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Author Contribution Statement

¹ Oya ERTUĞRULOĞLU 

Assoc.Prof. Dr.

Girne American University, Cyprus

Conceptualization, literature review, translation, and writing

² Nur Yeliz GÜLCAN 

Assoc.Prof. Dr.

Girne American University, Cyprus

Conceptualization, literature review, translation, and writing

³ Ülkü PIŞKIN ABİDOĞLU 

Assist.Prof. Dr.

Girne American University, Cyprus

Conceptualization, literature review, translation, and writing

Abstract

The whole, consisting of interconnected and interacting parts that come together for a purpose, is called a system. Every system has subsystems, vitally connected to each other and interacting. However, each of them forms a whole within itself. Generally, entities in nature are grouped into three main categories: natural systems, mechanical systems, and social systems. Institutions established by people form the social system and together with culture, they form the social structure. Educational institutions, one of the basic institutions of society, are in relationship with both the material and spiritual elements of culture, just like other institutions. In this context, education and culture appear as two separate concepts that are interdependent and mutually affecting each other. In our age where social and cultural changes are experienced, the relationship between culture and education holds an important place. One of the significant factors affecting the education systems of societies is their culture. Education is also what enables the transfer of cultures to future generations. Culture is influential at every level of education and education serves as a significant tool for the transmission of culture. Therefore, it is important to consider cultural factors for understanding and developing the Turkish Education System. The study focuses on examining and discussing the relationship between education and culture in a sociological context. The primary method of the study is literature review. The relationship between education and culture, the influence of education on societies, the education systems of societies with different cultures and histories and multiculturalism are discussed to form a whole. Today, the Turkish education system continues to be shaped by the influence of culture. Examples illustrating how culture has shaped the Turkish Education System are provided within the study, discussing the impact of culture on the education system and concluding that the Turkish Education System is influenced by the cultural activities of the past of society.

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Review Article**The Impact of Culture on the Education System***Oya ERTUĞRULOĞLU¹  Nur Yeliz GÜLCAN²  Ülkü PİŞKİN ABİDOĞLU³ **Abstract**

The whole, consisting of interconnected and interacting parts that come together for a purpose, is called a system. Every system has subsystems, vitally connected to each other and interacting. However, each of them forms a whole within itself. Generally, entities in nature are grouped into three main categories: natural systems, mechanical systems, and social systems. Institutions established by people form the social system and together with culture, they form the social structure. Educational institutions, one of the basic institutions of society, are in relationship with both the material and spiritual elements of culture, just like other institutions. In this context, education and culture appear as two separate concepts that are interdependent and mutually affecting each other. In our age where social and cultural changes are experienced, the relationship between culture and education holds an important place. One of the significant factors affecting the education systems of societies is their culture. Education is also what enables the transfer of cultures to future generations. Culture is influential at every level of education and education serves as a significant tool for the transmission of culture. Therefore, it is important to consider cultural factors for understanding and developing the Turkish Education System. The study focuses on examining and discussing the relationship between education and culture in a sociological context. The primary method of the study is literature review. The relationship between education and culture, the influence of education on societies, the education systems of societies with different cultures and histories and multiculturalism are discussed to form a whole. Today, the Turkish education system continues to be shaped by the influence of culture. Examples illustrating how culture has shaped the Turkish Education System are provided within the study, discussing the impact of culture on the education system and concluding that the Turkish Education System is influenced by the cultural activities of the past of society.

Keywords: Culture, education system, education, learning, social structure**1. INTRODUCTION**

Culture is one of the most important variables that covers the entire social life and distinguishes societies from each other. Furthermore, culture changes geographically and takes various forms according to each society. It is learned and transmitted to the next generations in this manner. Learning can be defined as a permanent change in behavior resulting from repetition and experience. Education, on the other hand, is a process of acculturation and adaptation to the environment (Schein, 1990). The transfer of cultural values from generation to generation and the provision of permanent behaviors that society requires are achieved through education. In comparative education systems, the impact of cultural differences between societies on the change and development of education is evident (Çoban, 2020: p.386).

