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## Birleştirilmiş Sınıflı Okulların Algılanması: Kişiselleştirilmiş Öğrenme Sosyolojisi

Hüseyin TOLU\*, Osman ALBAYRAK\*\*, Abdullah TÜRKMEN\*\*\*, Ahmet DUYSAK\*\*\*\*

Makale Bilgisi	ÖZET
<i>Geliş Tarihi:</i> 21.01.2019	<p>Finansal bütçe eksikliği, zorlu coğrafik koşullar ve demografik durum gibi çeşitli nedenlerden dolayı ülkemizin birçok şehrinde birleştirilmiş sınıflı okullar bulunmaktadır. Bununla birlikte bu okullar için önemli olan uygulanan eğitim modeli şeklinin olumlu ya da olumsuz yönlerini tartışmak değil, tarafsız bir gözle ele alıp ne yapılması gerektiği konusunda yetkililere öneriler sunabilmektir. Bu okullarda uygulanan öğretim etkinlikleri ve bu etkinliklerin verimliliğinden istenen sonucu elde etmek için, öğretmenlerin birleştirilmiş sınıflı eğitim hakkındaki algıları çok önemli etkileyicilerden biridir. Bu nedenle, bu çalışma sınıf öğretmeni adaylarının birleştirilmiş sınıflı okulları katılımcı, bir araştırma yaklaşımı ile ziyaret ettikten sonra, öğretim uygulamalarını nasıl algıladıklarını araştırmayı amaçlamaktadır. Bu çalışma öncelikle eğitim ve sosyoloji kavramlarını tanımlamak ve kişiselleştirilmiş öğrenmedeki ilerici eğitim yaklaşımını, politik göreceliliği ve eğitim merkezileştirmesinin değerini azaltmak, eğitim öznelciliği ve insancıl faydacılığı yeniden değerlendirmeyi önermektedir. Çalışma aynı zamanda, birleştirilmiş sınıflı okullardaki sorumluluk ve hesap verebilirlik konusunu ve ilerici eğitimin kişiselleştirilmesine; neden ve nasıl yaklaşılacağını açıklığa kavuşturmayı da amaçlamaktadır.</p> <p><b>Anahtar Sözcükler:</b> Kişiselleştirilmiş öğrenme, eğitim politikası, eğitim felsefesi ve sosyolojisi, birleştirilmiş sınıflı okullar, sınıf öğretmeni öğretmen adayları</p>
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## Perception of Multigrade Classes Schools: Sociology of Personalized Learning

Article Information	ABSTRACT
<i>Received:</i> 21.01.2019	<p>There are many schools of multigrade classes in many cities in Turkey due to the fact that there are various reasons, from a lack of financial budget to a harsh geographic demographic condition. Nevertheless, what should not be forgotten that this schooling is neither good nor bad, or is it neutral. Rather what the important is how they are utilized and how they came to be in the present practices in order to provide particular suggestions to authorities. To achieve the desired educational outcome of effectiveness and efficiency in these schools, the teachers' perception of these schooling is one of the crucial influencers. Therefore, this study aims to investigate how candidates of classroom teachers perceive the educational practices, in particular after visiting several of multigrade classes' schools through a participatory research approach. This study actually introduces the notions of education and sociology; particularly personalized learning in which the aim of progressive education approach ought to devalue political relativism and educational centralization and to revalue educational subjectivism and humanitarian utilitarianism. Particularly, this study aims to clarify the issue of responsibility and accountability in this schooling, and why and how this personalization of progressive education would be approached by whom.</p> <p><b>Keywords:</b> Personalized learning, educational politics, educational philosophy and sociology, multigrade classes' schools, teacher candidates</p>
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\* Inst. Dr., Recep Tayyip Erdogan University, Faculty of Education, Department of Computer and Instructional Technology, Rize-TURKEY. e-mail: [huseyin.tolu@erdogan.edu.tr](mailto:huseyin.tolu@erdogan.edu.tr) (ORCID: 0000-0003-0769-6779)

\*\* Inst., Recep Tayyip Erdogan University, Faculty of Education, Department of Basic Education, Rize-TURKEY. e-mail: [osman.albayrak@erdogan.edu.tr](mailto:osman.albayrak@erdogan.edu.tr) (ORCID: 0000-0003-0101-8205)

\*\*\* Inst., Recep Tayyip Erdogan University, Faculty of Education, Department of Basic Education, Rize-TURKEY. e-mail: [abdullah.turkmen@erdogan.edu.tr](mailto:abdullah.turkmen@erdogan.edu.tr) (ORCID: 0000-0001-8740-2106)

\*\*\*\* Inst., Recep Tayyip Erdogan University, Faculty of Education, Department of Educational Sciences, Rize-TURKEY. e-mail: [ahmet.duysak@erdogan.edu.tr](mailto:ahmet.duysak@erdogan.edu.tr) (ORCID: 000-0002-9711-0876)

## 1. INTRODUCTION

In 2019, 92.8 percent of populations in Turkey have lived in cities or towns (Turkish Statistical Institute, 2020) that means, approximately 135.924 students and 6.603 teachers have been in the multigrade classes schooling in the 2017-2018 semesters (Village Schools Exchange Network Association, 2019, p.12). However, the Ministry of National Education (MoNE) previously declared that around 305.201 students were in the multigrade classes in nearly 10.413 schools in 2012. That indicates, from 2012 to 2020, more than 50 percent of our peasants have moved to cities or towns. And currently the number of people who live in the countryside is declining, and so the number of students and schools as well.

There were and still are many schools of multigrade classes in many cities in Turkey due to the fact that there have been various reasons, from a lack of financial budget to a harsh geographic demographic condition (Erden, 1996). Nevertheless, multigrade classes are not specific to Turkey. In developed countries, such as America, England, Sweden, Netherlands, Canada, etc., multigrade classes are practiced as the alternative education approach. And importantly, what should not be forgotten that this schooling is neither good nor bad, or is it neutral. Rather what is important is how they are utilized and how they came to be in the present practices. First of all, it depends on the conditions of teachers and environments, and so re-teaching and re-learning! Meaningfully, if Turkey is willing to solve or at least overcome some of social, cultural, economic and even political issues, such as social disparity between cities and villages, cultural deprivation and pluralism, social stratification, agricultural insignificance, growing urban population, etc. even happiness of socio-cultural modern lives, Turkey ought to improve the condition of multigrade classes in the rural areas, because modern lives are not necessarily meant to be a happier life or vice versa, especially after the philosophy of Neo-Luddism (Glendinning, 1990).

