AN OVERVIEW OF EDUCATION, ITS SOCIOLOGICAL FUNCTIONS AND THE COMMUNITY-BASED SCHOOL

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ABSTRACT

In the historical process, education has been the constant focus of philosophical, sociological, political and economic debates. In this context, the main discussion area is how the objectives of education in general and the school in particular should be, the execution of teaching and learning processes and how the institution is managed and how measurement and evaluation are carried out. The educational policies put forward during the transition from the Ottoman Empire to the Republic of Turkey are still continuing despite the passage of a hundred years. Depending on these discussions; the panoramic historical development of education, the clear and hidden functions of education and the discussion of the community-based school issue in the context of looking for new school models that will be in harmony with society are the main subject of this article. It is a necessity for the education systems of developing countries to be built on a developmental, transformational and productive structure in social, economic and political contexts. In this respect, it is among the duties expected from the community-based school to raise pedagogical, socially and economically productive students as good producers and consumers who are useful to the society without isolating the schools from the environment. The community-based school has to be both idealistic and realistic. Community-based school; it is another reality that they are national in order to close the social, economic and political differences between developing countries and developed countries. Community-based schools can be valued as a means of raising new generations with the ideals of morality, science and democracy as a means of changing the political management processes of countries. As a matter of fact, in order to solve the problems experienced by the countries in the process of development, especially in the dimension of democratization, there is a need for a generation and a citizen group raised with the ideals of democracy. Community-based schools; In terms of their political functions, they should organize on the basis of raising citizens who have grasped democracy in terms of the whole country, institutions and processes and who have acquired the necessary behaviors.

Keywords: Community-based schools, sociological functions, political functions.

INTRODUCTION

Throughout history, discussions about education have been carried on with an inexhaustible understanding. Overall, debates over politics and education are almost non-ending in all societies; it seems to be alive and continuous. For example, when the sociopolitical process is examined, it is stated that the problems of how the country is managed and how the education systems are and how the cultural structure and lifestyle are constantly discussed. In this context, how the objectives of education and especially the school should be the execution of teaching and learning processes and how the institution is managed and how measurement and evaluation are carried out are generally the most important topics of discussion.

When we look at the example of Turkey, the education policies put forward during the transition from the Ottoman Empire to the Republic of Turkey are still continuing despite the passage of a hundred years. For example, changing the alphabet, how many years the basic education should be, why the Village Institutes model is applied, why it was closed and why the teaching learning processes are still explained as examples are always on the agenda. In addition, what kind of religious education and accordingly the functions of religious high schools will be, despite all their practices and examples, are still evaluated differently in different social segments. It is possible to multiply these questions. In the light of these questions, it is clear that the school models do not adequately respond to the problems of the society. Depending on these discussions, the community-based school issue in the context of looking for new school models that will guide the society to progress is the main topic of this article.

A Panoramic View of Education

When education is considered in a general sense, it is clear that it is as old as human history. As a matter of fact, although it is possible to parallel informal education with human history, it can be said that the institutionalization of education is new in the process of social and cultural evolution. The process of social, cultural evolution; It begins with the systematic use of tools by man about 50,000 years ago, when adults imitate what children learn without having to learn and add it to their own concepts and skill sets (Şenel, 2011). With the transition from this classless society, where the basic motives are limited to nutrition, protection and reproduction, to the multi-layered/civilized and settled society, the function of education also differentiates. In this context, it has become a reality that education is formalized and institutionalized step by step. Namely, at this point, the main variables affecting the institutionalization of education are; The formation of the ruling class can be expressed in the form of factors such as the monarchical and oligarchic domination of the phenomenon of religion and the palace, the emergence of the production of social surplus value through the domestication of plants and animals, and the invention of writing. In short, everything is changing, and education is changing in parallel with the social and economic processes specific to the field.

The basic qualities that stand out in the Neolithic Age can be listed as follows in a way. First of all, it was settled and moved from wild grain harvesting to the position of producer and emerged as an occupation of agriculture

as well as animal husbandry. As a result, the barter-based economy has resulted in more complex calculations and relatively more systematic teaching of this calculation skill. After the discovery of writing by the Sumerians, the Egyptian and Sumerian civilizations developed their own school systems, and it was aimed that elite men had practical skills in these institutions organized in the form of palace and temple schools (Şenel, 2011). In ancient Greece and later in Rome, which came under the influence of Greek culture, the personal development of man was a very important subject. As a matter of fact, in addition to sophists such as Protagoras and Gorgias, Plato and Aristotle can be listed among the important educators who taught in their schools named Academia and Lyceum (Atayman, 2008). It is clear that these developments are none other than educational processes in the classical sense.

