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THE ROLE OF UNIVERSITIES IN IMPLEMENTING FOREIGN CULTURAL POLICY OF THE REPUBLIC OF TURKEY UNDER GLOBALIZATION

The article deals with the results of an interdisciplinary study to identify the role of Turkish universities in implementing the foreign cultural policy of the Republic of Turkey with educational activities under globalization are. In the content aspect, foreign cultural policy is considered as a tool for achieving certain humanitarian goals on the world arena optimally applying all the resources of the state and society. In the macro-social aspect, its social efficiency and societal functionality are determined by maintaining a dynamic balance between the processes of cultural universalization and cultural isolation, simultaneously generated by globalization. The national system of higher education plays an important role in implementing the state's foreign cultural policy. It provides both secondary socialization and formation of national identity, as well as dissemination of identification models in the world. In this regard, the experience of the Republic of Turkey is indicative, which within its system of higher professional education was able to effectively integrate the principles of the Bologna system and modern forms of arranging an effective educational process with the century-old cultural traditions of national pedagogy. It is shown that state control of the activities of higher education institutions does not limit the academic freedom of the country's universities that in cooperation with foreign universities and business entities ensure implementation of both educational and integrated scientific training, programs. Studying in Turkish universities, functioning in accordance with the principles and mechanisms of the Bologna process, becomes attractive to citizens of other countries, who upon returning home become mediators of Turkey's cultural, economic and political influence.

Key words: foreign cultural policy, globalization, higher education system, university, Republic of Turkey, students.

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ГЛОБАЛДАШУУ ШАРТЫНДА ТҮРКІЯ РЕСПУБЛИКАСЫНЫН ТЫШКЫ МАДАНИЙ САЯСАТЫН ИШКЕ АШЫРУУДА УНИВЕРСИТЕТТЕРДИН РОЛУ

Макалада глобалдашуу шартында билим берүү иш-чаралары аркылуу Түркия Республикасынын тышкы маданий саясатын ишке ашырууда түрк университеттеринин ролу боюнча дисциплиналар аралык изилдөөнүн жыйынтыктары талкууланат. Мазмундук аспектиде тышкы маданий саясат коомдун жана мамлекеттин бардык ресурстарын оптималдуу пайдалануу аркылуу дүйнөлүк аренада белгилүү гуманитардык максаттарга жетүүнүн куралы катары каралат. Макросоциалдык аспектиде тышкы маданий саясаттын социалдык натыйжалуулугу жана коомдук функционалдуулугу бир эле мезгилде глобалдашуу менен түзүлгөн маданий универсалдуу жана маданий обочолонуу процесстеринин ортосундагы

динамикалык балансты сактоо менен аныкталат. Мамлекеттин тышкы маданий саясатын ишке ашырууда жогорку билим берүүнүн улуттук системасы маанилүү роль ойнойт. Ал экинчи даражадагы социалдашууну да, улуттук иденттүүлүктүн калыптанышын да, ошондой эле дүйнөгө идентификациялык моделдердин жайылышын камсыздайт. Бул жагынан алганда, Түркия Республикасынын тажрыйбасы индикатор болуп саналат, ал өзүнүн жогорку кесиптик билим берүү системасынын алкагында Болон системасынын принциптерин, натыйжалуу билим берүү процессин уюштуруунун заманбап формаларын көп кылымдык маданий салттар, элдик педагогика менен натыйжалуу синтездей алган. Жогорку окуу жайлардын ишин мамлекеттик көзөмөлдөө өлкөнүн ЖОЖдорунун академиялык эркиндигин чектебей тургандыгы көрсөтүлгөн, алар чет өлкөлүк ЖОЖдор жана бизнес-түзүмдөр менен кызматташууда билим берүү жана илимий комплекстүү даярдоо программаларын ишке ашырууну камсыздайт. Болон процессинин принциптерине жана механизмдерине ылайык иш алып барган түрк университеттеринде билим алуу мекенине кайтып келгенден кийин анын маданий, экономикалык жана саясий таасирине кабылган башка өлкөлөрдүн жарандары үчүн жагымдуу болуп калат.

Өзөктүү сөздөр: тышкы маданият саясаты, ааламдашуу, жогорку билим берүү системасы, университет, Түркия Республикасы, студенттер.

