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Philosophy Course as a Process of Regeneration: A Hermeneutic Approach

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ABSTRACT Philosophical knowledge does not provide an objective characteristic unlike scientific knowledge. For this reason, its education and teaching should differ from other types of knowledge. Two problems accompany this differentiation: (1) Problem of teachability of philosophical knowledge and (2) problem of what kind of equivalence that this knowledge gets in the world of students even though it is taught. For questioning these two problems, the question "What should be the goal of philosophy course" can be the basis. The main objective of philosophy course in its simplest expression is to "understand philosophy". This said research can be most suitably conducted within the framework of hermeneutic hypotheses, which is an art of understanding and interpreting. In this context, the expression that can best satisfy "understanding" is the concept of "regeneration". "Regeneration" is an expression that can define the objective of philosophy education well. When the question "Why philosophy education?" is answered with "to regenerate philosophy", this will be an answer suitable to the nature of philosophy and philosophy education.

1. INTRODUCTION

The world of humanity is a world of language, history and culture. This world is not governed by universal and constant laws as in nature; it is not a world of necessity but freedom, not a world of natural flow but evident intention and not a world of objects but mind and feelings. All forms of history, culture and tradition are present in the world of humanity. Therefore, it does not emerge in a singular appearance but in a multiple structure.

Hermeneutics, which is mainly an art of understanding and interpreting, emphasize different forms of understanding rather than a certain type of knowledge and explanation as in natural sciences (Ndofirepi et al. 2013; Kerdeman 1998). Not everyone understands the same thing from a text, a question and an answer. This is because we all comprehend our own historical and cultural horizon within our own perspective, and our conditions of existence. This therefore, demonstrates that understanding is an area of activity that we can add ourselves to. Generating the following things from previous ones and drawing new texts from a text is the case in this regeneration process in which outlook, historical and cultural position of subject, and who understands, become active. Regeneration does not end where it begins; sphere of meaning of a text is re-discovered in each time. The thing, which produces understanding, is not only meaningful in text; readers also begin to accompany it and associate with its semantic structure. The issue of to what extent this participation (accompanying) will be creates differentiation among hermeneutic hypotheses.

In this article, the topic, in which philosophy course and philosophical questions are put forward, answers to these questions are covered, new questions are asked, while new ways of answering are attempted. Questions become clear and understandable from everyone's own perspective and philosophy. It is a course in which re-constructing, regenerating and somewhat philosophizing philosophy will be dwelt upon. It will be appropriate to mention "understanding as a regeneration process" in such a philosophy course rather than "learning and memorizing". Learning is to store a text's content in memory and is to be able to perform a behavior. In understanding, perceiver's own perspective, life, existential conditions, historical and cultural position becomes active. Learning is to store culture of philosophy, philosophical theories and concepts in memory. In understanding and internalizing philosophy, seeing the problem from one's own perspective and giving it a meaning within one's own conditions of existence are the major case. The one who learns philosophy gains some information on the philosophy and the history of philosophy, but the

one who understands philosophy sees it and gives it a meaning within his/her own existence and makes his/her own perspective active against philosophy's perspective. In this article, the topic on the whole objective and meaning of philosophy course is to materialize this regeneration activity.

1. 1. Hermeneutics as Regeneration Approach

Hermeneutics, which is derived from the verb *hermeneuein* in Greek and has meanings such as "explaining", "interpreting" and "translating, has for centuries functioned as the art of understanding philological, theological texts, legal texts, human world and phenomena, which belong to this world. In Greek mythology, Hermes is a messenger who delivers news that he receives from Gods, particularly Zeus, to mortals with a language that they can understand. We find a huge wealth of meaning ascribed to the concept of hermeneutics in this duty of being a messenger: Hermes must know languages of both mortals and immortals to be able to conduct this duty of being a messenger. Gadamer describes hermeneutics based on this act of translation and interpreting as "the activity of delivering a context of meaning, which belongs to another world, to the respective world that is experienced in that moment" (1995: 11).

Dilthey (1996: 238) mentions that hermeneutics has a regular history which does not definitely pale in comparison with natural sciences. Art of rhapsode in ancient Greek culture formed one of the first phases of this regular course of events. Rhapsodes (or Rhapsodists) were people who voice works of Homers in the form of songs in fairs and festivals (Vico 2007: 384). Plato says in *Ion*, where he characterizes poets as "translators of gods", that "People who don't understand what poets say cannot be Rhapsodes because Rhapsodes translate the poets' thoughts before the audience" (1989: 10-20). Association of laws with concrete events in the age of Rome, practice of categorization and cataloguing of texts in the Library of Alexandria and sifting genuine texts, which belong to an author, from their fakes were considered as the development process of hermeneutics. The School of Antioch's method of understanding, which was based on external meaning of statements, and the School of Alexandria's form of understanding and interpreting, which was based on internal meaning and the actual intention, pointed to another phase in the history of hermeneutics regarding understanding and interpreting sacred texts within the Christian theology. Theodore of Antioch did not accept that sacred texts had dual meanings, but on the other hand, Philo of Alexandria (B.C. 20 – A.D. 50) and Clement of Alexandria (150 – 215) argued that sacred texts were filled with allegories and metaphors, therefore they needed detailed interpretation and high spiritual meaning in texts and should be separated from simple, verbal meaning; they rendered the essential message of salvation as the main criterion for every sort of interpretation (Clement 1960: 17). These different forms of understanding, which emerged with respect to understanding sacred texts, were also similarly observed within the Islamic culture; the issue of whether conceptual (*literal*) meaning or internal (*esoteric*) meaning should be emphasized in interpreting verses was discussed and studies that were compatible with these two approaches were performed in the tradition of interpretation.

