

Can Education Transform Society? An Inter-Textual Analysis*

Rifat Canuylası** Mustafa Özgenel***

To cite this article:

Canuylası, R. and Özgenel M. (2023). Can education transform society? An inter-textual analysis. *Journal of Qualitative Research in Education*, 35, 346-375. doi: 10.14689/enad.35.1760

Abstract: The primary objective of this study is to conduct a comprehensive analysis of the inquiry, "Can education transform society?" Specifically, this analysis was drawn upon a collection of memoirs, narratives, and stories authored by esteemed thinkers from diverse countries and historical periods, all of whom have critically examined the intricate interplay between education and society. The research is a qualitative research and was planned in a narrative research pattern. In the research consists of the works named "Türkiye'nin Maarif Davası (Nurettin Topçu), Pedagogy of the Oppressed (Paulo Freire), Society Without School (Ivan Illich), Weapons of Mass Instruction: A Schoolteacher's Journey Through the Dark World of Compulsory Schooling (John Taylor Gatto), Can Education Change Society? (Micheal W. Apple), Finland: The Country of White Lilies (Gregoriy Petrov), and Democracy and Education (John Dewey) are selected by criterion sampling method. The data were collected with the help of document analysis and analyzed with the help of content analysis. The content analysis yielded three overarching themes and a total of nine sub-themes, presenting the outcome of the rigorous analytical examination. Based on the works discussed in the research, it has been determined that there are different perspectives and problem perceptions related to education in each work. However, the proposed solutions also differ. The idea that the active elements in the education system are more effective in the social transformation process is the common view found in the works.

Keywords: Education, Society, Societal Transformation, Narrative Research.

About the Article

Received: 31 Jan. 2023

Revised: 13 June 2023


Accepted: 1 July 2023

Article Type

Research

© 2021 ANI Yayıncılık. Tüm hakları saklıdır.

*Note: This study was produced from the master's thesis conducted by Rifat Canuylası under the supervision of Assoc. Prof. Mustafa Özgenel.

** Corresponding Author: Ministry of National Education, Konya, Turkey, rifatcanuylasi@hotmail.com, ORCID: 0000-0002-2467-8321

*** İstanbul Sabahattin Zaim University, Turkey, mustafa.ozgenel@izu.edu.tr, ORCID: 0000-0002-7276-4865

Introduction

The rapid innovations and advances in science and technology in the 21st century have not only been limited to this field but have brought many changes in social and cultural life, economic structures, lifestyles, and education. These changes and transformations raise the importance of social change (Özdemir, 2011). At the core of education is a creative way of thinking. All societies have the goal of initiating, sustaining, and advancing change in their ideals. Those who take an active role in this change are individuals. The main factor that prepares individuals for change and transformation is education. This constitutes the causality of the need for education (Sağ, 2003). According to Cerit (2008), education is not only about the present, but also about the future.

Russell (1976) stated that the reason for the opposition to education and its fellows is that education cannot achieve the goals it has set. At the same time, he stated that the goals that education wants to achieve should be determined by a common consensus. Rousseau (2011) sees education as a field where personality and society collide, and states that some incompatibilities arise in the psyche of educated individuals. He explains the reason for these incompatibilities by the fact that what is intended to be given through education is not suitable for the human spirit. Education is becoming a more and more discussed phenomenon day by day. Education, with its human-focused structure, is located very close to the centre of all transformations and changes (Tozlu & Erçetin, 2006). In addition, there is confusion about how education should be (Suhomlinski, 1995). Durkheim (2016) stated that education is variable in terms of periods and countries, and that education, which tried to raise unquestioningly obedient slaves in ancient societies, wanted to raise free individuals who could act on their own and be free in today's societies. According to him, education is the effect that society exerts on new generations to grow up in accordance with social life.

Although the exact boundaries of the relationship between education and social change cannot be drawn, it is possible to talk about a mutual relationship (Dinçer, 2003). Expressing that social change is a cultural change, Öztürk (1993) stated that the transition from a primitive culture to an advanced culture is social change and transformation and stated that the cause of this transformation and change process is education. However, it can be stated that changes in society affect education and educational activities affect social transformation (Fidan & Erden, 1999; Tezcan, 1993). It can be said that the ideals of social transformation differ in every period and in every society. According to Topçu (2019), it is education that gives spirit to society and shapes the spirit of the nation. The decline in the quality of education means the end of the nation. The nation proceeds on the path opened by education. Wherever education goes, people follow it. According to Dewey (2004), when the individual begins to exist, he is unaware of and distant from the values, goals, and traditional habits of the social environment he is in. This is what makes the new generation new. Individuals need to be aware of all these, be active, and show interest in these values. The most important power that closes the gap between the individual and the society is education. Are schools needed contrary to this? Illich (2019), who seeks the answer to the question,

talks about the perception that societies need school, that school meets a great need, and even a fanatical attachment to school.

Education turns into an instrumental phenomenon in terms of its functions. A school is an institution belonging to the social structure responsible for fulfilling the educational needs of society (Dönmez, 2001). Although education has a unifying feature for all individuals, norms, principles, values, and traditionalized phenomena cannot be given only under the roof of the school and only by teachers. People acquire basic learning through experience in society (Turna, 2015). The philosophical thought structure that societies have consists of the norms of that society. These norms affect both society's and the individual's view of life and the shaping of their relationships, as well as determining how they should look to the future (Özkan, 2011). These norms, which are effective in the design of society, are given through education or education provides the change of these norms. Ziya Gökalp (2015) expresses the word culture as "hars". Hars is the name given to the form of civilization peculiar to nations. Every individual is obliged to have the functioning characteristics of social structures specific to their culture through education. Education fulfills a guiding function in the acculturation process and social learning stages of the individual (Ültanır, 2003). Education is a device that transmits the culture of the society from generation to generation by protecting, developing, and enriching it (Kızılluluk, 2007). A well and continuously planned education determines the development level and socio-economic structure of a country. The equipment obtained through this training brings with its economic growth, awareness, learning, development and thinking (Çakmak, 2008). In summary, it is seen that there are different opinions about the individual, social and national benefits of education, the functions, aims and results of education.

The effect of education on social transformation is important in that it is a constantly questioned problem. However, it is thought that there is not enough research to fully understand this relationship. In the literature, there is a need for research that deals with the relationship between education and social transformation from different perspectives. In this research, as a function of education and school in general, the answer to the question "Can education transform society?" was tried to be given through the works of "Can education transform society?" Ivan Illich's "Deschooling Society", John Dewey's "Democracy and Education", Nurettin Topçu's "Türkiye'nin Maarif Davası", Paulo Freire's "Pedagogy of the Oppressed", John Taylor Gatto's "Weapons of Mass Instruction: A Schoolteacher's Journey Through the Dark World of Compulsory Schooling" by Michael W. Apple "Can Education Change Society?" and Gregory Petrov's "Finland: the Country of White Lilies". In other words, the works written by different thinkers/authors of education on the axis of the state, society and individual were compared. The thoughts of the authors of these works on education and its elements can be briefly expressed as follows: Ivan Illich (2019) dealt with the relationship between schooling and education in his work entitled *Society Without School*, and explained why he was against schooling society in a broad framework. John Taylor Gatto (2019) advocates an approach that advocates alternative learning to school, is against compulsory education, and focuses on individual education with a libertarian understanding in his work called *Education A*

Weapon of Mass Destruction. He argues that the service provided by the school does not coincide with the realities of life. Paulo Freire (2019) in *Pedagogy of the Oppressed*, while opposing an education system dominated by the oppressors, discussed an understanding that advocates that the oppressed should come together and realize themselves, questioned the education system and opposed the individual being passive. Nurettin Topçu (2019) argues that every nation has a unique school structure in his work called *Turkey's Education Case*, but also discusses the view that change occurs with schools. The question by Michael W. Apple (2019) *Can Education Change Society?* The understanding that education should be included in the change process of the society is discussed with a perspective that questions the place of the school, which is the driving force in the transition to the new social order to be established. American education reformer John Dewey (2004) defends the idea that education puts society ahead of other societies on the way to democratization in his book called *Democracy and Education*. Based on these works, the place of education in social transformation is questioned in the research.

When the literature is examined, it is seen that these works are handled alone (Akyüz, 2019; Altaş, 2017; Dal, 2018; Gökteş, 2019; Karaboğa, 2003; Yayla, 2011; Yılmaz, 2016), while the works written about education in different countries are not considered together. It is thought that the research will contribute to the examination of the role of education in the change and transformation of the society on these works, and the comparison of the educational situations with the works in transforming the society. It is expected that the current research will contribute to the literature in terms of drawing the framework of the relationship between education and social transformation, questioning the effectiveness of school and education, and evaluating the position of education in terms of society. In addition, the research will contribute to the literature in terms of examining different aspects of education from different perspectives, drawing a general framework about education and social transformation phenomena, and forming an opinion on this subject.

Method

Research Pattern

In order to reveal the effect and dimensions of education on social transformation, the research was designed and carried out according to the "narrative research pattern" since the works of different educational thinkers were examined. Narrative research can be applied to reveal the experiences and views of leading thinkers in the field (Beycioğlu, Özer, & Kondakçı, 2018). The main purpose of narrative research is to transfer people's individual experiences to others by filtering them internally (Ersoy & Bozkurt, 2017). In the research, it was accepted and analyzed that the authors critically told their own experiences and thoughts to the reader.

Analyzed Books

The works dealt with in the research constitute the works in which the educational and social phenomena that constitute the problem of the research are processed. While determining the literary works, the fact that the works deal with the phenomenon of education and society was determined as a criterion and the following works were selected:

- Democracy and Education-John Dewey- United States
- Deschooling Society-Ivan Illich- United States
- Türkiye'nin Maarif Davası (Turkey's Education Case)-NurettinTopçu- Turkey
- Weapons of Mass Instruction: A Schoolteacher's Journey Through the Dark World of Compulsory Schooling-John Taylor Gatto- United States
- Pedagogy of the Oppressed- Paulo Freire- Brasil
- Can Education Change Society? - Michael W. Apple- United States
- Finland: The Country of White Lilies- Gregoriy Petrov- Finland

Data Collection

Since the aim of the research is to reveal the existing thought pattern of the works, the data were collected by document analysis method and the data were interpreted with the help of content analysis. Document analysis is a technique that provides information about facts and events by analyzing documents (Karataş, 2015). In the method, which is also mentioned as documentary scanning in the literature, "finding the sources for a certain purpose, reading, taking notes and evaluating" is done (Karasar, 2014). Many documents such as documents, books, photographs and archive files related to the problem can be used as data sources and much information can be accessed in a systematic way. This saves the researcher time and resources (Karataş, 2015).