Although, the governments have been declared to be providing many educational projects not only to improve better and rich educational outcomes but also to establish fair and equal educational opportunities across Turkey (MoNE, 2020), there are still many critical debates about the policies of multigrade classes schools and their educational structures. In this matter, the sociology of education is the most important difference in this schooling that distinguishes multigrade classes from the traditional (independent) classes. The multigrade class is meant to have a particular class who has more than one grade with a particular educational environment shaped by the same teacher (Köksal, 2009). In other words, the multigrade class is teaching two or more classes from a group and work together with the same teacher leading. In the multigrade classes, the first four grades' students spend a significant part of the course by studying and learning on their own, as opposed to the independent classes where a particular traditional education is made. As a result, teachers and students in the multigrade classes are more likely to have a lot more responsibility and accountability (e.g. individual work) than students and teachers in the independent classroom where teacher, student or learning -centered education has been done (Öztürk, 2003). Therefore, this study aims to investigate how candidates of classroom teacher perceive the educational practices, in particular after visiting several of multigrade classes and schools. The opportunity sample group consisted of 150 teachers' candidates through participatory research approach in which the actual aim is to determine why and how these teachers perceive the multigrade schooling. The evidence of this study holistically indicates that teachers have been aware what kind of educational problems they would have been faced in the possible future and they are already summited to themselves into worsen educational conditions. The argumentation in this study further specifies that the educational conditions of these schooling ought to be improved immediately by individual case; and teachers also think that any solution of particular challenge ought to be driven by the local government initiatives, not the centralized authorities. In this sense, this study introduces the notions of education and sociology, particularly personalized learning in which the clarification ought to be driven by local levels; mainly the progressive educational approach ought to be devaluing political relativism and educational centralization and revaluing educational subjectivism and humanitarian utilitarianism. Specifically, this study aims to challenge how to clarify the responsibility and accountability issue in these schools and why and how this personalization of progressive education would be approached by whom.

## 2. PARTICIPATORY RESEARCH APPROACH

Take the research of perception of classroom candidates upon the schools of multigrade classes, it is an experimental study among dissimilar types of innovative methodologies, and the participatory research approach is an innovative awareness that is advanced on the assumption of diversity thoughts and philosophies within a positioned pattern. It ought to be webbed organized into a setting that syndicates closure with simplicity, a modest firmness with a planned flexibility (Bergold and Thomas, 2012). In the orthodoxy educational pattern, the perception of multigrade schooling may be fundamentally counteractive: set us into a conventional setting or assist us out in that manner, and so answer many urgent issues. In a further complete instructive pattern, the participatory approach is a progression that positively has particular path, but does not mean being rectifying educational philosophical faults. It is more in the direction of co-experiencing innovative rational and numerous selections; its attitude of problem-solving is more proactive and illustration properties from learning itself. Whereas multigrade classes students in the longstanding pattern are demanding with conclusion what is incorrect or complementing an absence or impartial transmittable awaken, children in these schooling ought to be in the innovative pattern advance a different philosophical standpoint, replacement attitudes and become more fruitful within learning jointly with the subsidiary leadership of schooling.

At the nature of rationalization as educational political studies might be five periodic and consistent sociological deliberations: (a) ontology of individual interactions; (b) comprehensive epistemological consideration and its serious inter-partiality; (c) nonlinear forces at their ontological and epistemological settlements and participating in the investigation of their ethics; (d) genuineness, completeness, alteration and liberation of social beings as utilitarian principles and (e) their ontological, epistemological and ethical existent relations correspond with the social-cultural realities and natures across Turkey (Dale and Robertson, 2009). These five deliberations essentially echo with the participatory approach and this research would consider them holistically. These deliberations of participatory research obviously embrace oppositions to objectivism and positivism which takes the objectivists and empiricist interpretation of systematic knowledge (Oppenheimer, 2004). Whilst objectivism and positivism understand the knowledge as encompassed of similar matters social-determining of interested viewers and emphases on connecting associations, recognized judgement and detailed explanations through socio-cultural colors, participatory scholars dispute that objectivism and positivism diminishes individuals to representations, a culturally fixed of variables which are one way or another comparable diagonally individuals and locations by actuality measured and verified, and even manipulated in the investigational setting and abridged in the arithmetical consequence. Therefore in objectivism or positivism individuals are mostly associates with socio-cultural circumstances, remote from their own individualism, and they are mostly appreciated by anthropological phenomena as a complete in the modern educational penetration and similar set of orthodoxy patterns.

“All social research sets out with specific purposes from a particular position and aims to persuade readers of the significance of its claims. These claims are always broadly political” (Clough and Nutbrown, 2002, p.14). Hereafter this research takes a consideration of participatory approach in which all elaborate involvements organized in democratic discourse as co-investigating and co-researching, is critically significant for educational studies. Initially the participatory approach tolerates us to recognize that we are sharing and social being, instead of disconnected as attentions in contrast to substance, and it agrees us to link with corresponding individuals in the shared systems of investigation. Participatory approach emphasizes that we can merely and truthfully do study with individuals instead of on individuals if we participate them as individuals and consequently as investigation associates (Macintosh and Coleman 2006). This sympathetic and emphatic of investigation places individuals get to particular association with the social being, the breather of social construction as lineages, all the human rights and duties that indicates. The significances for us as an educational researcher is to assume a participatory research paradigm that recognizes that the study progression encompasses, as being unbiased; assembling diverse perspectives as much as possible and expressions of participants and the researchers’ own interpretations; pleasing vulnerabilities and learning from socio-cultural faults; recognizing difficulty and collaborating effects in the research arena; expecting growing encounters; and ensuing the active successions of co-studying and co-learning with our research contributors. In this sense, the research questions in this paper are: (a) to investigate how candidates of classroom teacher perceive the educational practices in multigrade classes schooling, in particular after visiting several of these schools and (b) to clarify the issues of multigrade class schooling in order to improve the conditions they have.

## 2.1. Methodology of the Research

It is necessary to establish a scientific study about what kind of sociological and psychological impacts would be occurred on teacher candidates through organizing the daily observation tours to the multigrade classes and schooling. Understanding these impacts would be useful to establish theoretical and methodological frameworks especially for the academicians who lecture the instructional courses in the multigrade classes at universities as well as decision makers who think these schools ought to be closed or maintain, or modified and modernized within the unique educational sociology. From this point of view, this research was carried out in 8 different multigrade classroom schools under the Rize Provincial Directorate of National Education. The opportunity sample group consisted of 150 teachers’ candidates who were in the Education Department in the Recep Tayyip Erdogan University during the 2016-2017 academic years. The study groups were formed of 15 people each, and it was ensured that they observed all educational processes of different schools throughout the day with periodic intervals. After visiting these schools, the researchers have taken their perceptions through semi-structure qualitative interviews.

All open-ended and possible open-ended probes questions are prepared for the semi-structural interviews. In the literature, the semi-structured interview is seen as a conversational and flexible method provides significant interactions through exchanging of ideas. And it allows reflecting a complex and deep social phenomenon (Mason, 2002). Although the semi-structured interview is commonly used to gather quantitative and qualitative data together, the aim of this study is only to gain depth information. So this paper has no particular intention to separate participants in terms of gender, age, or some sorts of classifications. The research always take in consideration that “the qualitative research interview attempts to understand the world from the subjects’ point of view, to unfold the meanings of peoples’ experiences, to uncover their lived world prior to scientific explanations” (Kvale, 1996, p.1). The interviews have been accomplished after making arrangement within approximately half an hour. Although previously the researchers have done semi-structured interviews with teacher candidates, the plot studies (re)performed twice with two of academics to be sure that the interview structure and the questions are appropriate in terms of validity and fluency. During the interviews, audiotape has been used to save and keep the data. An ‘opportunity sample’ is used, so the participants did not represent the wider population but they are used simply as a convenience sample to explore the research questions. The general research plan was obviously ascending from the

ground when the data gathering was successful. Nevertheless the plan had a quantity of limitations that might theoretically distress the value of the findings. The main apprehension was the value of the involvements in each visit in the project.

