

Subterranean Failures of Education in Flourishing Individuals: From the Perspectives of Paradigm and the Simulation Theory*

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Abstract

Even though transformations have been made in Turkey, schools have turned into places where partners are unhappy. Recently, education has moved into a new dimension called the system of objects in consumer society. The consumer society has become devoted to the system of objects, as people are not consuming for need but for want. Model schools and education are couched not within humanitarian paradigms but as promoters of this system of objects, thereby acting to deceive humanity. In this research, simulation theory is used to develop an ontological view of school and educational systems as the simulacra for a radical humanist paradigm. In conclusion, Education systems today tend to anonymize the individual within the nation, enabling the capitalist system to become the reality, thus allowing those in power to shepherd the herd easily.

Keywords: *radical humanist paradigm, simulacra, simulation theory, modern school*

Introduction

The Turkish school and education system has been developed hastily and poorly over the decades through the implementation of ill-conceived policies that have never met the expectations of all students or school partners. Various people from students at the heart of education system to businessmen contributing to economic growth have decried the lack of basic academic, social and interpersonal skills in recent high school graduates. The failure of the education system to develop skillful and capable people has darkened Turkey's future. The education system does not develop students depending on their skills, thus often leaving them behind, particularly those from low socioeconomic backgrounds, meaning that these students are graduating without the skills required to benefit the future. Throughout the world, humanist educational paradigm shifts are taking place, over which Turkish education decision makers have little control. Further, these decision makers are economic watchers, so generally neglect societal morals and values. Whilst the winds of change have begun to blow towards humanist paradigms, we have abandoned the human side of education for the sake of establishing so called better schools. However, changing the system requires us to move with these winds of change, which offer new educational paradigms to fit the social and moral structures of the nation.

A brief review of paradigms

Scientific revolutions occur over time and are directed by a series of paradigms. When science moves into a new paradigm, there are dialectical conflicts between the existing paradigmatic thinking and the neoteric knowledge, conflicts that cause scientific developments (Kuhn, 1996). Competing scientific approaches are each seen as *paradigmatic possibilities*, each of which clarifies present social realities and problems and points to the questions that define the research area borders. This paradigmatic contemplation impels future scientific and social development.

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Scientific reforms are finally implemented through an isochronous process by leaving behind the orthodox thinking methods of the old paradigm and moving into a new contemporary paradigm. Countries that have human centric educational foci prioritize the children in the educational system, but education systems in Turkey are mostly capita centric and remain mired in functionalist paradigm that accepts capitalism and fundraising as the reference for social coherence and freedom. By not considering other conflicting ideas, such as the radical humanist paradigm, which connects actions and ideas and moves away from objectification and alienation, human centric approaches are neglected, primarily because such a move removes capitalist objectification, which is seen as ideologically sovereign.

Radical humanist paradigm

The radical humanist paradigm reframes consciousness by emphasizing how reality is socially created and socially sustained and ties solutions to benefits, thus preventing people from becoming imprisoned within the boundaries of a capitalist fashioned reality. This paradigm is based on the understanding that the process of reality creation may be influenced by social processes that channel, constrain and control the minds of people by alienating them from the potentialities inherent in their core nature (Morgan, 1980; Hassard, 1991). Capitalism denounces the radical humanist paradigm as totalitarian and prefers a line of belief that promotes capital collection, which molds the logic of work, science and language, and mystifies the ideological concepts of scarcity and leisure. These functionalist concepts, regarded as the building blocks of social order and human freedom, are in fact modes of ideological domination for radical humanists. The radical humanist is concerned with discovering how people link thought and praxis as a means of transcending alienation (Morgan, 1980), because as human beings create realities these can then be established as sovereign. People are aware of the world that socializes and teaches them how to live within social structures that benefit some but overall limit freedom. Radical humanists disagree with the social structures defended by the structuralisms, functionalists and are against the totalitarian institutions that control science, ideology, technology and language (Foster, 1986). What radical humanists want to do is to encourage the emergence of an understanding of change by establishing alternative social institutions and developing a consciousness of eternal salvation (Gioia & Pitre, 1990).

