

A PHILOSOPHICAL QUESTIONING INTO THE ONTOLOGY OF THE STATE AND THE INDIVIDUAL WITHIN THE CONTEXT OF TURKISH STATE APARATUS AND TURKISH EDUCATION SYSTEM (TES)

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ABSTRACT

In recent years, paradigmatic changes have been observed in the formulation and restructuring of a quintessential state aesthetics and epistemology as well as in the establishment of a foundational state apparatus and ontology in the Turkish context. These moves have been deemed necessary and considered as important since the historical context of the last half century has been marked with challenging epistemologies in almost all areas, as well as by very rapid changes and breakthroughs in the field of science and technology, thus requiring indispensable urge to design brand-new educational curricula to be compatible with the ever-increasing and varying demands of the new pedagogical paradigms of the 21st-century, which can be considered to be antithetical to the geopolitical and educational conjuncture of the past century, since the geopolitical landscape of the first half of that century lost any congruence to the new milieu in which the means and modes of the education system have fundamentally undergone paradigmatic changes and since new approaches are being adopted and implemented for the development and implementation of the new pedagogical paradigms in Turkey named as 2023 Educational Vision, which made the means and modes of educational paradigms in the 20th century obsolete and out-of-dated, thus requiring revolutionary changes to be made in all areas of education. Thus, the chief focus of our concern in conducting this research has been to inculcate an awareness and demonstrate an urgent need as well placing greater emphasis on promising improvements and modifications to be put into practice urgently in the context of the well-being of education at national and global levels, facilitating inalienable right to equal opportunities and access to education in relation to the satisfaction of the criteria of various ontological, mental, cognitive and intellectual well-beings of the individuals in an appropriate civilizational process as well as in the ever-accelerating progress of science and technology. Likewise, it would be tempting to say that education systems lacking adequate means and modes to keep pace with innovative approaches and paradigm shifts in various fields on multiple levels of development should be revised and improved in the light of their philosophical and ideological foundations.

Keywords: Turkey Education System, Curriculum, Philosophy, State Ontology, Epistemology

1. INTRODUCTION

Great progress has been made in the development and restructuring of a state aesthetics and epistemology as well as in the foundation of a quintessential state apparatus and ontology in the Turkish context in recent years; however, the historical background of half past century has been characterized by indomitable challenges emerging in almost all spheres, and very rapid changes and developments in the realm of science and technology which have characterized the global conjunctures of the 21st-century, running counter to the national geopolitical conjunctures and educational landscapes of the first half of the Twentieth Century, during which the means and modes of the educational systems were espoused and designed, and making this time interval obsolete, as well as necessitating a revolutionary change in every realm.

Therefore, a preliminary objective in conducting this research has been the manifestation of an urgent need and an ever-accentuated overemphasis to be made for promising ameliorations and amendments to be urgently and imminently implemented into practice within the context of educational wellbeing both on national and global levels in terms of having an inalienable right for equal opportunity and access to schooling in tandem with fulfilling criteria of various mental, cognitive, intellectual and ontological requirements of individuals within a decent civilizational setting together with the advances recorded in science and technology. Similarly, it would be tempting to say that educational systems having no appropriate means and modes for keeping abreast with innovative approaches and paradigm shifts in various realms on multi-developmental levels would need to be revised and ameliorated in regard to their philosophical and ideological underpinnings.

Turkish Education System (TES) has recently been observed to have undergone such paradigm shifts reflective of innovative and positive ameliorations, structural paradigmatic shifts, creating an optimistic feeling on the part of educational authorities as well as undergoing a process of restructuring and amendments in order to cope with ever-growing changes, challenges and developments emerging in every sphere in our time (Buyruk, 2015).

The new education programs being developed in compliance with constructivist and brain-based approaches of education, the curricula designed based on the recent pedagogical approaches and modalities within the context of multiple literacies, multiple intelligences and various means and modes of recent trends in education, a deeply-rooted appreciation of self-referential philosophical cultural and religious epistemologies and values education signified and manifested through the efforts of the 2023 Educational Vision have been considered to be a renaissance reflecting the positively changing policies and perspectives of TES, in stark contrast to postulates and policies developed during its inaugural years, giving way to an ameliorated system through democratic and scientific efforts compatible with the global pedagogical developments of the 21st-century. This could also be considered to be an indication that the points of view, approaches, paradigms and doctrines espoused up till now by TES with regard to the education of individuals have been revised and questioned in order to achieve century-long aspirations, aims and objectives in the realm of education and realize ideals within the aforementioned contexts. Therefore, a somewhat significant advance signified and materialized in the efforts to espouse 2023 Education Vision is gradually being observed to have been incorporated into the programmes of TES at least in theory for the moment though not fully establishing a pedagogical infrastructure for applications and modalities

to be proposed within the framework of various postulates and perspectives in an effort to propose and adopt a multitude of different appropriate programs, philosophical underpinnings to be applicable and compatible with these demands and struggling against the challenges of a changing world and adapting to the new pedagogical milieu of the 21st-century.