## 2.2. Thematic Analysis

Thematic analysis is prevalently used in qualitative researches as a fundamental method

*“for identifying, analyzing and reporting patterns (themes) within data” (Braun and Clarke, 2006, p.79). The main purposes of thematic analysis are: “(1) a way of seeing; (2) a way of making sense of seemingly unrelated material; (3) a way of analyzing qualitative information; (4) a way of systematically observing a person, an interaction, a group, a situation, an organization, or a culture; and, (5) a way of converting qualitative information into quantitative data” (Boyatzis, 1998. 4–5).*

In terms of theory and thematic analysis, there is no strict assumption that is in harmony with the participatory approach. Although, it is also commonly used by essentialist, realistic, constructionist or contextualizes approaches, it actually provides ‘theory independency’, in other words it can be conducted by different theoretical paradigms. The crucial point is that any hypothetical outline transfers a number of expectations about the information of the data, such as what the information signify in terms of the world, authenticity, significances etc. Therefore, a respectable thematic analysis is supposed to make these assumptions transparent (Braun & Clarke, 2006). Transparency enables other researchers to critically examine and ground on the research, and provides verification of the analysis stages through a systematized and delineated data and its detailed statement. Besides all these, thematic analysis generally goes beyond, allows explanations of different viewpoints of the research area. “Thematic analysis can be a method that works both to reflect reality and to unpick or unravel the surface of ‘reality’” (ibid, p.81). From the point of view, thematic analysis is deliberately selected because of the fact that the method already connected with the participatory approach, which the aim is to give an account of the analysis process. The applied method can be depicted in words particularly with detail as intended as flexible and transparent. It provides a research outcome that can be compared with literature.

The thematic analysis process as comprehensively delineated by the literature, made it less complex, is composed of assembling all related literatures within a particular period of time in relation to a specific research study. This raw data is called as the data corpus. Checking the data corpus in terms of content validity and relevance, and eliminating all invalid and irrelevant content in the data corpus exposes the data set. The data set is composed of the data items which are collected data from each individual part. A single coded from the each data item is called as the data extract. Through the data set, initial codes are reproduced and classified in the direction of a feature of the data. Coding enables us to categorize the data into remarkable groups, each groups is called as a theme (a term of umbrella). Codes are attached as a theme only if the theme unites meanings of all these codes. If a theme is attached to other themes, they could turn into sub-themes. At this juncture, all present themes are supposed to be seen as a simply candidate because it is necessary to control and check the themes in terms of their interactions. If there are any unfit candidate themes, they may need to be deleted or modified. This is an iterative processing until being sure about all the themes, the sub-themes and the codes. Finally, it reveals a thematic map picturing their reciprocal connections, as this study has been completed that can be seen from the Figure 1 and 2.

The phases of thematic analysis are: (1) Familiarizing with the data, (2) Generating initial codes, (3) Searching for themes, (4) Reviewing themes, (5) Defining and naming themes, (6) Producing the report. Before starting these analysis stages, the researchers initially made a number of considerations as the literature suggested. These considerations are generally foggy in a research but it does not mean that they are not thought over carefully prior to the data collection and analysis stages. The first decision is about how a theme is to be identified. Therefore this research would do compare a theme through participants as well as select theme as a prevalence point in the data items. Second, there are two types of analysis statement; (1) a rich description of the data set emphasizes crucial themes for readers (2) a detailed account of one particular aspect emphasizes a specific question(s) connected with the data. This research used the second type of analysis statement. When we analyze the data, we only consider the research questions. Third, inductive thematic analysis (bottom-up, data-driven) and deductive thematic analysis (top-down, theoretical) will be both used. According to Gibbs (2005), most researchers do not implicitly decide the analysis methods due to the fact that conducting both methods could provide more inspiration for an analysis, e.g. “Demonstrating rigor using thematic analysis: a hybrid approach of inductive and deductive coding and theme development” (Fereday and Muir-Cochrane, 2006). Fourth, a theme is to be identified at the latent or interpretative level which concerns with extracting the meaning of what is said as investigating themes through more depth view, rather than the semantic or explicit level. In this context, the researchers asked themselves what themes really mean, which reasons make participants think about themes and what overall themes tell us. And finally, the research used participatory thematic analysis which is for development a framework within a more-complex paradigm. Participatory approach assumes that practice and meaning are individually constructed, so the thematic analysis particularly focuses on individualism, more likely participants’ psychologies, rather than socio-cultural environment and language.

In terms of trustworthiness and reflexive of qualitative data, in the research literature, it is underlined that there is no rightness or wrongness in terms of data interpretation, but it does not mean that there is no possibility of defining the quality of a qualitative research. In this sense, trustworthiness (rigor) is seen as demonstration of credible, plausible and integral research process. The concept of credibility seeks consistency between participants’ views and way of representing them

(Ryan et. al., 2007). In this study, after interpreting the data, we discussed our research result with our participants in order to be sure the research credibility as a truth value. Reflexivity is also a crucial topic in any qualitative research. Hertz argued reflexivity as,

*“Implies a shift in our understanding of data and its collection – something that is accomplished through detachment, internal dialogue, and constant (and intensive) scrutiny of “what I know” and “how I know it.” To be reflexive is to have an on-going conversation about experience while simultaneously living in the moment” (1997, p.vii-viii).*

Reflexivity in that sense provides readers to understand researcher’s position within the research. Situating us in this study as a lecturer (their colleague, insider) makes the study at transparent and reflective because this study is also connected with our professional lives. We think, not mentioning about us, such as ours experiences, values, beliefs etc. could be unethical for our readers. We also provide transparency for the data collection and analysis stages in order to answer epistemological and methodological questions (as a researcher, outsider), such as how the research will be accomplished and how the outcome is known (Seale, 1999).

### 2.3. Ethical Issues

The research have planned and completed in accordance with the Ethics of Research Policy and Procedure by the MoNE in Turkey and the values of the Recep Tayyip Erdoğan University. In our study, all participants were volunteers. In the interviews, an informed consent form prepared and put it on the splash page in the interview to be sure that all participants are aware of ethical considerations. In the interviews, participants verbally reminded about the research concept (i.e. researcher, purpose, schedule etc.), their rights (i.e. withdrawn, contact authority for complaints or comments etc.) and so on; thereafter their confirmation signatures have been taken within another informed consent form which is composed of all ethical considerations, such as the data protection act, confidentiality, anonymity etc. Additionally, the result of the research has sent to all participants for feedback and many thanks.

### 2.4. The Methodological Limitations

The distress in this study is associated to the trouble of generalization. Case training appears to be an unfortunate source for generalization. It is thereby questionable in this research. Our purpose of designing the investigation as a case investigation was not to improve manufacture of generalizations, nevertheless to highlight on exceptionality and particularization, to methodically comprehend the investigation questions and matters through cautious research, and to understand the explanations and other facts collaboratively with co-researchers in the multigrade schooling. And this research estimates convinced generalizations could be pinched from the research: additional explanations and deeper trainings could deliver modification of identifications, which might then notify convinced events, difficulties or replies in other comparable circumstances. We are essential to absorb something precise and influencer instead of to achieve something vague. As specified earlier, our prime aim was not to generalize the consequences to other belongings of teachers’ perceptions, but to exemplify significant problems that offer visions in multigrade classroom learning related studies. We positively need to contemplate the individuality and settings of the substitute collections, for these might relief or confine our learning; yet, our time and admission for investigation are nearly restricted by many ethical educational laws.

