 2013).

According to Socrates, it is necessary for a person to recognize himself and mature by knowledge. The call for self-recognition, which is very important in Socratic morality requires some virtues. No doubt 'wisdom' will come at the beginning of these virtues (Özlem, 2014). Socrates' insist on self-recognition orients for correcting the citizens by teaching the importance of rational self-questioning (Arnhart, 2013). Socrates answers the question "what comprises happiness" as 'spiritual competence' (Versenyi, 1995). Spiritual competence is having wisdom, boldness, moderation and justice. The "good" born from the wisdom, and has a solid foundation on knowledge makes people happy, gives health and well-being to the soul (Gökberk, 1993). The wise person who knows his "self" knows what is really 'good' for him and what is really 'bad' for him, and does what is good for him (Versenyi, 1993). According to Socrates, self-recognition is the precondition for virtue. Virtue is identified with knowledge.

As stated above, in Socratic ethics, 'self-recognition is very important. Recognition in this sense means to remember the innate knowledge. Self-recognition is the path to a virtuous man. He believes that the one who determines the truth is a law of the mind. According to him, the virtuous person develops himself, know the things that will make him glorify and live them - in other words, a virtuous person is the spirit who has taken over the self-control of existence. He says that a person who has not earned his own self-control and who has not been able to tame his animal nature cannot be a free citizen. Socrates also changed the orbit of the previous philosophy, by discovering the moral and intellectual spirit of human beings. The questions "What a virtuous person should do and what not to do", "What should he undertake and what not to undertake?" are the basic questions specific to human powers. It is impossible for any human to desire evil, which is synonymous with desiring to be unhappy, and this is something not of human nature. 'Good' is useful, beneficial, it is the thing man needs, and man lacks. 'Good' is the desired, needed, lacking. The roots of human well-being are in the needs of man. People desire good for nature.

Socrates' expression "innate virtue of knowledge" forming the core of his moral teaching and he never fed up repeating also influenced his student Plato. "What kind of knowledge is virtue? 'Virtue is knowledge about wisdom, goodness, abuse, and self. Knowing oneself ". According to Socrates, all people are 'good' innately. Here lies the essence of Socrates' moral teachings. So the focus of the education should be on the actions and functions that will reveal the "forgotten good", the source of evil from time to time. It is imperative to educate the mind of man in order to reveal "the real" and "forgotten".

The following questions can be asked to the students in classroom activities starting by the 'Nativist Theory':

- If moral is innate, is moral education necessary?
- If everyone has innate morals, why do the moral values of people differ?

Through such questions, the students can be made to think about the epistemological foundations of ethical information.

Plato's Understanding of Idealist Happiness / Conflicting Moral Theory

Plato argues that a good life, that is happiness (Eudaimonia), is the ultimate goal for all people, the thing that will make a person happy is goodness, and the thing making a person good is nothing but virtue, honesty and justice. Virtue will bring people closer to their good ideas as much as possible. According to Plato, virtue cannot be taught later, since knowledge exists as "a priori" from birth, but those are reminded later with Socratic method. Plato interprets learning as an intellectual education that mediates the act of 'remembering what people bring from birth'. Kant also repeats the same view once more from an enlightened perspective, saying that 'doing philosophy is not taught but learned'. The purpose in education should not only be the transfer of moral teachings. The teacher can encourage students to think philosophically by asking questions.

In addition to being influenced by Socrates, Plato also developed a new theory that transcended Socrates' moral theory. As mentioned above, Socrates said that wisdom is a necessary virtue in order to reach happiness through knowledge. Plato put four virtues needed to be happy, which were self-control, wisdom, courage and justice (Özlem, 2014). According to Plato, a virtuous, namely good personality means that a person always chooses virtue by his freewill - that is, by acting accordingly - and aims to make it a natural tendency (habit). Wisdom is the main virtue that leads to ideals.

Plato also states that man's various physical and psychic acts and functions must be in balance and harmony. The balance and harmony can only occur in a healthy body and soul. Full functioning of organs is a condition for balance and harmony for the body, and similarly, it is a condition for spiritual balance and harmony that its parts are fully functional. Happiness can only be achieved with this balance and harmony (Özlem, 2014). Plato's "parts of the soul" doctrine is also a moral distinction. According to Plato, the human soul has three parts (Tripartite). The parts of the soul correspond to the lifestyles that have certain places on the scale of moral values, and each part of the soul corresponds to certain classes in the social hierarchy. The first and most valuable of these parts, is the intellectual part of the soul, namely the 'mind power'. It is the wisdom of the human being, whose mind is up, turning eyes towards high things. In order to sustain a wise life, this side must be dominant. For this, an education on the basis of education of mind, discipline, loyalty, self-sacrifice should be built.

