

Din Sosyolojisi Arařtırmaları

E-ISSN: 2791-8998

Cilt/Volume: 5, Sayı/Issue: 9, Yıl/Year: 2025 (Ekim/October)

The Place of the Concepts of Cultural Change and Socialization in Educational Anthropology

Eğitim Antropolojisinde Kültürel Değişim ve Sosyalleşme Kavramlarının Yeri

M. Fatih Demirdağ

Dr. Öğr. Üyesi, Hakkari Üniversitesi İlahiyat Fakültesi, Din Sosyolojisi, Hakkari/ Türkiye

Orcid: 0000-0002-3179-7994/ mfatihdemirdag@hakkari.edu.tr

Makale Bilgisi – Article Information

Makale Türü/Article Type: Araştırma Makalesi/ Research Article

Geliş Tarihi/Date Received: 09/06/2025

Kabul Tarihi/Date Accepted: 03/10/2025

Yayın Tarihi/Date Published: 30/10/2025

Atıf / Citation: Demirdağ, M. Fatih. “The Place of the Concepts of Cultural Change and Socialization in Educational Anthropology”. *Din Sosyolojisi Arařtırmaları* 5/9 (Ekim/October 2025) 69-83.

İntihal: Bu makale, intihal.net yazılımınca taranmıştır. İntihal tespit edilmemiştir.

Plagiarism: This article has been scanned by intihal.net. No plagiarism detected.

CC BY-NC 4.0 | This paper is licensed under a Creative Commons Attribution-NonCommercial License

Öz

Antropolojinin ele aldığı konu insan, toplum ve kültürdür. Eğitimin amacı ise mükemmel insan yetiştirmektir. Bu bağlamda ana unsurları insan olan eğitim ve antropoloji disiplinlerinin etkileşimi kaçınılmazdır. Dolayısıyla bu çalışmada, eğitim antropolojisinde bireylerin gelişiminde önemli ve etkin bir role sahip olan kültürel değişim ve sosyalleşme süreçleriyle ilgili kavramlar teorik olarak ele alınmıştır. Bu sebeple modern toplumda kültürel değişim ve sosyalleşmenin bünyesinde yeni anlam inşaları taşıması, kavramları irdelemenin gerekliliğini ve çalışmanın önemini göstermiştir. Nitekim toplum üyeleri tarafından paylaşılan ve insan topluluklarında öğrenilen özellikler dille getirmek için kullanılan kültür bir anlamlar düzenidir. Sosyalleşme ise bireyin içinde yetiştiği toplumsal sistemin bir mensubu olarak karşılaşabileceği birtakım vaziyetlerde o sosyal sisteme has meziyetleri, tutum, davranış ve değerleri öğrenip bu unsurlar açısından eylemlerini gerçekleştirmesidir. Bu bağlamda kültür insanın çevreye uyum sağlama sürecinde etkili olan bir öğrenme prosedürüdür. Zira ortak öğrenilmiş davranışlar bütünü olan kültür, içgüdüsel olmayan sosyal bir fenomendir. Bu çalışmanın amacı eğitim antropolojisi açısından kültürel değişim ve sosyalleşme kavramlarını teorik olarak ele alıp incelemektir. “Ahali ekmekten sonra tâlim ve terbiyeye muhtaçtır” denilerek önemine işaret edilen eğitim kavramı kültürle beraber toplumların vazgeçilmez bir fenomenidir. Ayrıca eğitim antropolojisinin bünyesindeki kültürel değişim, kültürlenme, kültürel şok ve sosyalleşme gibi kavramların irdelenmesi çalışmanın amaç ve önemini teşkil etmektedir. Dolayısıyla toplumu ve onun eğitim sistemini anlamak için antropolojik araştırmanın gerekliliği ve önemi, öğrenme ve didaktik sorunlarıyla ilgilenmeyi de beraberinde gerektirmektedir.

Anahtar Kelimeler: Eğitim Antropolojisi, Kültür, Kültürel Değişim, Kültürlenme, Sosyalleşme.