Analysis of Data

Content analysis was used when analyzing qualitative research data. The works constituting the sample of the research were examined by the content analysis method and themes were created. The data collected in the content analysis are conceptualized and presented in a certain logical order (Yıldırım & Şimsek, 2011). Content analysis is based on the coding and analysis of data in line with the research problem (Berg & Lune, 2015). Robson (2017) listed the features of the analysis of qualitative data as follows.

- Encode stacks of words, sentences, paragraphs
- Interpretation
- Determining the relationship network and themes between the groups formed according to the codes
- Duplication of themes to be able to replicate data
- Reaching generalizations because of data analysis
- Turning these generalizations into knowledge in a conceptual way.

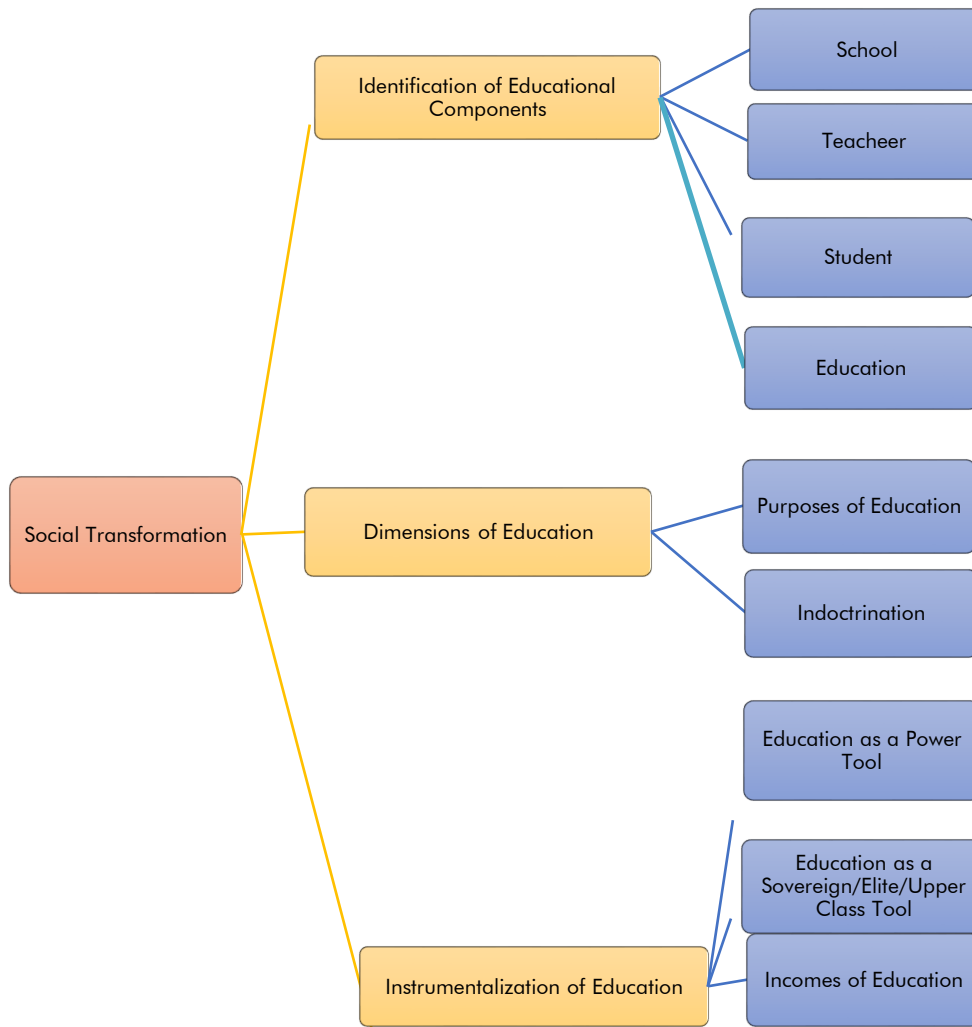
All books were read while creating themes in content analysis. Themes and sub-themes were created to be common to all books. In the content analysis, 3 main themes were determined. These 3 main themes are divided into 9 sub-themes. In the research, the data analyzed by the content analysis were classified and presented to the reader in a meaningful way, and often direct quotations were given.

Results

Can Education Change Society? (Micheal W. Apple), Society Without School (Ivan Illich), Turkey's Education Case (Nurettin Topçu), Democracy and Education (John Dewey), Education: A Weapon of Mass Destruction (John Taylor Gatto), Pedagogy of the Oppressed (Paulo Freire) and the Land of White Lilies (Grigoriy Petrov) were analyzed and content analysis was done. As a result of the analysis, the themes and sub-themes given in Figure 1 were reached.

Figure 1.

Theme and Sub-Themes



As a result of the analysis, 3 themes were determined. These are the themes of Defining Educational Components, Instrumentalization of Education and Dimensions of Education. Themes and sub-themes are given in Table 1.

Table 1:

Themes, Sub-Themes and Codes Reached

Themes	Sub-Themes	Codes
Identification of Educational Components	School	<i>Prison, Bank, Temple, Workbench, Laboratory, Company, Tumor, Parasite, Bubble, Destructive, Factory, Wholesale Process, Workshop, Production Line, Foundry, Sick and Infirm, Warehouse, Clinic, Supervision, Utopia, Basic Institution, Useless Place, Gambling, Social Problem, Sly, Distorted Phenomenon, Communication Method etc.</i>
	Teacher	<i>Servant, Transport Agent, Therapist, Preacher, Guide, Destructive Authority, Clerk, Profane, priest, sophist, Spirit Artisan, etc.</i>
	Student	<i>Container, Listener, Property of the State, etc..</i>
	Definition of Education	<i>Compulsory Education, Sanctity, Social Need, Power, Immunity, Monopoly, Basic Need, Necessity, etc.</i>
Dimensions of Education	Purposes of Education	<i>Sorting, Socializing, Social Roles, Acquisition and Development of Talents, Liberation, Status Gaining, Integration, Communication, Certification, Adaptation, Orientation etc.</i>
	Indoctrination	<i>Infantilization, Stupidization, Passivation, Alienation, Adolescence, Standardization, Inadequacy etc.</i>
Instrumentalization of Education	Education as a Power Tool	<i>Classification, Control, Obedience, Weakening of Spiritual Ties, Protection of Power, etc.</i>
	Education as a Sovereign/Elite/Upper Class Tool	<i>Consumer Society, Economy, Labor, Interest Groups etc.</i>
	Incomes of Education	<i>Liberation, Nationalization, Development, Technology etc.</i>

Identification of the Components of Education

The theme of Defining the Components of Education consists of 4 sub-themes. These are the sub-themes of "School, Teacher, Student and Defining Education".

School Sub-Theme

School sub-themes consists of codes Prison (f=8), Bank (f=45), Temple (f=3), Laboratory (f=3), Company (f=1), Tumor (f=1), Parasite (f=1), Bubble (f=4),

Disruptive Authority (f=2), Factory (f=1), Wholesale Process (f=1), Workshop (f=2), Production Line (f=1), Foundry (f=2), Sick and Disabled (f=1), Warehouse (f=1), Clinic (f=1), Supervision (f=1), Utopia (f=1), Basic Institution (f=1), Recruitment Naughty Place (f=1), Gambling (f=1), Social Problem (f=1), Sneaky (f=1), Crooked Phenomenon (f=1) etc. Some of the quotations found in the works related to the codes are as follows:

"For this reason, it can be said that **a school is a temple**" (Topçu, 2019).

"School is a **religion**" we created a **foundry** where immature men and women are moulded and produced" (Gatto, 2019).

"School has an anti-educational effect all over the world. The school is defined as a **specialized institution** in education. ... The school has become the **world religion** of the modern proletariat and makes useless promises of salvation for the poor people of the technological age." (Illich, 2019).

"But schools and other educational institutions are also **part of society's cultural tools** in other ways besides constructing (positive or negative) identities." (Apple, 2017).

"The first task of the **social institution** we call the school is to offer a simplified environment." (Dewey, 2004).

"And within structures of domination, they largely function as **carriers** preparing future invaders." (Freire, 2019).

"School is our **main wealth**" (Petrov, 2019).

Teacher Sub-Theme

The teacher sub-theme consists of codes civil servant (f=5), transport vehicle (f=2), therapist (f=8), preacher (f=2), guide (f=1), destructive authority (f=4), clerk (f=1), profiteer (f=1), priest (f=3), sophist (f=1), spirit artist (f=2) etc. The quotations found in the works related to the codes determined after the analysis of the obtained data are as follows:

"the school, by its very nature, makes a claim on the time and energy of the participants. This puts the teacher in the roles of **preacher, guide, watchman, and therapist**, respectively. ... For the child, the teacher dictates like a **mahdi, priest and cleric**, he is also the guide, teacher and administrator of a sacred ritual." (Illich, 2019).

"I was a **clerk** in a giant prison, the rules and procedures were also a warden." (Gatto, 2019).

"Unfortunately, we need to remind teachers today, not the young, that the master of our soul, **the artist of our soul**, the verse of our life, has a high place among us, and that the wide spiritual responsibility of his duty is very heavy." (Topçu, 2019).

"As a result, teachers will have to **determine the criteria expected from the students** through suggestions or different pedagogical tools." (Dewey, 2004).

"They describe themselves as ignorant and say that the **only person with knowledge** is the "teacher" and they should listen to him." (Freire, 2019).

"Teachers are among those who **have to contend with the difficulties** arising from the criticism of the dominant." (Apple, 2017).

"We can't even call these people artists; they are **day laborers** who do not respect the labour of teachers and even curse this profession." (Petrov, 2019).

Student Sub-Theme

Student sub-theme consists of codes container (f=2), a listener (f=1), state property (f=1), seed of the future (f=1), diploma hunter (f=1), vending machine (f=1), lazy (f=2), patient listening object (f=2) etc. Quotations found in works related to codes are as follows:

"A student is a person who takes **the pursuit of truths as a profession**, he is a person of a profession **whose aim is spiritual maturation**, he is not a diploma customer of schools and a beggar of the future." (Topçu, 2019).