The transfer of culture from generation to generation occurs through social institutions, with the most important being the family and educational institutions. The state fulfills these duties through formal and non-formal educational institutions. Scientific and contemporary education provided in schools, which are the lowest units of the education system, aims to benefit both the individual and

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¹ Assoc. Prof. Dr., Girne American University, oya_birman@yahoo.com, Girne, Cyprus

² Assoc. Prof. Dr., Girne American University, nuryeliz@gmail.com, Girne, Cyprus

³ Assist. Prof. Dr., Girne American University, upa@windowslive.com, Girne, Cyprus

Corresponding Author e-mail adress: oya_birman@yahoo.com

society simultaneously. While the individual improves themselves, they also need to ensure they are useful to society, propel society forward and contribute to its development. In this context, education and culture are two intertwined concepts. While cultural values are transferred from generation to generation through education, they also shape the goals of the education system. To better understand the relationship between culture and education, the concepts of culture and education are briefly discussed. Following the discussion of the interaction between culture and education, emphasis is placed on the role of education in society, the shaping of education systems in different societies and multiculturalism.

The aim of the research is to examine the impact of the concept of culture on education systems in different societies, using the Turkish Education System as an example. In this context, the study conducted within the scope of the review revealed perspectives on culture, education, the interaction between culture and education, education in traditional societies and education in multicultural societies.

1.1. Culture

Culture, which means to cultivate and build, is derived from the word "cultura." Marx defines culture as "everything created by human beings as opposed to what nature creates," while Tylor defines culture or civilization as a complex whole that includes knowledge, art, traditions, customs and similar abilities, skills and habits that human beings learn as members of a society (Stocking Jr, 1965). In our language, the concept of culture is used in four different meanings: culture (civilization) in the scientific field; in the human field (as the product of the educational process); in the aesthetic sense (as fine arts) and in the material (technological) and biological field (production) (Güvenç, 1979:p.102).

According to Karasüleymanoğlu (2002), culture is defined as all the material and spiritual values that emerge in the process of socialization and the impact that humans create on the environment while applying them, as well as all the tools that show the extent of their sovereignty (Karasüleymanoğlu, 2002, as cited in Coşkun, 2009:p.18). When we look at the characteristics of culture in general, it is social, historical, both learned, taught and has relative continuity.

Culture possesses several fundamental characteristics. When examining the various layers of culture within society, it becomes evident that it comprises basic assumptions underlying observable works, values and ideas (Schein, 1990:p.111). Culture influences both social and individual behavior and shapes the interpretation of these behaviors, thereby adding a distinctive perspective to behavior. Hofstede (1991:p.8) notes that although certain aspects of culture may be physically observable, their meaning and ultimate purpose remain unclear. Examples of this ambiguity include gestures, facial expressions and hand gestures, each of which carries different meanings in various societies. Culture originates from social emotions rather than human genes. While the relationship between human nature, personality and culture sparks debate in social circles, it's crucial to separate culture from individual characteristics. Ancient scientists and philosophers often attributed cultural characteristics to heredity, yet the stable transmission of cultural traits from generation to generation was not considered a significant explanation (Hofstede, 1994:pp.5-6).

Additionally, culture exerts an influence on biological processes. It shapes a person's ideas and mindset, leading individuals whose mindset is affected to physically react to relevant thoughts and eventually accept this physical reaction as behavior. An illustrative example of this phenomenon is the evolutionary changes in individuals' eating habits, which vary across different societies. While each society consumes the meat of different animals, the digestive system adapts biologically to these dietary preferences.

Culture is shared and cultivated by at least two or more people. For an idea, thing, or behavior to be considered cultural, it must be shared by some form of social group or society (Ferraro, 1998:p.16). Individual differences in culture can be observed among people in the degree to which they adopt and participate in the attitudes, values, beliefs and behaviors that collectively constitute their

culture. If an individual behaves in accordance with those values or behaviors, they become integrated into that culture; if they do not share these values or behaviors, it indicates a lack of adoption of that culture. Culture is learned through socialization and interaction with the society we live in (Lustig & Koester, 1999:pp. 31-32).

Societies have historically interacted with each other, even in times without advanced technology, due to factors such as migrations, wars and trade. They have shared environments, leading to the exchange and creation of common cultures. Anthropological accounts of any society's culture represent a snapshot of a particular time. If an ethnographer were to revisit a few years after completing a cultural study, they would find that cultures evolve over time and the exact situation may no longer exist.