Abstract

The subject that anthropology deals with is human, society and culture. The aim of education is to raise perfect human beings. In this context, the interaction of education and anthropology disciplines, whose main elements are humans, is inevitable. Therefore, in this study, concepts related to cultural change and socialization processes, which have an important and effective role in the development of individuals in educational anthropology, have been theoretically addressed. For this reason, the fact that cultural change and socialization in modern society carry new meaning constructions within itself has shown the necessity of examining the concepts and the importance of studying them. Indeed, culture, which is shared by members of a society and used to express the characteristics learned in human communities, is a system of meanings. Socialization, on the other hand, is the individual learning the virtues, attitudes, behaviors and values specific to that social system in which he or she is raised, in certain situations that he or she may encounter, and carrying out his or her actions in terms of these elements. In this context, culture is a learning procedure that is effective in the process of human adaptation to the environment. Because culture, which is a set of common learned behaviors, is a social phenomenon that is not instinctive. The purpose of this study is to theoretically address and examine the concepts of cultural change and socialization in terms of educational anthropology. The concept of education, the importance of which is indicated by the saying, “People need education and training after bread,” is an indispensable phenomenon of societies along with culture. In addition, the purpose of the study is to examine concepts such as cultural change, acculturation, cultural shock and socialization within the anthropology of education. Therefore, the necessity and importance of anthropological research to understand society and its educational system also necessitates dealing with learning and didactic problems.

Keywords: Educational Anthropology, Culture, Cultural Change, Acculturation, Socialization.

Introduction

Education, one of the most important elements of culture that anthropology and sociology address, has a widespread area of use. Therefore, the fact that education functions for the individual and society can be a source of these areas of use (Doğan, 2011, p. 3).

Anthropology's discussion on education has paralleled the development of the need and excellence in scientific education-training areas in higher education. In this respect, the fact that educational anthropology includes the adaptation of humans to environmental and social factors, the problem of transferring cultural knowledge capital between generations, and the dynamic and variable processes related to social structures has brought the issue of evaluating it within the scope of a section to the agenda (Eddy, 1985, pp. 83-84). Indeed, a person who can survive in a structure called society can only be understood by examining culture (Berktaş and Öztürk, 2023, p. 171; Işık, 2016, p. 10). In addition to culture and education, another issue that is effective in understanding people in anthropology is the phenomenon of religion. Indeed, religion is a social institution that has an effect on social institutions such as culture, customs, traditions, politics, family and education. Therefore, in the anthropology of education, issues such as religious education, religious education are also among the paradigms discussed. In this context, the phenomenon of religion, which many anthropologists focus on, carries the importance of how people perceive and internalize religion and what role religion plays in culture in the axis of the anthropology of religion. Likewise, it is thought that educated individuals and intellectual masses should have information about religions that shape people's culture and behavioral patterns (Ovey, 2003, p. 282). In addition, as Clifford Geertz stated, “a system of symbols that functions by producing general existential concepts in order to create strong, widespread, and long-term moods and motivations in people and by dressing these concepts in an aura of factuality that makes these moods seem unprecedentedly realistic”, the effect of religion on education and education on religion are seen as important in terms of educational anthropology in this context (Geertz, 1966, p. 4). Likewise, Clifford Geertz is a name that draws attention to the importance of explaining cultural structures within their cultural contexts. His research on symbolic anthropology emphasized the role of codes and meanings related to culture in shaping the actions and social interactions of individuals. In addition, his ideas have been adapted to educational studies, especially in the development of culturally sensitive pedagogies (Geertz, 1973).

Harrington also expressed the relationship between culture and education with the term cultural transmission. The essence of a relationship is that the existing parties are influenced so that the group or individual can transfer it to other groups or individuals (Alpay, 2022, p. 265). Because cultural transmission is also an educational process in the context of teaching cultural characteristics to new generations. In other words, education is transferred from generation to generation as a result of personal efforts. This transfer also occurs through the socialization process and points to a cultural phenomenon. According to him, cultural transmission examines

behavioral patterns taught within a group value system and what is taught within the scope of values. Cultural transmission studies, a sub-branch of anthropology, address the relationship between the individual and culture. In fact, according to him, the relationship between culture and the individual can be associated with education (Harrington, 1982, p. 329).