Besides these, because of its participatory approach, the involvements were considered and accompanied mainly by the teachers. The procedure of design and re-design were under impulsive fluctuations. There might be involvements of involvements: the multigrade teacher’s training that teachers acknowledged, literature that the teachers were uncovered to, our reports from thought, our article of summary in the last part of each stages of visits, and dissimilar exterior companions to the school - all these influences could distress how the teachers move toward their strategy of involvements to some extent. Furthermore, still the research heartened by means of learning influence language and reliable investigation, the teachers were not essentially assuming them to a reasonable level in the teaching space as well.

## 3. DISCUSSION OF THE FINDINGS

Initially, the candidate teachers in this particular study considered that the instructional course of the multigrade classes at the universities is insufficient and ineffective, and importantly the content of this course is not realistic and mostly these are constructed based on educational philosophies of relativism or some sort of unmotivated educational centralization as it is summarized in the Figure 1. Secondly, the candidates observed that there is no certain multigrade schooling, teaching or learning. There are no magical cures for these schoolings without considering each student and schooling in the individual case. Thirdly, the notion of personalized learning, or personalization of education, is meant as a various selection of informative platforms, educational knowledges, instructional methods, and theoretical care approaches that are planned to answer the diverse educational desires, comforts, ambitions, or circumstances of distinct learners because this schooling ought not to be a social and cultural prison within a particular inert or path-dependent educational system. Fourthly, the candidates concentrated at least for a certain period to provide internship opportunities in these schools in order to gain the knowledge of how to be free to learn. Learning to be a teacher in the personalized learning environments within this schooling

to devalue political relativism or educational centralization and to revalue educational subjectivism and humanitarian utilitarianism; but how does it possible to have a system as a personalization of education without the modification of educational politics, as summarized in the Figure 2. All the decision makers ought to work harmoniously to modify the multigrade schooling structure from the central curricula based system to personalized learning scheme.

From this point of view, the reality is ‘constantly changing’ in the natural and physical worlds which human beings live in and experience with, as well as emphasizing the agreement of the external reality in national and local levels (Exley and Ball 2011). Clearly, the real is an experienced or observed thing. Therefore, relativists and so centralized education supporters keep away from the ontological arguments, and so fundamentally deny the ontological questions, and so overcome epistemological concerns (Miller, 2005). Educational relativism in that sense endorses fallibilism as an alternative education of skepticism and absolutism (Facer, 2012). The doctrine of fallibilism (for instance as apposite to foundationalism) is that there is no absolute reliable knowledge and nothing is certainly knowable. However it does not mean that there is no knowledge, there may still knowledge, but, that knowledge may not be final one, therefore educational relativists focus on socio-cultural values and moralities. So, relativism is an anti-skepticism that compels doubts as a justification through socio-cultural colors. As a result, educational relativism, especially in Turkey, underestimates the individual ability and capability throughout considering what the ideology or intention is true if it is align with relativist thoughts. Nevertheless, the participatory approach emphasizes more likely the influence of individualism with its own ontological, epistemological and even ethical concerns, rather than emphasizing inert socio-cultural system.

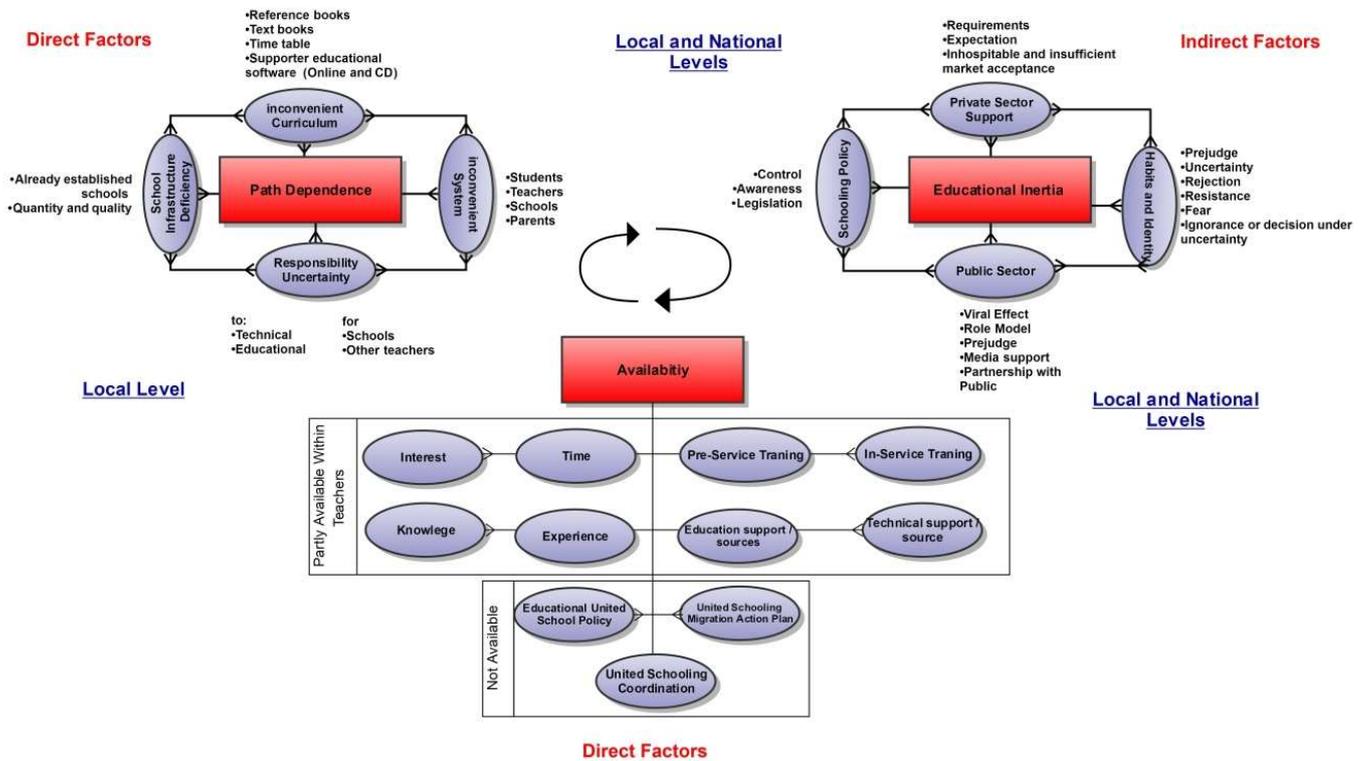


Figure 1. Factors of Multigrade Schooling

The Figure 1 summarizes that in the multigrade schooling, there are direct factors. There are partial available factors which are inadequately answered by the decision makers: interest, time, pre-service training, in-service training, knowledge, experience, educational and technical support and resource. These issues can be easily answered by the MoNE supports. There are also unavailable factors which are mostly ignored by the decision makers: educational multigrade school policy, multigrade school migration action plan and multigrade school coordination. These are the actual issues in the multigrade education and can be shaped by local levels. There is further a direct factor which is the path dependency: inconvenient curricula (reference book, text book, time table support education software); uncertainty of responsibility (to technical and educational and for schools and other teachers); inconvenient established system for students, teachers, schools and parents; and school infrastructural deficiency (already establish schools through a lack of quality and quantity). These further issues are comprehensive and cannot be answered by a simple educational reform by the MoNE. The MoNE needs to establish a particular decision making institution that focuses on how to reform not only multigrade schooling but also other concerned and touched matters. There is also one more indirect factors, the educational inert which is actually a factor for the general insufficiency in the Turkish educational system. In the educational inert, there are the issue of private educational support (unknown requirement, limitless expectation, inhospitable and insufficient market acceptance); unplanned schooling policy (unspecific control, awareness and legislation), inert educational habit and identity (prejudge, uncertainty, rejection, resistance, fear, ignorance and inappropriate decision under uncertainty) and ineffective public sector (viral effect, role model, prejudge, media support partnership with public). The issue of being in the educational inert does not mean that the educational system is its own stability and security, rather it is actually in its own un-dialectical nature within dialectical global learning orders, therefore these issues are more likely related to main educational politics, and so multigrade schooling.