As evidenced by these features, culture is a phenomenon learned and acquired through education. Therefore, it must adhere to the rules, laws, and principles of learning. This learning process is continuous and social. The primary social institutions where cultural values are passed down from generation to generation are the family and educational institutions. Schools, as sub-units of the education system, serve as social systems where this transmission takes place.

1.2. Education

The word education is derived from the Latin words *educare* and *educatum*. *Educare* means "to educate" and *educatum* means "learning activity." According to Tylor (1950:p.4), education is the process of changing a person's behavioral patterns (Tylor, 1950, p.4 as cited in Celep, 2007:p.8). In general terms, education is the process of raising individuals in line with the demands and needs of society. Education is divided into formal and informal education. Formal education is consciously purposeful, programmed and aims to instill positive behavior in the individual. Informal education can be defined as unprogrammed education that includes both positive and negative behaviors learned through interaction with the environment, often without conscious awareness (Türkoğlu & Uça, 2011:p.50).

Although different definitions of education exist, the following basic features appear in all definitions:

- The object of education is human.
- The current condition of this object is considered inadequate.
- It is important to change the behavior of the object in the desired direction.
- The educational process needs to be adjusted.
- It is necessary to evaluate whether the object acquires the desired behaviors (Sönmez, 2002:p.32).

Education comprises five basic elements: purpose, behavior, experience, process and desire. To achieve education at the highest level, programs must be prepared for a specific purpose and individuals must naturally be suited to undergo behavioral changes, the environment must be conducive and they must possess the knowledge and skills necessary for this. Experience refers to the effects and changes that occur in individuals due to environmental influences as they interact with their surroundings (Fraiser, 1956: p.46). This also encompasses the impact of family structure, subcultural influences within the family and the influence of other family members, relatives, close circles and friend groups on the individual. In this context, education at school aims to rectify undesirable behaviors acquired outside and minimize undesirable environmental influences as much as possible. The process in education involves transitioning the individual from one situation to another under specific conditions and within a certain timeframe to effect behavioral change. Being desirable requires possessing the desired characteristics under the desired conditions (Celep, 2007:pp.11-12).

Education and society are intertwined, mutually influencing each other. Socialization occurs through the process of education, with each society establishing and utilizing its own educational system. This process contributes to socialization both formally and informally. Socialization is not only the training of the individual for society but also the reshaping of society through education. Therefore, the quality of society and its individual members are interdependent. In this context, the educational institution within the social system appears as an institution that interacts with economic, political and other social structures to achieve their goals.

1.3. Interaction Process of Culture and Education

It is important to briefly examine the history of Turkish education to better understand the relationship between education and culture as two concepts that influence each other and to reveal the social and cultural changes in the Turkish education system. In this context, the history of education among Turks before and after Islam, the arrival of Turks in Anatolia and the educational history of the Ottoman Empire are discussed. Subsequently, events in education from the declaration of the republic to recent history are presented in a historical process (Çelik, 2014: p. 125).

Eastern societies are recognized as the cradles of civilization. Many elements originating from the East reached the West centuries later. Civilizations in ancient China and ancient India date back to 2000 BC. Since then, education has been systematically conducted according to religious beliefs. Egyptian and Mesopotamian civilizations, dating back more than 2000 BC, are known for their advanced educational practices. The East is also renowned as the birthplace and dissemination hub of religions. With the spread of Islam in the East, education remained under its influence for many years. Consequently, education in the East was heavily intertwined with religious teachings. The principal Turkish states during these periods were the Huns, Gokturks and Uyghurs. Experiences acquired from living conditions in these times were transmitted to younger generations through education. Children and youth were socialized through educational practices. The Orkhon inscriptions, the oldest written monuments of Turkish history, were also crafted during this period. Although Turks contributed to the development and dissemination of education through their alphabet, the absence of settled order hindered the establishment of formal educational institutions, thus perpetuating the influence of religion on education. During these eras, education was primarily provided within families or by the leading scholars or wise individuals of tribes (Demirel & Kaya, 2011: p.21).