Great effort demonstrated by the Renaissance culture to understand ancient texts opened new horizons for Hermeneutics. Re-understanding of the Bible, its translation into national languages and the notion that it should be understood by all believers, not just by men of the cloth were among the primary premises of the Reformation movement. Hermeneutics gradually turned into an art of understanding both religious and non-religious texts and Johann Heinrich Ernesti (1652-1729) issued his book *On Nature and Constitution of Secular Hermeneutics* (*De Natura et constitutione Hermeneuticae profane*) in 1699. The idea of using hermeneutics not only in interpretation of sacred texts but also in understanding every kind of humane expressions became widespread with Johann Martin Chladenius (1710-1759) and Friedrich Schleiermacher (1768-1834). This notion was even more matured with Wilhelm Dilthey (1831-1911) and hermeneutics gradually became the methodology for understanding humanist-historical world (*menschlich-geschichtlichen Welt*) against the example of natural sciences. In view of this, hermeneutics, which were oriented around the concept "understanding", displayed four main tendencies since Schleiermacher: (1) General hermeneutics, (2) Methodological hermeneutics, (3) Existentialist hermeneutics and (4) Philosophical hermeneutics (See Bleicher 1980).

General Hermeneutics is the theory of Friedrich Schleiermacher, who wanted to shape hermeneutics as a method of general understanding. Schleiermacher (1998: 9) mentions two types of understanding in "psychological understanding" (he also called this "technical understanding") and "grammatical understanding. These are not different types of understanding, but are ratios that form the same action of understanding. They do not have any superiority over each other; therefore they remain on an equal footing within the structure of understanding. Even though the object (*text*) stands out in grammatical understanding and the object stands out in psychological understanding, understanding the meaning, which an author put in text, is the case in both types of understanding. While conceptual structure and external meaning of a text stand out in grammatical understanding, comprehending in what conditions and with what intention an author created a text is the case in psychological understanding. Understanding an author's intention requires empathy. While readers try to understand its object in coherence from grammatical and psychological ways, they repeat the meaning in text (Schleiermacher 1998: 135). This can be considered as a process of "regeneration" albeit partially, however it is still a weak regeneration process. Because, readers do not add themselves into text; they only deem to understand what is in the text when they learn the actual intention of the author.

The name of Dilthey's hermeneutics attitude is "methodological hermeneutics". He tried to construct it as the method of *Geisteswissenschaften* (*humanities*), which investigates humanistic-historical world and events of this world against natural sciences, by developing Schleiermacher's views on hermeneutics. "Humanist-historical world" is essentially a different world from the natural world. As also touched upon by Giambattista Vico (1668 -1744), humans construct this world by themselves. Their own wills, ideas, hopes and concerns become effective in its emergence. Dilthey characterizes his own preference and effort against these two different fields as "being historically and psychologically interested in humans and their world of thought". "Comprehending psychology" underlies his theory of understanding. Understanding begins with interest, sympathy and empathy. If interest is limited, then understanding becomes also restricted. If empathy and sympathy are limited then understanding becomes limited as well. Dilthey (1996: 229) says by repeating a sentence of Schleiermacher that high-degree of understanding entails love. For men of letters, historians and anthropologists particularly, this internal bond is a required condition in the works that need a higher degree of creativity. This bond is a path which makes it possible for people to reach other people and introduce themselves to them. In this sense, being able to be ready to understand is the case. The one who is not ready for an understanding based action, cannot achieve a high-degree of understanding.

In Dilthey's methodological theory of understanding, an author does not produce a text's meaning of his/her own; the meaning produced by readers also begins to be added to the action of understanding. Common denominator and experiences such as language, history, culture and experience between readers and the author enrich the meaning of a text. Readers, who remain in a passive position in Schleiermacher's grammatical and psychological theory of understanding, begin to participate in a text's world of semantics and to become a part of it with this approach of Dilthey. Readers add themselves and their own world to the text while understanding it and also add their own world to the author's world. This understanding is not a logical process, but mostly an endeavor of regenerating text in which common life, experience and intuition intertwine. Dilthey says the following regarding this regeneration, which emerges with inner experience and life: "Elements of regeneration and reconstruction process cannot be connected to each other solely with logical operations like an analogical inference at all. This is because, regeneration and reconstruction are almost re-living and it is not possible to penetrate into life and particularly into the historical / spiritual world itself solely through logical way" (1999: 36-37). Solely rational and logical understanding will not be productive and even if they were, they will gradually push people away from comprehending a text. Regenerative understanding is achieved through interest, empathy, sympathy and appropriate life experiences. This condition of being ready makes high-level of understanding possible. This internal experience underlies all hermeneutic activity. According to this approach, understanding any text primarily entails a process of interest, love and empathy rather than a rational function and a process of con-

trasting, comparison, separation and unification. Dilthey (1996: 235) refers to this situation, where a high-level of understanding occurs, as "understanding an author better than the author itself"; readers have such a possibility. Accordingly, understanding is a creative process that gives a work its perfection, complements it, completes it and saves it from its shortcomings. A work that is difficult to understand is a deficient and imperfect work; it is an inaccessible and a non-enrichable work. Understanding saves a work from its shortcomings; it makes a work competent and contributes to its main theme.

Dilthey answers the question "Why would we want to understand others?" by telling that their life enriches and educates us, and gives us a consciousness of self. This precisely means that "I understand myself while understanding someone else." and "I produce my own work while understanding the work of someone else. We do not only enrich ourselves with meaning in a text, but also we enrich the text with the meaning in ourselves. We comprehend and multiply our own existence through the life experiences of others. In this framework, philosophy of others becomes useful to the extent that it develops our own philosophy and thought. This is valid from social and individual aspects. A person actually understands and recognizes him/herself while understanding a text, an event and a statement. He/she becomes familiar with his/her own world while reading a novel or a poem; experiences him/herself in a play. An individual should re-experience someone else's feelings, thoughts and way of living in him/herself in order to understand them. According to Dilthey, a considerable portion of happiness stems from participating in other people's emotional and spiritual states and experiencing these sentiments by feeling them within ourselves: "I always gain this existence, which I call "self", and this consciousness of self while interacting and communicating with others. Me being able to acknowledge my own individual existence requires outlook of others" (1996: 235).