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РОЛЬ УНИВЕРСИТЕТОВ В ОСУЩЕСТВЛЕНИИ ВНЕШНЕ-КУЛЬТУРНОЙ ПОЛИТИКИ ТУРЦИИ В УСЛОВИЯХ ГЛОБАЛИЗАЦИИ

В статье рассматриваются результаты междисциплинарного исследования, посвященного выявлению роли турецких университетов в проведении внешней культурной политики Турецкой Республики в условиях глобализации средствами образовательной деятельности. В содержательном аспекте внешняя культурная политика рассматривается как инструмент достижения определенных гуманитарных целей на мировой арене посредством оптимального использования всех ресурсов общества и государства. В макросоциальном аспекте ее социальная эффективность и социетальная функциональность определяются поддержанием динамического баланса между процессами культурной универсализации и культурной изоляции, одновременно порождаемыми глобализацией. В реализации внешней культурной политики государства важнейшую роль играет национальная система высшего образования. Она обеспечивает как вторичную социализацию и формирование национальной идентичности, так и распространение идентификационных моделей в мире. В этом плане показателен опыт Турецкой Республики, которая в рамках своей системы высшего профессионального образования смогла эффективно синтезировать принципы Болонской системы, современные формы организации эффективного образовательного процесса с многовековыми культурными традициями национальной педагогики. Показано, что государственный контроль деятельности учреждений высшего образования не ограничивает академической свободы университетов страны, которые в сотрудничестве с зарубежными университетами и бизнес-структурами обеспечивают реализацию как образовательных, так и интегрированных научных программ подготовки специалистов. Обучение в университетах Турции, функционирующих с учетом принципов и механизмов Болонского процесса, становится привлекательным для граждан других стран, которые по возвращению домой становятся проводниками ее культурного, экономического и политического влияния.

Ключевые слова: внешняя культурная политика, глобализация, система высшего образования, университет, Турецкая Республика, студенты.

In the global world, which has entered the stage of post-industrial development, the influence of culture on social and economic processes, on interstate and inter-confessional relations, and on the world of human daily life is increasing a lot. Under the situation the developed countries of the world have to pay greater attention to their cultural policy that is seen as an effective tool for realizing national interests on the global stage. Today, exporting, disseminating and popularizing the national culture or counteracting the foreign cultural expansion have become a very effective instrument of foreign policy and effective means of protecting a nation's interests. Furthermore, non-political actors such as transnational companies, the third sector and civil society movements are becoming agents of cultural policy who promote and defend their own corporate interests with relevant activities. Thus, in a post-industrial society cultural policy has a significant economic importance that is due to "both quantitative increase in the volume of free time and formation of a qualitatively different culture of consumption and leisure" [1, p. 69].

In a broad sense, the term "cultural policy" describes "availability of those values and principles that guide any social organism in cultural issues" [2, с. 30]. It comes down to normative regulation of questions related to preservation of cultural and natural heritage, state and public support for cultural organizations in the country, arrangement of international cultural cooperation, popularization of the nation's cultural achievements by mass media etc.

In a narrower sense, cultural policy is considered in the instrumental context as "governing of one or another kind of cultural activity carried out by bureaucracy" [3, p. 1]. Traditionally, this type of activity based on the understanding of culture as production of some products with unique exclusive quality (works of art) includes administration of cultural organizations (management of the theatre, philharmonic, cinema, orchestra etc.), arrangement and carrying out of cultural events (exhibitions, competitions, festivals etc.), management in cultural and historical tourism etc.

Structurally, cultural policy of the state is differentiated as internal (ensuring preservation and transmission of the nation's cultural heritage from generation to generation) and external ones (ensuring formation of the state's positive image in the international arena) which complement each other substantively and functionally. It should be emphasized that for the developed countries of the world foreign cultural policy is one of the prior directions of comprehensive protection of their national interests in the international arena. Thus, Olga Hauer-Tyukarkina considers the foreign cultural policy of the Federal Republic of Germany as an effective tool to form a positive image of the German state which is designed "to stimulate an increased loyalty towards the FRG among the key target audiences in the long-term perspective" [4, p. 73].