Education became a revered pursuit supported by customs. Skills necessary for nomadic societies such as breeding domestic animals, processing furs, carpet weaving and metalworking were imparted to younger generations through a mentor-apprentice relationship. Among the Huns, education was predominantly focused on hunting and warfare, essential for their nomadic lifestyle and defense against adversaries. This transmission of skills to succeeding generations can be characterized as vocational education.

Religious beliefs were also utilized as a means of education among the Huns. Folk religion established regulations concerning people's daily lives, while state religion ensured citizens' obedience to the state. Shamanism was widespread among the Huns, Shamans and Kams assumed the role of educators. The Gokturk state, established in the 6th century AD after the downfall of the Hun state, holds a significant place in the history of education as the first written works, the Orkhon Monuments, have been attributed to them. These works discuss the interactions between the Chinese and the Turks. Subsequently, the Uyghur state, which was the first Turkish state to transition from nomadic to settled life, emerged. Influenced by Chinese culture, the Uyghurs adopted Manichaeism and employed the 14-letter Sogdian alphabet. The limited number of letters in this alphabet led to a rapid increase in literacy rates and the production of literary works. However, due to the dual influence of Turkish and Chinese cultures, the Uyghurs were unable to develop a distinct educational and cultural system during this period. Turks, who remained under the influence of Chinese culture even after embracing Islam, were also influenced by Arab and Iranian cultures (Koçer, 1980: pp. 34-67).

During the era of the Karakhanids, the first Muslim Turkish state, educational institutions known as madrasas emerged. The emergence of madrasas can be attributed to changes in religious and cultural life. Throughout the Seljuk period, madrasas persisted as formal educational institutions, alongside another educational institution called Ahilik, which catered to non-formal education. In Ahilik, education was provided through both on-the-job and off-the-job methods, with on-the-job training focusing entirely on fundamental societal behavioral patterns such as traditions and customs.

During the Ottoman period, madrasas and Ahilik retained their influence as educational institutions, alongside the establishment of various schools. Additionally, mosques, lodges and coffeehouses served as non-formal education institutions, playing pivotal roles in education within the Ottoman Empire. The changes observed in the education system were shaped by the social needs of the time. Generally, the aim of education and training during the Ottoman period was to ensure individuals acquired necessary knowledge, skills and cultural values (Sağlam, 2013:pp.131-179).

The field of education appears to have become more institutionalized alongside the changing social structure. The most significant development in education during this period was the adoption of the Tevhid-i Tedrisat Law on March 3, 1924. This law centralized all educational institutions under the Ministry of National Education, resulting in the closure of madrasas. The Republican era saw further developments in the institutionalization of education, laying the foundations of the Turkish education system as envisioned by Atatürk, by consolidating all educational institutions under a single authority. This initiative led to the establishment of a modern organizational structure in education. Additionally, with the adoption of the new Turkish alphabet, education became more accessible to the public. Furthermore, education was emancipated from the influence of religion with the implementation of secularism. Consequently, the religious influence on education, which had been prevalent since the early Turkish states, was eradicated, ushering in a modern approach (Sağlam, 2013: pp. 285-320).

In this context, the aim of education shifted towards nurturing individuals who uphold the integrity of social existence, safeguard their country and preserve their cultural values based on Atatürk's principles, thereby striving for self-improvement and societal advancement.

Village Institutes hold a significant place in the Republic of Turkey, shaping culture and facilitating the development of the education system. These institutes not only trained students as teachers but also prepared them to represent the state in rural areas. Village Institutes have actively contributed to the dissemination of modern educational approaches nationwide and the education of individuals within the framework of cultural values.

1.4. The Change Mission of Education in Traditional Societies

Educational sociologists ask: "Do schools change society, or does society change schools?" and have taken this question as the subject of research. Education clearly influences the course of social development and schools always reflect the influence of the social context in which they exist. In some countries, there has been a period of schooling where reformers believed that education could easily solve social problems and a large part of their time and energy was devoted to improving the situation through education (Rury, 2012:p.21). By examining the basic steps in the development of the current school system, it is possible to see some of the ways education today relates to larger patterns of social change.

Social change is a complex concept. Change in society occurs across various channels. Studying history is important to see how society has developed over time and to understand how social change is influenced by events, conditions and people. Although history can never provide a formula for resolving a particular dilemma, it can help individuals and groups understand how they arrived at their current circumstances. At its best, history provides a point of comparison to better interpret and understand a people's circumstances.