This approach of Dilthey becomes even more evident in the existential hermeneutics of Martin Heidegger (1889-1976). Heidegger characterizes capacity of understanding as the most evident "state of mind" (*Befindlichkeit*) and of being-there (*Dasein*). Dasein is the meaning of existence; existence is illuminated with it, opens itself up and "comes to its own home" with it. Dasein sets up its relationship with itself and existence with this main state of mind as an existence of consciousness; this relationship emerges as "harmony of existence". Action of understanding related to its own existence primarily has significance in terms of potential that it has. This potential carries it into the future with designs and becomes a primary factor in making choices for existence and making decisions in this respect. Understanding its own potential always occurs within a historical context. A person finds itself on a specific foundation of time, history and culture. Heidegger (1967: 297) mentions the concepts of time and horizon as an existential foundation of understanding and mentions pre-understanding (*Vorverstehen*) as a gain of all that is in his works which are *Being and Time*. Here, the category of time and horizon points to an existential position, in which individuals realize action of understanding, which becomes even further subjective by going deeper, while history and existential conditions accompany it with its every step, rather than an objective and universal status of knowledge as in the example of natural sciences. Time and horizon context of existence tells us that we can only understand within our own conditions and position.

Understanding seizes the harmony of being-there. Also, being and existence can establish a connection with its primary state of mind and itself, physical and social environment. Here, the most salient concept that stands out is the concept of "being thrown". A person acknowledges its own position as a "thrown possibility" (*geworfene Möglichkeit*) into the world (Heidegger 1967: 144). Here, he/she meets "fear" (*Frucht*), which is another form of existence of the world, including time, freedom, concern and state of mind. Hermeneutics primarily is to understand this meaning in being and existence. This action of existential analysis, which is referred to as "Dasein analytic", is a philosophical endeavor, which brings people towards understanding themselves. At this point, hermeneutics is identified with philosophy. The characteristic, which distinguishes Heidegger's philosophy from previous metaphysical behaviors, is that it directly questions the meaning of being rather than its character. Even this approach has a characteristic that on its own opens the door of hermeneutics and that gradually makes philosophy a hermeneutic endeavor. Because, when

we say meaning in every time, we understand humans as consciousness that produces or understands meaning. Then, the question "What is the meaning of being?" firstly brings to the forefront the questions "What is the meaning of being in terms of humans?" and "What kind of meaning do humans produce in the world they live and how can this meaning be understood?". With hermeneutics, people directly turn to its existence and to the spiritual world that is brought to this world as an extension of its own existence. Looking from this aspect, "Dasein analysis" is a primary hermeneutic effort as an analysis of existence for people to understand themselves and their own world. In this form of understanding, the relationship that people establishes with other people, themselves, their own potential and capacity is our real focus. Speech production, which emerges within the context of understanding and interpreting, appears in a primary position for illuminating the meaning of being (Heidegger 1967: 133-135). The basic relationship, which people establish with themselves and being, is the appreciation of understanding; the meaning of being is illuminated thanks to this basic relationship. Accordingly, philosophy itself also emerges as a hermeneutic effort.

Subjective structure in understanding becomes even clearer in philosophical hermeneutics pioneered by Gadamer. This subjective structure does not only stem from a single point of view of an individual, but also stems from history and cultural basis. Gadamer (1977: 9) characterizes this subjective structure in understanding with concepts of "hermeneutic circle" and "fusion of horizons". Not only cultural and traditional motives, but also the concept of "prejudice", from which the modern science insistently avoids, find themselves an evident place in this endeavor of understanding. Gadamer (1977: 38) talks about the concept of "historically affected consciousness" (*wirkungsgeschichliches Bewusstsein*) in a way that can encircle all these characteristics. He somehow characterizes determining, guiding and formative impact of historical and traditional accumulation on our current position and state of consciousness as a consciousness affected by "historically affected consciousness". Its effectiveness and decisiveness on our understanding are because of our position; it also loses its effectiveness when it loses its determinant position as a result of cultural and historical alienation. While effective historical consciousness approaches the concept of "pre-understanding" used by Heidegger, on the other hand it points to historical and traditional conditions in which people achieves their own understanding. "Hermeneutic circle" and "fusion of horizons" forms the current consciousness that is present here. "There is no horizon of present time that has been isolated from historical horizons. Understanding is the constant fusion of these horizons, thanks to which we design existence. This process of fusion continues within a tradition; because old and new constantly gather together here in order to create something regarding the value of life without clearly separating from each other" (Gadamer 1986: 272).

If we are to assess these approaches on hermeneutics in terms of the concept "regeneration", we can say the following: According to this approach, understanding transformed from epistemological and ontological aspects in the process lasting from Schleiermacher to Gadamer; center of meaning advanced from object (text) to subject (reader). While the object itself was being understood in Schleiermacher, meaning of readers gradually stood out in Gadamer and in Roland Barthes (2013: 61), who declared the death of the author. Accordingly, a person understands, sees, finds and experiences itself in a text. The concept of regeneration hit the apex in this modern interpretation of hermeneutics. A person does not repeat a text or meaning before him/her while understanding; he/she re-constructs and regenerates it with his/her own perspective and it the meaning that is present in him/her. From now on, his/her interpretation is not a simple repetition of content in a text, but so to speak, it will appear as generation of a new text. Thus, "understanding, which stands out within the modern hermeneutic approaches, will be a form of "re-living" and "regeneration" as also stated by Dilthey.