In modern historical conditions cultural policy is an objective factor needed to achieve stability in the development of the state and society, and dynamism, reliability and functionality of the system of social interaction. That is why Valentina Matveenko emphasizes the creative significance of cultural policy that "is moving to the leading position, becoming a tool for social development and resource" in a modern society [5, p. 53]. Within the national borders it enables to effectively actualize the society's creative and intellectual potential, and in the international arena it can develop and maintain the country's favorable image with the targeted transmission of positive information about the society (first of all, ethno-national cultural values, historical heritage, positive ethnic images and stereotypes).

Thus, in the modern world "cultural policy is a kind of a system of coordinates for those who take decisions or actions somehow influencing the cultural life of the state and society" [2, p. 30]. It is implemented both by the state represented by its legislative and executive authorities, and by

various economic and social institutions – from transnational corporations to political parties, “third sector” structures and confessional communities that pursue their own interests. From a macro-social perspective, cultural policy serves a tool that effectively gets over the political and economic barriers between the countries and peoples. At the same time, it provides the preconditions for sustainable and mutually beneficial cross-cultural communication among different ethnic, territorial and religious communities. It is important to note that it is the cultural policy that can provide the grounds for mutual understanding between different countries and cultures based on the principles of tolerance, mutual respect and humanism.

Thus, cultural policy is understood as a shared by the public system of ideas about the proper state of cultural life, as well as a set of rational actions aimed at achieving certain cultural goals through the optimal use of all physical and spiritual resources available to the state and society at a certain moment of its historical development. It is worth mentioning that social effectiveness and social functionality of cultural policy in a certain society are determined by achieving and maintaining the dynamic balance between the processes of cultural unification and cultural isolation seen as the epiphenomena of globalization.

The national education system that is the institutional basis of intercultural communications is of the utmost importance in implementing the state’s cultural policy. This is due to the fact that education plays a key role in a particular cultural policy, since study of the cultural life of the human community is an educational process. Apart from transmission and acquisition of knowledge, the educational system enables to develop national and civic identity and represent identity models at the regional and global levels. As Olga Astafieva points out, it is the given system that serves an effective channel for disseminating the ideas of cultural pluralism; its function is to disseminate “not only knowledge of one’s own culture, but also respect for the history and values of ‘alien’ cultures” [6, p. 21] that is a prerequisite for successful and mutually beneficial intercultural interaction. The given aspect actualizes a need to study how the system of higher professional education contributes to form and realize the national cultural policy. The experience of the Republic of Turkey may be of great interest.

The modern Turkish educational system includes basic education (embracing pre-primary, primary, elementary, secondary and higher educational institutions of the country) and auxiliary education (implemented by the centers of public education, vocational education and part-time education). The given system was established as part of the secular state as soon the Republic was proclaimed in 1922. It became functionally responsible not only for the education of the Turkish youth, but also for its non-religious education. The 1924 Act of Unification in Education (*Tevhid-i Tedrisat Kanunu*) placed the country’s education under control of the Ministry of Education (predecessor of today’s Ministry of National Education) and the educational system was conditioned to function within the state-supervised model of relationships between the Turkish society and the state.

Alfiya Gazizova notes that the axiological basis of the given system incorporates the following modernist principles: republicanism (ideal of a constitutional democratic republic), nationalism (ideal of a nation-state educating its citizens as patriots in the spirit of devotion to the titular nation), nationality (struggle against class inequality and class privileges), laicism (the state’s secular nature and its separation from Islam), state regulation (building a mixed economy with the state’s dominant role) and reformism (Westernization and fight against the remnants of a traditional society, reliance on progress and enlightenment) [7]. At present the following principles are legally defined as basic ones for the Turkish educational system: universality and equality; satisfying social and individual needs; freedom of choice; right to education; lifelong learning; scientific approach. However, in 2012 a certain correction of educational priorities and principles was made in the

country when “R. Erdoğan announced that the main task of the education system is raising a ‘pious generation’ (*Dindar Nesil*)” [8, p. 8].