Some of the processes of change in the field of education in the world, which evolved from the Middle Ages to the New and Recent ages, can be explained as follows: With the monopoly of educational activities in the Middle Ages, a critical threshold can be mentioned both in the field of education in general and in the field of adult education in particular. As a matter of fact, thinkers such as Rousseu and Copernicus, who grew up in these church schools, were the pioneers of the age of enlightenment. Another critical threshold in the field of education is the beginning of the training of workers, especially by the trade unions, with the Industrial Revolution. After the Industrial Revolution, the Institute of Mechanics was opened in 1823 and the Workers' Colleges in 1854 in order to train workers in England, and planned and programmed training activities for adults were started to be carried out in these institutions for the training of workers (Flexner, 2014). In summary, it is possible to list some of the activities aimed at reading and writing courses, political awareness raising and increasing the work efficiency of the working masses as the dominant emphasis of educational practices in the late nineteenth century and the first half of the twentieth century.

The twenty-first century is witnessing different paradigms; different examples are witnessed in terms of perspective, vision and understanding. In the course of the rapid changes and transformations experienced in the twenty-first century, with the transition from the capital-based economy paradigm on a macro scale to the information society, the understanding of 'who dominates money dominates the power' has evolved into the *understanding of 'he who dominates knowledge dominates the power'*. The developments in the fields of science / technology, which have gained momentum especially since the 2000s, and the increasing accumulation of knowledge have also changed the source and nature of information, and this change has led to the questioning of the role of the school, which is a social institution, as a source of knowledge in developed societies. It is possible to define the social characteristics of the twenty-first century in terms of rapid changes and transformations in economic, social, cultural, technological and many other areas (Macionis, 2008).

As a matter of fact, industrialization, which gained momentum with the first half of the twentieth century, reconstructed the expectations and educational needs of individuals from the act of learning according to the cognitive and behavioral expectations of the industrial society (Merriam, Cafarella & Baumgartner, 2007). In addition, in the twenty-first century, the codes related to the rapid change in almost every field have been

redefined in line with the expectations of the society from the individual and the expectations of the individual from education and learning. Transformations in the source and nature of knowledge have challenged the traditional functions of the school as a source of knowledge, revealing new areas of needs and skills in line with the changing cultural, educational and economic needs of the individual and society. Emerging from the cracking shell of the traditional school concept, concepts such as problem solving, leadership, creativity, entrepreneurship, and learning to learn emerge as rising values regarding the changing nature of education in twenty-first-century societies (Orloev, Beloev, Illiev, et al., 2015). Education; Behaviorist descriptions, which were defined as 'the *process of creating intentional and desirable behavior change in the behavior of the individual through experience'* (Ertürk, 1998, p.12), have now been replaced by key roles assigned to education on issues such as social change, human capital, sustainable development and elimination of inequalities.

Social and economic structure affects change and educational processes as a continuous and critical value. In parallel with social, economic and political changes and transformations, the needs of individuals and societies are changing and diversifying, and countries are carrying out reforms and revisions in their education systems in line with changing needs in order to adapt to these changes. High-speed social changes affect the policies of countries regarding education and even direct the emerging policies (Koşar, 2013, p.264). In this context, the restructuring of future-based education and school in accordance with the codes of change of the twenty-first century raises the necessity of designing education policies and strategies by taking these trends into consideration, but also by considering the specific educational, social and cultural needs of countries.

As a social institution and a social system, schools cannot be considered separate from society and its social environment. The school works as a subsystem of the social system (Başaran, 2008). Schools are one of the leading organizations in the development of societies. (Bay Dönertaş & Balcı, 2023). On the one hand, the school undertakes the function of being an agent of social change that will prepare individuals and society for new areas of learning, skills and competences; on the other hand, it should not lose its conservative and reflective function such as transferring the cultural values of the society, providing resources to social institutions and contributing to cultural development in addition. In order to fulfill these functions, the existence of schools that share the ideal of creating a community-based school, open communication channels between them and their environment, and even find/construct new communication opportunities is of critical importance.