2. PHILOSOPHY COURSE AS A PROCESS OF REGENERATION

Here, the following question can be asked: what does "regenerating philosophy" mean? How can I regenerate philosophy? In what way would I teach my course as an instructor of philosophy or in what way would I follow my course as a student of philosophy so that I can be con-

sidered to regenerate philosophy? What does regeneration of philosophy mean in terms of culture and tradition of philosophy? Should I distinguish between "philosophy education" and "teaching philosophy"?

In philosophy course, regeneration of philosophy means re-construction of the process, which spawned philosophy. This is exactly like repeating a formation with respect to the sphere of nature in a laboratory environment of natural sciences. Just as the emergence of a natural phenomenon is witnessed step by step in a laboratory environment, in the same way, formation process of philosophy is re-established albeit within a limited time in a classroom environment in philosophy course. Here, students learn, and even take a step further by participating in regeneration process; they become an active element of this process. Then, what are the necessary conditions to regenerate philosophy? What should be done and what should be resorted to regenerate philosophy? What are the characteristics of regenerative philosophy course? We can answer these questions based on the data of hermeneutic theories and personal characteristics of philosophy.

2.1. Hermeneutic Perspective Displays an Epistemological Attitude

There is essentially a difference between natural and social sciences. One of them investigates nature and the other one investigates the human world. Such a distinction brings along a series of differentiation ranging from the way of obtaining information to discussions of objectivity, universality and to methods of education, measurement and assessment (see). Teachers having an epistemological comprehension on the nature of the information that they teach and having an understanding of the nature and teachability of information that they teach would increase a course's success and productivity (Digiovanna 2014; Macallister 2012; Higgins 2010; Kissack 1995). Then, regenerative philosophy course will become a course where the nature of philosophy is familiarized. Also the characteristics of philosophical knowledge are taken into consideration and anticipations regarding the meaning of being engaged with philosophy are present.

2.2. Regenerative Philosophy Course Is a Course, Which Makes Philosophical Emotion Active

Interest is an attitude that constitutes understanding, approaches people to a subject and makes them ready for understanding. If a student demands information, then the necessary interest is ensured. Dilthey (1996: 235) also adds feelings of sympathy and empathy to interest. Empathy is required for understanding philosophers and in the formation of a productive style of understanding. Regenerative philosophy course begins by kindling feelings of interest, sympathy and empathy. This interest is not only restricted to the course; it is also directed to an understanding related to place and the meaning of philosophy in our existence. Regenerative philosophy course has a claim of triggering interest, empathy and sympathy towards philosophy and making philosophical emotion active before having the claim of teaching philosophy. It makes philosophy live by increasing interest and enhances it; it paves the way for new ideas by teaching philosophical tradition.

Philosophy is a rational endeavor, but in essence, it has feelings of curiosity, wonder, admiration and love. Love for knowledge, feelings of curiosity, wonder and admiration guide people to understand philosophical works on the one hand, but criticizes and puts forward new ideas on the other hand. Love (*philo*) on the basis of philosophy does not arise without curiosity, wonder and admiration. Science fulfills curiosity with its answers; philosophy considerably increases feelings of wonder and curiosity since it cannot definitely eliminate questions. Aristotle mentions in the first sentence of metaphysics that a human being is a creature which naturally wants to know and further mentions in the following pages that feelings of wonder and curiosity is the reason behind his/her will to know. He proceeded to say that "the thing that pushed humans to philosophize in the beginning as in the current day was wonder" (1985: 79, 87). Such a feeling of being and existence underlie philosophy, which is a reason-based activity of knowing. This feeling is an emotion that in fact is present in ourselves and in our nature from birth, but from which we have gradually moved away due to ordinary flow of life and its perception habits. Saying that, "a human being is naturally a creature that wants to know" also means that

"a human being is naturally a creature that wants to philosophize". This feeling, which fills a human with successive questions during childhood, loses its effectiveness in later years; it transforms towards practical interests. While saying "Wisdom takes us back to childhood", Pascal (1996) points out that philosophy depends on wonder, curiosity, admiration and not losing these states of mind during childhood. The willingness to know naturally also means wondering and being naturally curious. This philosophical feeling acquires a more concrete expression in Kant (1922: 205) who said the following: "Two things fill the human soul with a new and gradually increasing admiration together with a deep respect (awe) when it is frequently dwelling and contemplating upon something insistently. These two things is the sky with stars above me and the law of ethics inside me". Georg Steiner expresses feelings of wonder and curiosity inherent in Heidegger's philosophy in the following way: "Why is there existence instead of non-existence? Why do some things exist and some things don't? What are the principle of existence of existing things and the principle of non-existence of non-existing things? What is the *being* that makes every existing thing possible? Why is there a certain thing? Why are there some things or everything? What would it look like if there have been nothing?" (1990: 48).

Feelings of wonder and curiosity might also turn into admiration. Admiration, which is one of the advanced emotions of philosophy, might in some cases display a mystical tendency. In this case, it tends to be silent rather than speaking, believe rather than questioning, love rather than comprehending, unity rather than plurality and in essence rather than appearance. Such a tendency can be observed in the speech given by Diotima to Socrates on concepts of "love" and "beautiful" in Plato's dialogue called *Symposium* (1995: 68). Such an admiration is also voiced in the poems of Yunus Emre, who said that "God gave me a heart, which admires without saying huh" (Yunus Emre 1972). Schopenhauer (2008: 8) connects a scarcity in feelings of wonder and curiosity to low intellectual level. As the level of intellectual activity increases, feelings of wonder and curiosity increase as well. The one who has lost its philosophical feeling starts to see existence as ordinary and common (Griffiths 2012). The more existence is seen ordinary and common, the higher intellectual weakening will be, and thus the intellectual vitality becomes lazy to the same extent. Not philosophizing demonstrates that humans have moved away from their own nature. No matter how much this feeling is forgotten, it still sometimes speaks of itself in a work of art, a folk song, a lullaby, proverb, on a rug ornament, in a requiem or in a speech. A philosopher is the person who preserves his own nature and childhood with vitality and freshness in his feelings of wonder and curiosity. Performing philosophy means to revitalize feelings blunted by habits. And this occurs by refreshing philosophical feelings that emanates from being and existence. Philosophy is a way of knowing that which is close to humans and human nature; what is distant is not to ask, question, wonder, be curious and admire. So, one of the primary tasks of the regenerative philosophy course is to kindle the feeling of being and existence in students, refresh their feelings of wonder and curiosity and therefore makes philosophical feeling active in this way. Principally, regenerative philosophy course starts to work by kindling feelings of wonder, curiosity and admiration.