The second of the soul parts, which is the 'enthusiasm of the person' consists of anger and passion, conflicts with the mind and will. The third part, which covers most of our body is the "appetite (desire)" and motivations, physical desires, wishes.

Exuberance and appetite expire with the body, and the mind is the immortal side of the soul. Mankind can be virtuous as long as he controls his exuberance and appetite (desire) with his mind. Mental ability and appetite always conflict with each other. If the will or the enthusiasm is controlled by mind, the person becomes moral, if the person is defeated by desires and exuberance, he becomes immoral. In this way, good and bad morality is the product of the clash between the parts of the soul. According to Plato's "tripartite theory of soul", the virtue of the mind is 'wisdom', the virtue of heart is 'courage', and the virtue of appetite is "moderation". Plato also places justice at the top of hierarchy. Justice is the absolute condition for the existence of all other virtues. Justice will come true when the other three virtues co-exist in harmony. It is thus revealed that the positivism, the practice of a worldview based on the sovereignty of the mind, and thus the roots of the Enlightenment traces back to Plato.

Platonist teaching is important in revealing the cognitive contradictions we experience in the decision-making process, and in this way we benefit from it in education. Students can be asked the following questions to make them think:

- Have you experienced internal tension in telling the truth or not?
- Have you regretted some of the decisions you have made? Why?
- How did you feel when you could not help a person in need of help?

Aristoteles' Middle Way Theory / Common Sense Ethics

According to Aristotle, people have a number of purposes in their lives. These aims are; passing the class, studying to have a profession, not missing the bus, etc. People also have their ultimate goals, which are appropriate for their nature. Aristotle says that this goal is eudaimonia, like Socrates and Plato.

Aristotle explains ethics and virtues in his *Nikomakhos Etik*. According to this, a person is called 'virtuous' when he does the work suitable for him, fulfills his specific functions, achieves his own purpose or his good. Kabadayı (2013) also asserted that he emphasized as well that virtue is a matter of habit. One gains the habit of being gentle with gentle actions on a regular basis and being a moderate person through moderate behaviors. Thus practicing virtues is both a tool and a part of good life. A paragraph in *Nikomakhos Etik* explains this idea as follows:

"We acquire the virtues by trying first, and this is the case in art. Because we have to be able to learn first, we learn by doing, people become masters by building and become lyric by playing lyre; similarly we become fair by doing fair things, we become decent by doing decent work, we become brave by doing daring works. We become just or unjust through the actions we perform in our relationships with other people, and we are brave or coward by doing what we do at the time of the danger and by accustoming ourselves to fear or confidence (2nd Book, b.3-4)."

According to Aristotle, everything in the divisible structure consists of two ends and a center. He adopts the middle way as the measure of perfect moral action that may apply to all. The middle way may be relative to the person on the basis of what is happening, so we try to figure out what the truth is and try to find the 'middle way'. Our standard of a perfect moral action is another. Virtue is concerned with the interactions and actions that are wrong, lacking, praised, and the right. In that case, virtue is a kind of 'being moderate'; it aims at the middle. No one can ever be good when he / she does not act so. According to Aristotle, there are things that are distorted by 'lacking' or 'extremism'. Moderation, bravery are also distorted by extremism or lacking and protected by being moderate. 'Extremism' and 'lack' are specific to evil, while 'moderate' is specific to virtue. Virtue is a habit of preferences, the right judgment power determined by the mind and by the decision of the man, and being in the middle. Virtue is finding and choosing the middle. The following questions may be asked in order to build ethical awareness of students in compliance with the Theory of Middle Way:

- Is there a middle way in which we can measure our actions?
- Is there a middle way of concepts such as splurge, justice, lying, theft, wisdom, soulfulness, equity, generosity? If so, what are these?
- Wouldn't the 'golden middle' of everything or 'golden middle rule' be useful for us in morality?
- What does Aristotle's phrase 'Resisting the pleasure is more difficult than resisting the anger' mean?

In modern societies, even within the time frame we live, the humanity is struggling with the anguish that extremists are causing. Massacres, alienation, murders, humiliations, child abuse, corruption often emerge as a result of the conscious actions of extremists. Is not it time for us to think about what kind of role the education system might play in normalizing excesses?