Education as a Social Institution

The fact that needs have been met in the historical process, the expectation of benefiting more from nature and the desire of people to live better have brought people together over time. In this process, people formed societies and social systems (Fidan & Erden, 2001, p.44). The survival of societies and people depends on their mutual interaction with each other. In this sense, society is a system consisting not only of the sum of the people who make up it, but also of the totality of social relations between people. (Öztürk, 1993, p.7; Hançerlioğlu, 1999, pp. 422-423). In a sense, society is a set of rules and values that regulate the attitudes,

behaviors and decisions of the individuals who make up it; is a group of people who live longer than human life, have a relative determination and sustain themselves (Kongar, 1981).

The main factor that motivates the individuals who make up society to manifest a behavior is the needs of the individuals. Individuals establish social relations within social institutions in order to meet these needs (Demirtaş & Güneş, 2002, p.155). Social relations between individuals can be seen as a reflection of the interaction that individuals create among themselves as a result of their spiritual and material activities that they perform jointly. Meeting the basic needs in social institutions reveals the existence of social relations in social institutions as a given value. In this context, it is possible to list the principles of social relations as follows (Kocacık, 2003: 11):

* It must occur between at least two people.

* Two people in social contact should be aware of each other.

* It must be maintained within a certain period of time.

* It must contain a common meaning.

* Interaction should be at the forefront.

* People need to attach a common meaning to these relationships.

The social system performs its functions through social institutions. Social institutions regulate the relations of the individuals who make up the society and meet their needs in different subjects. Although social institutions have different characteristics and structures among themselves, they continue to exist in unity through their functions. The existence of a holistic relationship between social institutions is a necessity for the survival of the social structure. Some basic features of social institutions can be listed as follows (Kocacık, 2002, p.117; Erden, 2007, pp.40-41; Basaran, 1998, pp.48-49; Ozankaya, 1999, p.181; Aydın, 2000, p.14):

* They sustain the society as a whole,

* It has been established to meet a basic need,

* It is a set of predetermined and organized social roles, rules, values and statuses,

* Their life expectancy is longer than the life expectancy of the individuals who make up the society,

* There is intense interaction, division of labor and coordination between them,

* Ensures that individuals behave in accordance with social rules,

* They may change over time depending on other institutions.

Education is a social institution that has the characteristics of a social open system. Education is a socially open system; It arises from a relationship that can be summarized as being directly affected by the changes and transformations in society and directing the changes and transformations in society. It takes the educational inputs that are characteristic of a social open system from the society, processes them and transforms these inputs and gives the outputs back to the society. As a matter of fact, the society in which one lives is affected by all economic, social and political and cultural processes, formations and phenomena. As a process of

interaction, the levels of development in the context of information and technology, economic structure, politics, social stratification, income distribution, culture, education and other social institutions within the institutionalized paradigms that dominate society mutually affect each other. This situation is more comprehensive, continuously, economic, cultural expectations, ideological superstructure, traditions, customs, values, elements such as the family directly affect the education system and form a holistic structure. Transferring the cultural accumulation of societies to future generations, acquiring the behaviors desired by the society to the students through their own experiences, preparing the students for the roles they will play in the society in the future, developing the individuals and bringing solutions to the problems they may encounter in their real lives with wider perspectives come to the fore as the processes carried out by educational institutions (Balcı, 2005, p.45). Educational institutions provide the individuals who make up the society with the skills of protecting the social order, adapting to social change, critical thinking, creativity and scientific thinking (Yanıklar, 2007, p.121). In this context, it can be stated that there is a continuous and two-way relationship between education and society.

In the process of social change, it is through educational institutions that individuals are raised programmatically in line with the educational goals determined for the future and that they can adapt to the social change process (Fidan & Erden, 2001, p.47). In addition to developing the ability of individuals to adapt to this process, the educational institution has undertaken various social tasks Some of these tasks can be listed as follows (Çalık, 2006):

* *Production of New Knowledge***:** Educational institutions have to produce new information for the regulation of social life with the development of communication and information technologies.