2.3. Regenerative Philosophy Course Is a Course Where Questions Are Asked

Philosophical emotion brings along questions as well. A question is the clearest expression of vitality in a feeling. A person who wonders and is curious also asks questions; he/she develops philosophical emotion with answers for questions. Philosophy is used over topics and issues. Questions constitute a starting point and also a destination. Questions guide the process of philosophical analysis. Therefore, philosophical endeavor is in a structure that produces questions rather than consuming them. Each answer comes with new questions and each new question comes with new answers. Sometimes the point at which we arrive is our starting point. A gain obtained between these two is an intellectual gain obtained from happiness that is felt from this process or in Jasper's parlance of "being on the road" (1986: 47). This is a journey for understanding and knowing. Philosophy is therefore like "being on the road", loving journey and having a considerably strong feeling such as love in its definition. Feelings such as love, wonder, curiosity and admiration saves philosophy from being a tough and arduous occupa-

tion and turns it into a journey of wisdom, whose every phase is filled with quests.

Philosophy is an activity of regeneration and also an effort that asks the following questions "what is existence", "what is knowledge", "what is value" and "what is human" that produces itself by turning to its own history, questions and problems. It researches its own history and texts. There is no area of activity beside that. Each philosophy emerges as a regeneration effort. As it has all the accumulation of previous philosophies, it has also an originality that understands, interprets and regenerates them from its own perspective. Its most evident proof is that philosophy began with the problem of being and again encountered the same problem at a point it has arrived. Heidegger (1967: 2) talks about the repetition necessity of the problem of being, prologue of *Being and Time*. This necessity also somehow explains why philosophy is an activity linked to its own history and problems. If problems do not repeat, then philosophy does not continue and does not engage in a regeneration that will make itself live. Questions are the ones which ensure its continuity and vitality. Since questions does not end but instead restart in each individual and re-announces its own existence in every activity of philosophy, philosophy therefore continues as well. A question of philosophy opens up a different dimension which is seen and understood again. It is not a turn that repeats itself, rather philosophy also transforms its problems in each turn; in this way it keeps on going by expanding itself with new faces. There is such a necessity because humans find this problem within themselves and also themselves in this problem. This means that there is a problem of being both in the starting point and the point of destination of philosophy. Hence, philosophy regenerates itself at a broad distance between these two problems.

The question of "what" is the most important form through which philosophy has regenerated itself (Uygur 1984: 13). The question of "what" is related to essence and character. Philosophy creates its own structure and opens its way with this question type. The question does not only constitute the starting point but also constitutes milestones. A philosopher does not only open up his/her views with only one question but rather with new questions in each step. He/she clearly puts forward problematic subjects. Regenerative philosophy course is a course which asks questions of philosophy and makes its topics clear and understandable. It is not only a course which talks about issues like "someone asks this, says this etc." but rather a course which asks such things like "What other questions can be asked?", "What other answers can be given?" and "How a subject is seen from your perspective?" This intellectual activity shows that interest is established and philosophical emotion is activated. For this purpose, students can be ensured to ask questions on a topic before philosophers ask questions. Discovery of questions is an important phase in most regenerative philosophy course. For instance, students can be ensured to ask main questions of ethics themselves and to discover these questions in their own existence without putting forward questions on this subject in the course of ethics. In this way, they are made to feel that ethics question is important in terms of establishing their direct interest in the subject. "Let's see, what can be your questions on this subject? Let's see your questions before moving on to questions of philosophers? Which questions can we ask regarding values?" In this way, a question is ensured to be authentic, which has relevance in students, by associating it with their own existence. Then, other questions connected to that question are asked which includes: Why would we need such a question? How else can we ask a question? Is a question meaningful and does it have an equivalent in our language? What could be the reasons behind it? Are there other questions that accompany this question? Have you ever been in a situation where you questioned the root of good and evil? Why a good thing is good and why an evil thing is evil? What is the criterion that makes a good thing good and an evil thing evil? What happens when we answer or do not answer this question? How are our value, judgments and style of living affected by this? Is a worthless life possible? If we are to live by throwing concepts of good and evil out of our world just for one day, what kind of situations would we encounter? Can we establish a connection between the concept of good and characteristic of mortality? If we were immortal, would we have lived differently and would we have our idea of goodness developed differently? Why do people's ideas of goodness change? Is it a thing of value to be taught or do we bring it with us from birth? Does the value of good emerge as a result of a

behavior or its intention? We can ask this and similar questions. We can even want students to ask questions related to a concept by just giving them that concept. While all these questions are being put forward, in fact basic questions on a topic are also put forward and that topic is seen within its relationship with our existence or maybe most importantly from our own perspective. A teacher of philosophy is the person who regenerates philosophy while putting forward a question and a problem with his/her students, but discusses the previously given answers, by answering questions asked and requesting an answer from students. While he/she is showing students philosophy and equivalent of philosophy in him/her, he/she begins to make him/her live in a different consciousness with this discovery; which is regeneration.