Radical humanists recognize that functionalists have created and sustained a social reality that maintains the status quo, which forms one aspect of the network of societal ideological domination. The focus of the radical humanists upon the *superstructure* aspects of society reflects their attempt to move away from the economics of orthodox Marxism to emphasize Hegelian dialectics. It is through these dialectics that the objective and subjective aspects of social life interact. The superstructure of society is the medium through which the consciousness is being controlled and molded to fit the requirements of the social formation as a whole. Therefore, structural conflict, contradiction and crisis do not play a major role in this paradigm because it has a more objectivist view of the social reality. In the radical humanist paradigm, on the other hand, the concepts of consciousness, alienation and critique form the basis of its focus (Ardalan, 2007). Global cultural flows are managed by powerful international media corporations that use the latest communication technologies to shape societies and identities. Images and ideas, which are more easily and rapidly transmitted worldwide, profoundly impact the way people experience their daily life. Culture is no longer associated with a fixed locality but gains new meanings that reflect the dominant themes emerging in the global context. This cultural globalization challenges parochial values and identities because it undermines the association of culture with a fixed location (Ardalan, 2007; Fukuyama, 1989). Challenges to social structures such as schools and education must be analyzed and modeled within human centric theories, such as simulation theory, to understand better how to recover from the eclipse of reason that has placed school partners in dark caves.

Simulation theory and the school: As a simulation system

Scientific revolutions and new understandings sparked the industrial revolution, leading to the use of steam power to develop mechanized industry, which led to further discoveries that ultimately restricted future innovative predictions (More, 2000; Freeman & Louca, 2001). Humanity had basically lived in a primarily agricultural society until the industrial revolution. Many tools that people had used in their lives gradually developed to make life easier for upcoming generations. The industrial revolution brought an end to the agricultural era in much of the Western world, resulting in transformations in economics, social life, technology and science. The development of the industrial society transformed Europe. Many people who had lived in villages moved to industrial regions, which destroyed many social and cultural traditions and annihilated community values.

The emerging modern states established institutions for education, family and worship, which, in turn, became the driving forces behind the rise of capitalism as the only social truth (More, 2000). Colonialist policies resulted in a looting spree on a global scale and the imperialist states used this illicit enrichment to form new social classes (Voth, 2003). The Age of Enlightenment lent impetus to the idea that wisdom and knowledge could only be gained by strength of mind rather than with an incorporeal intelligence, thus leading to the development of the consumption/production system, capitalist policies and the consciousness industry, which undermined the uniqueness of the unconscious and led it into the realm of power centered fear systems. In contrast to the collective social structures of the East, the West was generally fictionalized by a daily dose of death and safety anxiety. Capitalism developed and thus the fear of loss dominated, which is why people are strongly tied to an economic life contingent upon consumption. By creating dependence on the system, the realities have been replaced not with fakes but with virtual realities. That replacement is called a *simulation*, which is a blurred, empty form of reality, which can be understood by watching TV. All the realities broadcast on TV line up one after another in equivocality to create stupor, to make the object in the advertisement similar to life. Reality is annihilated not for the sake of a replica, but for the more real than real, a hyper reality, which is a postmodern semiotic concept that refers to the appearance of a reality that is without origin (Baudrillard, 1995). This hyper real simulation appears to be more original than reality and creates within itself ethics and values that have a neo meaning. Dissimulation is feigning not to have what someone has and simulation is feigning to have what someone does not have; one implies a presence and the other an absence. The communication revolution influenced visual media culture in both good and bad ways with a view and image of a real spirit in contrast to the authority of the original, whereby the original subjects become absorbed by images (Baudrillard, 1995).