"Thus, it ensures that all of them feel themselves as **children of the same state**." (Illich, 2019).

"... transforms it into **"bins", "containers"** that must be filled by the teacher." (Freire, 2019).

"Think about it, how would society soon transform if the 65 million **trapped, learning how to be a consumer** school students suddenly found an independent livelihood and actively set about fulfilling their dreams, thus adding value to the rest of society, becoming producers rather than bored consumers?" (Gatto, 2019).

"Only children seen as **candidates** are placed on a waiting list." (Dewey, 2004).

"Citizenship has eliminated the distinction between those who know school and those who will teach (management) and those **who do not know and those who need to be educated**." (Apple, 2017).

Identification of Education Sub-Theme

Identification of Education Sub-Theme consists of compulsory education (f=32), sanctity (f=21), social need (f=33), power (f=5), systematic education (f=2), immunity (f=4), monopolization (f=16)) etc. Some of the quotations found in the works related to the codes are as follows:

"**Corporate training**, as mentioned earlier, **requires a specially selected environment**." (Dewey, 2004).

"Transformations in the content and structure of this **key organization** have lasting effects on the tendencies and values on which we act or not, and on who we think we are and who we think we might be." (Apple, 2017).

"The law does not sanction anyone for driving but does **necessitate** everyone to go to school." (Illich, 2019).

"The reading generation, on the other hand, has brought every poisonous means that they hold superior to the school through its **sacred walls** and has violated the sanctity of the school." (Topçu, 2019).

"Moreover, this will be done by offering very poorly educated civil servants a real **monopoly** on raising young people." (Gatto, 2019).

"The moment you take our school away from us, **we're done too**" (Petrov, 2019).

"One aspect of the answer must be sought in the distinction between **systematic education**, which can only be changed by political power, and educational projects that must be implemented with the oppressed in the process of organizing the oppressed." (Freire, 2019).

Dimensions of Education Theme

The Dimensions of Education theme consists of 2 sub-themes. These are the sub-themes of "Aims of Education and Indoctrination".

Purposes of Education Sub-Theme

Purposes of Education Sub-Theme consists of sorting (f=5), socialization (f=6), social roles (f=14), acquiring and developing abilities (f=5), liberating (f=47), gaining status (f=3), integrating (f=2), communication (f=42), certification (f=12) etc. Some of the quotations found in the works related to the codes are as follows:

"The continuity of education can only be possible by arranging the forces that provide the **development** of the individual in accordance with this purpose." (Dewey, 2004).

"As educators insist on the **packaging and presenting education with certificates**, neither education nor justice can be improved through schooling." (Illich, 2019).

"Since they broke the dominance of the school and became dominating it, the nation school collapsed, collapsed and became a **diploma distribution office**." (Topçu, 2019).

"No one gave a little thought to the **development of the intelligence of the masses, the training of the will and heart**, and the enlightenment of millions of people, and no one felt any concern or responsibility for improving the material and spiritual life of the peoples." (Petrov, 2019).

"One function of schools is to clearly label those who are unfit for the continuation of society—that is, those with low grades, those in need of treatment, and others—so that they are **effectively prevented from participating in the continuation of the species** by being scorned by their friends." (Gatto, 2019).

"**Organization** is not only directly related to unity; it is also the natural **development** of this unity." (Freire, 2019).

"Here, the struggles over knowledge with an understanding from below undoubtedly aimed at **transforming society**." (Apple, 2019).

Indoctrination Sub-Theme

Indoctrination Sub-Theme consists of from the codes of infantilization (f=26), dehumanization (f=37), stupidization (f=24), pacification (f=8), alienation (f=6), puberty (f=4), standardization (f=11) Some of the quotations found in the works related to the codes are as follows:

*“Compliance with standards envisages **uniformization**”* (Dewey, 2004).

*“As a matter of fact, it is essential for our high schools to be a means of wisdom and **maturation** rather than a burden to our intelligence and spirit, and for our high schools to raise individuals with personality rather than a **herd of heads taken out of a single** machine that knows many things and does not know how to think, and strong souls that can create works by rebelling against injustice and deficiency. It is to try to ensure that it is taught with different methods and with different spirits and purposes than today.”* (Topçu, 2019).

*“Wasn't this simply a process of **brainwashing?**”* (Apple, 2017).

*“The school system in which **childhood is produced** is also a modern phenomenon.”* (Illich, 2019).

*“The **infantilization project** is the tip of the iceberg where people are left to be damned and frozen mentally, psychologically and socially.”* (Gatto, 2019).

*“Such a pedagogy is a tool of **dehumanization.**”* (Freire, 2019).

*“Schools become dark caves that **dull the consciousness** of the new generation and darken their hearts.”* (Petrov, 2019).

*“**Standardizing of the mind** is a big part of this game.”* (Gatto, 2019).

Instrumentalization of Education Theme

The theme of Instrumentalization of Education consists of 3 sub-themes. These are the sub-themes of "instrumentalization of power, the instrumentalization of dominant-elite power groups and the benefits of education".

Instrumentalization of Power Sub-Theme

The instrumentalization of the Power Sub-Theme consists of codes Controlling the society (f=32), ensuring the obedience of the society (f=19), weakening the social ties (f=4) etc. Some of the quotations found in the works related to the codes are as follows:

*“**Control**, on the other hand, is pressure or coercion that requires the individual to act in this direction. **State** systems and state theories are based on this understanding.”* (Dewey, 2004).

*“Realizing that education is not a neutral activity, but that it contains various relations of **exploitation, domination and obedience**, these people struggle to destroy the existing order of relations and build a new one.”* (Apple, 2017).

“Mandatory school laws to **break family ties** were the bulk of the package enacted in Germany, and German magic was spoken of with envy in the halls of cities like New York and Boston.” (Gatto, 2019).

“The fact that most of the people are uneducated is an evil **done by the state.**” (Petrov, 2019).

“Compulsory education inevitably polarizes the society and leads to the formation of a **classification** among the nations of the world according to the international caste system.” (Illich, 2019).

“They will likely tend to continue to manipulate the community more effectively so as not to lose this **leadership status.**” (Freire, 2019).

“Having the children of school age memorize **the refrained odes of the ruling party**, as a result, the faith in the books decreased.” (Topçu, 2019).

Instrumentalization of Sovereign Elite Power Groups Sub-Theme

The instrumentalization of Sovereign Elite Power Groups Sub-Theme consists of codes consumer society (f=32), economy (f=18), labour force (f=10), interest groups (f=10) etc. Some of the quotations found in the works related to the codes are as follows:

“Criticisms of these **replaceable workers**, who are seen only as **profit-making machines** from the point of view of capital, are entirely composed of those later taken from disability rights advocates.” (Apple, 2017).

“Although they may be separated from each other and even occasionally conflict over **group interests**, they are immediately united when their class is threatened.” (Freire, 2019).

“Unless we are aware of the rituals shaped by the school's progressive **consumption** - the main source of the economy - we cannot break the **shell of this economy** and create a new economy.” (Illich, 2019).

“As long as the goods of the world and the machine champions paint our eyes and we take the inner light of our homes from them, the nation's education weakens next to the **economic power** and voluntarily abandons its weapons to **economic domination** in a society that has broken off from its roots.” (Topçu, 2019).

“Compulsory education is an **extraordinary job creation** project that is almost infinitely flexible, constricting and expanding according to employment needs.” (Gatto, 2019).

“Also, compare the cost of those **who consume without producing**, drunks and parasites. If our people were educated, each of them would be a source of power that works and produces for the nation.” (Petrov, 2019).

“These two different kinds of occupations, based on the distinction between the **activities of the slaves** and the activities of the free people, entail two different educations.” (Dewey, 2004).

Incomes of Education Sub-Theme

The incomes of the Education Sub-Theme consist of codes of nationalization (f=16), development (f=4), awareness (f=10), democratization (f=17) and technological development (f=25). Some of the quotations found in the works related to the codes are as follows:

"The commitment of **democracy** to education is also an indisputable phenomenon." (Dewey, 2004).

"By spreading all kinds of information among the people, they awakened the ability to think even in the stupidest people, encouraged people to deal with something, to work for the cultural **enlightenment and development** of the homeland." (Petrov, 2019).

"Such training cannot be achieved by someone else's ideas about which **controlled inputs** will produce the best results under what artificial conditions." (Gatto, 2019).

"The oppressors are increasingly using **science and technology** for their purposes, of which they are undoubtedly powerful devices; their purpose is to maintain the oppression-crushing order through manipulation and repression." (Freire, 2019).

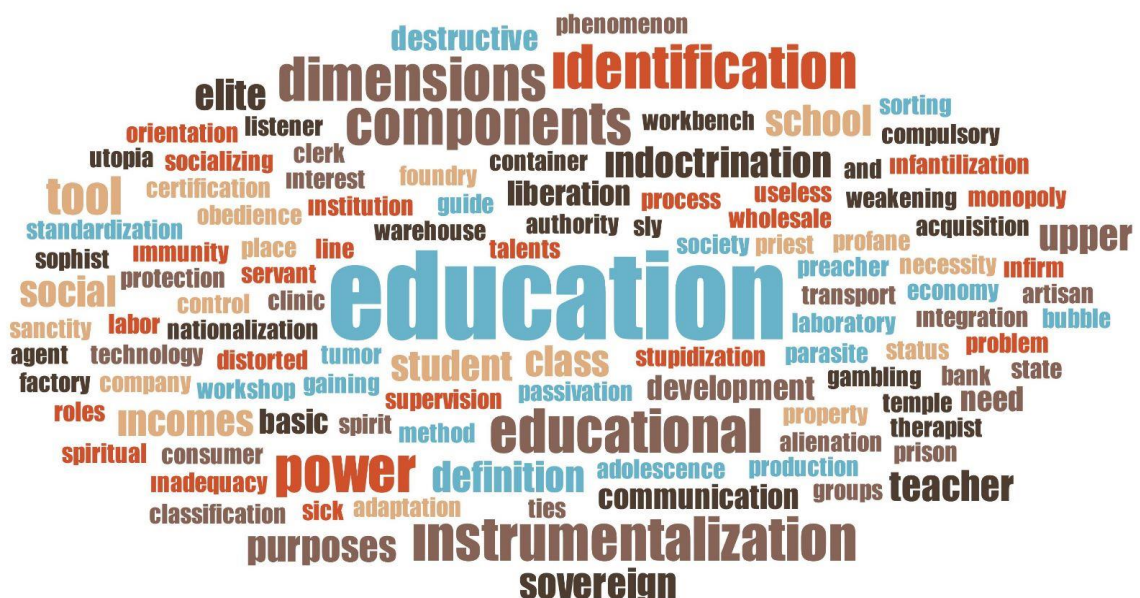
"What can be left of the **national spirit** in a country that has destroyed the nation's school from primary school to university?" (Topçu, 2019).