2.4. Regenerative Philosophy Course Is a Course Where Answers Are Provided

Philosophy is operated through questions, but questions are not the only things that develop philosophical emotion, but in any case, the answers should also be given. As students are encouraged to discover questions themselves for a topic to be embraced and internalized, they also give them attribute. Similarly, they are also encouraged to provide answers and discover these answers themselves. Activity to ask questions creates a tendency in students towards giving answers. Because, each philosophical question has a tendency for an answer, incorporates answers and encourages people to provide answers as well. When we encounter a philosophical question, we feel inclined to answer it from our position of existence in order to reflect our own perspective on that topic. In this regard, philosophical question is not a question that leads us to silence but a question that encourages us to give an answer from different areas. However, as a given answer does not appear with a claim to end a specific question, it also brings along new questions.

Science having a progressing structure depends on its attribute to be able to answer its questions and eliminate them in this way. As for philosophy, even though it answers its questions, a question remains exactly as it is when each answer has one point of view. While a philosopher searches for his/her own answer by sifting through tens of questions, he/she is still not considered to finish that question. Here, we come across a philosophy's characteristic of aporia (ambiguity, deadlock). Plato (1983) ends his dialogue Hippias Major, in which he investigated what is beauty, by reminding the proverb "Beautiful things are difficult" after individually addressing and examining possible answers to be given. This final sentence is not in a structure that finishes a question but rather that encourages re-addressing it. A question has not ended with given answers and conducted analyses, but on the contrary, it has even expanded more and gradually become systematic. "Aporia" should be seen as a property of conceptual thought rather than confusion. Philosophy also as a matter of fact reveals capacity and richness in human nature with abundance of ideas. Students perceive that there is not one style of philosophizing within this abundance but what really matters is to put forward their own point of view. Regenerative philosophy course finds its success in activating students' own perspectives rather than repeating previously given answers. "Well, we've asked the questions and now it is time to answer: How can we answer this question? What type of options do we have before us? From what angles can we approach this topic?" Thus, the outcome that a question might have more than one answer depending on perspective comes up. As a result of these questionings, it will be seen that students will produce an abundance of diversity of views in which questions and answers of philosophers are also present.

Since an answer does not have a claim of ending a question, students do not leave classroom in a way that has answered and eliminated their questions but rather they leave the classroom with even more questions. But, they also leave the classroom by internalizing questions and answers and attributing them to themselves. And this in a way creates a power and energy in students that encourages them to know, understand and comprehend themselves. It should be known that students' answers are more valuable than answers given by philosophers in terms of philosophy course and its objectives. Because, answers of philosophers exist somewhere, they are written in books and they are available in texts. What is important and of priority is not to repeat these answers, but for students to be able to answer these questions themselves. Answers of philosophers will be valu-

able to the extent that it will encourage students to find their own answers themselves. Allowing and putting forward of answers of students by caring about every answer given by students and providing an environment for this will increase the quality of a philosophy course. Views of philosophers follow after taking students' answers. In this way, regenerative philosophy course will not only be a course where views of philosophers are repeated, but will also be a course of regeneration where students ask their own questions and give their own answers to these questions.

2.5. Regenerative Philosophy Course Is a Course That Develops the Idea of Perspective and Notion of Tolerance

A philosophical answer reflects the perspective of a certain person. Therefore, the answer of a philosopher is different from a scientist's answer. He/she primarily gives his/her answer on his/her behalf and performs philosophy on his/her behalf. This means that "What I say reflects my own perspective". A philosophy without the philosopher's name would not be a philosophy but rather an anonymous culture. A philosophical system is only meaningful under the name of a philosopher; and it reflects a point of view with that name. Similarly, regenerative philosophy course will be a course where students participate one by one, activate their own views, perspectives and abilities to think one by one and thereby discover their own individual beings. Philosophy asks us to know and understand views of others every time but ultimately it also asks us to reach our own opinions. And this demonstrates that not only philosophy course but also philosophy per se is a regenerative activity of its own topics, problems and texts.

The idea of perspective brings the idea of tolerance with it. An environment of philosophy course is not a judgmental and an insulting environment, but is an environment of criticism and tolerance. Tolerance is important in terms of providing functionality to criticisms. But lack of tolerance might turn it into judgment, accusation and humiliation by the elimination of criticisms. While students on the one hand learn theses and anti-theses of philosophers in regenerative philosophy course, on the other hand they become familiar with different thinking tendencies and establish connections with different forms of thinking. They learn to listen, understand, and criticize them and are able to express their own opinions. This develops the culture of philosophy in students. They learn to hear other views, to be able to look at them with tolerance, to understand and criticize them in a certain framework of politeness and to be able to express their own opinions while criticizing. At this point, to what extent of irony, which is the Socratic Method, emerges on a delicate line and how it gathers tolerance, respect, politeness and with thought in a delicate ratio. When the process of philosophical questioning loses this ratio, it also moves away from its own culture; it gradually turns into an action of judging, slandering and insulting. Tolerance is one of the most significant elements of culture of philosophy. Philosophy can only be a product of a free and tolerant environment. In this sense, regenerative philosophy course will be a course where comments and criticisms of students will be met with tolerance and the notion that what is right is to ask questions and answers them with emphasis. Moreover, subjective outlook underlies philosophy. A philosopher is the person who was able to find his/her own perspective and also is able to see being and value from this position. Each answer is a trial. Every answer of students will also develop a sense of trial in them. For this reason, a regenerative course will be a course which focuses on the issue that speaking per se is a right thing, which sees success in speaking, as original and coherent rather than evaluating comments of students as right or wrong.