We can say that anthropology is a field that contributes to education in a general sense and that anthropologists examine the importance and meaning of this contribution. In this context, Spindler states that anthropologists first see themselves as “people who produce data and present this data for the benefit of science and then for the service of teachers or curriculum developers”. Therefore, according to him, it is possible to state that anthropology has a definite relationship with education (Spindler, 1997, p. 55). Based on this, educational anthropology conducts educational research in various cultures with the research techniques of anthropology, which is the discipline it is part of. In this context, qualitative methods and perspectives in research in the fields of anthropology and education are important elements for many social anthropologists who are involved in education within the scope of their research themes. For example, contemporary educational anthropologists are interested in the social development of students and the provision of educational services. The contribution that an anthropologist will make to this field is important in this sense. Because education is the most critical part of the cultural structure and an institution that carries many values related to humanity. In this context, the relationship between anthropology and education is as follows according to Comitas and Dolgin; *“While anthropology, which studies people within culture, is concerned with determining methods and theories, education, more comprehensively than anthropology, is concerned with determining the social environment, multi-purpose institutions, relationships and goals in the workplace and school”* (Comitas and Dolgin, 1978, p. 166).

It is also known that anthropologists, especially in the United States, have been interested in educational policies. For example, in continental Europe and England, after the 1920s, anthropologists worked to solve educational problems in Africa by forming a social foundation consisting of educators, missionaries, colonial officials, members of parliament and others (Eddy, 1985, p. 88). Here we quote the perspective and qualities that a good educational anthropologist should have, according to Spindler (1955):

(...) The anthropologist, who has the understanding of doing what is good, can, in addition to his function as a teacher, act as a consultant in every part of the educational negotiation, like a manager at all levels of education, and provide a broad perspective on human behavior. The

anthropologist sees the educational process as a process of acculturation and is not limited by formal or ritualized areas of expertise or conceptual divisions and, with a revolutionary understanding, does not recognize time limits. If he looks at cultural values from an objective perspective and succeeds in doing so, he brings the aims of education into harmony with these values; and provides some useful analytical criteria. The most important of these is culture, followed by cultural transmission, acculturation, function and position, and structures such as social organization. In order to do all these, he must act as a participant in the teams he advises, because he himself must understand the perspectives and problems of those teams. In fact, the anthropologist has the experience of doing this in field research, albeit in slightly different environments” (Spindler, 1955, p. 68-69).

Purpose and Importance

When we look at the lives of societies, we see that education and culture are interconnected. Therefore, culture, which is an important study subject of anthropology, is closely related to education, which is a social institution. In this context, an interdisciplinary perspective is needed when examining the concept of culture. Proceeding methodologically as historical-interpretive, conceptual-theoretical, qualitative-empirical and cultural-comparative, educational anthropology focuses on the connection between human images and their overt and covert upbringings and educational relationships; He wants to understand the perspective of preparing (training), education, socialization and acculturation of people and their educational consequences.

In this study, the concepts of cultural change and socialization are discussed theoretically in terms of educational anthropology. Because it is an important issue that culture is a learned part of human actions. Therefore, the necessity of anthropological research to understand society and its education system also requires dealing with learning and didactic problems. Moreover, pedagogical images of humanity contain descriptive and, above all, normative ideas about what humans are, what they can and should do on their own. In this context, the fact that educational anthropology includes the adaptation of humans to environmental and social factors, the problem of intergenerational transfer of cultural knowledge capital, and the moving and changing variables related to social structures has brought up the issue of evaluating it within the scope of a department.

As in many social sciences, the main subject in pedagogy is people and issues that concern people. Therefore, in pedagogy, which we can describe as a human being in the study laboratory, situations such as acculturation and socialization of humans are phenomenological

approaches that should be emphasized. When we say phenomenological, what we mean here is the meaning and mental world of individuals. As a matter of fact, the recommended method for understanding people in disciplines such as anthropology and sociology is interpretation and deep understanding. In this context, the school that tries to understand how the accepted reality is constructed by consciousness is phenomenology. In summary, the focus of this approach is to examine the details of people's experiences in order to create meaning and gain a sense of understanding. Cultural change, acculturation, culture shock and socialization mentioned are exactly the phenomenological titles.

As can be seen, the interaction of anthropology, whose main material is culture and human, and education, which is a social institution, is important. Therefore, the interaction of interdisciplinary studies is inevitable in order to understand the human being who has a deep mental world.