"They can be reorganized around more **democratic** habits and promises." (Apple, 2017).

"Educational **technology** consistently shows the teacher's subordinate position in taking precautions and improving behaviour." (Illich, 2019).

Figure 1.

Word Cloud



Conclusion and Discussion

In the research, a framework has been drawn in the form of themes and sub-themes so that the relationship between education and social transformation can be understood in the context of the works. In the theme of the components of education, sub-themes of school, teacher and student were determined. These elements, which form the basis of education in the transformation of society, have been examined. Many definitions of the school have been made in the works. Some of those are prison, bank, temple, laboratory, home, monastery, asylum, method of communication, hearth, tumor, parasite, factory, etc. These definitions appear in both positive and negative dimensions. Topçu (2019), Dewey (2004) and Petrov (2019) can be expressed as thinkers who approach school positively. In addition, Gatto (2019), Illich (2019), Freire (2019) and Apple (2017) described the school negatively.

According to Gatto (2019), school is not a structure designed for transformation and development. On the contrary, it is a structure that prevents the development and transformation of society by processing the individuals who make up the future of the society and standing in front of their development. Gatto thinks that the mission of the school is not random, it is consciously designed by the rulers. Unless there is a common view and understanding about the school, which has many alternatives, the place of the school in the social transformation will be constantly questioned.

In the context of social transformation, Illich (2019) states that the concept of school itself is perceived directly negatively. It is stated that the school is expressed as a concept opposite to education and that the school has failed in the transformation of society. According to Apple (2017), schools that include people from all strata of society cannot be separated from society. These people, who came together for different purposes, transformed the school phenomenon into a large-scale social structure. A society that comes together with a collective understanding can transform and schools can be a place of organization for social transformation. Freire (2019) states that schools are born out of necessity. Schools are concrete elements designed as the transmitter of mythical values. Freire, who does not attribute an abstract meaning to the school, states that the school prepares society for the future. Freire thinks that this system of school will not be effective in the transformation of society. According to him, this understanding of school is an understanding that completely by passes people, renders them dysfunctional and eliminates them. Freire thinks that the emancipation of his thought, that is, the transformation and development of society, will not be possible with such a system. According to Topçu (2019), a school is a place where education is given for certain purposes. It is a purposeful and guiding transformation tool in which minds are trained to form a meaningful unity, rather than haphazard learning in life. The school, which cannot form an identity, is useless, takes up space in our consciousness and steals our energy, and gives a rote-based education, causing great harm to the individual and the society. According to Dewey (2004), society and the environment are extremely complex. In particular, there is a situation where society transforms the individual and therefore itself. Social life, in which interactions are very intense, cannot replace a purposeful

education. Likewise, when we think of it the other way around, it is stated that interaction and communication are very important in social life. The place that undertakes this task is the school. According to Dewey, school is the place where social transformation can take place consciously. Petrov (2019) pointed out the indispensable position of the school in the transformation and progress of society. It expresses that societies that do not give the necessary importance to the school regress and the necessary changes and transformations in the society cannot be achieved. The most important task in reshaping society falls on the school. The first conclusion that can be reached based on the findings expressed is that the school is a necessary institution for social transformation. The important thing is that the school is designed for this function.

Although there are negative opinions about the school in the works discussed in the research, the common view is that the school should serve the right/ basic purpose. Russell (1976) argues that educated people can be raised without a school. Rauter (1999) argues that education and schools are created to produce people. Schools are places where human life is shaped. He stated that almost everything in daily life can have the characteristic of being a school. In this manufacturing process, it is important which knowledge will be used to produce the desired type of person. Rauter defends the view that the essential thing in education is processes that can serve its purpose. Schools want to undertake the transformation, but it is debatable whether they are talented in this regard (Schlechty, 2014). He stated that although the quality of education given in schools has increased compared to the past years, today's citizens cannot assume the roles and responsibilities expected by society compared to the past, and therefore there is a general dissatisfaction with the schools. However, he states that schools are a basic need in the construction and structuring of society (Schlechty, 2014). Another reason why schools are criticized is that they fail to adopt values (Casewit, 2016). At this point, it can be stated that the school is a necessary institution for transformation, but that the school has not been able to achieve this as of the point it has reached today and has been criticized for this reason.

In the research, teachers are defined as ideal man, gardener, day labourer, wise man, priest, guide, scribe, destructive authority, profiteer, guide of spirits, a narrator, means of transport, guard. According to Illich (2019), besides the fact that the education given in schools is not transformative for the society and the individual, teachers are assigned to manage it with strict authority. Teachers do not exercise this authority constructively. Schools have turned into brainwashing centers under the name of discipline. While Illich questions its educational activities, it holds all the values of this institution responsible. Teachers stand in the way of development and transformation by inhibiting educational activities. Illich thinks that the dominant power in schools is the teachers, and that teachers who act as referees abuse this duty by acting like the state or the creator. According to Gatto (2019), teachers are the strongest pillar of the system. In fact, it is the only element that keeps the system alive. These duties, which are carried out without questioning the correctness of the education system and without internalizing its place in the social transformation, cause the wrong to continue. This was Gatto's greatest criticism of teachers. Teachers are consciously tasked with regressing society. They were made to

believe that they were doing this duty for a lofty purpose by attributing holiness. Topçu (2019) is one of the thinkers who attaches the most importance to the teacher in the context of social transformation. It deals with the teacher with a very broad perspective under the name of the teacher. Teachers are the managers of transformation, development, progress, that is, all social movements. It is the teacher who idealizes society. According to Freire (2019), teachers and the society should not be in the opposite position. These two values are side by side and must act together for social transformation, that is, for the liberation of the oppressed. In the work called *Pedagogy of the Oppressed*, the teacher fulfills a mission that transfers the existing rather than a transformative task, does not create an ordinary and new feeling, and distances students from reality. According to Apple (2017), no definite conclusion has been reached about whether teachers can fulfill the roles assigned to them in the transformation of society. It is not possible to talk about a common teaching approach all over the world. Apple states that many thinkers have pondered on this issue but have not been able to reach a consensus. When we look at Petrov's (2019) thoughts, it has been determined that they are in parallel with Topçu (2019). The importance attributed to the sanctity of teaching is at the forefront. Teachers, who assume the leadership of the society, should act according to the sanctity of this duty, and play an active role in determining the ideals of the society.

Based on the context of the works in the teacher sub-theme in the research, it was concluded that teachers were sometimes seen as the initiator of transformation movements and sometimes as an obstacle to transformation. In fact, based on these ideas of thinkers in the works, it can be interpreted that the teacher is seen as an important figure for social transformation. It has been stated that teachers have duties and responsibilities such as idealizing society, liberating society, and initiating the transformation in society. In addition, there are negative criticisms such as abusing one's duty and keeping the system that hinders social transformation alive. Locke (2004) stated that it is very difficult for teachers to deal with many students in the same place, and careful and long-term work on the student is required for a radical mental change. Suhomlinski (1995) talked about teaching as an art and stated that the basic condition of being a good teacher is to be a good educator. Russell (1976) stated that if teachers are not talented, they focus on the social qualities of the students rather than their personal qualities. Durkheim (2016) said that teachers should set an example for students and be moral authority figures. In other words, the teacher should be an authority figure with a sincere belief in the students. Schlechty (2014), on the other hand, stated that the teachers, whom he mentioned as one of the pioneers of change, are effective if they show leadership characteristics that can make students accept education. Rousseau (2011) also states that the educator should be cautious and have a reputation. Based on these views, an important figure of change and transformation in education is the teacher. The main idea emphasized in the studies discussed in the research is to what extent teachers are able to fulfill this key role.

In the study, it was seen that many metaphors were used to describe students in the student sub-theme, the other component of education. Some of these are codes and

definitions such as pot-drum, state property, immature, trapped, lazy, automaton, wimp, diploma merchant, truant, victim, active pioneer, and candidate. Dewey (2004) sees students as individuals who need to adapt and mature into society. Every student is a candidate waiting to join society. The capacity of the student is not enough to prepare his/her own future. For this reason, education does this for the student. Freire (2019) stated that students are objectified and stated that students are ineffective and subject to this process. Gatto (2019) stated that students turn into a disrespectful audience that acts with grade anxiety and their potential is not evaluated. He stated that active participation in this pacified mass should be ensured for social transformation. Illich (2019) advocates a similar view. He stated that he was in schools for the interests of students, that they bowed because they were afraid of punishment, and that schools were worthless for students. In Topçu's (2019) dream, the student is now a diploma hunter. In this respect, he does not have a student qualification. Talking about being a student as a profession, Topçu stated that students should seek knowledge and truth, but that they were distracted by nonsense in schools and that students were given a scholastic mindset with exams and modern methods. Petrov (2019) talked about the drawbacks of students' unidirectional development and stated that the students should improve themselves in all aspects. Apple (2017) speaks of the student as an individual who does not know and needs to be educated. It can be said that the ideas about the student sub-theme are similar in the works examined in the research. In the works, there are thoughts that students are included in education for commodified values, do not have the student characteristics required for development and change, and act with individual concerns, not social concerns. As a result of the findings determined in the works, it was concluded that there were negative opinions about the student sub-theme. Russell (1976) states that students are more interested in concrete facts and events. Students are not very interested in abstract things. For development and transformation, students are either subject to compulsory education or are deceived. Dewey (2004) stated that societies shape their own futures through education and at this point drew attention to the importance of the role of students in social transformation. Rousseau (2011) states that first of all, children should be raised as human beings and it will be more effective if they are freed in terms of education, in terms of revealing their potential. Schlechty (2014) states that nowadays it is easier to access information, and this situation undermines the trust of students in school and teachers. Although school was a place for students to gain experience in the past, today this is changing. Schools cannot compete with many elements emerging in the information society and therefore lose their attractiveness to students. As a result, the active role of the student in the social transformation can be achieved by making educational institutions age-appropriate attraction centres.