The difference between the original and the image becomes blurred. Visible reality or instant images are fictionalized and produced via messages broadcast in the media in this hyper real context. Simulation becomes an imitation of the operations of a real world process or system over time, but the referent is to nothingness (Baudrillard, 1995; Baudrillard, 1998). Existing society has superseded all forms of reality and meaning using symbols and signs, creating an experience of society that is merely a simulation of reality. However, these simulacra are neither just a mediation of the original nor even deceptive mediations of reality, as they are neither based in a reality nor do they hide a reality; they simply hide anything like reality that is relevant to our current understanding of our lives. For that reason, society has become so saturated with these simulacra and our lives so saturated with the construct of society that all meanings are rendered meaningless by being infinitely mutable (Adanir, 2000). Society has been transformed into meta simulation system, a universe of dissuasion that uses images, language and media to absorb the original to produce a fake (Adanir, 2000). This reality is turned into images and language games and then eliminated using technology. It is finally enmeshed in a neo reality, which is replaced by anti-real universal ethical values that emasculate and destroy in the name of greedy capitalism. Assume that a painter is looking at the *Mona Lisa*. It is easy to say, by looking at the masterpiece and drawing a replica that it is obvious that the original painting exists. However, the media and the cyber world do not allow people to compare the reality and the image, thus simulating reality by giving spatial perception that reflects the daily wants within the economic status.

All the exaggerated characteristics of the simulacra have such a deluding effect that the original and the image are enmeshed and the characteristics become more original than the original, more beautiful than the beautiful, thus losing its genuine identity, virginity and real content. That is the passion now I mean the passion for excess. It is enough for these characteristics not to have relationships with their anti-characteristics fake with real, ugly with beautiful, image with real—because the simulacra will be heightened to pervert the original and therefore absorb all the energy of the real (Baudrillard, 1993). The simulation recognizes the revolution in communication, cybernetics and system theory, in which the simulacrum precedes the original and the distinction between the reality and the representation vanishes. There is only the simulacrum and originality becomes a totally meaningless concept. Reference systems have been re fictionalized not to hide the truth but to reproduce the real benefits from media, politics, genetics and the model or codes of digital technology. While replicas have been proof of the original since the Renaissance period, serially produced productions create mutual inter relations without any reference to the original. With the emergence of these types of communication, cybernetics and late capitalism have dug a pit for society through images and semantics that use codes and models which appear to self-validate. This is a regime of full equivalency in which serially produced cultural products no longer pretend to be real in a naïve sense, because the experiences of the consumers are so predominantly artificial that even claims of reality are expected to be hyper real.

Any naïve pretension of reality is perceived as bereft of originality (Horrocks, 1995). Simulation systems can be characterized as fractal and spreading and can reframe the world and human life, so the only way to give spirit to people is to educate them well (Horrocks, 1995). If school change is slower than the changes the schools face or schools cannot understand the direction of the winds of change, the permanence of the school is at risk. These are dramatic changes, so we need to re conceptualize the school because educational technologies, knowledge transfer and processing systems are ever changing. *So called change movements have never led to the creation of a new school ethos*, even though several changes such as new projects, programs and reforms have been put into effect (Schlechty, 2004).

School as a system

Schools are designed in three ways within modern system theory. The first is the Rational System, within which organizations are designed to attain specific goals such as goal specificity and formalization. Rational schools, therefore, tend to focus on the rationality of the structure itself, rather than the rationality of the people within it. The Rational System perspective sees the school as an organization that focuses on the structure and ignores the actual behavior of the people within the organization (Scott & Geral, 2007). The second way is called Natural Systems Theory, which focuses on the idea that organizations are organic and sources of social and economic enrichment processes that benefit humankind. Natural system theorists focus more on organizational behavior and implementation than on decision making, so pay more attention to the dynamics of the organization in the school (Scott & Geral, 2007; Hoy & Miskel, 2001). The third way is Open System Theory, which is a synthesis of Rational System Theory and Natural System Theory. Open system theorists accept the school as an open system, seeing people as the necessary inputs and outputs. In the open system, it is recognized that schools constantly interact with their environments and therefore need to restructure themselves to deal with forces in the world around them (Hoy & Miskel, 2001; Scott & Geral, 2007). The postmodern era has taken people and organizations and converted them into a new dimension called the system of objects. Humankind has produced and consumed since its birth, but humans have never been *consumers*. Consumerism is not focused on better and healthier nutrition but relies on a display of images that tap into messages of need. The system of objects or people as consumers has become a need based on greed. People do not consume because they need to, but they need to consume (Baudrillard, 1993; Baudrillard, 2005). Technology became the basis of the functionalist object system by using language games in the Revolution Period, which aimed to conquer a world that created and then quenched greedy desires, subsequently realizing that the system had become bound to the consumption production system (Baudrillard, 1993). We should look urgently for new solutions because the System of Objects has left humanity bereft of values, ethics and fraternity. To continue conceptualizing schools and people using outdated theories that prioritize capital and exploit human beings is merely putting new wine in old decanters (Morgan, 1980).