1. Concepts of Cultural Change

In terms of social change, if a society is subject to structural transformation, its educational structure also undergoes a change in a way that will ensure the reproduction of the new structure (Şahin, 2005, p. 109). In this sense, it is known that change has visible and tangible effects and functions in individual and social contexts (Doğan, 2011, p. 350). Culture creates society, and society shapes culture and adds different and new changes to it. Therefore, it can be stated that social change occurs together with cultural change (Coşkun, 2021, p. 80). Culture is the learned part of human actions. The expression of culture with educational concepts is that it is the shared products of human learning (Tezcan, 1995, p. 165). Culture is not the virtues that people have at birth, but consists of elements that they acquire later through learning. The person who is the carrier of culture first learns this acquisition function in the family environment. In the following years, he continues to learn this process in his business life. In addition, culture includes the values that a human community shares in common. Dynamic culture, which has a state of continuity and provides a response to reactions, has a variable structure that varies from group to group. In addition, culture is the totality of elements that gain vitality by being transmitted from one generation to the next and are created by a society. In this context, we can express the characteristics of culture as systems that are learned, social, changeable, historical and continuous, and meet the biological and psychological needs of human communities. The functions of culture can be listed as follows:

- Culture is the signs that aim to differentiate a society from another society.

- The aspect that contains and interprets the values of a society is culture.
- One of the foundations of social solidarity and togetherness is undoubtedly culture.
- The mold and content of a social structure are filled by means of culture.
- Culture has an important effect on the emergence and progress of social personality (Tezcan, 1995, p. 166).

Culture is a dynamic element that is constantly subject to change and is alive. The needs that develop with new lifestyles, new experiences, worlds of meaning, and some requirements of new generations cause culture to change (Dönmezer, 1994, p. 103). In this respect, cultural change aims to advance scientific, ethical and spiritual virtues for all individuals of the society by developing social and human relationship networks such as rules of law, order and discipline (Nazimi Ardakani and Keshavarz, 2006). The principles of cultural change can be listed as follows:

-Education has a major role in accelerating the cultural cycle and creating cultural balance. For example, change occurs when science turns into culture. Science and technology are primarily the success of a certain culture. Culture is the well-known source of science, and scientific achievements also affect and transform culture.

-The faster the cultural cycle, the richer that culture becomes. In this way, mass communication tools should be strengthened.

-Cultural institutions and departments should be strengthened in cultural development targets, considering the multifaceted development of countries (Harry, Terry Yandis, 2001, p. 74-77).

Nevzat Kösoğlu refers to the changes that occur in culture as “cultural cooling”. He states that faith in culture establishes the national style and integrity in culture. Because, according to him, it is faith that builds culture. If this faith weakens and the style begins to deteriorate and unity is lost, cultural cooling occurs. Ultimately, a culture that has cooled cannot renew itself and cannot transfer foreign influences to its own style (Kösoğlu, 1997, p. 135). Regarding the subject, we quote the perspective of social researcher Bozkurt Güvenç on change and culture here as follows:

Culture changes. Change occurs through adaptation. Although natural conditions are not effective or strong enough to determine cultural characteristics, cultures adapt to the natural environment over time. Cultures resemble their neighbors through means such as spreading, borrowing,

imitation, etc.; they also adapt in a way that meets the biological and psychological desires and needs of the individuals who make up the cultural system. As conditions change, the level of satisfaction provided by traditional solutions also decreases and changes. New needs emerge and rise to the level of consciousness. Tests and corrections are made to meet these needs and solve problems, and new institutions and organizations are established. Adaptation does not necessarily require evolution. Cultural systems adapt not only to progressive, evolutionary changes; they also adapt to changes that run counter to the general direction of development and go backwards. Similar institutions, like different cultural institutions, can respond to different needs. In other words, there is no one-to-one relationship between cultural requirements and cultural institutions in every society (Güvenç, 1979, p. 105).

1.1. Acculturation

Acculturation is the change that creates changes in the psychology of individuals and emerges in the culture of a group (Berry, 1998). In other words, acculturation is “the process of convergence and interaction of individuals and groups isolated from the subcultures of a certain social group or other social structures, and ultimately reaching a new combination that does not exist in the main culture and subcultures” (tdk.gov.tr). Therefore, the psychological and cultural change process or changes experienced by individuals from a certain culture in their relationships with individuals from another culture are mentioned as the concept of acculturation (Bilgin, 2003). As a result of acculturation, the enrichment of individuals' cultures by getting to know other cultures, individuals becoming tolerant, being objective towards those from different cultures, and evaluating people, social phenomena and events in terms of the general cultural structure can be counted among some of the benefits that individuals will gain (Güney, 2011, p. 46).