Education in the works is defined with the concepts of "compulsory education, systematic education, general education, institutional education, need, maturation, monopoly, immunity, enemy, development process, restructuring, key organization". Dewey (2004) states that education creates an organic bond between generations in the continuity of life and the transformation of society. Education also creates a social environment for the individuals receiving education. Dewey generally refers to education as a development, maturation, and communication activity. He states that education is

necessary for change and transformation. Apple (2017) places education at the centre of social transformation. It considers the school as the only institution that can fulfill this key role. Education either initiates the transformation or is involved in the transformation and becomes its continuation. In addition, education, which provides the appropriate environment for change and transformation, provides society with an opportunity to manoeuvre. Illich (2019) talked about the harms of compulsory education and mentioned schooling as an obstacle to real transformation. Today's understanding of education is an obstacle to the transformation of society. Gatto (2019) pointed out that education and school are separate things and stated that school has gained immunity today and harms society by monopolizing it. Gatto thinks that education is shaped in the hands of the dominant powers according to their wishes and cannot provide a real transformation as such. Topçu (2019) states that education is important for social transformation and that this can be achieved through a national education, not an education imported from the West. He stated that imported education ideas cause a negative transformation in society. Freire (2019) emphasized the phenomenon of emancipation while defining education. In other words, education that can realize a transformation that enables the liberation of society is real education. Petrov (2019), on the other hand, argues that the salvation of society can be achieved through education. Although there are different definitions of the phenomenon of education, it can be said that all definitions point to the same thing. Every development and transformation, which we can express as development, transformation, or progress, for the benefit of society and the individual, can be attributed to education. The most general conclusion that can be made regarding the definition of education is that people's worldviews and ideologies also shape the definition of education. Durkheim (2016) uses the expression "something social" when describing education. He defines education as bringing the student together with a determined community, not with society. However, according to Durkheim, education can vary infinitely according to time and countries, and a single, general, universal definition cannot be made. Russell (1976) also thinks that education can have different definitions according to the aims. Suhomlinski also states that there are no clear and unequivocal opinions on this subject (1995). Schlechty (2014) emphasized the necessity of constructing education as a means of change. As a result of these thoughts, more than one and different definitions of education can be made. We can state that purpose-oriented definitions are guiding, and it is difficult to make a concrete and universal definition of education. It has been concluded that there are different perspectives and different definitions of the definition of education in the works we discussed in the research. As a result, the transformation and change of the individual and society have an important place in the definitions of education.

Another theme determined in the research is the Dimensions of Education. The following conclusions were reached regarding the Aims of Education theme, which is the first sub-theme of the dimensions of education: As a result of the content analysis in the sub-theme of the aims of education in the works, as a result of the content analysis, socialization, social roles, liberation, gaining status, integration, adaptation, communication, dialogue, certification, renewal, social organization, purposes such as social transformation were determined. Dewey (2004) stated that education is based on

the ideas of adaptation and development. It is aimed to continue social progress with education, which acts as a balance between generations. Illich (2019) says that the primary purpose of education is to divide individuals into roles and classes through certification. Individuals establish a relationship of interest with education with the concern of status, profession, and future. Gatto (2019) talked about the selection function of education and stated that the purpose of education is to continue the social processes of useful individuals through selection and selection. It is a control mechanism of education. Topçu (2019) argues that the aims of education should be related to society and the activities of the society should be related to education. It has been stated that one of the primary purposes of education is to bring an ideal and spirit to the individual. However, educational institutions have turned into concrete institutions where diplomas and certificates are distributed, and they have moved away from the purpose of bringing ideals to society. Petrov (2019) thinks like Topçu and states that society and educational activities are related, and that education ensures the continuity of society and the state. Freire (2019) states that educational activities serve wrong purposes in the wrong hands, and that a dominant mass that oppresses the people uses education to achieve its goals. According to him, the main purpose of education is the liberation of the oppressed people. He does not find the traditional education and its aims, which he calls the banker education system, correct. Apple (2017) sees education and its goals as a controversial area. The importance of what is intended to be given by education changes the objectives for whom and in what respect. For this reason, Apple does not mention a single educational purpose. Instead, he argues that education can only find its true aims through democratic methods. Schlechty (2014) states that the most important aim of education is change. In all periods of history, two general aims of education can be mentioned: To gain good behaviour and to teach. Although these two aims appear in every period, there are good behaviour and teaching understandings that change according to the periods (Russell, 1976). In other words, although the aims of education seem to be the same on paper in principle, they differ according to conditions and periods. Durkheim (2016) expresses a similar view. Stating that societies have a different human ideal in every period, the thinker stated that it is aimed to raise ideal human beings according to the periods and understandings of societies through education, and that this is the main purpose and basis of education. The first conclusion reached in the sub-theme of the aims of education is that the aims of education vary according to societies, periods, states, or individuals. Regardless of the purpose, it can be said that almost all the goals determined in education aim at a change and transformation.

As a result of the content analysis in the sub-theme of indoctrination in the works, codes, and definitions of stupefying, infantilization, dehumanization, pacification, alienation, inadequacy, and uniformization were determined. Dewey (2004), Topçu (2019) and Gatto (2019) standardize education, Illich (2019) alienate the individual from everything and weaken social bonds, Petrov (2019) unconscious and numb education, and Apple (2017) education a brain. He mentions that there is a washing activity. Dewey (2004) thinks that non-educational factors are effective in trying to eliminate individual differences as if they are negative features. Illich (2019) states that school isolates individuals from daily life, prevents mental maturation, and that this is an indoctrination

activity. Topçu (2019) states that students are deliberately given a scholastic mindset and maturation is prevented. Gatto (2019) also argues that individuals receive a conscious infantilization education and are mentally retarded. In the works discussed, there is the idea that all these indoctrination activities are done consciously. The differences between individuals are reduced and they become more harmonious. In addition, individuals are left behind mentally with extended childhood periods, they are encouraged to consume with the feeling of inadequacy, and collective threats are prevented in society by alienating them from society. Considering the contrary, according to Petrov (2019), the positive mindset that enables the change and transformation of people has been gained through education. Rousseau (2011) argues that students are alienated because of educators who do not care about the character of the student. Durkheim (2016) states that human nature does not have tendencies such as submission to authority, adopting moral principles, or devotion for the sake of an ideal. The way to gain these tendencies is through education. Russell (1976) states that students' desire to learn is destroyed by coercion in education. Based on the works discussed in the research, it can be concluded that indoctrination activities are purposeful.

As a result of the content analysis, the codes and definitions of controlling the society, classifying the society, ensuring social obedience, the continuity of power, bureaucracy and weakening of social ties have been determined in the sub-theme of Instrumentalization of Education in the works. Dewey (2004) claims that states use education as a mechanism to control societies. At the same time, the state is the determinant of its aims in education. The establishment of authority, obedience to laws and orders, domination of individuals for purposes appear as the instrumentalization of education by governments. Gatto (2019) emphasizes the creation of the working class through educational institutions. Individuals with a weak attachment to values such as family, religion, homeland, and flag are transformed into a mass that is easy to control. This shows that education serves the government. Illich (2019) stated that school exists for the direct control of society. By acting as a barrier between classes, major movements that may pose a threat to society are prevented through education. States divide and polarize society through compulsory education and make it easier to control societies. Freire (2019) argues that the government establishes an exploitation system in society through education and divides the people to ensure its continuity. By using bureaucracy and other means of oppression, the people are subjugated. Apple (2017) states that societies are enslaved through education. He stated that the governments subdued and exploited society by using education as a tool. Petrov (2019) states that all nations are trying to protect their power. The way to do this is through education. However, he argues that this effort should be put forward by the people, not the state. According to Topçu (2019), governments make their ideological propaganda through education. In this way, they ensure the continuity of their power. Schlechty (2016) stated that schools are also questioned because they have ceased to be social institutions and have become an institution of power. He speaks of alienation and distrust towards educational institutions, which are accused of being government schools. In order to ensure the continuation of the status quo, governments want to educate the masses for this purpose only (Russell, 1976). Durkheim (2016) stated that today's modern and individualistic education will

not be valid for the past, the education that protects the state and status quo that existed in the past, and that the educational understandings that existed in the past and that ensure the continuation of the status quo have an important role in laying the foundations of today's civilization. It is a known fact that education serves governments and ideologies (Giroux et al., 2009).

In the works we have discussed, there is a consensus that education is used as an ideological device and a tool of power. We can say that all institutions that make up states affect each other. It is natural for states to have a say in the field of education as in other fields. Casewit (2016) stated that both the East and the West, especially totalitarian regimes, included mass education in their programs in order to control large masses of people. There are opinions expressing that education policies are shaped by 3-4 groups that do not represent the public and are called consensus in the society and are imposed on the society (Giroux, 2009). Rauter (1999) points out that the culture of obedience is taught to the masses through schools to use when the time comes. It can be said that education is an effective tool for transformation. What needs to be considered here is who wants the transformation and for what. Locke (2004) stated that authority and obedience are important, but a completely silenced mass cannot show the characteristics of a society. It can be concluded that education should be a social tool used for transformations for the benefit of society.

As a result of the content analysis, under the theme of Instrumentalization of Education in the Works, in the sub-theme of Instrumentalization of Sovereign Elite Power Groups, the creation of a consumer society, economic benefit, shaping of the workforce, interest groups, colonization codes and definitions were determined. Apple (2017) talks about schools as a complement to the economy. The individuals bred here are like profit-oriented machines put at the disposal of the capitalists. Gatto (2019) stated that the changing world and economic order also affect education, and that the continuation of the production economy depends on the consumer mass. At this point, schools serve the dominant elite power groups. Illich (2019) stated that creating a consumer society is thanks to schools. Schools serve capital owners. Petrov (2019) stated that the elite, which is called the upper class, deems rich and prosperous life worthy of them and withholds it from the public. In this matter, the people have as much a share as the sovereign powers. Topçu (2019) argues that economic activities dominate education. He drew attention to an understanding of education that was wasted for the sake of the economy. Freire (2019) stated that the sovereigns keep the people under their yoke in many ways, and they achieve this through education. Dewey (2004) states that education raises individuals who are competitive in terms of economy and workforce. He added that this was due to inequalities in economic life. McLaren stated that especially in the last century, economic capital owners have become more and more ruthless. Overproduction policies colonize people by the state and sovereign powers with capital. This exploitation exists in the cultural and military fields as well as in the economic field (Giroux et al., 2009). Rauter (1999) argues that although the main mass-producing capital is workers and civil servants, capitalists continue to exploit this mass by holding economic power and instrumentalizing education. Russell (1976) speaks of the formation of new classes

through education. These are the boss class and the working class that dominate capital. The nobles, who were the rulers of wealth in the past, have been replaced by this elite class today. Capital owners also have an influence on the design of schools. For this reason, schools are often compared to factories (Schlechty, 2016). The influence of the ruling classes on society and its institutions is undeniable. One of the most important social developments that have come to the fore in the last century is the need to create a consumer mass due to the increased production after the industrial revolution. Due to the ability of education to appeal to large masses, there are efforts of the elite class to instrumentalize education. This is the most important point that draws attention to the works discussed in the research. It is important that education reacts to efforts to transform society for economic domination and creates a conscious consumer society.