On one hand, education is a complex human experience of individual growth and development, a process encountered in daily life (Dewey, 1938: p.121). In other respects, it is also a social and institutional activity for the transmission of knowledge and values from one generation to the next. It is a process that involves large segments of society and recently, involves billions of dollars. Education, in its institutional form, has also become a means of acquiring and certifying the knowledge and skills necessary for the well-being of society, making it a subject of great public interest. Due to its various purposes and functions, education has often been closely linked to historical processes of social development.

The educational process itself has also changed greatly over the years and is affected by changes in the economy, political system and other aspects of social structure. Today, schools have a very different structure than those in the past and their purposes change from time to time. Education can therefore be said to be on both sides of social change: both as a causal agent and as an aspect of life that changes due to other social forces. The most relevant social science ideas are those that describe broad processes of change that express impacts on a large historical scale (Rury, 2012:p.38). The most important example of this is industrialization. Industrialization left a profound impact on the people who experienced it directly and had a lasting impact on the organization of society (Ashton, 1948). As schools tried to prepare students for a rapidly changing world, this also had important consequences for education (Rabb & Rotberg, 1981:p.161). Since, with industrialization, new forms of knowledge and skills come into play, it can be said that such changes have significant impacts on the development of education. This has also had important consequences for education, as schools are called upon to meet the needs of rapidly changing social roles (Cowan, 1997: p.23).

The changing system and society have made education important over time as a way to certify a person's knowledge, abilities and even moral character. For example, if it is impossible to know a man's past and do research by asking others about him, using credentials such as diplomas and degrees can document at least some success. With urbanization, more different professions and business groups were needed. The way to specialize in these professions is through some kind of training.

In order for societies to keep up with the changing world, it is important to place education in an important position and to train knowledgeable manpower in every field. In societies that do not include education within the framework of the plan, problems such as occupational accumulation, unemployment and a decrease in quality arise after a certain period of time. Considering the effort to "keep up with the times," schools must also catch up with this change process and actively participate in the change of society. The fact that changes have an impact that will shape society, starting at school, is directly related to every profession and qualified manpower. The impact of school and education on society is an important issue not only for the workforce but also for political ideologies, the idea of society, the memory of society and for keeping the culture of society alive. The school should educate individuals to be proactive, prepared, solve problems and see the future in the face of the problems they will encounter.

1.5. Views of Education from Different Societies

It is observed that education generally affects society by socializing individuals. An opposing view has emerged, claiming that education is a system that brings success to some and failure to others (Meyer, 1977:p.57). Comparative education and experimental research provide insight into the way's education is implemented in different societies and its effects. Additionally, educational studies in different societies are important for establishing a connection with the culture of the society.

When the Turkish Education System is examined, the understanding of education is based on the educational philosophy of the Republican Era and the dissemination of the innovations made in that period through education is adopted (Şenkaloğlu, 2021:p.34). While there is no problem in this regard, the education system has not kept up to date and education policies have been changed frequently, with stability in the changes not being achieved. In the process, while equality of

opportunity in education reduced the quality of the workforce, the application of a completely western system without adapting it to the culture of the society caused the formation of an intellectual environment disconnected from the public. Although these events were problems of that period, today's lack of merit in education management, inability to manage the education economy and unqualified education programs and contents are indicators that the situation is not improving.

The Japanese Education System has been a subject of curiosity and research for education researchers and education administrators in Turkey, especially with its similar features and aspects that need to be learned. After the Second World War, which Japan experienced painfully starting in the 19th century, the rapid socio-cultural and economic change and development process is seen as the "Japanese miracle" (Özşen, 2020:p.40). At this point, the 10 articles of the Basic Law of Education, which integrated the Japanese Education System into the 21st century, offered an important perspective on purpose, vision-strategy and the relationship between politics and religion in education. Japanese society has made educational decisions a part of daily life in order to ensure that education becomes qualified and the quality does not decrease (Ekinçi, 2010:p.47).