From this ineffectiveness and inefficiency, the recommendations are needed to overcome these issues based on thoughts of John Dewey (pedagogical progressivism) and Edward L. Thorndike (administrative progressivism). *Pedagogical and administrative progressivisms* both focus on *learning by doing* with *child-centered* through *real world doings* in order to prepare children to *democratic and modern lives*, therefore teachers ought to incessantly familiarize students' needs and interests with modern global political economic realities and natures.

#### 4. SOCIOLOGY OF PERSONALISED LEARNING

*"The illiterate of the 21<sup>st</sup> century will not be those who cannot read and write, but those who cannot learn, unlearn, and relearn. 'If you don't ... "Learning is like rowing upstream; not to advance is to drop back." Alvin Toffler*

There are some urgent alterations needed for these schoolings. The first is the openness of curricula: or might be titled as personalized curriculum (decentralized and distributed establishment), such as from the philosophy of Rousseau (1762). Since Rousseau, the enlightenment movement has realized that an education is not the system of simple curricula to provide present day contents and contexts, rather any particular education is an 'art of science' in order to shape particular individualism within particular social cultural existentialism. In this sense, the curricula ought to be completely reshaped by the 21<sup>st</sup> educational realities and natures.

*"Children must be taught how to think, not what to think" Margaret Mead*

Teachers' candidates indicate that if the family lives in the village, the students who are included in the transfer must be directed to these schools to establish a small learning community. At least two teachers should be given to these schools, and the norm staffing regulation should be rearranged if it is necessary. Children who are educated in these schools should be subjected to different cultural, social and sports activities within the scope of particular projects by the MoNE and the historical and touristic places of our country should be visited. Any support should be provided to teachers who experience fatigue, boredom, or psychological problems when working in these schools, and the places of duty should be changed if necessary due to the fact that each teacher has her/his own personality (Bahar & Kağan 2018). Teachers should do serious planning and preparation before entering the classes. They should pay a special attention to classroom management and organization and should create some individual rules. Importantly, the teachers who work in the multigrade schooling ought to be having at least 1 year's internship to be a successful multigrade school teacher. Teachers who work in multigrade classes have to perform better than teachers who work in the independent classes. It is therefore necessary to increase this in view of the wages of teachers who work in such schools. Professional teaching is essential, in particular teachers who teach to multigrade teacher candidates ought to have at least 5 years experiences and not to be older than 45 year's old because of the fact that these teachers ought to establish an energetic educational environment. Besides these, the better payment should be provided and increased social retirement benefits should be ensured. There are also further levels of teaching of teaching through the concept of specialized teachers of teachers. These teachers assists teachers' candidates, and so give multigrade teaching teacher certificates, at least 10 years experiences, 40 and 45 years old teachers ought to be applied. These modifications are not adequate if there is no creative-based schooling environment as well. It does not mean that there are all computers around the schools. It might be considered through village institutes because "the education of Children [is called] a Culture of their minds" (Hobbes, 1651, p.189). In order to enable students to learn how to learn, teachers are able to establish some sort of harmoniousness between formal and informal learning (Ünder, 2008). Any teachers in the multigrade schooling ought to be a volunteer because it is expected from these teachers how to be happy in the village lives. These teachers ought to have a special mentality and identity in which the simple life is supposed to be so meaningful and significant for them, such as loving to have the philosophy of Rousseau or more likely to be a Diogenes of Sinope who taught us that 'the foundation of every state is the education of its youth' and importantly 'the poverty is a virtue which one can teach oneself and 'the only way to gall and fret effectively is for yourself to be a good and honest man'. Those who have never lived in the village in any way, and who can hardly adapt to these conditions or life style, ought not to be preferred for this schooling (Genç, 2017).

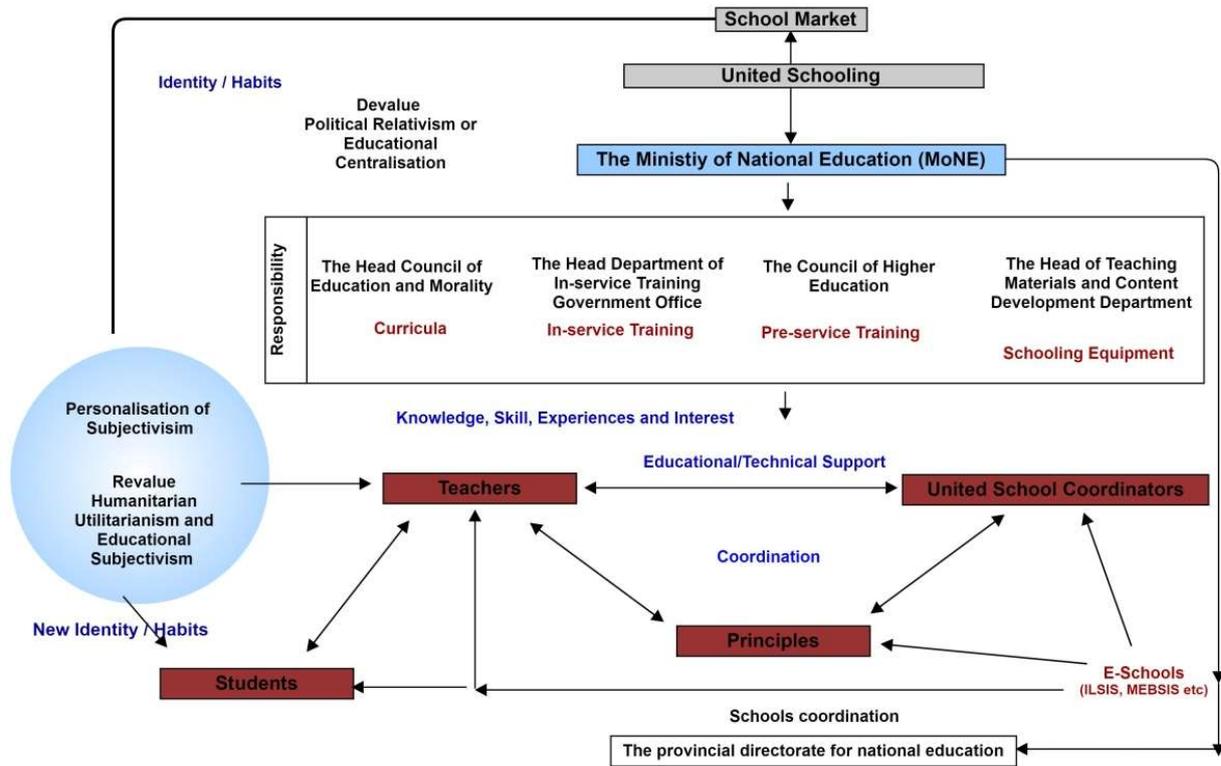


Figure 2. Responsibilities of Multigrade Schooling

As the Figure 2 summarizes that in the multigrade schooling, in order to establish personalization of education which is meant to revalue educational subjectivism and humanitarian utilitarianism, and devalue political relativism or educational centralization, the philosophical principle of identity and habit ought to be clarified and the educational notions of knowledge, skill, experience and interest ought to be shaped. Nevertheless, every rational thought is limited by its own reasoning structure, in particular within the Turkish education system. As in the 1968 program rather than the implementation of individual school programs, special curricula for multigrade schooling should be shaped. Therefore, the responsibility of decision making ought to be clearly defined by the authorities, in particular the head council of education and morality is for establishing the new curricula (perhaps no fixed curricula structure); the head department of in-service training government office is for reshaped insightful in-service training (one year supervised internship); the council of higher education is for renewed pre-service training (one year trips and studies); and the head of teaching materials and content development department is for extending and new schooling equipment (learning by being) (Mann, 2006) or (an alternative education modelling) (Abdullah, et al., 2013). There should also be a new coordination level responsibility within the network of students, teachers, principals and parents. This level of coordination may establish social cultural brokering who is the expert of organizing each school issues through local and national levels by the consideration of their social and individual needs and requirements (Michalinos, 2010).