In the "Instrumentalization of Education" theme, the definitions of nationalization, development, awareness, democratization, and technological development were determined in the sub-theme of Education's Income. Topçu (2019) stated that the way to nationalization is through education, that nations that do not value education lose their nationality and are erased from the stage of history. Illich (2019) argues that the relationship between education and technological development is important. Freire (2019) stated that one of the benefits of education is technological development, the power and the sovereigns maintain their position by using technology, and the people can use technology in the process of liberation and humanization. Petrov (2019) states that the condition of democratic life is education. Likewise, awareness and enlightenment can be achieved through education. Dewey (2004) emphasizes democracy in education and draws attention to the fact that a democratic life can be achieved through education. Education that brings society together and democratizes is the education approach designed by Dewey (2004). Apple (2017) states that politically and economically conscious generations can be raised through education. As stated by other thinkers, ensuring democratization and awareness is one of the benefits of education. Today, the economic benefits of educational activities come to the fore. It can be said that education is used effectively for states to achieve their economic goals. In addition to the development of education, it can also be mentioned that it provides a balanced distribution of national income (Türkmen, 2002). Another reason for states' efforts to shape education activities is to prevent reductions in the general welfare level of society. This is one of the social benefits of education. At this point, the interventions of the states in education are understandable (Şişman, 2011). The realization of an uninterrupted and good education provides significant national benefits. Providing an effective workforce and making it productive, raising the socio-economic level, preparing, and maintaining change and development are among the benefits of education. In addition to gaining basic skills through education in the 21st century, raising creative, enterprising individuals who can compete and adapt to the changing, transforming, and globalizing world are just some of the important benefits of education (Çakmak, 2008). It can be stated that one of the most important benefits of education is change and transformation, and this can be achieved through educational organizations that interact with other countries (Hesapcioğlu & İnandı, 2004). When the works are considered, it can be said that these benefits of education are ignored and not emphasized enough. When the

views on the benefits of education in the works are examined, it can be said that the benefits of education are abstractly glorified or criticized negatively with an idealistic mindset. The outputs and returns of education have an important place in expressing the power of education to transform society more clearly. It is important to examine education at the national, social, and individual levels.

Can Education Transform Society? In this study, in which the question of the effect of education, which is a multidimensional phenomenon, on transformations is an undeniable fact. However, education cannot be expected to be effective alone in social processes. It is quite common to discuss education, which can make transformations and changes in line with certain goals, in terms of appealing to the whole society. It can be stated that the focus of these discussions is related to the deviation of education from its goals. In addition, it can be said that education is effective in determining targets, making plans, and reaching the determined targets faster with less cost and saving time. Of course, it cannot be expected that general society will have the same opinions about education. In fact, it is clear that the criticisms made about the school and the system seriously affect the educators in the works we have discussed. From this point of view, it can be thought that the thoughts about education and school are justified. It can be stated that many negative thoughts such as instrumentalizing education, controlling the masses, creating a consumer society, using education as a weapon inherit, and the efforts of the elite-dominant classes, especially those who hold the economic power, to direct education contradicts the interests of the society. However, evaluating education and school only through these criticisms may not yield correct results in general. Generalizations can be made from negative examples, but it should be discussed how much this meets the reality in the field. Considering the power of education on society, it is necessary to use it for positive transformations. Currently, there are no large-scale planned organizations that can replace education. It takes a great deal of effort for large masses to adapt to the globalizing and changing world dynamics, and one of the institutions that can do this for the benefit of societies is the school. When the works are examined, it seems very difficult for the solution proposals that can replace the school to cover the whole society and adapt to the dynamics of the age. Expressing only the deficiencies of education, school and other stakeholders in education and evaluating them from these perspectives lead to sterile results. It would not be wrong to say that education, which is very effective in the development of the individual and society in a positive sense, protects the public interest, and has the power to change the present and future of states and societies, can transform society. Criticisms towards education are necessary, and these criticisms also increase the transformative power of education and shape it as a tool for positive transformation. It is an education that provides transformations for the benefit of society. It is everyone's duty to ensure this understanding of education. Achieving a comprehensive understanding and establishing this understanding of education is possible with future plans, which are determined by common views and democratic attitudes, and which are realized in an academic and scientific manner, with targets for the benefit of the individual-society.

References

- Aksakal, S. M. (2020). *Nurettin Topçu'nun Türkiye'nin maarif davası isimli eserinin değerler eğitimi açısından incelenmesi* [Yüksek lisans tezi]. Binali Yıldırım Üniversitesi, Erzurum.
- Akyüz, E. (2019). *Ivan Illich'in Okulsuz toplum modelinde bir iktidar aracı olarak okul* ([Yüksek lisans tezi]. Bolu Abant İzzet Baysal Üniversitesi, Bolu.
- Aldemir, E. (2016). *Eleştirel halkla ilişkiler bağlamında ekoloji ve kadın: Gerze Direnişi örneği* [Yüksek lisans tezi]. Ankara Üniversitesi, Ankara.
- Altaş, S. (2017). Snelman'ın "Beyaz Zambaklar Ülkesi" ile Türk devriminin aydınlanma yüzü: Bir karşılaştırma. *Recep Tayyip Erdoğan Üniversitesi Sosyal Bilimler Dergisi*, 3(5), 155-175.
- Altın, M. (2020). Türkiye'de eğitim, statü ve sosyal hareketlilik. *Mecmua- Uluslararası Sosyal Bilimler Dergisi*, 5(10), 180-196.
- Apple, M. W. (2017). *Eğitim toplumu değiştirebilir mi?* (Ş. Çınkır, Çev.). Anı.
- Arastaman, G., Fidan, İ. Ö., ve Fidan, T. (2018). Nitel araştırmada geçerlik ve güvenilirlik: Kuramsal bir inceleme. *Yüzüncü Yıl Üniversitesi Eğitim Fakültesi Dergisi*, 15(1), 37-75.
- Aslan, A. K. (2001). Eğitimin toplumsal temelleri. *Balıkesir Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, 4(5), 16-30.
- Balay, R. (2004). Küreselleşme, bilgi toplumu ve eğitim. *Ankara Üniversitesi Eğitim Bilimleri Fakültesi Dergisi*, 37(2), 61-82.
- Başaran, Ö. (2019). *Okulsuz eğitim modeli: Türkiye örneği* [Yüksek Lisans Tezi]. Mimar Sinan Güzel Sanatlar Üniversitesi, İstanbul.
- Berg, B. L., ve Lune, H. (2015). *Sosyal bilimlerde nitel araştırma yöntemleri* (H. Aydın, Çev.) Eğitim Yayınevi.
- Büyükdüvenci, S. (1989). Realizm ve eğitim. *Ankara Üniversitesi Eğitim Bilimleri Fakültesi Dergisi*, 22(1), 135-149.
- Büyüköztürk, Ş., Çakmak, E. K., Akgün, Ö. E., Karadeniz, Ş., ve Demirel, F. (2015). *Bilimsel araştırma yöntemleri*. Pegem.
- Çağlar, A., ve Gülel, F. E. (2017). Eğitimin toplumsal fayda üzerindeki etkisi. *Akademik Sosyal Araştırmalar Dergisi*, 5(52), 317-339.
- Çakmak, Ö. (2008). Eğitimin ekonomiye ve kalkınmaya etkisi. *Dicle Üniversitesi Ziya Gökalp Eğitim Fakültesi Dergisi* (11), 33-41.
- Çalışkan, Ş., Karabacak, M., & Meçik, O. (2013). Türkiye'de eğitim-ekonomik büyüme ilişkisi: 1923-2011 (Kantitatif bir yaklaşım). *Yönetim Bilimleri Dergisi*, 11(21), 29-48.
- Çetin, H. (2001). Devlet, ideoloji ve eğitim. *CÜ Sosyal Bilimler Dergisi*, 25(2), 201-211.
- Çınar, N. (2018). John Taylor Gatto, Eğitim: Bir kitle imha silahı: Zorunlu eğitimin karanlık dünyasına bir yolculuk. *Tasavvur Tekirdağ İlahiyat Dergisi*, 4(1), 391-399.
- Dewey, J. (2004). *Demokrasi ve eğitim* (T. Göbekçin, Çev.). Yeryüzü Yayıncılık
- Dişer, M. (2003). Eğitimin toplumsal değişme sürecindeki gücü. *Ege Eğitim Dergisi*, 3(1), 102-112.
- Doğan, S. (2014). Eğitimin işlevleri. C. Tayyar Uğurlu (Ed.), *Eğitim bilimine giriş* içinde (s. 1-17). Eğiten.
- Dönmez, B. (2001). Okul güvenliği sorunu ve okul yöneticisinin rolü. *Kuram ve Uygulamada Eğitim Yönetimi*, 25(25), 63-74.
- Durkheim, E. (2016). *Eğitim ve sosyoloji*. Pinhan.
- Erçetin, Ş. (2006). *Eğitim bilimine giriş*. Anı.