The Israeli Education System is generally rigorous; the process of societal cohesion and state formation is reflected in education, focusing on illuminating the weaknesses of the individual. It has made significant progress in many areas, especially advancing educational programs and conditions for specially talented individuals (Çoban, 2018:p.22). From the perspective of education economics, it has developed a policy that allocates special budgets to different levels of education. According to the results of the research, while the success of students increased, it was revealed that there was a positive effect on the success of teachers at their educational levels (Blass, 2018: p.16). In the system, teachers are frequently evaluated with incentives and appreciation in various ways, making the education system stronger.

Since Iran is Turkey's border neighbor and has a deep-rooted historical past, it attracts the attention of researchers from different countries and Turkey on education and other issues. Just as the history of Iran is discussed in two parts, before and after the Islamic revolution, this is also valid for the Iranian Education System. After the Islamic Revolution in Iran, every aspect of life was Islamized and it was aimed to raise citizens who would respond to the needs of the new regime and remain loyal to it (Kendirici, 2006: p.78). In the Iranian Education System, the rate of co-education in preschool is highest and decreases in primary education and subsequent levels. When it comes to the university level, there are state universities where men and women receive separate education (Özlük, 2017: p.754).

British Education System, despite the deep-rooted history of England, many laws have been enacted that have changed the structure of the education system. Before the 19th century, the state believed that educational reforms and all educational affairs should not be under the control of the state. After 1833, this situation changed and reform movements in education began (Hyams, 1998: pp.8-9). The UK Education System is based on the National Programme, which provides substances that are true to social values, social structure, social values and focuses on personality, relationships, society and environment (National Curriculum, 1999).

In this context, the importance of culture in societies, the desire to protect and maintain values, and the political, cultural affect education and force change. When examined in more depth apart from these examples, it can be said that education systems are under the influence of wars, political conflicts, religious elements, coups and natural disasters. While these issues create social memory and social culture, they are also directly related to education.

1.6. Multicultural Education

Multiculturalism first appeared in England in 1941 (Doytcheva, 2013: pp.98-101) and then began to be used in countries that received significant immigration from diverse cultures, such as Australia, Canada, the USA, Great Britain and New Zealand. Change was rapid in immigrant

societies, leading to the emergence of social levels (Appadurai, 1996 as cited in Akçaoğlu, 2017:p.22). Over the past decade, an increasing number of minority groups around the world have come into the spotlight: Lapps in Sweden, Basques in Spain, Bretons and Corsicans in France, Moluccans in the Netherlands, Somalis and Eritreans in Ethiopia and Chinese in Southeast Asia. In many cases, demands for political recognition and demands for education are closely related. Since many multicultural societies in Africa and Asia owe many of their problems, especially regarding race and language, to the influence of colonialism, it is ironic that some of these countries benefit from the legacy of colonialism (for example, the British recruitment of temporary workers from India). The stability of British, French and Dutch rule in East Africa, Seychelles, Mauritius, the Pacific Islands, Ceylon and Malaya and South East Asia led to a large influx of Chinese migrant workers in the late nineteenth and early twentieth centuries (Watson, 1979: p.17). There is relocation not only for work but also for reasons such as escaping war, famine, or religious and ideological oppression. For these reasons, educational opportunities and changes in education provided in increasingly multicultural societies also come to the fore.

When examining education policies in multicultural societies, countries that do not have to adapt to a sudden influx of immigrants but have had various ethnic, religious, linguistic and cultural minorities among them for centuries are more easily classified. Although each situation is fundamentally different, policies tend to be quite similar for these societies (Nieto, 1992:p.84). Every individual has the right to receive education. In order to obtain this right, multicultural societies must design the education system by taking individual differences and culture into consideration. Multicultural education aims to organize educational activities to enable different racial, linguistic, religious and cultural groups to learn (Banks & Banks, 2019: p.88).

Multicultural education is based on ensuring that all student groups achieve academic success by taking into account cultural values, planning educational reforms that will address pluralism and determining a tolerant and humanist approach that is respectful of different lifestyles and philosophical views, committed to justice and human rights (Gay, 1994: p.43). The emphasis of multicultural education on creating equal opportunities for all students and ensuring that all students achieve similar academic success has been accepted (Morrison, 2018: p. 120).