Teaching in the multigrade classes has been practiced in our country for a long time. The governments consistently declared that there are mandating this practice in Turkey for three main reasons: the low number of learners in rural zones, the inadequate number of educators and teaching space, but these are the local level reasons, there are also national level reasons, such as ineffective national educational politics, incomprehensive educational philosophy, economic instability, etc. as these are argued in this study. These various issues continue to be faced in the practice of teaching in the multigrade classrooms, and these issues ought to be rethought in order to meet their requirements and needs.

*“The purpose of education, according to this scheme, would be to rear the most ‘current’ men possible, -- ‘current’ being used here in the sense in which it is applied to the coins of the realm. The greater the number of such men, the happier a nation will be; and this precisely is the purpose of our modern educational institutions: to help everyone, as far as his nature will allow, to become ‘current’; to develop him so that his particular degree of knowledge and science may yield him the greatest possible amount of happiness and pecuniary gain.” (Nietzsche, 1872, p.3)*

From the general educational concerns to the specific educational issues, Turkey urgently needs new educational philosophical and sociological paradigm, from the current curricula based education system to the future personalized learning scheme (Baykal, 2010), from gender differences (Karaboğa & Çal, 2017) to an individual's learning style (Doğan, et al., 2019). As Nietzsche argued that a particular utilitarian individualism is essential to establish a particular utilitarian society. Once we accept Nietzsche was appropriate in the educational sense, there might be two options. The first one is that whether or not it is important to know something as negative and positive on somewhere or somehow at some time. In this first option, the issue is what is going to be positive or negative on what conditions (how) and on what reason (why), as educational pragmatics are willing to debate. Nevertheless, many believe this is the concept for obsolete politicians or

decision-makers who are controlled by their relativist approach as social-cultural obsolete philosophy. The second is if we already accept Nietzsche, we should know how society will develop into a new society in order to be advanced. That is actually the issue. If we move in the second option how we know the how and the why concern to decide to what and more importantly when, but what it is unclear is that it is always the questions is the time of decision reasoning, not the matter or the condition because it is still not the question of what and when it is going to be called positive and negative reasoning. Actually, its individual consequences would be demanded to be justifiable, it ought to be measurable if it is to be justified for the long time period with their belonging society.

The unpublished thought of eternal return (or eternal recurrence) by Nietzsche metaphysically argued that a limited number of cases repeats itself again and again within unlimited time in which the condition of human has to constantly chase her/his own way or ways to be able to achieve her/his highest specimens (superman) in her/his timeline for the ultimate purpose of achieving transcendent world. The eventual necessity for human, who is seeking to be highest and free self-courage, is the capability of believe in themselves and saying 'no' to 'yes life' as not to be in the current absolute educational philosophy or centralized education. This thought of 'eternal return' is the thought of 'have it over again, just as it was and is, throughout all eternity' that emphasizes human does truly recur herself/himself, so the future will be the duplication of the current and the current has been already duplicated from the past because the determination of individualism. Nevertheless it does not mean that human purely recognize and leave herself/himself into meaningful versus meaningless and happy versus miserable world. Human should want (desire and need) the life within themselves. Additionally, whatever human does, she/he has the same destiny in which all of our social interactions would be recurred as the same as previously happened. All cases become entangled in each other, as every pleasure has returned its pleasure versus displeasure. In that sense, human has to admit her/his liability, and so deliberate decision making for not only themselves but also for the entirety. The higher philosophy will take responsibility for the highest specimens; even will claim to take responsibility for the attack. In this regard, for Nietzsche there is no differentiation between beliefs and values. Fundamentally, the expressionism of our beliefs and values is our individualism. There is no regret to be becoming or no wishes within the life. Nevertheless, in the current absolute education system,

*"everyone who has ever been to school knows that school is prison, but almost nobody beyond school age says it is. It's not polite. We all tiptoe around the truth because admitting it would make us seem cruel and would point a finger at well-intentioned people doing what they believe to be essential" (Gray, 2013, p.228).*

In this sense, the concern has become what the educational prison means in terms of political sociology. Prison is defined in the dictionary as 'a building in which people are legally held as a punishment for a crime they have committed or while awaiting trial'. However, sociologically speaking, the establishment of educational prison is a part of a system to manipulate and propagate a particular society, for founding social boundaries and telling the public the way and manner they are supposed to be behaved. The system not only punishes those behaviors, but also 'corrects' and simply 'orientates' their behaviors in the way of how they live their lives, rather than allowing people to simply make their own lives to maximize their own capacities (e.g. pleasure) in this world. The system teaches them how and why the behaviors or manners that they would choose are not appropriate or simply wrong, as Foucault argued in that sense, any particular education has become for the disciplinary society (1983) or what Deleuze further called it as control of society (1990), as the authoritarian educational philosophy in which Mill illustratively argued,

*"a general state education is a mere contrivance for molding people to be exactly like one another; and as the mould in which it casts them is that which pleases the dominant power in the government, whether this be a monarch, an aristocracy, or a majority of the existing generation; in proportion as it is efficient and successful, it establishes a despotism over the mind, leading by a natural tendency to one over the body" (1859, p.161).*

The philosophy of general state education is obviously not for the 21<sup>st</sup> educational mentality and it is mainly inefficient and insignificant to be a civilized nation, but it is only meaningful for developing nations, not for the developed nations (Monahan, 2005). Therefore, instead of establishing some sort of educational prison, the humanity of education is to continually seek the new philosophy in which the actual principle is that "democracy must be born anew in every generation, and education is its midwife" (Dewey, 1980, p.139). The problem with these schooling based on modern humanism and modernization is the ethics of relativism that undervalue of individual subjectivity in which scholars actually emphasizes on radical educational paradigm, as the philosophy of Rousseau (1762). Therefore modern educational system welcomed all kinds of provocative and speculative reasoning but strongly opponent to all kind of authoritarian and totalitarian educational inert and path dependency in which openness of curricula is obviously restricted, limited, manipulated or at least not protected by relative laws. In this sense, "schools mirror society; they do not drive it" (Goodlad, 1997, p.56), consequently the most vital notion is that "the problem is not the child, but the parent and teacher; the problem is to educate the educator" (Osho, 2009, p.71). In the educational philosophy literature, it is widely recognized for the enthusiastic justification of liberal education and the criticism of socio-cultural values that most developed nations originated to a burgeoning open society imaginable. Modern educational philosophy, such as Finland, emphasizes thoughts from all foremost democratic educational principles and challenges to resolve them: such as centralization versus idealism (Guardian, 2013). The interpretation that knowledge has and ought to be no fundamentals is contrary to intuition or to common-sense expectation and deceptively relativistic. For the educational philosophy, while it ostensibly traditional in practice, might be moderately radical in its subjectivism.