There are currently 207 higher education institutions, most of which are state-supervised ones. In addition, between 2001 and 2021, higher education institutions were opened in each of Turkey’s 81 provinces. There are 21 Turkish universities in the popular QS World University Rankings 2022 [9]. The higher education system of the country incorporates such higher education institutions as universities, military and police academies, higher institutes of technology, higher schools, conservatories, professional higher schools and research centers. The up-to-date information on the list of Turkish higher education institutions providing study programs for different categories of students, as well as admission and study requirements are provided in the website of the Center for Assessment, Selection and Placement (*ÖSYM*) [10]. Koç University, a private foundation HEI founded in 1993 and located in Istanbul, is ranked highest among Turkish universities. The Turkish system of higher education is guided by the principles and mechanisms of the Bologna process; there fore at most universities foreigners have the opportunity to study not only in Turkish but also in English. Thus, at present there are about 50 thousand foreigners studying in the country.

From a historical perspective, the experience of the Turkish Republic in arranging the civil control over higher education institutions institutionalized in the format of the Council of Higher Education, Inter-Universities Council and Turkish University Rectors’ Committee is of interest. Thus, the Council of Higher Education is a public legal entity that provides control over establishment and operation of higher educational institutions, development of long-term plans for training the academic staff at home and abroad, and coordination of cooperation between higher educational institutions. In its turn, the Inter-Universities Council deals mainly with the issues of the educational process, research and publications, recognition of diplomas and degrees etc., while the University Rectors’ Committee serves an advisory body dealing with current academic and organizational issues.

Implementation of the Bologna System principles necessitated a number of basic provisions. According to them, the Turkish state:

- 1) adopted clear and understandable levels of education, especially in higher professional education, comparable to the European states that joined the Bologna process;
- 2) introduced a two-level system of higher professional education: undergraduate (Bachelor’s degree) and postgraduate (Master’s degree);
- 3) adopted and implemented the European Credit Transfer System (ECTS);
- 4) ensured the academic mobility of students, teachers and administration of Turkish higher education institutions;
- 5) approved rigorous assessment criteria for monitoring the quality of implementation of study programs designed to increase the competitiveness of Turkish universities [11, p. 127].

Nowadays in Turkey higher education institutions on the basis of secondary education carry out professional training at the level of pre-licentiate (2-year training course after secondary education designed to train technical staff and other specialists), licentiate (4-year training course after secondary education) and Bachelor (1-year training course after licentiate and 5-year training course after secondary education). Higher education is free of charge in a number of institutions, but most universities charge tuition the size of which varies greatly depending on the status of the university and field of study (for example, teacher education is free of charge). Tuition fees charged to foreign students can usually be several times as high as those charged to the nationals, the only exception being the Middle East Technical University in Ankara. According to some information resources, at present the average tuition fees for

foreign students enrolled in Turkish/English-language study programs at Turkish universities are as follows: Bachelor's – US\$ 4,000/7,000 per year, Master's – US\$ 5,000/8,000 per year, MBA – US\$ 18,000/15,000 per year, Doctoral – US\$ 500/9,000 per year [12]. At the same time, in most state universities the students from Turkic republics and countries (for example, Bashkiria, Dagestan, Mongolia, Moldova, Tajikistan, Tatarstan, Ukraine etc.) pay for their education at the rates established for Turkish citizens. Most students receive loans for education and social purposes; they are provided with accommodation in student residences; in private universities a significant number of students receive various grants. Naturally, the relatively low cost of living in the country and acceptable tuition fees are positive aspects that determine foreigners' choice of Turkish universities.

The Ministry of National Education provides a tight supervision and control over the country's educational system which is reflected in the state's dominant role in governing higher education and imposing restrictions on the academic freedom of Turkish universities. Nevertheless, it has not prevented the latter from establishing their special status de facto. Today, they are quite independent actors in the world of science and education which while cooperating with foreign universities and business structures provide both study and integrated science-and- education programs for training specialists at the undergraduate and postgraduate levels, as well as implementation of innovative projects. Considering the whole range of relations between Turkey and the EU, Amur Hajiyev points out the active and systematic participation of Turkish universities and scientific organizations in the EU educational and research programs and projects [13, pp. 108-116]. It is the Turkish universities that get most grants on financing innovative projects. The grants are allocated in accordance with national objectives by the Scientific and Technological Research Institution of Turkey (*TÜBİTAK*), the central organization responsible for researches and technological development in the country. Together with Turkish business, universities work in over a dozen techno-parks and technology development zones with special working conditions, legislative and financial support for researchers and entrepreneurs. Turkish universities also work within state and private technology development centers and think-tanks that are being established at many universities.