* *Dissemination of New Information Produced to the Whole Society***:** Educational institutions disseminate the new information produced within the framework of scientific research findings to the general society. The sharing of new information throughout society constitutes the basic starting point of social change.

* *Development of New Values***:** Educational institutions transfer the cultural values of societies to new generations by developing them and adapting them to the current level of development.

* *Helping the Society***:** Educational institutions carry out various activities in order to meet the educational needs of not only the individuals attending educational institutions, but also the individuals who cannot benefit from educational institutions.

FUNCTIONS OF EDUCATION

The goals determined by the needs, expectations, goals, and culture of a particular society also determine the functions of education in that society. Function; When defined as a set of actions aimed at a specific goal, it can

be stated that the social functions of education are determined by the social objectives of education. In other words, functions also differ according to the objectives (Tezcan, 1996).

However, education also has some universal and unchanging functions. It is possible to classify these functions as explicit and implicit functions. While the explicit functions of education include the gains that are intended to be given directly to individuals through education, the hidden functions of education play a role in making the gains obtained from open functions more meaningful (Doğan, 2014).

Clear Functions of Education

The explicit functions of education are critical to the survival and development of a society bound by common culture, history, geography and ideology, as well as by ties and norms. As a matter of fact, while education serves as a mirror reflecting the society, a conductor and reflective function that ensures the intergenerational transmission of the values of the society, on the other hand, it also undertakes the function of changing and transforming the society. Changes in both value systems and cultural spheres, political systems and economic systems confront the new type of individual required by societies with increasingly diverse skills and areas of competence. That is, to be equipped with the knowledge and skills demanded by the changing and diversifying competence areas of society; Equipping individuals with knowledge, skills and attitudes in order to ensure the continuation of the dominant political system and value and belief systems in society, and raising creative, questioning individuals is a transformative and transformative role assigned to the education and school system (Şimşek, 2012). It is possible to list the clear functions of education as follows (Başaran, 1994; Erdem, 2005; Kıncal, 2006; Tezcan, 2006; Erden, 2007).

Although it is defined as a behavior change, it is clear that education has different functions. Education performs very different functions, with very different tasks such as a social process on the one hand, the obligation to carry out behavioral change on the other hand, and increasingly to train producers and consumers. In general, when education is looked at in a purely sociological context, it is a deficiency that it is necessary to look at education in social, psychological, economic, political and pedagogical aspects due to a holistic approach. At this point, the functions of education can be grouped under five different subheadings as social, individual (psychological), economic, political and philosophical functions.

Social Function

Transferring the cultural structure and norms of society from generation to generation is a fundamental task of education in the social context. Among the main objectives of education systems in almost every country of the world is to train individuals who are compatible with the society and who adopt and develop the material and spiritual culture of the society from the past to the present (Özdemir, 2011). Through education, each generation has the opportunity to pass on the cultural and social heritage inherited from the previous generation to the next generation. In other words, it can be said that education is the most basic tool of cultural transfer. There are some elements that are passed down from generation to generation through

education. According to Ültanır (2003); language, tolerance and empathy, inclusion in nature, self-knowledge, norms/values, behavior patterns/examples compatible with society, mindset, technology, art, economy, games, holidays, holidays and religion/belief phenomenon are listed as central values that should be transmitted from generation to generation. This transfer of value / cultural heritage through education from generation to generation reveals the conservative and reflective function of education.

On the one hand, education serves as a mirror reflecting society, a conductor and reflective function that ensures the intergenerational transmission of society's values, and on the other hand, it undertakes the function of changing and transforming society. Changes in both value systems and cultural spheres, political systems and economic systems confront the new type of individual required by societies with increasingly diverse skills and areas of competence. That is, to be equipped with the knowledge and skills demanded by the changing and diversifying competence areas of society; Equipping individuals with knowledge, skills and attitudes in order to ensure the continuation of the dominant political system and value and belief systems in society, and raising creative, questioning individuals is a transformative and transformative role assigned to the education and school system (Şimşek, 2012).

One of the most important functions of education as a social institution is the function of socialization. In the process of socialization, also called socialization or acculturation, individuals learn the rules, values and beliefs of the society they are a member of and develop behaviors related to participation in social processes. In this sense, socialization continues throughout people's lives. In this process, individuals meet their own needs by playing the roles that society expects from them and successfully complete the process of adaptation to society. Educational institutions teach individuals the roles that individuals should play in society. Thus, individuals in the society begin to exhibit common behaviors and the conflicts in the society are reduced and social continuity is ensured (Erden, 2007, pp.75-76).