## 5. EPILOGUE

In the argument of philosophy of personalized learning, it is necessary to understand what the enemies of openness are. In the forms of enemies, there are indisputable principles that have lead intolerable situations for particular society, against all kinds of intellectual debates. For instance, according to Popper, each generation has to learn how to integrate democratic principles into their own societies with open deliberations and dialogues if the actual purpose to be a knowledge society, as a developed nation (1966). There are continual imperfections in any particular democratic education that ought to be overcome within new generation. However, in the close societies, there are many certain laws cannot be discussed or at least questioned, because governors, or the establish laws do not give any particular right to questions the laws, or ignore the criticisms through their particular educational system. Therefore, Popper has underlined the actual educational principles which allow the public to challenge not only the future conditions but also the current educational situation from the present to future circumstances. In this sense, Popper gave a particular attention to openness of education through radical democratic subjectivism, because democracy does not present openness, but openness of education does promise democracy. Any general will may violate modern human rights within particular democracy, but not in the case of Popper, openness make ensure majoritarian reasoning through better educational system. Popper has focused on more likely the principle of democracy with the tolerance of subjectivisms, as not being selfishness.

*“Selfishness is not living as one wishes to live; it is asking others to live as one wishes to live.” Oscar Wilde.*

Because of socio-cultural memetics, routine which is essentially a philosophical scheme of manners similarly applied one individual to another through simulated or other non-genetic senses, followers of traditional education have no worries about the modern problems challenging us and concerning the matters of modern educational issues, such as dialectic innovations and inert curricula in the globalization worlds' orders (Kumral, 2016). That is the vital debate and primarily and certainly ignored by decision-makers in Turkey assume that no accomplishment is desired; it can be carefully overlooked on condition that their influence rests complete in the multigrade schooling, because educational centralization works satisfactorily, that the meaning of multigrade education is to be found in the practical consequences of accepting it. Nevertheless, there are movements which might and ought to be engaged, for instance founding unchanging their internal and external structures. In this wisdom, the concrete demand is who resolves for whom: does the society resolve by itself contained by democratic arrangements or consent the government. The serious fact is that results touching the society ought to be definite by the society and so elected and selected governmental bodies. In order to comprehend and respond to these problems and the risk of governmental-based arrangement only, the multigrade schooling desire real liberty and freedom with the educational philosophy through personalization of subjectivism. However, enemies of modern education might reappearance the notions of self-regulation of relativism or educational centralization, demanding that personalization is demarcated by justice and righteousness through socio-cultural relativism, while devaluing individual liberty and freedom. Within the global political education, personalization of education is not merely articulation of democratic values, but essentially setting those values into exercises of modern education. Or else, the rights of educational values become simply excuses and validations for traditional conduct and assemblies. Meanwhile the future is ambiguous and there may be disappointments to advancement, the state of Turkey prerogative they are essential to adjust the scheme by educational involvement in assistance with modernization in order to overwhelmed matters challenged by globalness. They privilege such involvements are crucial and inescapable. Nonetheless the multigrade schooling is not and has never been just singing fragments in a boarding spirited which can be stimulated one place to another, any educational administration desires steady and protected rules with definite and applied personalization of educational values surrounded. In this sense, the progressions for resolving socio-cultural relativist disagreements or educational centralization have not yet been reasonably and commonly approved by the state now, even not mentioned at all by the MoNE in Turkey and there is as yet no agreement between administrations and academics on how to institute such procedures to be faced by these multigrade schooling yet in the 21<sup>st</sup> century.

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## 7. GENİŞLETİLMİŞ ÖZET

Finansal bütçe eksikliği, zorlu coğrafik koşullar gibi çeşitli nedenden dolayı, ülkemizin birçok şehrinde birleştirilmiş sınıflı okullar bulunmaktadır. Önemli olan, birleştirilmiş sınıflı okullarda uygulanan eğitim modelinin şeklinin olumlu ya da olumsuz yönlerini tartışmak değil, tarafsız bir gözle ele alıp ne yapılması gerektiği konusunda yetkililere (Milli Eğitim Bakanlığına (MEB)) öneriler sunabilmektir. Bu okullarda uygulanan eğitim/öğretim etkinliği ve verimliliğinden istenen sonucu elde etmek için, öğretmenlerin bu okul eğitimi hakkındaki algıları çok önemli etkileyicilerden biridir. Yürütülen bu çalışmanın örneklemini Rize İl Milli Eğitim Müdürlüğü'ne bağlı 8 farklı birleştirilmiş sınıflı okul ortamlarında gerçekleştirilmiştir. Çalışmaya 2016-2017 eğitim-öğretim yılında Recep Tayyip Erdoğan Üniversitesi Eğitim Fakültesi Sınıf Öğretmenliği Programında eğitim gören 150 öğretmen adayının tamamı dâhil edilmiştir. Çalışma grupları 15'er kişilik oluşturulmuş olup Rize Valiliği'nden alınan resmi izin dâhilinde periyodik aralıklarla 2,5 ay süresince her bir uygulama grubunun 2 farklı okulun tüm eğitim, öğretim ve yönetim süreçlerini gün boyunca gözlemlenmeleri sağlanmıştır. Denekler bu çalışmadan elde ettikleri bulguları daha sonra diğer sınıf arkadaşlarına sınıf ortamında sunmuş ve sonuçlar tartışılmıştır.

Çoğunlukla sosyal bilimler araştırmaları, belirledikleri sosyal problemten hareketle hedefledikleri amaçları gerçekleştirmeye ve onun taleplerinin önemini okuyuculara ulaştırmayı amaçlamaktadır. Bu iddialar genellikle geniş ölçüde politiktir. Bu nedenle katılımcılar bu tür okulları ziyaret etmiş ve araştırmacılar nitel analiz tekniklerinden biri olan semantik analiz için dijital kayıtlardaki yarı-yapılandırılmış nitel görüşmeler yoluyla bu okullarla ilgili algıları belirlenmeye çalışılmıştır. Semantik analizinde önemli olan herhangi bir teorik çerçevenin verilerin dünya ile ilgili gerçekleri, anlamları vb. temsil ettiği verilerin doğası hakkında bir takım varsayımlar taşımasıdır. Bu gerekçeyle, bu varsayımları şeffaf hale getirmek için iyi bir tematik analiz yapılması gerekli görülmüştür.