2.6. Regenerative Philosophy Course Is a Rational Effort

One of the most important characteristics that make people reach people, render people and is understandable for people is the mind and the form of its functionality. In this way, speeches and behaviors of a person become understandable for others in terms of intentions and objectives. Rational questioning is important in terms of being able to understand and regenerate philosophical texts. It can be said that philosophy owes its existence to being an effort of comprehending existence with the mind. Philosophy being in a rational and conceptual structure turns it into an abstract activity of knowing and understanding. This quality of philosophy

does not still mean that its bonds with existence are broken. If it were the case, there would have been no reason for people to be involved in philosophy. There is a concrete world of existence beyond this abstract structure. Abstracting means pulling and removing it from the world of tangible. Looking from this perspective, philosophy means an activity abstracted from the body of existence within existence. So, regenerative philosophy course will be a course where philosophy's equivalent in the world of existence is seen, connections between two of them are established and its abstract content is exemplified with concrete topics and lives, as well as art and literature works in a classroom environment. Philosophized thought while going from concrete to abstract also transforms to a culture of living while coming from abstract to concrete. In this way, as stated by Descartes (1983: 34-35), an individual learns to understand, experience and observe being and existence in the light of its own mind rather than chasing others.

2.7. Regenerative Philosophy Course Is a Course Which Distinguishes Culture of Philosophy from Culture of Ideology

Ideology is a state of philosophy and a perspective transformed into practice and politics. Marx's famous saying (1978: 145) that the philosophers have only interpreted the world in various ways; the point is however to change it, also displays the point of separation between philosophy and ideology. A philosopher's perspective and an ideologist's perspective differ between concept of "understanding" and "changing". A person learns being and existence, understanding within the context of ideological evaluations, living and giving meaning to life in line with certain principles in an ideological system. With this aspect, ideology teaches its own ideas rather than critical and inquisitive thinking. With this aspect, it points to a phase where philosophical research has been transformed rather than continuing. Ideology does not ask individuals to find their own perspectives and activate philosophical emotion but asks them to accept doctrine and point of view presented to them. Philosophy does not generate itself with a commitment to a certain doctrine but with saving itself from these shackles through questioning and criticizing. Criticism is in its nature. Criticism shows us that philosophy, which always reaches us from a certain perspective, arises as a value with multiple structures by also incorporating our perspectives. Philosophy finds an opportunity of development in societies where culture of criticizing is present; it becomes silent in societies where culture of obey and submission is prevalent. There is a difference in character between philosophy and ideology. Albeit ideology has philosophical attributes, it does not remain in philosophy. It guides people to mobilize within the framework of certain principles and to think in certain ways. From this aspect, a philosophy course that is covered by identifying with any ideological doctrine does not comply with original, creative, tolerant, plural and critical nature of regenerative philosophy course, which would like to activate philosophical emotion and individual perspectives.

2.8. Regenerative Philosophy Course for Philosophizing

Philosophy course as a process of regeneration consists of fusion of education and teaching. It is not just education or teaching individually; but both. It goes beyond a simple information transfer, that refers to embracing information taken and making them a behavior; it signifies asking its own questions, giving its own answers and being able to activate its own point of view. This situation constitutes the primary objective of regenerative philosophy course. Regenerative quality in philosophy course will also be a course which provides students of philosophy course with the practice of being able to philosophize. Great attention should be given to it since there is no area of activity of philosophy beside this regeneration as an area of information. "Philosophy for philosophy" is a frequently heard expression. It is possible to say the following for regenerative philosophy education: "Philosophy education in order to philosophize" (Tasdelen 2007). No matter how much it develops, philosophy is ultimately a reflexive activity. When this activity is turned into regeneration, then the highest level of productivity is achieved. Philosophers only appear in societies where philosophy is regenerated and philosophy only creates a lively tradition in environments where philosophy is regenerated. The most important reason for lack of philosophy in a society is not to be able to teach courses where philosophy is regenerated but instead it is desired to give philosophy to students as a

lump of information with a teaching ability. In this case, each instructor of philosophy should contemplate over the nature of information that he/she teaches and should accordingly exhibit a better performance. Opportunity of a regenerative philosophy course is hidden in such a questioning and performance.

In certain cases when philosophy course does not arise as a process of regeneration, it turns into an activity of information transfer, which brings the question of what purpose does or should philosophical knowledge serve per se to the forefront. Here, the following can be said: Philosophical knowledge questions being, information and value. And this questioning is only realized when it turns into an attitude and a perspective. If we are not going to philosophize with information that we have obtained and also not going to activate our own ability to think, then we would struggle to find an answer to the question why and with what reason would a thought, which reflects perspectives of others, concern us. Kant's statement that "I am not teaching you philosophy but to philosophize" can also be considered in this respect (See Jaspers 1986: 195). Being a student of love of wisdom does not only occur by learning produced thoughts, but rather by being able to create thoughts, and to think with one's own mind and to see with one's own eyes. When the equivalent of philosophy is not established in a person who is curious about philosophy and wants to learn it, the question "Whether can existence be known or not?" does not really seem meaningful per se. What really matters is to be able to initiate the process that brings individuals to philosophy. In this sense, philosophy begins with a feeling and a state of mind. It begins with being curious about existence, feeling of wonder and admiration for being. Feelings of curiosity, wonder and admiration for being are emotions that guide the process of philosophy. The primary duty of philosophy education is to be able to activate the above mentioned philosophical emotions in individuals as foundation of this activity while putting forward and discussing certain information.