- Erden, M. (2011). *Eğitim bilimlerine giriş*. Arkadaş.
- Erol, N. (2011). Toplumsal değişme ve eğitim: Temel ilişkiler, çelişkiler, tartışmalar. *Gazi Akademik Bakış*, 5(9), 109-122.
- Ertürk, S. (1988). Türkiye'de eğitim felsefesi sorunu. *Hacettepe Üniversitesi Eğitim Fakültesi Dergisi*, 3(3), 11-22.
- Fidan, N. ve Erden, M. (1996). *Eğitime giriş*. Alkım.
- Freire, P. (2008). *Ezilenlerin pedagojisi* (D. Hattatoğlu ve E. Özbek, Çev.) Ayrıntı.
- Giroux, H. A. ve Apple, M. (2009). *Eleştirel pedagoji söyleşileri* (E. Ç. Babaoğlu, Çev.). Kalkedon.
- Gatto, J. T. (2019). *Eğitim bir kitle imha silahı* (M. A. Özkan, Çev.). Edam.
- Glesne, C. (2012). *Nitel araştırmaya giriş* (A. Ersoy ve P. Yalçinoğlu, Çev.). Anı.
- Göktaş, E. (2019). Nurettin Topçu'ya göre eğitim, öğretmen ve okul anlayışına eleştirel bir bakış. *Harran Maarif Dergisi*, 4(1), 50-64.
- Günay, C. A. (2019). Okulsuz toplum. *Akademik Matbuat*, 3(2), 93-101.
- Güneş, G. (2016). Türkiye'nin maarif davası üzerine. *Türkiye Eğitim Dergisi*, 1(1), 98-102.
- Güngör, C., ve Saltürk, A. (2020). *Eğitim sistemine eleştirel bir yaklaşım: Paulo Freire'nin Ezilenlerin Pedagojisi adlı eseri üzerine bir inceleme*. International Congress of Research and Practice in Education (INCES) tam metin kitabı içinde (s. 72-76), Çizgi Kitabevi Yayınları.
- Hoşgörür, V., Taştan, N. (2017). *Eğitimin işlevleri*. Pegem.
- Illich, I. (2019). *Okulsuz toplum* (M. Özay, Çev.). Şule Yayınları.
- Karaboğa, K. (2003). Yaşamdan oyuna, oyundan yaşama ezilenlerin pedagojisi ve tiyatrosu. *Tiyatro Eleştirmenliği ve Dramaturji Bölüm Dergisi*, (2), 23-36.
- Karip, E. (2017). *Eğitim bilimine giriş*. Pegem.
- Kavak, Y. (1997). Eğitim, istihdam ve işsizlik ilişkileri. *Hacettepe Üniversitesi Eğitim Fakültesi Dergisi*, 13(13).
- Keleş, H. (2013). *Temel eğitim felsefesi akımları bağlamında John Locke'un liberal eğitim anlayışı* [Yüksek lisans tezi]. Atatürk Üniversitesi, Erzurum.
- Keyifli, Ş. (2013). Eğitim ve din eğitimi. *Çukurova Üniversitesi İlahiyat Fakültesi Dergisi*, 13(2), 31-54.
- Kılıç, A. (2017). Toplumsal kurum olarak okulun gerekliliği (Nurettin Topçu-İvan Illich). *TURAN-SAM*, 9(36), 414-419.
- Kıroğlu, K., & Elma, C. (2009). *Eğitim bilimine giriş*. Pegem.
- Kızıloluk, H. (2007). Ekonominin eğitimin amaçları ve içeriği üzerindeki etkileri. *C.Ü. İktisadi ve İdari Bilimler Dergisi*, 8(1), 21-30.
- Menteşe, S. (2013). Eğitim ve toplumsal değişme. *Tunceli Üniversitesi Sosyal Bilimler Dergisi*, 2(3), 39-59.
- Merriam, S. B. (2013). *Nitel araştırma: Desen ve uygulama için bir rehber*. Nobel.
- Meyer, J. W. (1977). Bir kurum olarak eğitimin etkileri. *Amerikan Sosyoloji Dergisi*, 83(1), 55-77.
- Özdemir, M. Ç. (2007). Toplumsal değişme karşısında aile ve okul. *Türk Eğitim Bilimleri Dergisi*, 5(2), 185-20.
- Özdemir, S. M. (2011). Toplumsal değişme ve küreselleşme bağlamında eğitim ve eğitim programları: kavramsal bir çözümleme. *Journal of Kirsehir Education Faculty*, 12(1).

- Özgen, R. (2012). *Eğitime alternatif felsefi yaklaşımlar* [Yüksek lisans tezi]. Dumlupınar Üniversitesi, Kütahya.
- Özkan, R. (2011). Toplumsal yapı, değerler ve eğitim ilişkisi. *Kastamonu Eğitim Dergisi*, 19(1), 333-344.
- Özsoy, S. (2009). "Türk modernleşmesi", demokrasi ve eğitim: Dewey perspektifinden bir çözümleme. *Kuram ve Uygulamada Eğitim Bilimleri*, 9(4), 1895-1931.
- Öztürk, M. (2008). *John Dewey'in eğitim felsefesi* [Yüksek lisans tezi]. İstanbul Üniversitesi.
- Rauter, E. A. (2011). *Düzene uygun kafalar nasıl oluşturulur*. Bakış Yayınları.
- Robson, C. (2015). *Gerçek dünya araştırması* (Ş. Çınkır ve N. Demirkasımoğlu, Çev.). Anı.
- Rousseau, J. J. (2011). *Emile: Bir çocuk büyüyor*. Selis Kitaplar.
- Russell, B. (1976). *Eğitim ve toplum düzeni* (N. Bezel, Çev.). Varlık Yayınları.
- Saban, A., Ersoy, A. (2017). *Eğitimde nitel araştırma desenleri*. Anı.
- Schlechty, P. C. (2005). *Okulu yeniden kurmak* (Y. Özden, Çev.). Nobel.
- Suhomlinski, V. (1995). *Eğitim üzerine* (A. Özdoğru, Çev.). Sorun Yayınları.
- Sözer, E. (2008). Eğitimin felsefi temelleri. M. Gültekin (Ed.), *Eğitim bilimine giriş içinde* (59-71). AÖF Yayınları.
- Tan, M. (1983). İvan İllich ve okulsuz toplum. *Ankara Üniversitesi Eğitim Bilimleri Fakültesi Dergisi*, 16 (2), 45-59.
- Tan, M. (1994). Toplumsal değişim ve eğitim: Kadın bakış açısından. *Ankara Üniversitesi Eğitim Bilimleri Fakültesi Dergisi*, 27(1), 83-96.
- Taşdelen, V. (2015). Nurettin Topçu'nun Türkiye'nin maarif davası isimli eserinde eğitimin güncel sorunları. *Tyb Hakem Heyeti*, 5(13), 39-54.
- Tezcan, M. (1996). *Eğitim sosyolojisi*. Zirve Ofset.
- Tokgöz, E. (2003). *Toplumsal değişim ve eğitim etkileşimi* [Yüksek lisans tezi]. Fırat Üniversitesi, Elazığ.
- Topçu, N. (2019). *Türkiye'nin maarif davası*. Dergâh Yayınları.
- Turna, M. (2015). Mehmet Kaplan'ın gözüyle ilim ve eğitim meseleleri. *Dumlupınar Üniversitesi Sosyal Bilimler Dergisi*, (46), 56-66.
- Türkeli, A. (2011). *Beden eğitimi öğretmenlerinin eğitim felsefeleri ve teknolojiye karşı tutumları* [Yüksek lisans tezi]. Gazi Üniversitesi, Ankara.
- Ulubey, Ö. (2008). *Toplumsal dayanışmanın sağlanmasında eğitimin işlevi: Emile Durkheim ve Ziya Gökalp'in görüşlerinin karşılaştırılması olarak incelenmesi* [Yüksek lisans tezi]. Muğla Sıtkı Koçman Üniversitesi, Muğla.
- Ulusoy, A. (2009). *Eğitim olgusunun kültürlere göre biçim alışları ve olgunun özelliğinin felsefi dayanakları* [Yüksek lisans tezi]. Cumhuriyet Üniversitesi, Sivas.
- Ültanır, G. (2003). Eğitim ve kültür ilişkisi eğitimde kültürün hangi boyutlarının genç kuşaklara aktarılacağı kaygısı. *Gazi Üniversitesi Gazi Eğitim Fakültesi Dergisi*, 23(3), 291-309.
- Ünsal, S., Bağçeci, B., Meşe, N. N., ve Korkmaz, F. (2015). Evaluation scale of the functions of education: A study of validity and reliability. *Adıyaman University Journal of Educational Sciences*, 5(2), 245-265.
- Vahap, S. (2003). Toplumsal değişim ve eğitim üzerine. *Cumhuriyet Üniversitesi Sosyal Bilimler Dergisi*, 27(1), 11-25.

- Vatansever Bayraktar, H. (2015). John Dewey: Demokrasi ve eğitim. *Sosyal Bilimler Dergisi*, 3(6-7), 229-253.
- Varlıkgörücü, N., ve Şahin, M. (2018). Radikal felsefe, eleştirel pedagoji ve okulsuz toplum. *Eğitim ve Öğretim Araştırmaları Dergisi*, 7(3), 75-82.
- Yayla, O. (2011). *Ivan Illich'in 'Okulsuz Toplum' önerisinin işlevselci ve çatışmacı yaklaşımlar açısından incelenmesi* [Yüksek lisans tezi]. Çukurova Üniversitesi, Adana.
- Yazıcı, M. (2013). Toplumsal değişim ve sosyal değerler. *Electronic Turkish Studies*, 8(8), 1489-1501.
- Yıldırım, A. (2011). *Eleştirel pedagoji*. Anı.
- Yıldırım, N. (2013). Eğitimciler için 100 kitap önerisi üzerine nitel bir çalışma. *Uluslararası Türk Eğitim Bilimleri Dergisi*, 1(1), 106-118.
- Yıldız, S. (2015). *Türkiye'de eğitim ve toplumsal katmanlaşma ilişkisi* [Yüksek lisans tezi]. İstanbul Teknik Üniversitesi, İstanbul.
- Yılmaz, T. (2014). *Eğitim ekonomi ilişkisine eleştirel bir yaklaşım* [Yüksek lisans tezi]. Adnan Menderes Üniversitesi, Aydın.
- Yılmaz, T. (2019). *Jean Jacques Rousseau'nun 'Emile' adlı eserinde çocuk, çocuk eğitimi ve ideal vatandaş* [Yüksek lisans tezi]. Kırşehir Ahi Evran Üniversitesi, Kırşehir.
- Yılmaz, Z. (2016). Paulo Freire'nin felsefesinde özgürleşmenin aracı olarak eğitim. *Felsefe ve Sosyal Bilimler Dergisi*, (22), 299-313.