Bu çalışma aslında araştırmamızın evrenini oluşturan birleştirilmiş sınıflı okullar için eğitim ve sosyoloji kavramını yeniden tanımlanması gerektiğini ve MEB'nin ilerici eğitim yaklaşımlarını, politik göreceliliği ve eğitim merkezileştirmesini değersizleştirmek, eğitim öznelciliği ve insancıl faydacılığı yeniden değerlemek zorunda olduğunu savunmaktadır. Çalışma özellikle bu okullardaki sorumluluk ve hesap verebilirlik konusunu ve ilerici eğitimin kişiselleştirilmiş öğrenme sosyolojisi konusuna neden ve nasıl yaklaşılacağını açıklığa kavuşturmayı ve yetkililere öneriler sunmayı amaçlamaktadır. Karar vericiler tarafından yetersiz cevaplanan kısmi mevcut faktörler vardır: İlgî, zaman, bilgi, deneyim, eğitim, hizmet öncesi eğitim, hizmet içi eğitim, teknik destek ve kaynak olarak alt faktörler diye gruplandırılabilir. Bu faktörler MEB yetkilileri tarafından kolayca cevaplanabilir. Karar vericiler tarafından çoğunlukla göz ardı edilen mevcut olmayan faktörler de vardır: Eğitsel birleştirilmiş sınıflı okul politikası, birleştirilmiş sınıflı okul göç-eylem planı ve birleştirilmiş sınıflı okul koordinasyonu olarak alt faktörlerden söz edebiliriz. Bu mevcut olmayan faktörler birleştirilmiş sınıflı okullardaki eğitimin asıl sorunu olduğunu ve yerel seviyelere göre şekillendirilebilir veya çözümlenmesi gerektiğini vurgulayabiliriz. Patika bağımlılığı olan bir faktör daha olduğunu doğrudan söyleyebiliriz. Bu bağımlılık uygun olmayan müfredat (referans kitabı, ders kitabı, zaman çizelgesi, eğitim desteği yazılımı); sorumluluk belirsizliği (teknik ve eğitime, okullara ve diğer öğretmenlere); öğrenciler, öğretmenler, okullar ve ebeveynler için uygun olmayan yerleşik sistemi ve okul altyapısı yetersizliği (hâlihazırda nitelik ve nicelik eksikliği nedeniyle okullar kurmak) olarak gruplandırabiliriz. Patika bağımlılığı kapsamlı bir konudur ve MEB tarafından yapılan basit bir eğitim reformu ile cevaplanamamaktadır.

MEB'in sadece birleştirilmiş sınıflı okullarda değil, aynı zamanda diğer endişeli ve dokunulacak konularda da reform yapmaya odaklanan özel bir karar alma komisyonlarını da kurması gerekmektedir. Ayrıca Türk eğitim sistemindeki genel yetersizlik(eksiklik ortaya çıkmasına sebep olan bir etken) içinde eğitimsel durağanlık diye bir dolaylı faktör daha vardır. Eğitimsel durağanlığı; Özel eğitim desteği sorunu (bilinmeyen gereklilik, sınırsız beklenti, kaçınılmaz ve yetersiz piyasa kabulü); planlanmamış eğitim politikası (özellikli olmayan kontrol, farkındalık ve mevzuat); durağan eğitim alışkanlığı ve kimliği (önyargı, belirsizlik, ret, direnç, korku, cehalet ve belirsizlik altında uygunsuz karar) ve etkisiz kamu sektörü (kritik etki, rol modeli, önyargı, medya desteği, halkla ortaklık) olarak gruplandırabiliriz. Eğitimsel durağanlık sorunu, eğitim sisteminin kendine ait bir istikrarı ve güvenliği olduğu olduğu anlamına gelmez, bunun yerine küresel ve diyalektik öğrenme düzenleri içerisinde kendi doğasında olmayan artı meselelerin ana eğitim politikalarıyla daha fazla ilgisi vardır. Bu durağanlık John Dewey (pedagojik ilerlemecilik) ve Edwar L. Thorndike (idari ilerlemecilik) düşüncelerine dayanarak bu sorunların üstesinden gelmek için önerilere ihtiyaç vardır. Pedagojik ve idari ilerlemelerin her ikisi de, çocukları demokratik ve modern yaşama hazırlamak için gerçek dünyadaki öğrenme merkezli eğitim sistemine odaklanılmalıdır. Bu nedenle öğretmenler, öğrencilerin ihtiyaç ve ilgi alanlarını modern, küresel, politik ve ekonomik gerçekleri, doğasıyla sürekli olarak tanımak zorundadırlar.

Bu çalışma birleştirilmiş sınıflı okullarda, eğitsel öznelciliği ve insancıl faydacılığı yeniden değerlendirebilmek amacıyla eğitimsel politik göreceliliği ve eğitimsel merkezileştirmenin değerinin azalmasını vurgulamaktadır. Kişiselleştirilmiş öğrenmede kimlik ve alışkanlığın felsefi prensibini açıklığa kavuşturmak gerektiğini ve bilgi, beceri, deneyim ve ilgi ile ilgili eğitimsel kavramları şekillendirilmesi gereklilikleri hatırlatılmaktadır. Bununla birlikte her rasyonel düşünce özellikle Türk eğitim sistemi içerisinde, kendi akıl yürütme yapısı ile sınırlıdır. 1968 ilkökul programında olduğu gibi bireysel okul programlarının uygulanması yerine birleştirilmiş sınıflı okul eğitimi için özel bireyselleştirilmiş bir müfredat oluşturulmalıdır. Karar alma sorumluluğunun yetkililer tarafından özellikle de talim ve terbiye kurulu başkanlığı tarafından açıkça tanımlanmasına ihtiyaç olduğu görülmektedir. Yapılması gereken öneriler, yeni müfredatın oluşturulması gerekiyor (müfredat yapısı kişiselleştirilmiş, sabitlenmemiş); hizmet içi eğitim genel müdürlüğü mesleğe yeni atanan sınıf öğretmenleri

için özellikle bu okullarda görev yapacaklar için yeniden şekillendirilmiş hizmet içi eğitim oluşturmaları (bir yıl denetimli staj); yükseköğrenim kurulu ile yenilenmiş hizmet öncesi eğitimi hazırlanmalı (en az bir yıllık geziler ve çalışmalar); ve Öğretim Materyalleri ve İçerik Geliştirme Daire Başkanlığı içinde yeni okul teçhizatını genişletmek ve yeni eğitim alanları oluşturmak olarak tanımlayabiliriz. Öğrenciler, öğretmenler, müdürler ve ebeveynler ağı içinde yeni bir koordinasyon eşliğinde sorumluluk olmalıdır. Bu koordinasyon seviyesi, sosyal ve bireysel ihtiyaç ve gereksinimlerini dikkate alarak her okul sorununu yerel ve ulusal düzeylerde organize etme hususunda uzman olan bir sosyal kültürel aracılık birimi kurulabilir.

Küresel politik ekonomide, eğitimin kişiselleştirilmesi yalnızca demokratik değerlerin ifade edilmesi değil, temel olarak bu değerlerin modern eğitim uygulamalarına yerleştirilmesidir. Gelecek belirsizliği nedeniyle, ilerlemede gelişmiş ve gelişmekte olan ülkeler hayal kırıklıklarına uğrayabilir. MEB küreselleşmeyle boğulmuş eğitim sorunlarını giderilmek için, yeni tip modernizasyon ve ilerlemeci programlarını geliştirmesi önerilmektedir. Bu tür katılımlar çok önemli ve kaçınılmazdır. Bu anlamda sosyal-kültürel göreceli anlaşmazlıkları veya eğitim merkezileşmesini çözme konusundaki ilerlemeler, henüz merkezi devlet tarafından makul ve yaygın bir şekilde onaylanmamıştır. Ancak 21. yüzyılda birleştirilmiş sınıflı okullarda yaşanacak bu tür prosedürlerin nasıl başlatılacağı konusunda Türkiye'de MEB tarafından (bir kılavuz yayınlanmamış) hiç bahsedilmemiş olsa da, idareciler ve akademisyenler arasında da henüz bir fikir birliği bulunmamaktadır.