2.9. Regenerative Philosophy Course Is an Activity That Related to Historical Background of Philosophy

Activities that require a high-degree of creativity like art, literature and philosophy emerge in a historical and cultural context, thereby making understanding of their previous achievements necessary. Philosophy has generated itself by looking back at its own history and creating a tradition since its beginning until today. Accordingly, the action of philosophizing will be a hermeneutic process where understanding and regeneration stands out. Therefore, establishing an effective dialogue with philosophical texts is important. A suitable reading introduces us to philosophy's distinctive methods and ways of thinking (Rider 2014: 365). Especially to read the texts belonging to different cultures with a comparative attitude may be "facilitate the development of the skills" and enable us "to become better philosophers" (Schiltz 2014: 215). Regeneration does not only occur when we comprehend a text and when we get contributions from it for our ability to understand to become active; it also occurs when we add ourselves to a text and when we contribute its emergence with different dimensions, faces and horizons. The equivalent of philosophy is found in individuals. For this reason, it is "information in people" and it is not "information outside of people". The statement "know yourself!" also points to the origin of philosophy. As information covered in a philosophy course finds its equivalent in students and it is associated with their worlds of existence, it starts to gain content and obtain a regenerative quality. Whoever has wonder and curiosity, then he/she also has philosophy; whoever has questions and answers, then philosophy is his/her philosophy.

2.10. Regenerative Philosophy Course Is a Course with Continuity

Its impact is not limited to a course. When it transforms into a certain culture of living, looking, seeing, understanding, thinking, criticizing and generating its own knowledge, it ceases to be an activity that is limited to a course. A student, who has gained philosophical questions, also learns to chase these questions and to continue questioning wherever he/she is (Rider 2014) Albeit the formal duration of philosophy course as regeneration is limited to a certain time, its informal duration also continues after the end of course. When students learn to associate information, which they receive from a course, with their own existence, to ask their own questions and give their own answers, they sustain the

ability to be able to comprehend existence in intellectual form even though they might forget philosophical theories.

CONCLUSION

One of the prominent notions of hermeneutic theories is that understanding is an activity of "regeneration". No matter what, hermeneutic theory, ultimately concentrates upon forms of understanding humans and human world. So, philosophy, which focuses on understanding and analyzing texts, is a hermeneutic effort per se. A philosophy course, in which a basic interest is created via philosophical texts, active perspectives, questions and provision of answers, will be a regenerative course. It is not a natural object that is desired to be understood, but a form of expression which reflects people's perspectives and their existential state. Looking within the framework of hermeneutic concepts such as "hermeneutic circle", "perspective", "pre-understanding", "time" and "horizon", one should remain in an existential state in order to understand philosophy. For instance, it is difficult for a person, who does not have a vision of being in him/her with the data that stems from belief, to put forward an understanding on ontological and metaphysical issues.

Regenerative philosophy course will be a course that regenerates philosophical process which emerges between questions and answers. Questions and answers of philosophers have great importance in philosophy course but what really matters are questions, answers and criticisms of students. When students start to participate in class rather than repeating what philosophers have said, then a course would start in actual sense. Some questions and answers given to these questions might not find a response in an individual in terms of information value. The question "does being exists or not?" might not seem interesting to a student who is sitting right beside his/her friend across us, but the question how much and to what extent are we beings and as beings with their own consciousness of existence that senses their own existence now and here might pique his/her interest. As animating and regenerating the feeling of beauty in art courses is the main objective, similarly regeneration of ideas should be the primary objective in a philosophy course. When a philosophy course teaches us to think rather than thoughts only, to criticize rather than criticisms only, to ask questions rather than questions only and to give answers rather than answers only, then it achieves its objective.

We see that the share of understanding of a subject in structure of meaning gradually increased since Schleiermacher until today and hermeneutic process has emerged within the context of dialectic of "text" and "perceiver". Lastly, readers settled in a central position with Bearthes' declaration of "death of the author". So, activity of students should come to forefront in a regenerative philosophy course and their regeneration of meaning along with understanding should be the primary objective. For this reason, rather than a general concept of student, a concrete and genuine student type, which is the subject of understanding per se and whose existential position and perspective have become active, should be mentioned. Regenerative philosophy course will be students' own course. Therefore, students should participate in class more and encounter more philosophical texts. Covering texts (if needed in a simplified and abridged way) that can put forward philosophical approaches should be emphasized rather than using a certain textbook in a course. Similarly, rather than using any textbook, students can create their own knowledge and ideas with respect to philosophy through texts that they have individually read. In this way, philosophy course will be a course in which students understand, interpret and produce their own knowledge

Of course, regenerative philosophy course constitutes of vibrant texture of philosophical culture. Philosophical accumulation is embraced, processed and transferred to future thanks and appreciation of this vibrant texture. It should also be said that this generation is not restricted to classroom; it also spreads to other platforms of life. Of course, there might be people who talk about difficulty of such a regenerative course; therefore, we can respond to them by reminding them of the above mentioned Greek proverb: "Beautiful things are difficult."

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ANNEX

Assessment Form

When we take into account the abovementioned explanations, students who take regenerative philosophy course are expected to agree with statements given below in the table except the 21st sentence. With this assessment form that consists of process and outcome-oriented statements, it can be understood whether that philosophy courses in a class, a school or in a province have a "regenerative" characteristic.

01	I can say that my interest towards philosophy has increased.
02	I try to understand questions and answers of philosophers.
03	I do not struggle for asking new questions and answering questions asked.
04	My comments and criticisms are met with tolerance.
05	It does not surprise me that questions have more than one answer.
06	I am not annoyed when our discussions do not reach a definitive outcome.
07	I can explain abstract philosophical topics with concrete examples.
08	I utilize different sources to understand courses.
09	Even though a course has ended, questions and discussions remain.
10	I can say that my interest towards the world I live in has increased
11	I can question my knowledge, belief and values.
12	Philosophy course ensures me to obtain a realistic and logical perspective.
13	I can establish connections between experienced events and my philosophical information.
14	I can notice daily problems and solutions in a theoretical framework.
15	It makes me happy to encounter different views.
16	I care that I have my own views.
17	I can say that philosophy course has had an impact on me to obtain a critical point of view.
18	Philosophy course ensures me to attain an ideology.