It is possible to summarize the social functions in the light of all the discussions as gentrification, innovation, value transfer and development of cultural heritage preservation. Erkılıç (2022) summarizes this situation as follows. According to Erkılıç (2022), the social functions of education can be summarized as ensuring the socialization (socialization) of the individual, raising individuals who are innovative and will develop the culture of the society, transferring the values of the society to the individual and ensuring their adaptation to it, and ensuring the transfer and development of the cultural heritage and accumulation of the society.

Individual Function

While meeting the educational needs of individuals, educational institutions ensure that individuals recognize the environment and society they live in and meet their basic needs by using the natural resources around them most effectively. In parallel with the education they receive, individuals gain a respectable status in society, realize themselves and meet their basic needs such as working in professions that can provide

economic gain. Educational institutions also ensure the physical, emotional and mental development of individuals (Erden, 2007, p.78).

Economic Function

Despite the limitlessness of human need, the limitation of resources necessitates the effective, economical and efficient use of these resources. The changes in the economic institution and the increase in the expectations of the economic institution from the educational institution also affect the structure and functioning of the educational institution (Kesim, 2008). Educational institutions fulfill the function of social development by raising individuals equipped with knowledge and skills that can adapt to newly developing communication and information technologies, and by raising individuals in quantity and quality that will contribute to the economic development process. The relationship between the development levels of societies and the education levels of the individuals constituting the society reveals the importance of the social development function of education (Tezcan, 2006, p.106).

According to Erkılıç (2022), who describes education as an economic process as well as pedagogical, the fact that education is economical stems from a dual understanding. First, it adopts the principle of economy in order to make the production of the educational service economical. Second, there is the economic function of education in terms of goals. In short, regardless of the economic production relations, education aims to raise rational producer and consumer citizens. In every society, the training of manpower equipped with the necessary knowledge and skills to ensure the functioning of the economic system is also given to education. In order for individuals to become economically productive, directing and preparing them for certain professions in line with their interests, desires and abilities are among the educational functions (Şimşek, 2012).

Political Function

One of the most basic functions of educational institutions is to train leaders who will serve in the field of management and politics needed by society. Educational institutions structure their educational processes in line with the political regime accepted by the society. Democracy consciousness has developed in societies with high levels of education. In societies where democracy has developed, basic values such as freedom, tolerance, openness and transparency have developed (Meyer & Hinchman, 2005). Educational institutions fulfill their political functions by making individuals adopt the national values of the society, raising conscious citizens, voters and leaders, enabling individuals to gain the responsibilities of being citizens, enlightening individuals about the current political structure (Fidan & Erden, 2001, p.59; Kıncal, 2006, pp.172-174).

In the context of the political function of education, education is expected to perform the following functions: Education tries to make the individual a good citizen, creates national consciousness by providing individuals with the values of the society, raises individuals who protect and defend the existing order and status quo, and tries to raise citizens who are aware of their duties and responsibilities. In addition, education is another function of raising conscious voters in the context of political function, raising good leaders, raising individuals

who are conscious of democracy. When we look at political functions, the following interpretation can be made in terms of the nature of the function. In terms of the nature of these functions, conservative protective functions are dominant (Erkılıç, 2022).

Philosophical Function

The relationship between philosophy and education, which can be characterized as an effort to understand and make sense of nature based on nature, is twofold. It serves as a guide line for the philosophy education system in terms of purpose, content, educational situations and measurement-evaluation dimensions. Philosophical tendencies and preferences are a response to preferences about the education system as a whole. In the context of the philosophical function of education, changing and developing the individual's thinking system, helping the individual to gain a multifaceted perspective; functions such as contributing to the process of understanding and making sense of events, facts and situations, gaining a critical perspective, questioning and directing to the search for aesthetics.