Educational research has examined what education is, what education needs, how intellectuals perceive education and which paradigmatic lenses are used. However, most of this research has been conducted from a functionalist paradigmatic perspective. According to Bas (2004), education is a key factor for economic growth. Human capital theory states that if capital is invested in education, labor force effectiveness is the determinant of economic development. Bas (2004), by demonstrating the linear correlation between compulsory schooling and economic development, acknowledged that human capital growth failure may pose a significant risk to sustained economic development. Bas strongly suggested that the capitalist system was preemptively established and financial resources allocated to those individuals who were addicted to consumerism. Balkar and Ozgan (2010) asserted that globalization has positively impacted primary and secondary education. They further noted that the expectations of teachers regarding education changes have been positive and as long as education acknowledges and encompasses globalism, new generations will have the necessary global knowledge.

They warned, however, that education and education processes needed to be analyzed from globalization perspective and that concerted efforts needed to be taken to orient education toward globalist policies. They further suggested that teachers be informed about globalization and the effects of globalization on education as, while education programs needed to be innovative, the dynamics of globalization should not be neglected. From this perspective, anyone who claims that public morality is social morality and anyone who wishes to replace real morality with neo morality and hyper morality, serves the capitalist system (Baudrillard, 1995). Neo morality, in particular, is embedded in education.

Real morality encompasses values such as cooperation, respect and integrity; however, the education system has fictionalized these forces, meaning that students are subjected to a simulated system. The school system based on cooperative learning has been disbanded and a new school system based on a reductionist contestable education has become the simulated system. Schools should be teaching real ethical codes and students should be encouraged to practice those moral values, but, in reality, schools have become the ideological apparatus of the capitalist system, formulated to support the brutal consumer culture using technological and digital communication devices in a simulated world system.

The actual function of a school is to nurture morality. Unfortunately, the role of schools has changed with the hyper real capitalist system that promotes power relations that replace the real. Let me illustrate this with an example from the school ethos. Cheating in exams is illegal, but the simulacra school system has changed the reality so that a student who refuses to help their friend through cribbing can become excluded by classmates and labeled meretricious. This indicates that the morals being promoted by the simulacra school system punish students who display ethical behavior. In fact, not only is cheating considered an honorable act, but this honor is also absorbed within the hyper real neo morality. Therefore, the system has created a hyper reality in which symbolic violence has been changed into real violence. According to Baudrillard (1995; 2005), capitalism believes that man is a rational creature, so, in reality, personal benefits cannot be gained from people with morals. If people want to exploit virtue, morality is replaced with neo morality. Capitalism challenges all values and the positive aspects of human beings, so education has become its driving legal apparatus.

School: an optimistic resurrection instrument

The Tasaday are indigenous people from the Philippine island of Mindanao. They are believed to belong to the Lumad group, along with the other indigenous groups on the island. The Tasaday attracted widespread media attention in 1971, when Western scientists reported the discovery of this isolated tribe and their "stone age" technology. They again attracted attention in the 1980s when it was reported that the original discovery had been an elaborate hoax and doubts were raised about their isolation and even about their purported separate ethnicity. Because the hyper real modern world exposed their innocence and claimed their authenticity, the Tasaday tribe became as a mummy exposed to the air that splits into particles and vanishes, thus ensuring that their ethnology survived in the simulated system. The Philippine government banned ethnologists from interacting with the Tasaday to protect their authenticity for the first time in the consumerist age, so the Tasaday were returned to the simulation, even though they were sent back to the forest. Ethnologists claim that the Tasaday owe their existence to ethnology because the simulated system created them. What a big lie (Baudrillard, 1995).