However, there is a difference between state and private universities: the former have to rely on national doctrine and ideology, while the latter have relatively more room for manoeuver in financial-administrative and academic matters. This is, to a large extent, historically conditioned, since the first Turkish state university was established in 1453 (Istanbul University), while the first non-state university was established only in 1985 (Bilkent University). In this case, established in the 1960s private universities that had a low level of education, and therefore fell under the Turkish law on nationalization of private higher education institutions in 1971, can't be considered a successful experience in development of non-state higher education.

As university is an instrument of implementing the foreign cultural policy of the Turkish state, the following main directions can be pointed out: educational, scientific and cultural programs designed for foreign students and postgraduates; joint scientific collaborations established by Turkish scholars and professors with foreign scholars; university programs and events arranged to promote the Turkish language, literature, historical and cultural heritage in the world. In this case, some aspects of university education direction related to the implementation of the actual cultural policy of the Turkish society and state need considering. It is training of foreign students (undergraduate and postgraduate) in Turkish universities.

While a large-scale program of the Turkish authorities is developed and implemented, an economic factor is, of course, the main motive to attract foreign students to the Turkish

universities, academies and institutes. Thus, educational services of high quality provide significant financial resources in a convertible currency in the national economy. That is why the official authorities established the Turkish University Support Office (*TUAS*) that carries out a systematic campaign to attract foreign citizens to study in state and private institutions of higher education in Turkey. The success of the given program is evidenced by the steadily increasing number of foreign citizens coming to study in Turkish higher education institutions. It should be noted that until recently the USA, Great Britain, France, Germany and Russia have traditionally been the leaders in the international market of educational services. However, in recent years their position has been challenged by universities from other countries, such as Australia, Japan, China, Spain, New Zealand, Singapore and, at the moment, Turkey).

The given policy has both an academic and cultural dimension as training is carried out by immersing foreigners in the Turkish ethno-cultural environment for a relatively long period of time. Of importance is a geopolitical aspect, too. As practice shows, foreign students from most countries of the Asian region (such as Bangladesh, Indonesia, Iran, Iraq, Yemen, China, Mongolia, Pakistan etc.), from many countries of the African continent (Algeria, Benin, Djibouti, Egypt, Kenya, Lesotho, Madagascar, Mauritius, Nigeria, Chad etc.) and Europe (Albania, Bulgaria, Greece, Spain, Italy, Serbia, Slovakia, Montenegro, Germany, Switzerland etc.), as well as from countries of the American continent (Bolivia, Mexico, Caribbean island states) study at Turkish universities. It should be noted that students from almost all post-Soviet countries (Belarus, Estonia, Georgia, Kazakhstan, Kyrgyzstan, Russia, Tajikistan, Turkmenistan, Ukraine and Uzbekistan) are also trained in Turkish universities.

A governmental scholarship program *Turkiye Burslari* is a good attraction for talented students for some reasons: it can cover tuition, accommodation, one year language course before study and even airfare. But to win such a scholarship is very difficult as the applicant meets a high competition of up to 100 applicants per scholarship. In addition, every year the Scientific and Technological Research Institution of Turkey (*TÜBİTAK*) allocates scholarships for medal winners of the international scientific Olympiads in mathematics, physics, chemistry, biology and information technology to study the undergraduate programs related to the subject of the Olympiad. At the same time, many Turkish universities receive financial support from large corporations, and it enables them to provide scholarships to their students on a highly competitive basis.

Of course, by attracting foreign students to the Turkish higher educational institutions, especially from contiguous countries, the state lays a solid foundation for development of the country's relations with neighboring countries, considering the students and graduates of Turkish universities as agents of cultural, economic and political influence of the Turkish Republic. As Vladimir Avatkov points out, modern Turkey pays special attention to "building a controlled future by investing into 'humanities', namely culture, education and religion, through both state and private structures. For example, there are a number of programs, organizations, institutions and other initiatives in the Central Asian Turkic Republics – the Yunus Emre Foundation, Mevlana Scholarship and Exchange Program, International Organization of Turkic Culture (*TÜRKSÖY*) and Turkish Cooperation and Coordination Agency (*TIKA*), the Turkic Academy of Sciences and others" [14, p. 170].