It is common to define education as human upbringing. The description of intentional and desirable behavior modification, which is common in the definitions of education, often causes controversy. This definition essentially leads to multidimensional intellectual debates and conflicts about how to raise a person. In fact, these debates and conflicts lead to discussions about the social, economic, political and pedagogical dimensions of education and how education should be in its programmatic and administrative dimensions. These discussions are philosophical debates that come to the fore with the understanding of looking at events and facts holistically (Sönmez, 2017). In this respect, education is a philosophical problem area when looked at holistically, no matter who has the qualities related to different dimensions. For example, the questions of who, why, how, and how much to be educated and evaluated are essentially social, economic and political decision processes, but when looked at holistically, they are philosophical. From this point of view, the philosophical treatment of education is a question of what kind of human upbringing is provided, provided that it is not completely connected with other functions. What the aims of education will be, what subjects it will cover, how the teaching learning processes will be organized and fulfilled, and what the functions of assessment and evaluation will be are essentially pedagogical, but it is also a question of philosophical space as a determining factor.

The Hidden Functions of Education

What is meant by the closed functions of education is the functions that education performs indirectly other than its essential functions. For example, the main task of the teacher training school is to train the teachers and educators that the country needs. The state in this example is an example of an explicit function. However, many different social and psychological relationships occur between students studying at the same school. Students can go all the way to friendship and marriage over time, and in this case, the latent closed function. Choosing friends and starting a family in the example is not inherently the primary function of the school, but

the school has caused this situation informally, indirectly and indirectly. It is a closed function in the sense that it functions and the school fulfills a non-primary status.

Erkılıç (2022) defines the closed functions of education as functions that the institution is not obliged to perform but that arise outside the basic purposes while fulfilling its main duties. When the literature is examined, closed functions are generally seen as weighted individual gains. In addition, closed functions are collected as follows in common. Closed functions are providing acquaintances - developing a circle of friendships, gaining status, babysitting, preventing unemployment - enjoying free time, preventing economic exploitation of children, choosing a partner.

In addition to the direct benefits that are the clear functions of education, some indirect benefits can also be mentioned. It is possible to list these indirect effects, which are called the hidden functions of education, as follows: it gives dynamic power to the institution and acts as a determinant of the functioning of the institution with social and psychological values (Ken, 2005).

COMMUNITY BASED SCHOOL AND MANAGEMENT

As a lifelong process, education covers every area and every period of life from birth to death. In social life, people are constantly learning from each other and teaching each other something. The fact that this learning and teaching process is wanted to be carried out in a purposeful, planned, programmed and orderly manner has led to the institutionalization of education, that is, the emergence of the concepts of education and school. Thus, each country has established its own unique education systems and institutions in order to ensure social integration, continuity and stability, and to transfer the socio-cultural heritage to future generations.

School is a general concept that covers all the systems that produce education and are called by different names. The concept of school encompasses various educational institutions such as universities, faculties, institutes, colleges, primary education, and kindergartens. Schools are educational organizations where educational activities are carried out and the general and specific objectives of the education system are transferred to the students by adhering to the basic principles (Şirin, 2010, p.50).

In the context of the system approach, the upper systems of the education system are the central organization of the ministry, the Interuniversity Council and the Council of Higher Education. District and provincial directorates of national education and university rectorates are intermediary top systems. In the education system, the upper systems produce managerial decisions. Intermediary upper systems act as intermediaries between the upper systems of the education system and the school and transmit the decisions taken by the upper systems in the education system to the schools, which are the basic systems. Schools are the basic systems as the institutions that produce education (Başaran, 1996, p.11). As basic systems, schools determine the limits and framework of the system as the most functional part of the education system (Sezgin, 2010, p.77). School systems that take their inputs from the community and give their outputs to the community are

critical to the effectiveness of the transformation process. However, when the social functions of schools as a social institution are taken into consideration, *'what kind of school?'* There is a need to answer the question. In what dimensions of society should the school function as conservative and reflective, and in what dimensions of social change should it undertake the function of change/transformation?