Let me compare the Tasaday metaphorically with a student who starts school and finds out that their fate is more desperate than that of the Tasaday. Children who live in a natural environment and experience life with true role models are sent to schools that ruin their pure humanist souls in a hyper real simulated universe, through teachers who act as ethnologists and are the primary actors in the education arena. Children turn to dust like a mummy when they face outdoor exposure, as happened to the Tasaday. Unfortunately, unlike the Tasaday, who were left undisturbed in the jungle, students are not as lucky, as they are separated from the natural life and placed in a virtual environment, thus ruining them forever. This is the truth that has shaped the capitalist exploitative education system, which moves students into a neo reality by killing off their pure souls. Actually, here both the self and the spirit are killed. The Tasaday had to have been lost to make the science live, but science lost for the first time. If we return to education, we can see that science continues to kill the selves and souls of children.

Another problem: teacher and style

Teachers are keys to education and teacher competence has a strong effect on student achievement. Besides the competencies that the educational sciences define, teacher effectiveness and good leadership behavior are very important when teaching and guiding students to develop good communication skills. Teachers who devote themselves to their mission have a great effect on their students (Gurbetoglu & Tomakin, 2011). However, teachers cannot meet the students' expectations using teaching methods or techniques (Devebakan, Kocdor, Musal, & Akdogan, 2003) unrelated to class management or the establishment of effective communication (Murat, Aslantas, & Ozgan, 2006). Teachers cannot use attractive methods for in class activities to motivate students for their lessons. Teachers still use outdated techniques, such as making students take notes (Aksu, Civitci, & Duy, 2008). Teaching methodologies and techniques at schools are directly based on narrative forms that exclude student participation.

Interactive methods that place students at the center and allow them to express themselves freely are neglected in an educational system that places traditional forms at the center. These traditional forms demean students and prevent them learning that morality and happiness can be learned through practice. Further, the knowledge taught at school cannot be internalized because narrative forms of teaching create a poor relationship (Freire, 1993) in that there is one subject narrating and several objects listening and that the values and *facts* the teachers narrate reinforce a systemic petrified logic.

Teachers are trained to fill students with meaningless issues often obscured from the vital integrity of real life, so the language and the intonation the teachers use do not encourage transformation, but instead instill in innocent minds the hyper truth necessary to ensure a continuation of the established power relations. This narrative, non-interactive form of education encourages rote learning. Students are as empty plastic bottles and the best teacher is seen as someone who is able to fill these vessels. Education today is a commercial investment and follows a banker educational model, meaning that the students are the objects of this investment and the teachers are the enterprise. The more students are stockpiled, the less consciousness they have to criticize and the less ability they have to change the situation. People who stockpile knowledge instead of using it become bystanders to the interests of the oppressors, whose aim it is to ensure the oppressed accept their imposed malleable passive role in society (Freire, 1993).

The main components of the traditional paradigm are that knowledge and, by association, values are un-changing, which means that educational methods are also unchanging, as it is assumed that human nature cannot change (Yildirim, 2010). Interactions between teachers and students are; however, open to more spontaneous social activities and cooperative learning. However, orthodox education is typically teacher centered and establishes walls to prevent interactivity between students and teachers; the students exist only physically in the class environment, as in class activities are reduced to teacher based actions only (Simmons, Jones, & Silver 2004). Educational models that place students at the center provide skills gained through practice, which are then internalized. The more a student learns and internalizes through knowledge practice, the more easily they become reachable as the total learning space allows for and develops free analytical and critical thinking. Currently, students are not given the chance to scrutinize knowledge and therefore do not develop deep critical thinking abilities. After the *banker education*, students are taught to use complex electronic devices without having any ability to understand the logic behind them. Thus, learning encourages a need for economic goods, perpetuating the capitalist hyper reality.