1.2. Adaptation

Acculturation is the situation where individuals and communities belonging to another culture turn to a certain culture with material and spiritual elements that occur together with the cultural diffusion process and the mutual interaction and ultimately the change of both (Güvenç, 1993, p. 131-134). In short, acculturation is the cultural changes and adaptations that occur as a result of the interaction of people from different cultures (Gibson, 2001, p. 19). It should not be forgotten that as a result of the communication of two different cultures in the acculturation process, one culture will dominate the other culture, but the dominant culture will also encounter some changes. Therefore, it is inevitable that both cultures will be subject to a change in the acculturation process (Gülner and Balcı, 2010).

When we look at the models that examine the acculturation process, two main perspectives stand out. One of them is the “One-Dimensional Acculturation Model” (Gordon 1964), and the second is the “Two-Dimensional Acculturation Model” (Berry, 1980).

The “One-Dimensional Acculturation Model” was put forward in 1964 under the leadership of Gordon. The “Two-Dimensional Acculturation Model” was developed by Berry (1980). Powell (1880) was also the pioneer who mentioned the concept of acculturation with the English equivalent of the word “acculturation”. He addressed acculturation in the context of psychological changes resulting from intercultural adaptation processes. Hall (1904), one of the first psychologists to address the phenomenon of acculturation in the discipline of psychology, evaluated the subject from the perspective of adolescents and mentioned the element of psychological acculturation. From this perspective, psychological acculturation is interested in how acculturation progresses and occurs at the individual stage. Because psychological acculturation has biological, cultural, political, social and physical dimensions and includes changes in personal values, attitudes and identities (Berry, 2006).

1.3. Culture Shock

The concept of culture shock is expressed as a phenomenological experience encountered because individuals do not benefit from the cultural references they are familiar with (Narouz, 2018). In this context, as Merriam Webster stated, culture shock is the feeling of confusion and uncertainty, along with paranoia, that affects an individual when exposed to a new culture or a new social environment without sufficient preparation. Oberg (1960) similarly states that culture shock is an anxiety resulting from the loss of a familiar social environment and changes. Again, as a psychological process like depression and anxiety, Güvenç defines the concept of culture shock as the difficulties, troubles, depressions experienced by individuals who move from one culture to another while trying to adapt to this new culture they have joined, and the emotions that include their reactions to this new situation they encounter (Güvenç, 1993, p. 131). Finally, Toffler expressed his ideas about cultural shock as follows: *“An individual who experiences cultural shock experiences a state of astonishment as the familiar psychological clues that help him function in society suddenly disappear and are replaced by unfamiliar and incomprehensible ones”* (Doğan, 2008, p. 415).

2. Socialization

Socialization, which can be defined as a learning process, is simply socialization. From the moment humankind set foot on the world, he was a non-social, asocial being. However, society, by likening these previously non-social beings to its own social habitus from the moment it set foot on the earth, ensures that people socialize (Şahin, 2011, p. 388). The word ‘socialization’, which was etymologically translated into Turkish as ‘socialization’ or ‘socialization’, is defined in the dictionary as “the process of a person gaining personality and becoming suitable for a certain social environment, and ensuring their integration with society” (Çoştu, 2009, p. 119). In other words, socialization is the ability of individuals to have the necessary qualities in order to fulfill the attitudes and actions demanded from them by the society in which they live, and to assimilate the cultural structure of the social system in which they are located (Coşgun, 2012, p. 3). At the same time, socialization refers to the learning process of individuals in the societies in which they live. Likewise, every new element that an individual learns within the social structure and new movements related to this element are described as a core and process of socialization (Şentürk, 2009, p. 6). In this context, the importance of the concept of socialization in terms of educational anthropology is that it is the learning process that ensures that events and facts affecting social principles such as demographic structure, culture and traditions are transferred from generation to generation. According to E. Durkheim, in education, which is a formal, organized and planned socialization institution, the transfer of all kinds of thoughts, feelings and actions from the mature or grown generation to the generation that is still maturing/growing is realized through education (Durkheim, 1950). Therefore, socialization is a process consisting of the concepts of self, socialization, social maturity and culture. The child, who cannot distinguish between the outside world and his/her body in the self, gets to know his/her own body over time. After this stage, the issues that the child is interested in begin to emerge. With the beginning of his/her areas of interest, the child's own choices are formed and thus the foundation of the self begins to be built. Socialization is the process of an individual adopting the norms and system of the social environment in which they are located. Social maturity is the ability of individuals to meet the expectations of the society. Culture, on the other hand, includes the perception, thought and living of a society, and all the traditions, customs and customs that distinguish it from others, and the lifestyle of the society (Ministry of National Education, 2007, p. 4). Here, the importance of culture is hidden in the fact that the concepts of socialization and culture are transient and transparent. Because the cultural characteristics learned within can be effective in shaping the personality. In this context, the relationship between culture and socialization is described with