Based on this premise, it would be of paramount importance to say that TES is recently implementing a silent revolution, though on a theoretical level for the time being within the framework of the realization of pedagogical and philosophical ideals epitomized in 2023 Education Vision for bringing about optimism and producing a pedagogical paradigm in compliance with the global pedagogical milieu and dialectics within a dialogical and democratic context in order to bring about an educational renaissance leading to an adequate human flourishing and pedagogical wellbeing.

2. Education as Reflecting The Image of The state

A comparative analysis of the similitude between the individual and the state in reference to the case of Turkey with all its ontological underpinnings propounding Turkish Education System TES would be indispensable to be made, taking into consideration the fact that education systems are constructed in coherence with the state paradigms, and curricular designs are made in tandem with state apparatus (Memduhoğlu 2011; Tanhan, 2010). Within this context, education systems, in general, have been predicated to the propagation and support of the dominantly lingering paradigms characterized by old-fashioned ideological dictum in which the states have been shaped and evolved.

Based on the argumentations developed and premises put forth, the meanings and functions attributed to Turkish Education Systems with all kinds of undertones and credentials had unfortunately been predicated to sanctify or deify the old-fashioned ideological underpinnings of the state without any urge for ameliorations to be made, taking into consideration that these old-fashioned ideological underpinnings propping up Turkish educational system through decades of much repetition, and indoctrination have already become unresponsive to the various demands of the 21st-century, repetitional dialectics, old fashioned as well as a commonplace cliché of our time.

Within the context of the state ontology and nation building, it can be said that different factors giving way to such status quo and shaping such paradigms in the character of the states and the process of their constructions have been known to play a role in the development of national educational systems and the curricular designs. Therefore, in order to have an adequate understanding of these factors, it would be of great importance to describe the antagonistic or illicit intentions, directive and manipulative processes conspiring to play a role on the counterintuitive level in which TES has been designed and developed from its inception and throughout the historical process, and it would be imperative to accurately determine and assess the dominant counterintuitive ideological indoctrinations and anti-intellectual aura giving way to such a paradigm in order to have an adequate understanding of these processes. Such a cogent evaluation and analysis materialized in some intrepid efforts for educational ideals of 2023 vision may provide a deep insight into all kinds of manipulative political, social psychological and individual mechanisms and scrutinize the aforementioned counterintuitive efforts leading to the shortcomings, impediments and even sometimes crisis in the historical process in the system considered as taboos unquestioned; to put it more cogently, the educational policies and applications of Turkish Education System in recent years, though they may still be partly based on the unquestioned ideological

underpinnings, but fortunately bereft of counterintuitive manipulations may quiver some hopes and expectations as well as a full-fledged optimism on the horizon far from the older primitive policies or paradigms characterizing TES from its inception, which were being indoctrinated and imposed, sometimes amounting to pathologically unintellectual practices in the historical background of the system throughout the restructuring process of the super system and the subsystems propagating it.

Due to the aforementioned and autocratically characterized long established conventions and deeply rooted ideological paradigms in the super system and the state apparatus from the first years of nation building up until recent years, TES had been in a state of considerable instability, chaos and distress. However revolutionary paradigm shifts have been reported in recent years and pledges for betterment in the system to be achieved in the near future have been made and raised hopes and expectations on the part of the educational authorities in the country; therefore although TES may not have yet reached an accomplished mission in all areas, within the framework of the recent objectives and ideals, has recorded huge strides in educational well-being of the citizens and efficiently accomplished an encompassing, integrating an ideal pedagogical breakthrough or paradigm, structural policies and cogent philosophical underpinnings for competing with and responding to the global pedagogical challenges, bridging differences with the aforementioned optimistic projects and policies designed and implemented in recent years with the valuable efforts of the authorities in the country.