Education Status and Virtue Education

Ethical theory emerged in B.C. 5th century when philosophers like Socrates, Plato, and Aristotle started to question the purpose of human life and the features of a virtuous life. According to the moral doctrines they developed based on the form of teleological thinking, it is considered to be the goal of human existence. The final goal of life is to reach happiness (Eudonomia) by developing the potential for becoming a virtuous human being through knowledge. As expressed by Plato, it is man's self-realization.

Following the information on the ethical theories which are tried to be outlined above, now it can be examined how the educational situations for the 'virtue teaching' can be arranged in the education programs in the light of mentioned theories.

The necessity of exploring values in a philosophical way, in an objective and unbiased manner, should be emphasized in educational programs. From these theories, we can give concrete examples from practical lives, and ask questions to

students to improve their thinking. Namely; it can be found out whether virtue can be taught or not, what human life is, what human perfection is, what human competence is, how it can be obtained, and how it can be taught. In this context, some problems can be addressed by problem solving method on the problem of 'teaching of virtue' in the classroom environment. In the "problem solving" process of virtue teaching, the answer to be given to the question is expected to produce hypothesis, testing them, undergoing stages like decision making and evaluating, rather than short answers as yes or no. For example:

Evaluation and Evaluating Problem

- What might be the reason for leading many philosophers to the understanding of relativity of values, and that the same thing or things are evaluated differently by different ages and societies?

Socrates' Nativist Morality Theory

- What do we understand from Socrates' words, who developed a new educational nation, 'virtue is knowledge' which forms the core of his moral theory and he repeats continuously and "there is only one thing I know, and I know nothing?"
- According to Socrates, why the source of all our moral actions is knowledge? What does the equality of virtue and knowledge mean? According to Socrates, what is the basis of man's virtue?
- What does Socrates want to say with the call for "self-recognition"? Why is it important for people to question themselves rationally?
- Is conscience a value consciousness we have a (priori) inherently?
- What are the most important problems that is examined by ethics and can not be agreed on?
- Oktay Akbal says in his story; "*First the bread was distorted*" he wrote under the living conditions of the 1940's when he was still eighteen years old that "*We needed to be happy, though not totally*". "*We were unaware of the bad things on Earth, for us, bad was the ugly murderer in the film and the Physics teacher always giving zero to everyone... Everything started with bread, end up with bread ...*" Explain this story according to Socrates' 'human is good innately, forgets it over time' (anamnesis).
- Picasso, who drew Guernica is the most important symbol of peace. "*War is not a virtuous life!*" Explain this story according to Socrates' 'human is good innately, forgets it over time (anamnesis)'.

Plato's Tripartite Theory of Soul

- Is the actual life of man is a consequence of self-functioning of Plato's understanding of three virtues of man ('mental ability', 'enthusiasm', 'appetite') or a consequence of his education and a result of influences of the society he lives in?
- Plato associates virtue with human nature. According to him, virtue is the condition of man's nature. Consider this statement taking into account your knowledge of Plato.
- According to Plato, 'virtuous people are the people who can approach the knowledge of ideals most. Wisdom is the main virtue that leads to ideal'. So what virtues should people adopt to approach the 'good' idea?

Aristotle's Middle Way (Common Sense) Theory

- Evaluate the sentence "Do not do it to someone else that you do not want it done to you!" from Aristotle's middle way theory.

Human being is a being that produces value. In this context, it is possible to make students think by presenting case studies, moral dilemmas (paradoxes), and problem situations. For example, some questions may be asked to improve students' high-level thinking skills and be discussed in class in the guidance of teachers. For example, by asking such questions as "Since virtue is a personality characteristic, how do we know if a friend of ours is virtuous in our relationships with people? How do we decide that one is virtuous? What would Socrates, Plato, Aristotle say, etc.?" the content of the course can be enriched through discussions and effective participation of students, clues, reinforcements, feedback, corrections, and full learning of the students can be achieved.

Discussion and Conclusion

Ethics is a workplace that sets norms, creates rules, advocates new values, advances in moral life, explains what people should or should not do, reminding people of their obligations and responsibilities where objective, moral and facts are admitted to be present. Numerous ethical theories have been put forward in the field of normative ethics over the past two thousand and five hundred years. These can be grouped under three main headings: Teleological ethics, Deontological ethics, Ethics of virtue. The first of these three ethical theories, namely the teleological ethical theory has been handled in this study. This ethical theory that developed in Ancient Greece focused on moral centered character education in education. This type of education was called 'paideia'. It was believed that education (paideia) would take place through research on the core of the virtues and the nature of the virtues (Cevizci, 2013). 'Achieving the highest good (value)' was the dominant problem in the ethical field. Are not we all searching for the most satisfying life possible today?