Genişletilmiş Türkçe Özet

Bilimde ve teknoloji alanlarında yaşanan hızlı değişim, yenilik ve ilerlemeler sadece bu alanla sınırlı kalmamış sosyal ve kültürel hayatta, ekonomik yapılarda, yaşam şekillerinde ve eğitimde birçok değişikliği beraberinde getirmiştir. Bu gelişmeler eğitimin toplumsal değişimin önemini gündeme getirmiştir. Eğitim ve toplumsal değişim arasındaki ilişkinin kesin sınırları çizilememekle beraber, karşılıklı bir ilişkiden bahsetmek mümkündür. Eğitim, insanı odağa alan yapıyla bütün dönüşüm ve değişimlerin merkezine oldukça yakın konumlanmaktadır. Eğitim, toplumun kültürünü nesilden nesile koruyarak geliştirerek ve zenginleştirerek aktaran bir araç olarak kabul edilmektedir. Bir ülkenin gelişme düzeyini ve sosyo-ekonomik yapısını nitelikli ve sürekli olarak geliştirilmeye açık bir eğitim belirler. Bu eğitimle elde edilen kazanımlar ekonomik büyümeyi, bilinçlenmeyi, öğrenme, gelişme ve düşünme girişimini beraberinde getirir. Özetle, eğitimin bireysel, toplumsal ve ulusal getirileri, eğitimin işlevleri, amaçları ve sonuçları konusunda farklı görüşler ortaya çıktığı görülmektedir. Bu nedenle eğitim her geçen gün daha çok tartışılan bir olgu haline dönüşmektedir. Bu çalışmada, eğitim ve toplum ilişkisini irdeleyen düşünürlerle ait eserlerden yola çıkarak “eğitim toplumu dönüştürebilir mi?” sorusu cevaplanmaya çalışılmıştır. Eğitimin birey ve toplum üzerindeki etkileri irdelenmiştir. Araştırmada, “Türkiye’nin Maarif Davası (Nurettin Topçu), Ezilenlerin Pedagojisi (Paulo Freire), Okulsuz Toplum (İvan İllich), Eğitim: Bir Kitle İmha Silahı (John Taylor Gatto), Eğitim Toplumu Değiştirebilir mi? (Michael W. Apple), Beyaz Zambaklar Ülkesinde (Gregoriy Petrov) ve Demokrasi ve Eğitim (John Dewey)” adlı eserler ele alınmıştır. Araştırma nitel bir araştırma olup, “anlatı araştırması desenine” göre tasarlanmış ve gerçekleştirilmiştir. Araştırmada eserlerde var olan düşünce örüntüsünün ortaya çıkarılması amaçlandığından, veriler doküman incelemesi yöntemiyle ele alınmış ve veriler içerik analizi yardımıyla çözümlenmiştir. Eserlerde temalara kodlama yapılarak ulaşılmış ve tematik bir çerçevede içerisinde anlamlı bir bütün oluşturacak şekilde betimlenerek yorumlanmıştır. İçerik analizi neticesinde 3 tema ve 9 alt tema belirlenmiştir. Belirlenen 3 tema Eğitim Bileşenlerinin Tanımlanması, Eğitimin Araçsallaştırılması ve Eğitimin Boyutları temalarıdır. Eğitimin Bileşenlerinin Tanımlanması teması 4 alt temadan oluşmaktadır. Bunlar “Okul, Öğretmen, Öğrenci ve Eğitimin Tanımlanması” alt temalarıdır. Eğitimin Boyutları teması 2 alt temadan oluşmaktadır. Bunlar “Eğitimin Amaçları ve Endoktrinasyon” alt temalarıdır. Eğitimin Araçsallaştırılması teması 3 alt temadan oluşmaktadır. Bunlar “İktidarın araçsallaştırılması, egemen-elit güç gruplarının araçsallaştırılması ve eğitimin getirileri” alt temalarıdır.

Araştırmada ele alınan eserlerden yola çıkarak her eserde eğitim ile ilgili farklı bakış açıları olduğu ve toplumsal dönüşüm ideallerinin her dönemde ve her toplumda farklılaştığı söylenebilir. Topçu’ya (2019) göre topluma ruh veren, milletin ruhunu şekillendiren maariftir/eğitimdir. Maarifin niteliğinin düşmesi demek, milletin sonunun gelmesi demektir. Millet eğitimin açtığı yolda ilerler. Eğitim hangi yöne giderse millet onun peşinden gider. Birey var olmaya başladığında içinde bulunduğu sosyal ortamın değerlerinden, hedeflerinden ve gelenekselleşen alışkanlıklarından habersiz ve uzaktır. Yeni nesli, yeni yapan da budur. Bireylerin tüm bunlardan haberdar olup etkin olması,

bu değerlere ilgi göstermesi gereklidir. Birey ve toplumun arasındaki mesafeyi kapatan en önemli güç eğitimidir (Dewey, 2004). İllich (2019) toplumların okula muhtaç olduğu algısının yaratıldığından, okula karşı fanatik bir bağlanma anlayışından bahsetmektedir. Söz konusu eserlerin yazarlarının eğitime ve onun unsurlarına dair düşünceleri kısaca şöyle ifade edilebilir: İvan İllich (2019) Okulsuz Toplum adlı eserinde okullaşma ile eğitim arasındaki ilişkiyi ele almış, okullaşan topluma neden karşı olduğunu geniş bir çerçevede anlatmıştır. John Taylor Gatto (2019) Eğitim Bir Kitle İmha Silahı adlı eserinde okula alternative öğrenmeleri savunan, zorunlu eğitimin karşısında olan ve özgürlükçü bir anlayışla bireysel eğitimi savunmaktadır. Okulun verdiği hizmetin hayatın gerçekleriyle örtüşmediğini savunur. Paulo Freire (2019) Ezilenlerin Pedagojisi eserinde ezenlerin hakim olduğu bir eğitim sistemine karşı olmakla birlikte, ezilenlerin bir araya gelerek kendini gerçekleştirme gerektiğini savunan bir anlayışı ele almış, eğitim sistemini sorgulamış, bireyin pasif olmasına karşı çıkmıştır. Nurettin Topçu (2019) Türkiye'nin Maarif Davası adlı eserinde her milletin kendine özgü bir okul yapısı olduğunu savunmakla birlikte, değişimin okullarla gerçekleştiği görüşünü ele almıştır. Michael W. Apple (2019) Eğitim Toplumunu Değiştirebilir mi? adlı eserinde eğitimin toplumun değişim sürecine dahil olması gerektiği anlayışı, kurulacak yeni toplumsal düzene geçişte itici güç olan okulun yerini sorgulayan bir bakış açısıyla ele alınmıştır. Amerikalı eğitim reformisti John Dewey (2004), Demokrasi ve Eğitim adlı kitabında demokratikleşme yolunda eğitimin toplumu diğer toplumların önüne geçirdiği düşüncesini savunmaktadır.

Çok boyutlu bir olgu olan eğitimin dönüşümler üzerindeki etkisi yadsınamaz bir gerçektir. Ancak eğitimin toplumsal süreçlerde tek başına etkili olması beklenemez. Belirli hedefler doğrultusunda dönüşüm ve değişimler gerçekleştirebilen eğitimin toplumun tamamına hitap etmesi yönüyle tartışılması gayet olağandır. Bu tartışmaların odaklandığı noktanın eğitimin amaçlarından sapmasıyla ilişkili olduğu ifade edilebilir. Bunun yanında eğitimin hedeflerin belirlenmesinde, planlanmaların yapılmasında ve daha az maliyetle ve zamandan da tasarruf ederek belirlenen hedeflere daha çabuk ulaşılmasında etkili olduğu söylenebilir. Toplumun genelinin elbette eğitimle ilgili aynı kanılara sahip olması beklenemez. Hatta ele aldığımız eserlerde ciddi anlamda okul ve sistem üzerinden yapılan eleştirilerin eğitimcileri etkilediği de açıktır. Ancak eğitimi ve okulu yalnızca bu eleştiriler üzerinden değerlendirmek genel anlamda doğru sonuçlar vermeyebilir. Olumsuz örneklerden genellemelere ulaşılabilir, ancak bunun sahadaki gerçekliği ne kadar karşıladığı tartışılmalıdır. Eğitimin toplum üzerindeki gücüne bakıldığında bunu olumlu dönüşümler için kullanmak gerekmektedir. Hali hazırda eğitimin yerini alabilecek büyük ölçekte planlı örgütler bulunmamaktadır. Büyük kitlelerin küreselleşen ve değişen dünya dinamiklerine uyum sağlaması oldukça büyük emek istemektedir ve bunu toplumların yararına yapabilecek kurumlardan birisi okuldur. Eserler incelendiğinde okulun yerini alabilecek çözüm önerilerinin toplumun genelini kapsamaması ve çağın dinamiklerine uyum sağlaması oldukça zor görünmektedir. 21. yüzyılın okul ve eğitim sistemine yöneltilen eleştirilerin, bu çözüm önerilerine de yöneltilebileceği gözardı edilmemelidir. Eğitime yöneltilen eleştiriler gereklidir ve bu eleştiriler aynı zamanda eğitimin dönüştürme gücünü de artırmakta ve olumlu bir dönüşüm sağlama aracı olarak şekillenmesi sağlamaktadır. Aslolan toplumun yararına olan dönüşümler sağlayan bir eğitimidir. Kapsamlı bir eğitim anlayışına ulaşmak ve bu anlayışı yerleştirmek, ortak

görüşler ve demokratik tutumlarla belirlenen, akademik ve bilimsel bir biçimde gerçekleştirilen, birey-toplum yararının temel alındığı gelecek planları ile mümkündür.

Ethics Committee Approval: The author declares that the current study is not subject to the approval of the ethics committee and that the rules set by the Committee on Publication Ethics (COPE) were followed throughout the study.

Informed Consent: No data were collected from participants.

Referee evaluation: Externally peer-reviewed.

Authors Contribution: This study was produced from the master's thesis conducted by Rifat Canuylasi under the supervision of Assoc. Prof. Mustafa Özgenel.

Conflict of Interest: The authors declared no conflict of interest.

Financial Disclosure: The authors declared that this study did not receive any financial support.

Authors	Contact
Rifat CANUYLASI	Ministry of National Education, Konya, Turkey E-mail: rifatcanuylasi@hotmail.com.
Mustafa ÖZGENEL	İstanbul Sabahattin Zaim University, Turkey E-mail: mustafa.ozgenel@izu.edu.tr.