However, in spite of these important steps taken for the realization of an ideal amendment or amelioration in education in recent years, the dominant perennial conjuncture dwelling upon the old, out-of-fashioned and lingering practices and paradigms revolving around the public landscapes, chief among them the educational institutions, sometimes shows resistance and defiance against the realization of the aforementioned civilizational ideals in the realm of education.

During the years of the establishment of Turkish state, the dominant ideological conjuncture presupposed the training of conforming and alienated individuals rather than tolerant, thinking, criticising and arguing ones who could embrace individual differences and have synthesizing minds within a culturally interconnected context and intellectual environment and thus reinforce the very foundations of the state; therefore it could be said that such deeply rooted mind-set interwoven in the threads of the state traditions might probably be the reason underlying some of the crises which broke out in the realm of education in the historical process which might have given way to an aura of anti-intellectualism. This has been a great obstacle and preventive factor for Turkish Republic which pays great effort to achieve democratic ideals and become a civilized global state as well as attain social and economic well-being on different levels in recent years.

In this study, based on the aforementioned premises, we brought TES under close scrutiny and made a critique of the historical, ideological, psychological and sociological factors and backgrounds which contributed to shape it, while at the same time appreciating the recent efforts for revolutionary amendments and ameliorations made by the authorities in recent years while at the same time in the bulk of the study developing an argument of similitude between the character of the state and the character of the individual, drawing attention to some ideological underpinnings intervening the epistemological processes and restructuring the individual and the state ontologies which prop up the system.

Thus, assumptions within this framework have been put into discussion as thus: 1-Just like individuals, states may also sometimes be considered as organic entities characterized with apparatus incorporating personhoods and possessing characters (Cohen & Johnson, 2009). 2-As is the case with individuals, narratives and experiences enshrined in the the process of the state-building may determine the character of the state, meaning that just like individuals states also go through a constructivist and restructuring process in which they are being shaped and designed, thereby reconstructing individuals ontologically and epistemologically. 3-Deconstructing the ideological underpinnings and analyzing the historical, sociological, philosophical and antropological structures will pave the way for a much more adequate understanding of the character of the state and the individual within an inter-correlational context (Verhulst, Eaves & Hatemi, 2012). 4- Ample evidence brought under daylight in some compelling studies has shown that environmental, biological factors and empirical constructs together with epistemological orientation, to some extent, predict the behaviour of individuals, restructure their mentality within a social psychological and epistemological context, playing a role in shaping their characters and constructing a peculiar phenomenology in the society in which they are born and bred (Jost, Federico & Napier, 2009). This may also apply to the concept of statehood in terms of the determinants, forces and factors leading to the personality and the ontology the state which individuals are also being evolved into. 5- Education systems mirror the character of the state, that is to say, educational systems are embodied with the character of the state and the dominant ideology and the sociocultural context in which individuals are born and bred. 6- A proper reading and multi dimensional analysis of the education system will give way for a more adequate understanding of the state mentality if such a phenomenological and dialectical analysis are to be made. Delving into the problems faced by TES, and a deeper insight into its background, and further studies to be conducted by the prospective researchers might provide possible solutions of the problems faced in these spheres. Thus, the focus of concern in this study has rather been to understand the mentality and the ontology of the state from its inception which gave directions and impositions as a super system up until recently, influenced and designed almost all of the institutions of the state including TES, which has naturally become alienated from the very first policies and postulates of its inception, as the time passed and which has continuously become incongruous as well as begining to face with the global pedagogical challanges of our time.

The repercussions of such a mentality were being reverberated in the realm of education up till the aforementioned ameliorations which are being implemented into practice thanks to the recent revolutionary renaissance in the realm of education signified in 2023 Education Vision.

3. State Ontology *versus* Individual Ontologies: An inter-correlational perspective

Every kind of system finds life and meaning, becomes functional, gets organized and applies its postulates into practice in the inclusion and overarching of another supersystem on an intercorrelational level. Any evaluation of a system entails the components constituting it to be taken into consideration in a holistic point of view. Therefore, any given education system can be considered to be an integrate part of a supersystem called state apparatus (Memduhoğlu, 2011). Understanding education system also necessitates clarifying of the foundational apparatus and the political, ideological system of the state. So, a close look at TES will be of great importance in order to be able to reach an adequate understanding of the state paradigm (experience, history, structure, tradition, philosophy etc.). Because, a multitude of different characteristic properties,