There are two main results of this persistence on the maintenance of such an education system. The first is the expense and degeneration in education, which, rather than having a positive effect on society, molds students to develop a consumerist outlook, thus prompting more production and a continuation of the power relations. Thus, education strips off the students' humanity and atrophies their ability to understand life based on their own perceptions (Illich, 1983). The second result is related to teachers. Teachers dominate students 'time and energy and so could be seen to play the role of a guidance counselor similar to that of a cleric or Imam (Illich, 1975; 1983). Students perceive teachers as clergy, as people who preach, pontificate, forbid and have authoritarian power. The authoritarian power of the clergy (the so called teacher) cannot be found even in state officials because the duty of the clergy (the so called teacher) is to impart traditional moral values so as to illuminate a type of truth to students. As state official shave authoritarian power over the clergy (the so called teacher), students become children of the state and of the clergy (so called teacher). Authoritarian power teaches students what the truth is and what is wrong; this gives students a feeling of equality by saying that *we are the children of the same state*. Authoritarian power gives the teacher the right to analyze the students' lives and guide them in the *right* way (Illich, 1983). Those teachers who wield this authoritarian power demolish the students' moral, legal and personality rights and indoctrinate them with ideas about cultural, regional and religious differences. The banker education system has been an erroneous path as it has given a right to the oppressors (the teachers of the state) to mold students to be servants to the capitalist system.

Education as a reality strategy

It is very difficult to recognize reality in the system of objects, as it is an illusion. If reality is lost, the emptiness is replaced by simulated values, which eventually transform into other unknown phenomena (Baudrillard, 1995). Outdated education systems have been destroying the essential humanity of students by teaching educational techniques and methodologies within restrictive consumerist frameworks.

If no changes are made, the future of the nation and its educational institutions will remain in a vicious circle, progress and innovation will cease and there will be difficulty in coping with emerging problems. The desire to continue the existing power relations has given those with the power the ability to place simulacra at the heart of apparent new educational reforms, which destroy real meaning and convert reality into a neo reality. The illness of the modern age is the reproduction of reality (Baudrillard, 1995, Baudrillard, 2005). Human beings who are educated in virtue, morality and honesty are not desired by the politics of an economy driven by capitalist paradigms. Every power in the political arena establishes a signifier system to ensure the same characteristics are reflected in all organizations in society, including schools. However, when we analyze the short history of the Turkish Republic, the political powers have generally failed to make all associations and schools reflect itself. Politics has rejected the establishment of an ideology to establish a virtual society and politicians instead tend to spend their energy refuting what has been erected so far. Education was first nationalized and then characterized by the revolutionary thoughts of Ataturk. Therefore, the revolution was accepted as a main reason for the cultural and economic development in the first years of the new Turkish Republic. The second Turkish Republic, in the 1950s, was known as the modernization period and encompassed the notion that education was designed not for the sake of the nation and its national, cultural and religious values, but should be shaped to blend both national and universal values to realize scientific system for building an educational system based on daily practical courses stemming from the secularist paradigm. This was idealized as Turkish Humanism to alienate the preceding period, as Atatürk's rule sought to diminish the Turkish Nations notion by designating narrower patriotic paradigms. Unfortunately, from 1960 until today, any changes have been merely soap bubble reforms. Society is comprised of castes and ranks and is based on the assignment of posts and the allocation of resources. This society holds power by preserving its system of signs and any transparency can limit the hierarchical distribution of posts and ranks; for that reason, citizens have only one duty, which is to obey all prohibitions within this hierarchical order (Baudrillard, 1998).

The last period was known as economic and social turbulences by some politicians and some military officials and religious community leaders. These figures have been to derail Turkish Nation from the perspectives of Atatürk who is founder of young Turkish republic. The turbulences occurred because of the psychological status of high ranking military officers and civil servants, and politicians under the influence of religious community leaders. The perceptions of these figures about Turkish nation were mainly based on poor but devoted Anatolian citizens. These figures had never had to endure the difficulties of the Anatolian region. They staged turmoil to remove the sovereignty of people from the political arena, but these figures who were plotting to stalemate the sovereignty of people never reconciled. They believed that such reconciliation could equalize and homogenize the statuses they had previously exploited. However, rapprochement could only be achieved by sharing the signs with the citizens as everyone had the same genetic, cultural, historical and religious codes (Baudrillard, 1998). What these figures did not understand was that there was a universal sign system that did not match these figures' perception of the real universe.