the concept of “enculturation”. Enculturation can consist of the issues acquired spontaneously following social communication and consciously transferred in schools (Ergün, 2015).

Hollingshead stated that the socialization of an individual is based on three sociological principles:

-The individual learns social behavior because he/she interacts with other individuals in the society.

-The culture of the society in which the individual is located decides what he/she will learn.

-The individual's learning occurs through active participation in a social organization (Yavuzer, 2015, p. 46).

It is impossible for a human being, whom we can express as a social being, to act independently of the external environmental factor in the process of shaping his/her mental world and behavioral patterns (Kartal, 2023, p. 120). Therefore, the tools of socialization can be listed as family-relatives, peer, friend and neighbor circles, virtual platforms, religious structures and institutions, schools and work areas. The importance of the family here is that it is the first place where the individual establishes social relationships. Indeed, the closest environment to the individual in childhood is the family environment (Çapcıoğlu, 2008, p. 54) and the first behavioral patterns that children see are the behaviors of the father and mother. Therefore, general aspects in social relationships are acquired by children by observing the behaviors of family members (Karaca and Bozyiğit, 2014, p. 53). Religion, on the other hand, is a scheme of codes that are present in the culture in which the individual is located and transmitted through the family as a belief mechanism. Religion is a phenomenon that shapes the behavioral patterns of the society as well as the behavioral patterns of the individual. In other words, it has been observed that religion has had an impact on societies since the past and that religion has had both a transforming and changing function in the process of social change (Coşkun, 2020, p. 179). In this context, for example, it has been observed that when the Arabs implemented the sharia law properly, they were at a material and spiritually advanced level, but they regressed due to the deterioration in Islamic practices. Ultimately, the process of deterioration of material issues also occurred with the deterioration of spirituality (Kenevir, 2019, p. 308). In this context, the importance of socialization in terms of educational anthropology has been effective in individuals learning the norms, attitudes, behavior and thinking patterns of the society they are in through

socialization. Therefore, socialization contributed to the establishment of social harmony and prevented conflicts.

Conclusion

The concept of education, the importance of which is indicated by saying “People need education and discipline after bread”, is an indispensable element of societies along with culture. Because education, which is the process of making people useful to society and is the mirror of society, changes the behavioral patterns of the person. In this context, the individual will first be useful to himself and then become useful to society. According to Mawlana, who stated that even animals develop their abilities with education and that people are educable beings, the individual can control his animal instincts by educating himself. The individual's usefulness to himself is achieved primarily through family and culture.

Culture is the material and spiritual elements that make a community a community. Material culture reflects the tools and equipment that contribute to the progress of societies. Spiritual culture, on the other hand, is abstract structures specific to societies. However, since most societies generally undergo change and transformation, they also undergo a change in terms of culture. The purpose of cultural change is to realize the appropriate material and spiritual conditions and opportunities for individuals within a society to know their place and progress, and to develop science and knowledge in society. The socialization process, which begins with the individual's birth and continues throughout life, is the adaptation of individuals to the traditions, customs, traditions, lifestyles and values of the society. Indeed, for humans, who are naturally social beings, socialization is an educational process. Because, through socialization, the individual who learns the culture, social behavior patterns, beliefs, attitudes and thought styles put forward by the society and the values produced by the material and spiritual society integrates with the culture and society.

In conclusion, this study theoretically explores concepts such as cultural change, acculturation, cultural shock, and socialization. Indeed, individuals, as social beings, will struggle throughout their lives to integrate with culture and society. Therefore, we believe that explaining these concepts individually from the perspective of educational anthropology and sociology will contribute to the literature. This study could be expanded upon by exploring it as a field study within a specific sample subject to cultural change or cultural shock.