means and modes of the Turkish state are being enshriend and manifested in the education system (Tanhan, 2010), and all kinds of underpinnings proping up the afore-mentioned spheres dwell upon and comply with philosophical underpinnings and ideological apparatus of Turkish state. Therefore, the imminent corolary to be drawn from this premise is that up until recent years, the educational postulates, policies and applications and approaches had been founded upon the tenets, paradigms, traditions and philosophy of the state anticipated as a super system as has been the case for every state going through such processes and experiences; therefore, it would be much more tempting to say that the -recently- ameliorated foundational background, philosophy, civilizational ideal and cultural bases upon which Turkish Education System should be established need to be thoroughly investigated in the light of psychological, sociological and anthropological perspectives; and multi dimensional perspectives to be adopted as well as analytical explorations to be made into deeper layers of the onthological structures of Turkish state in order to solidify the ontological tenets of the state and reach a much higher level of economical, ontological and educational well-being.

4. The Similitude Between ‘State Character’ and ‘Educational Character’

Many philosophers, sociologists, historians like A. Toynebee, K. Marx, W. Hegel, İbni Haldun, C.L. Strausse, Le Play, F. Ratzel pointed out that two factors play a determining role in the foundation and development of civilizations or states (Erkal, 1991: 41-42). These two factors are considered to be important properties for the state ontology: geographical properties of the state and war-triggered population displacements and migrations, which have been important phenomena determining the character of the Turkish state. According to İbni Haldun, climate is an important factor determining the character and personality traits of an individual, which emphasizes the fact that an interplay of geographical properties combined with the other environmental factors as well as with various other biological phenomena might also play a role in the shaping of the personality an individual is going to become (Doğan, 2003: 26). This simulation between the character of individual and the character of the state has a long history which traces back to the old Greek times in which the word “ethos” had been coined for the epistemological structure on which the characteristics of individuals were shaped and the credentials of the state were formed. The idealizations made by Plato towards the establishment of an ethical state to be erected on firm foundations loomed large in his famous treatise named ‘The State’. Plato wrote that the unethical and corrupted people who lacked any philosophical dispositions would shake the foundations of the state (Plato, State). He also wrote through the legendary figure of Socrates that “for the sake of a very small gain in time the corrupted people characterizing the state will try to disparage any criticisms levelled against their corrupt ontologies” (Plato, The last words of Socrates) (Homer-Dixon, et al., 2013).

Therefore, the geography and the political milieu in which the Turkish states were founded should be taken into consideration in any kinds of arguments to be made about the foundation, development of Turkish state and suggestions to be made about ameliorations in the education system. Within this context, the geography in which many Turkish states were established after the promulgation of Islam is Mesopotamia-Mediterranean basin. This is a basin which has been a credle for civilizations and a breeding ground for various cultures and states. It is bound with there great rivers (Indus, Ganj, Nile, Euphrate,Tigris). This is a geography which sprang up religions, produced science and technology, ideological cultural and artistic output, political and ideological cross-currents, facilitated racial migrations and trade routes, and also a fertile geography

for intellectual development. This geography which has, as if, been inspired by the heavens seems to impose a top-down hierarchical order (Özcan,1998: 82-83).

Some other determining factors and conditions characterizing the states founded in Middle East and Asia are migrations, population displacements and wars. Migrations and wars constantly bore their marks to the geopolitics of these regions. Battles waged and struggles made by various nomadic communities and original settlers have almost shaped the fate of these regions. Therefore, the power struggles brought about as a result of such migrations, wars and various other cataclismic social and political cross-currents in these regions gave rise to the development of a specific character of the states and the folks dwelling in them. Based on this premise, the afore-mentioned factors might have given rise to the current geostrategical conjuncture and ideological paradigm determining the ontologies of the state constructed with a multitude of different means and modes, which can be said to be propping up the fundamental pillars of the current philosophies and epistemologies shaping the monist characters of the systems characterizing the various institutions of the states in the region experienced at times, in the historical background of the evolution of the state apparatus, chief among them TES. One of the most conspicuous characters of the states founded in the region is the monistic and authoritarian structure they possess. Divitçioğlu defines this structure within the concept of “assimetric territorial integrity” (Divitçioğlu, 1988: 83).