Are not we evaluating the extent to which education supports us in this search? The questions asked by Socrates, Plato and Aristotle are still on the agenda. When those who are dealing with values education stop for a moment and has the concern 'What are we going to teach?' the way to make more competent and functional education programs will open.

The closest link of values education is with philosophy. Values education should ensure that the student gains independence as a moral subject. The nature of this subject area requires concepts, moral dilemmas (paradoxes), open-ended comparative questions, philosophical thinking through reasoning. Socrates' saying 'unquestioned life does not worth living' is observable in societies that successfully depict democracy. Democracy in politics, freedom in science, autonomy in institutions emerge only in contemporary societies, which have faced with contradictions and live art and philosophy together. The West has adopted the concept of self-ownership as the highest value (Spring, 1997). This concept emerged from the rationalistic basis of the 18th century Enlightenment. Enlightenment rebelled against all sorts of dogmas that prevented the free use of the mind. If ideology gave the form and meaning to information, knowledge could be transformed into a structure that used people rather than used by people. For this reason and to liberate the mind, the obstacles before self-ownership' were eliminated from education.

Plato's conflicting ethical theory, based on morality on happiness, tells us that the mind is the most basic condition of the sovereignty of the soul, that is, the virtue of the knowledge of ideals. A virtuous soul depends on the realization of its nature. According to Plato, the person who lived in an exemplary manner for a philosopher, lived consistently with his actions and beliefs and who lived and defended them was his teacher Socrates. He spoke about justice in his defense, when he knew that he was accused of atheism and sentenced to death. When Delphi's priest called himself the wise man, Socrates tested his wisdom throughout his life and devoted himself to self-recognition. According to him, 'knowing oneself' is not the moral command but the most humane call that man can make to himself. Getting to know yourself is a clear consciousness to the future. We can only know how to behave after we know who we are.

Aristotle, who says that there is a sense of moderation between the extremes says, "The measure of the truth must be someone else so that the soul can direct to the middle way", and he voices the common sense. While Plato attaches importance to moral character in the virtue ethic, there is a strong emphasis on practical life in Aristotle's virtue ethics. We can learn to choose 'middle' for ourselves. For example, we can figure out what to do when the decision-making process comes. We are happy when we are sure of our moral judgments, because when we are happy we trust ourselves. Since the moral judgments are made by reasoning, it may be useful to recall some of Rousseau's views on this subject. In his book 'Emile' in the 18th century, Rousseau defended 'negative education', which envisions avoiding any moral situation before the time when the child would be able to evaluate using his own reasoning. Negative education recommended a method of 'isolation', which

meant direct verbal intelligence avoidance, leading to an acceptance on the basis of authority, rather than reasoning in the child.

According to the views of the three great philosophers, the search for best is life-long. The ability of students to search for the best, reasoning, and behave as an ethical thinker can develop contextual thinking, analysis, synthesis skills by understanding the connections in these ethical theories. With this belief, the main aim in the curriculum of values education should be to contribute to the building of ethical awareness of students. The task that values education must achieve should be the concern for raising happy humans as a necessity of human nature, and reaching to wisdom as a moral virtue. A virtuous life; a life based on thought, a life full of philosophy; in the way to the virtues such as good, beautiful, right, justice and equality should form the basis of values education programs, in other words, walking in the way of philosophy. The value education built on the basis of the moral teachings mentioned can contribute to the development of the ethical vision. According to Zohari's 'self-recognition window', if we can improve our awareness in our closed windows, we can positively control butterfly influences in building a meaningful life and the future.

Recommendations

Suggestions for education of values are presented according to four items of curriculum development. In this context;

1. Objectives in Values Education

- Socrates thought of 'being a person who knows and recognizes himself is a virtue' can be the prior target to be achieved in values education
- The purpose of values education can be educating students to act as ethical thinkers in their lives.

2. Contents in Teaching Values

Plato's dialogues are important both in terms of a strong literary language and the philosophical thinking for the students. Plato's Dialogues are very useful in values education in terms of content and they are based on the method of providing students with reasoning.

3. Method in Values Education

Socrates uses a typical reasoning form in ethical matters: First, the premise with the factual statement is presented, the rule or the principle applies to this situation. "*If I run away, I will have broken my promise*" (The Advocacy of Socrates, the Kriton Dialogue). Socratic thinking can be used in values education.

4. Assessment in Values Education

The evaluation of the teaching process can be done through the participation of the student throughout the semester, original recommendations, discussions, views, discussions and drafting written reports.

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