As a social institution, schools cannot be isolated from their social environment. In addition to education and training activities, schools have to fulfill the functions of transferring the cultural values of the society, contributing to cultural development in addition to resources to other social institutions, and providing the human capital required by private and public production mechanisms in accordance with the changing economic needs of the society in direct proportion to the rate of change. Schools, which are a socially open system, are directly affected by the environment in proportion to the inputs they receive from the environment and the outputs they offer to the environment. In this context, close cooperation with the school's environment is needed. When we look at the management of the community-based school from this perspective; In order to receive the support of the community and to ensure cooperation with the community, the school administration is expected to meet some requirements during the transformation process. It is possible to summarize these requirements as follows:

1) To get to know the socio-cultural and socio-economic infrastructure of the environment where the school is located

2) Providing support to school development of non-governmental organizations, local governments, public / private institutions and organizations, establishing collaborations

3) To take initiatives to establish effective cooperation between the school and the family and to include activity-based practices to ensure family participation in school development plans, to develop strategies

4) Effective use of environmental resources, especially human and economic,

5) Organizing activities for the acquisition of central values shared in the society, developing projects, realizing value-oriented training activities

6) Developing projects and activities in the goal of a school integrated with the social structure

7) Developing collaborations aimed at integrating the school with the environment in which it lives and implementing projects and activities related to the environment

8) Effective management of public relations activities

Education is a social institution that has the characteristics of a social open system. Education is a socially open system; it stems from a relationship that can be summarized as being directly affected by the changes and transformations in the society and directing the changes and transformations in the society. It takes the educational inputs that are characteristic of a social open system from the society, processes them and transforms these inputs and gives the outputs back to the society.

The goals determined by the needs, expectations, goals, and culture of a particular society also determine the functions of education in that society. However, education also has some universal and unchanging functions. It is possible to classify these functions as explicit and implicit functions. The social function of education, which is one of the explicit functions of education, reveals a critical importance for the continuation and development of the existence and development of the society, which is bound by ties and norms such as common culture, history, geography and ideology. In the context of the continuation and development of cultural wealth, the conservative and reflective function of education and its transformative and transformative function are confronted. In other words, while education serves as a mirror reflecting society, a conductor and reflective function that ensure the intergenerational transmission of society's values, on the other hand, it also undertakes the function of changing and transforming society.

As a social institution, schools cannot be isolated from their social environment. In addition to education and training activities, schools have to fulfill the functions of transferring the cultural values of the society, contributing to cultural development in addition to resources to other social institutions, and providing the human capital required by the private and public production mechanisms in accordance with the changing economic needs of the society in direct proportion to the rate of change. In order to fulfill these functions, the management of schools has a great job. School administrations aiming to create a community-based school undertake a series of duties such as developing strategies and policies to ensure school-family-environment cooperation, organizing values-oriented educational activities, and conducting public relations activities to get the support of the community.

When we look at the open and closed functions of education, it is seen that education has different values than just a behavior change. At this point, education has a different meaning and value with its economic, social, political and cultural functions beyond a behavior change. In this context, education also undertakes functions such as cultural transfer, establishing a political order, building a society with beliefs, traditions and customs. In addition to all these, the regulation of production and consumption processes in order to sustain human and social life is mainly related to what kind of person is raised and new education. When we look at it in the context of this process, in the fact that education cannot be isolated from the social, economic and political system, it is a necessity to have a focused harmony with the society with the structural, programmatic dimensions of the education system. However, in the community-based school, it is imperative that this alignment is development-oriented. Because a community-based school is one that focuses on progress and change.

Community-based education or the problem of what qualifications the school should have can be defined as the harmony of community school outcomes in essence. The following views can be put forward to improve this view:

A community-based school is first and foremost a school that develops society, production relations and shapes its outputs according to the needs of society. In this context, simply transferring knowledge distances the school from being community-based. The understanding of history, which serves a purely dominant culture that is incompatible with historical facts based on rote memory, is not a desired understanding of historiography in terms of being society-based. In this respect, the community-based school should be realistic and emphasize scientific values.

A community-based school is a school that emphasizes democracy in community members and political functioning. At this point, it is expected that the educational philosophies that are expected to be dominant in the school are the philosophy of reconstitutionalism and progressivism. The philosophy of reconstructionism is essentially a holistic approach that renews production-oriented social values through the reconstruction of society. Reconstituency aims to constantly change and build society through education based on pragmatic philosophy (Erkılıç, 2017, p.61). Community-based school is an understanding of school that aims to collect different thoughts in all processes in the context of both school elements and school-environment cooperation, and to build processes with democratic ways and methods.