Monist, structures are defined as strongholds that can never be challenged and in which no societal development can ever be accomplished, and powerful managerial entities that can never be questioned or criticised in terms of the administrative power, and the pseudo-democratic constituencies are taken for granted on the part of the followership and the subjects in the country. This is a characteristic property of almost all states founded in this geography. This property of statehood is reflected in the characters of citizens in all its manifestations in the form of submission, conformism obedience to power. Therefore, the fact that Turkish states founded in this region throughout the historical process culminating in the Turkish Republic have not fortunately possessed such infamous peculiarities, and are not/should not be considered to possess such characters is luckily and gradually being well appreciated as well as acknowledged on the part of the civilized men in the contemporary period, taking into consideration the ameliorations and ideals of the education vision due to be achieved in 2023.

Similitude between Turkish states in terms of their ontologies and apparatus upon which they prop up in the historical process has been conspicuous, and these states have influenced, emulated, spawned and duplicated one another in different versions of the same super structure of the state, thus maintaining their survivability and constituency throughout the history.

An adequate historical analysis of these kinds of states will reveal that three remarkable aspects characterizing this superstructure can be predominantly observed: absolutist epistemologies, sanctified in some state apparatus in the historical background, and a peculiar tradition which produces absolutism (Özcan 1998: 85-87). In Turkish state tradition, the only power and initiative to have an absolute control over as diverse areas and spheres as science, arts, economic life and political life - though with lesser undertones- is the conception of a state based on absolutist initiative and power. This understanding of statehood facilitated the emergence of a prototype of citizen attributing sacred qualities to the super system, thus feeling an obligatory urge to have a complete obedience to the established system and its various institutions even in the case of any imminent urge for any indispensable amendment for the very sake of the reinforcement

and solidification of the foundations of the system. These are presupposed assurances and guarantees for sustaining thousands of years of a state tradition and its survival.

Based on these premises and assumptions put forth, it can be said that the individual character might have been shaped in this aforementioned epistemological context and milieu and political conjunctures being brought about by a multitude of different factors playing a role in characterizing both the state apparatus from its inception and the epistemologies of the subjects of the state on an intercorrelational level. This character could best be described and reflected in mandatory habits and practices characterizing the pedagogical landscape, various other practices in different institutions, educational curricula which were, up till recently, reflective of monist approaches and replete with ideological undertones, and uniformity in a multitude of different practices. Thus, education systems founded upon such monist paradigms and principles, counter-intuitive practices and approaches are bound to be plunged into some crises, and reflect the uniformity of social structure rather than policies extolling the individual with different expressions and choices considered as indispensable for the well-being of the society and the state as a whole, imitation rather than originality and outhenticity, blindfold tradition rather than prospective and innovative restructuring, submissiveness rather than critical thinking, and human deprivation and misery rather than human flourishing (Bumin, 2002).

4.1. TES as a Reflection of State Tradition

Turks are considered to be among the most prominent and powerful nations in the world in terms of establishing their state traditions and then extending and incorporating these traditions into a multitude of different spheres, chief among them education. Such a trait has been manifested as an integral part of their characters. Establishing a state within the context of a territorial integrity and independence ideals can be considered to be embodied in the Turkish character with all kinds of national yearnings, individual strivings and communal obligations, all of which have long been manifested in the social and family structure, in the traditions and folklore, in the artistic and philosophical outputs as well as in the organizations of the state, which were predominantly observed from the early years of the Republican Period or in the process of the construction of the state as well as nation-building put into expression or signified as Turkish Republic.

Historically analyzed, Turks have a reputation for founding a multiplicity of different states, emirates and various other entities, totaling to 16 states and 30 emirates in number. It can be said that all of these entities have become the continuum of one another in terms of inheriting the cultural and ontological codes, though some of these entities lived a relatively shorter life span, overtaking another entity reflecting quintessential state traditions characterized by the tenets of Islam, thus rising higher above any mundane state structures observed in the case of Chinese, Persians, Egyptians or any other state experiences in the continent.

Therefore quite rightly a permanent conception of state rather than the temporality of the life span of a state conception has been etched deep into the mental layers and consciousness of Turkish character, giving him an upper hand for a culture interwoven with communal obligations, national yearlings, filial duties, individual strivings with a moral support of dialectics epitomized by the tenets of Islam. However individual ontologies countering the aforementioned peculiarities may develop a pseudo-patriotic character having an illicit tendency to corrupt the state and uphold the obsolete state traditions in stark contrast to the aforementioned quintessential ethos restructuring the state, since in the historical process there have been some examples characterized by

traits which may possess such qualities as scepticism, being antagonistic to the aforementioned state tradition and ethos and having tendencies like being ambivalent or alienated towards the religious & spiritual and quintessential traditional values, having no trust in an ideal environment and unnecessary and unjust resistance to fundamental reforms made recently in every sphere and epitomized in the year 2023 education vision, which is considered to be an important deal and development.