References

- Alpay, Ahmed. Hamza, “Georg Sımmel: Toplumsal Paradigmaya Katkıları Açısından Bir Değerlendirme”. *Felsefe Dünyası*, 2(76), 264-280. 2022.
- Berktaş, Mehmet - Öztürk, Emine, “Erol Güngör Perspektifinden Ahlâk ve Ahlâkın Toplumsal Önemi”. *Kafkas Üniversitesi İlahiyat Fakültesi Dergisi*, 10/19, 165-184. 2023.
- Berry, John. W., *Acculturation as varieties of adaptation*. In *Acculturation: Theory, Models and Some New Findings*, (Ed AM Padilla): 9-25. Boulder, CO, Westview Press. 1980.
- Berry, John. W., “Intercultural Relations in Plural Societies”. *Canadian Psychology*, 40, No:1, 12- 21. 1998.
- Berry, John. W., Contexts of acculturation. D. Sam ve J. W. Berry (Ed.). *The Cambridge Handbook of Acculturation Psychology*, (s. 43-57), Cambridge: Cambridge University Press. 2006.
- Bilgin, Nuri, *Sosyal Psikoloji Sözlüğü*. Bağlam Yayıncılık. 2003.
- Comitas, Lambros - Dolgin, Janet, “Anthropology and Education: Retrospect and Prospect”. *Anthropology and Education Quarterly*, Vol. 9, No, 3. 2010.
- Coşkun, Hasan. “Toplumsal Değişme ve Din”, *Din Sosyolojisi*, (Edt. Özcan Güngör ve Rıdvan Şimşek), Lisans Yayıncılık, ss. 171-197. 2020.
- Coşkun, Ali, *Din Antropolojisi*. Dönem Yayıncılık. 2021.
- Coşgun, Melek, “Gençlerin Kimlik Gelişimi Ve Sosyalleşme Sürecine Televizyon Dizilerinin Etkisi (Sakarya İli Kocaali İlçesi Örneği)”. *Akademik Bakış Dergisi*, (28), 1-21. 2012.
- Çapcıoğlu, İhsan, “İlahiyat Fakültesi Öğrencilerinin Yakın Sosyal Çevre ile İlişkilerinde Etkili Bir Faktör Olarak Dindarlık”. *Türkiye Sosyal Araştırmalar Dergisi*, 0(3), 49-64. 2008.
- Çoştı, Yakup, “Toplumsallaşma Kavramı Üzerine Sosyolojik Bir Değerlendirme”. *Dinbilimleri Akademik Araştırma Dergisi*, IX, sayı: 3, 119. 2009.
- Doğan, İsmail, *Sosyoloji Kavramlar ve Sorunlar*. Pegem Akademi Yayınları. 2008.
- Doğan, İsmail, *Eğitim Sosyolojisi*. Nobel Yayınları. 2011.
- Dönmezer, Sulhi, *Toplumbilim*. Beta Yayıncılık. 1994.
- Durkheim Emile, *Terbiye ve Sosyoloji*. (Çev: Memduh Seydol). Sinan Matbaası. 1950.