However, studies, regulations and educational reforms do not indicate that multicultural education has achieved a high level of success today and that the systems are on track. In addition to the lack of academic research, one of the most important problems is teacher training, peer bullying, resistance to change and racism (Gay & Howard, 2000: pp.95-99). Racism and other forms of discrimination are based on the assumption that one ethnic group, class, gender, or language is superior to others. Discrimination based on perceived superiority in education is part of the structure of schools, the curriculum, the training teachers receive and the interactions between teachers, students and society. But discrimination is not just an individual prejudice; it is primarily a systemic issue. Individually confronting racism and other negative prejudices that arise due to institutional practices is not enough.

When creating multicultural education programs and approaches, it is necessary to determine the approaches related to the learning styles of various cultural and ethnic groups and plan the change by taking them into account. Failure to actively apply uniform teaching methods and learning-teaching methods and techniques in lessons will reduce academic success and may also lead to cultural deprivation and disconnection from academic success for minority students. A pedagogical approach based on equality believes that every difference brings strength and as diversity increases, classes will become stronger (Banks, 2009: p.46).

2. CONCLUSION

Culture, as a concept that is both learned and taught, is a social process, not a hereditary one. Culture consists of the behaviors and habits that each individual acquires during their life after birth. In this context, culture is intertwined with education because it is a phenomenon learned and gained through education. Each state has its own unique social and cultural structure shaped by its past experiences. Within this sociocultural structure, each state determines its goals and principles for raising its own generations and endeavors to instill desired behaviors in the generations it educates through its schools.

Every education system is designed for predetermined purposes. The expected outcome from education systems is the production of skilled human resources. The quality of these skilled human resources can be defined by cognitive abilities such as creativity, knowledge, comprehension, etc.; affective characteristics such as interest, attitude, etc.; and psychomotor skills such as perception, sensation, and behavior.

Each country has its own set of values that it prioritizes. These values determine the goals and direction of education. The education system engages in activities to achieve these goals. The goals indicate the competencies (behaviors) that students are expected to acquire through education. Once the goals are set, the content of the program, the methods to be followed, and the assessment tools are developed.

Education is among the most important institutions that transmit culture from generation to generation. Each society's education system is unique, tailored to its socio-cultural, economic, and political characteristics. It is established, shaped, and developed based on the prevailing values of that society. The system fulfills the tasks expected by the society. The cultural history of nations is intertwined with their educational history. The relationship between education and culture is clearly evident in the history of Turkish education. The structure of Turkish society, from pre-Islamic times to the present day, has also influenced the education system. While education was shaped by the family institution before Islam, it was shaped by religion after Islam. With the Republic, the understanding of modern democratic and secular society was also reflected in education.

Culture has evolved within societies from the past to the present due to factors such as trade, migration, war and natural events. Consequently, certain social principles have shaped culture from nomadic societies to settled ones. People have been and will continue to be involved in different countries, societies and cultures, affecting and being affected by the culture of the societies they inhabit. Education is the most powerful tool to ensure integration between society, culture and the individual. Although education is also affected by this change, it remains indispensable, especially in multicultural societies. In societies facing immigration or multiculturalism challenges, education and particularly teacher training, is one of the key arenas where fair attitudes can be fostered and prejudices can be overcome. Education policies have often undergone various stages influenced by political and economic factors, lacking consistency or a coherent pattern.

It is universally accepted that education is a fundamental right. This stems from defining education as the process of assisting individuals in achieving their highest potential in society. While education systems facilitate the development of individuals, they also ensure the continuity of certain values and norms within societies.

Education encompasses all societal processes that prepare individuals for cultural life. Through education, individuals become members and recipients of culture to the extent that they become socialized. People and societal institutions are necessary for the individual's process of culturalization. The individual learns how to relate to them, imitating their attitudes, behaviors, and languages (Gutek, 1997: p. 4; Yılmaz & Göçen, 2015).

In conclusion, every individual is born into a society and grows up learning the culture of that society. This learning process occurs through educational institutions, highlighting the mutual

influence between culture and education; cultural values are shaped by education and education is shaped by cultural values. To ensure the welfare of individuals in society through education, schools must adapt to change during the renewal process, with a focus on culture and values and future-oriented principles. One of the most important principles is that every individual should have the right to education, regardless of their cultural background. Education should be provided by states without discrimination, regardless of war, migration, coups, political or religious reasons.

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