The socio-demographic structure which has sporadically caused some perturbations in the process of the founding of Turkish Republic has naturally accentuated a national discourse for defensibility of territorial integrity of the state, being best reflected in the artistic manifestations and predominantly felt in the political discourse during the Republican Era and the entire 20th century in the educational realm. Such a discourse sometimes became pathologically dominant rather than benefiting the state and the society, reflective of unnecessary and illicit defence mechanisms and fears best reflected in oximorons like "no one is friend of Turks except for Turks", thus manifesting an antagonistic dialectics, detaching from the democratic streamline and spiritual, moral values and unfortunately not reflecting any discourse for upholding the preeminence of the conception of ummah within an Islamic context.

The implications and repercussions of the dominant discourse and dialectics in education system in the whole of the 20th century led to problematic epistemologies and retrogression in some spheres and various other mandatory counterintuitive applications proved to be psychologically problematic and unnecessary for pedagogical development of the students, various other practices propping up the national and ideological discourse reflected in TES which characterized the 20th century educational paradigm in Turkey. Educational curricula were unfortunately incorporated with these postulates and undertones up to the first decade of the 21st-century.

5. Conclusion

Assumptions put forth and argumentations developed in this study emphasize the fact that educational systems are affected by the state apparatus and ontology, institutional mechanisms and their founding principles, by the phenomenological and dialectical character of the individuals as well as by the national discourse and experiences throughout the historical process.

Every nation should have a perseverance and determination for establishing its meta narratives defending its state, incorporating epic narratives even in difficult times when for the sake of greater good sacrifices are to be made which can be commemorated and witnessed in a multitude of different historical occurrences institutional activities as well as educational curricula when there occurred an ontological insecurity, and when the existences are considered to be at stake, as was the case in Ottoman period during different sultanates, and, of course, as is the case in our contemporary times in some quintessential state traditions.

All these kinds of narratives and epistemological codes can quite naturally and properly be fed and incorporated into national imagination, public lore and educational curricula with their different expressions and manifestations within a moral context.

Based on such historically experienced, phenomenological constructs, an urge to defend the state and holding its ideals dear has been woven into the texture of the very fabric of the state apparatus due to the aforementioned sociological realities and ideological underpinnings which propped up the whole super structure and gave rise to the state tradition and ontology from its inception up till recently.

However, when such reflexes and urges develop into paranoid reactions and monist paradigms, personality cult phenomena, unfounded fears, state deifications and psychopathological epistemologies, any problematic in any institution can become the rule of the day; in case of any challenges and defiance against the status quo or problematic establishments, though it be through good-intentioned pacifist means and modes, fictive antagonists are created by malevolent factors, which, in turn, leads to ontological insecurities, an undesirable environment, social and economic crises, evolving into and bringing about a paranoid state of affairs in which every citizen is in an environment of considerable distress, suspicious of one another; in such an environment of uncertainties the institutions (educational institutions included) can be plunged into a state of considerable chaos, and in conflict with other institutions, all of which are in fact counter-intuitive and paradoxically undermine the very foundation and philosophy on which the state was erected. This so-called urge for defending the state with improper means and modes may ironically turn out to be risky for the ontological security of the society and hazardous for the indivisibility of the state, posing some risks for turning it into a shaky and undermined state, bringing about disintegration and deconstruction in its institutions, chief among them educational institutions, and an anti-intellectual environment in its societal entities.

Therefore it would be much more tempting and reassuring to say that a Turkish education system being based on fundamental democratic principles, foundational epistemologies characterized by Islamic values, rather than pragmatically characterized positivist and obsolete ideologies, which do not meet the various requirements of human mind in this century and the various necessities in the changing world and which would not facilitate any civilizational openings, would be conducive to the maintenance, sustainability and solidification of the state and the welfare and well-beings of the citizens, and it would be imperative to cultivate and disseminate these ideas across every institution and every stratum of the society in order for the amendments and improvements to be made and in order for our people to reach a decent level of well-being and human-flourishing on multi-existential levels and paradigms

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