Community-based school aims to raise its target group students with a rational understanding in the context of production and consumption. Due to this nature, the school should be based on the fact that it works as a production center in a sense and educates its students productively. On the one hand, the community-based school aims to educate the intellectually libertarian individual, and on the other hand, it plans to raise productive people who seek answers to their needs with their own productive power. This aims to combine theory and practice in the school to form a school for production in business. From this determination, it can be argued that the school that is the basis of society should be a part polytechnic school. Political technical education is a type of school created for business and production purposes.

In a sense, the community-based school can be characterized as the continuation of the teaching understandings and philosophies based on learning by doing. In the community-based school approach, it is the reflection of the school's understanding of keeping "fill and empty" homework away from the "cut and copy and paste" approach.

In community-based school, school is no longer the "second address" for the teacher. The teacher is not a staff member in the classical understanding of a civil servant who comes to school for certain shifts at school. In this context, the teacher is faced with the task of assuming a different function as the leader of community development, the developer of productive forces and the builder of society.

In the community-based school, the student should be the worker of the development of production processes, socially and culturally dynamic and should acquire the function of an individual with progressive behaviors that develop. The student is not a passive member of the school; productive, competent and should take part as an active element participating in managerial processes. The teacher is considered as an

inseparable duo who participates jointly in the production processes with the student-student relationship and is obliged to develop each other.

CONCLUSION

Community-based school is a necessity of the requirements of the country's education systems to be "developmental, change-making and productive" in the social, economic and political context. From this point of view, it stems from the need to raise pedagogical, socially and economically productive students as "good" producers and consumers useful to society without being isolated from the near and far environment.

Community-based school is a necessity within the national independence of underdeveloped and developing countries. The community-based school is no longer a necessity at the point where the systems struggling with semi-feudal structures that maintain economically backward production relations become modern societies.

Community-based schools can be valued as a means of raising new generations with the ideals of morality, science and democracy as a means of changing the political management processes of countries. In other words, in order to solve the problems experienced by the countries in the process of development, especially in the dimension of democratization, there is a need for a generation and citizen group raised with the ideals of democracy. Community-based school Democracy in terms of political affairs has grasped all the Principles in terms of their institutions and functioning; they should be organized as schools on the basis of educating citizens who have acquired the necessary behaviors.

Community-based schools have to be organized as pragmatist, progressive, polytechnic and realist Educational Institutions in terms of their educational philosophy or understanding. Pragmatist and unrealistic schools will be far from providing solutions to the problems of countries in the vortex of underdevelopment and will therefore be "dysfunctional".

A community-based school is a school that is intended to be operated with an understanding that treats the school with a holistic approach with both the input output model and the whole system understanding of the piece. From this point of view, the community-based school is neither populist nor imperative, caring about school-environment interaction. Community-based school It is possible to define it as a model that focuses on the student and the community, focused on production and solutions to social problems.

Community-based schools are schools that have to be both idealistic and realistic. Although this situation seems to be "eclectic", it is another reality that community-based schools, especially developing countries, are national in order to close the social, economic and political differences between developed countries. Community-based schools are viewed with a sense of "school is everything"; it can also be defined as an understanding that imposes great functions on education.

SUGGESTIONS

It is seen as a necessity to examine the theoretical and philosophical foundations of the community-based school and its wider discussion. In this context, workshops, symposia and conferences related to community-based school can be organized.

It may be suggested that more space should be given to community-based school-related research and that these should be delivered to the masses in sessions such as conferences, congresses and workshops. In the researches, the target groups can be experts working on community-based schools, as well as quantitative and qualitative researches can be organized for teachers, academicians and administrators.

In order to better understand the community-based school, research conferences on existing schools can be organized and opportunities to compare it with community-based school can be improved. Thus, plans can be put forward for what kind of school the community-based school will be in terms of curriculum and organizational management.

In order to better examine the sociological, pedagogical, psychological and economic dimensions of the community-based school, it is a necessity to prepare scientific projects and to ensure the unity of theoretical practice and to take healthy steps.

For a better understanding of the community-based school, social and traditional media can be used to develop the vision. In particular, the use of developing communication and information technology in this context can be ensured by better recognition and knowledge of the community-based school and strengthening the theoretical gains related to it through possible discussions.

ETHICAL TEXT

"In this article, journal writing rules, publication principles, research and publication ethics rules, journal ethics rules have been followed. The responsibility for any violations that may arise regarding the article belongs to the author."

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