These figures pushed the nation into a paradoxical dilemma with the elites, who had had morality dichotomized into hyper morals through their ideological strategies, which is why they burdened education with turbulences, thus filling the nation's soul with feelings of hatred and vengeance. These figures destroyed the preceding democratic life styles through the development of hyper realities that established their sovereignty through mass media campaigns. This was a metaphorical death imposed on all Turkish people and especially on education (Adorno, 1999). The decision to adopt a twelve year compulsory education (4+4+4) system was made in response to changes in the sign system. The reformist movement felt that there was a need to develop a global world stratified education system that grouped children by age, sex and physical characteristics. This so called educational reform was revenge against the defects of the preceding period. These liberalist approaches, however, only served to kill the soul of the people and to make potential reality the enemy by introducing and entrenching the neo liberal hyper reality that was gaining ground all over the world. Baudrillard (1995) asserted that it is necessary to kill the system, i.e., the soul of people to prevent death of hyper reality. However, in this case, the replacement of the system only caused an ideological lynching through the legitimization of the "global" capitalist hyper reality. There is a holy alliance around power and whenever power is overthrown this holy alliance becomes a somatic pseudo hallucination. However, when politics collapses, those who wanted to have power assign their reign to someone else. This is an exaggerated addresser system in which the followers shed tears for the lost crown.

For that reason, the successors who had had socio political and socio economic power over education lost against

their predecessors even though they had come from the same ideological stream. Baudrillard (1995) labelled successors who clash with their predecessors as tribal chiefs who are no more than puppets of power on the throne.

Conclusion

In this paper, we have outlined how the structure of the education system in Turkey and elsewhere is determined by an imposed ideology that seeks to ensure students internalize the realities of that ideology. Because schools are organizations that seek to establish mediation through an imposed system, in many cases they are hard hearted and inhospitable and cause alienation through the application of functionalist and often totalitarian paradigms. While education systems do not impose a totalitarian reign of fear, they do impose their own objectivity (Adorno, 1990). Therefore, the concept of school as compulsory within this system is unfortunately an extreme example of a zero sum game in which there are mostly losers (Illich, 1975). Global education is not possible by means of compulsory schooling. Education systems today tend to anonymize the individual within the nation, enabling the capitalist system to become the reality, thus allowing those in power to shepherd the herd easily (Baudrillard, 1993). Mother Nature is perfect but humankind has interfered and the result is deterioration. The deterioration people face, however, can be prevented only through humanist education systems. *People are weak, desperate for help and in need of wisdom.* We cannot control nature and can only partly control objects, but we can wholly control our education, so we must concentrate on improving education (Rousseau, 1969) so that future generations can recognize humanity and eliminate ideological bondage.

It is not difficult to make children happy if they are happy! If you quench their thirst for their body, wisdom and soul, they will be healthy and happy (Russell, 1960). We are born with basic moral values, which should not be subsumed to the ideological whims of the powerful. If the ideal of morality is reduced to the desire of individual and society as defined by submission to hyper real social duties, the lack of true moral values will gradually undermine the nation's consciousness. Futile and fruitless education debauches the minds of children and makes them miserable. Our children may never know their mother tongues and may never find a chance to speak if they attempt to learn other languages. They will not know how to distinguish divinity and superstition as they learn the art of using the truth through dishonest thought games. They do not know about bravery, fairness, altruism, or courage and the rhetoric of holy homeland does not resonate; they only hear the name of a God that they are scared of without submitting their soul to Him. Let a child play football so that his body can be stronger. Do not let a child loaf around because it is dangerous; let a child deal with the good things to learn life. So, you will ask how children must learn. Let them learn the things they need to know to perform in adulthood, not the things they will forget tomorrow (Rousseau, 2009).

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