- Eddy, Elizabeth. M, “Theory, Research, and Application Educational Anthropology”. *Anthropology & Education Quarterly*, Vol. 16, No. 2, Summer, 83-104. 1985.
- Ergün, Mustafa, *Eğitim Sosyolojisi*. <http://mustafaergun.com.tr/wordpress/wp-content/uploads/2015/11/egsos.pdf>, (Erişim Tarihi: 22.09.2023). 2015.
- Geertz, Clifford, “Religion as a cultural system”. Michael Banton (Ed.), *Anthropological approaches to the study of religion* (pp. 1-46). London. 1966.
- Geertz, Clifford, *The Interpretation of Cultures*. Basic Books. 1973.
- Gibson, Margarat. A., “Immigrant adaptation and patterns of acculturation”. *Humandevelopment*. 44(1), 19-23. 2001.
- Gordon, Marshall, *Assimilation in American Life*. New York, Oxford. 1964.
- Gülner, Birol - Balcı, Şükrü, “Televizyon İzleme Motivasyonları ve Kültürleşme: Yabancı Uyruklu Üniversite Öğrencileri Üzerine Bir Araştırma”. *Türkiyat Araştırmaları Dergisi*, Cilt: 28, 447-484. 2010.
- Güney, Salih, *Davranış Bilimleri*, Nobel Yayın Dağıtım. 2011.
- Güvenç, Bozkurt, *İnsan ve Kültür*. Remzi Kitabevi. 1979.
- Harrington, Charles, “Anthropology and Education”. *Anthropology & Education Quarterly*, Vol. 13, No. 4, Winter, 323-335. 1982.
- Harry, Terry. Yandis, “Kültür ve Sosyal Davranış”. *Ulusal Çalışmalar Dergisi*, 2 (5), Nisan, 74-77. 2001.
- Işık, S. Yetkin, “Türkiye’de Antropolojik Bilginin Yetersizliği Sorunu ve Öğretmenler”. *Folklor/Edebiyat*, 22 (87), 9-30. 2016.
- Karaca, Yasemin - Bozyiğit, Sezen, “Tüketime Etki Eden Sosyalleşme Faktörleri: Adolesanlara Yönelik Bir Uygulama”. *Çankırı Karatekin Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, Cilt: 6(1), 051-072. 2014.
- Kartal, Bilal, “Sosyal Çevre ve Davranış Bağlamında Halo ve Horn Etkisi ve Ters Yönlü Bir Algı Yönetimi Denemesi” *Gümüşhane Üniversitesi İlahiyat Fakültesi Dergisi*, 12/23, 115-129. 2023.
- Kenevir, Fatma, “Salahaddin Asım’ın Penceresinden Kadın, Din ve Toplum”. *Dicle Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, (22), 306-314. 2019.

- Kösoğlu, Nevzat, *Milli Kültür ve Kimlik*. Ötüken Neşriyat. 1997.
- Milli Eğitim Bakanlığı, “Çocuk Gelişimi Ve Eğitimi Sosyal Gelişim”, *Milli Eğitim Bakanlığı*, Ankara. 2007.
- Nazimi Ardakani, Mehdi ve Keshavarz, Sosan, *Kültürel Dönüşüm Yönetiminin Teorik Temelleri*, s. 2-15. Makale <https://elmnet.ir/> adresinde mevcuttur, 2006.
- Oberg, Kalervo, “Culture shock: Adjustment to new cultural environments”. *Practical Anthropology*, 7, 177-182. 1960.
- Ovey, N. Muhammed, “Çokkültürcülük ve Din Eğitimi”. (Çev. İhsan Çapcıoğlu), *Fırat Üniversitesi İlahiyat Fakültesi Dergisi*, 8, 0-0, 281-290. 2003.
- Spindler, George, *Education and Anthropology*. Stanford University Press. Stanford, CA. 1955.
- Spindler, George, *Education and Cultural Process: Anthropological Approaches*. Waveland Press, Illinois. 1997.
- Şahin, Mehmet. Cem, “Osmanlı Reform Çağında Gelenekçilikle Karşı Gelenekçiliğin Düşünsel Boyutu ve Eğitim Düşüncesindeki Paradigma Değişimi”. *Türkiye Sosyal Araştırmalar Dergisi*, C.9, no.1, 101-119. 2005.
- Şahin, Mehmet. Cem, “Ziya Gökalp in Düşünce Sisteminde Din Eğitim ve Kültür”. *EKEV Akademi Dergisi*, C.15, no.48, 363-378. 2011.
- Şentürk, Nesrin, “Üniversite Öğrencilerinin Sosyalleşme Süreçlerinde Aile Kurumunun Etkisi” (Yayımlanmamış yüksek Lisans tezi). *Sakarya Üniversitesi Sosyal Bilimler Enstitüsü*. 2009.
- Tezcan, Mahmut, *Sosyolojiye Giriş Temel Kavramlar*. 4. Baskı, Feryal Matbaası. 1995.
- Tavistock. Narouz, L, “Challenges and Culture Shock Symptoms among International Nursing Students at Cairo University”. *IOSR Journal of Nursing and Health Science (IOSRJNHS)*, 7(4), 58-66. 2018.
- Yavuzer, Haluk, *Çocuk Psikolojisi*. 38. Basım, Remzi Kitabevi. 2015.