It is not a coincidence that in most CIS countries every spring offers to study in Turkey appear on the websites of governmental and public organizations oriented to Turkic-speaking groups. Thus, as far back as ten years ago, in major cities with considerable or predominant Turkic population, such as Simferopol, Baku, Bishkek, Kazan, Tashkent etc. a whole network of offices was established to attract students from Turkic-speaking regions to Turkey. Naturally, such policy

is yielding results and, for example, whereas during the Soviet period Azerbaijanis, Kyrgyz, Turkmen, Uzbeks and Kazakhs often went to Moscow or Leningrad to receive higher education, they now go to Turkey to study. Thus, the statistic perfectly illustrates not only the scientific and educational priorities of Turkey but also the geopolitical interests of the country which successfully claims to be a political, economic and cultural bridge between Asia, Africa and Europe.

Both state and private Turkish universities provide high-level training to foreign students. Perhaps the most respected HEI in Turkey is Istanbul University that was founded in 1453 and granted university status in 1924. In 1933 it underwent extensive modernization (changing the university structure, radical renovation of professors, including invitation of German professors to work at the university, updating curriculum etc.) to become a modern center of research in the country and maintain comprehensive links with academic centers of other countries. Other well-known higher education institutions in Turkey are the Technical University of Istanbul (founded in 1773, granted university status in 1944), Ankara University (1946), Aegean University (Izmir, 1955), Ataturk University (Erzurum, 1957), Middle East Technical University (Ankara, 1958), Black Sea Technical University (Trabzon, 1963), Hacettepe University (Ankara, 1966) and Bosphorus University (Istanbul, 1971).

One of the most prestigious universities in Turkey is the Bosphorus University called the “Turkish Harvard”; its graduates are guaranteed jobs in the best Turkish and global companies. The university is home to the famous Robert College, once founded by Dr. Cyrus Hamlin, an American educator, inventor, architect and builder, and Christopher Robert, a wealthy merchant from New York. Well-known is the Middle East Technical University in Ankara that was originally established to train engineering-technical personnel not only for Turkey, but also for other countries (Jordan, Saudi Arabia, Iran, Iraq etc.). The Bosphorus University, Middle East Technical University and Ataturk University are the model of an American university, so when established they received modern equipment, scientific instruments and educational supplies as aid from the USA.

In Turkish universities training is carried out both in Turkish and foreign languages (English, French etc.) according to up-to-date academic curricula. As a result, today Turkey has the second largest English-speaking higher education system in Europe that includes both state universities (for instance, Middle East Technical University in Ankara) and a lot of private universities (for instance, Sabanci University in Istanbul (founded in 1996), Maltepe University in Istanbul (1997), Özyeğin University in Istanbul (2007) and Yaşar University in Izmir (2001) and others). Some universities also use other foreign languages in their teaching process. For instance, Marmara University in Istanbul (established as Higher School of Commerce on 15th January, 1883) that trains students from 80 countries of the world, Russia and CIS countries among them, is the most multilingual university of Turkey, as it provides training in Turkish, English, German and French languages. Galatasaray University in Istanbul (1992) provides study programs in French, and the German-Turkish University in Istanbul (2011) – in German.

Naturally, introduction of study programs in foreign languages with inviting famous foreign lecturers in Turkish universities contributes not only to formation of a single communication space in the Bologna system, but also to an increased competitiveness of Turkish higher education in the world. In addition, Turkish universities among foreign consumers of educational services are popular due to booming of the modern higher education system of Turkey, as it annually improves all its indicators, and the level of training in Turkish universities in the last two or three decades has increased significantly up to the global standards of higher education. Today, dozens of Turkish higher educational institutions offer education of higher quality than many well-known post-Soviet universities which is evidenced by their

presence in world rankings.

In the context of the implementation of foreign cultural policy, the Turkish state is engaged in multifaceted cooperation in education with other countries of the world. In this context, programs and events to promote the Turkish historical and cultural heritage, language and literature in the world are carried out both by the national institutions of higher education and within a broader institutional framework. Thus, in 1992, the International Organization of Turkic Culture (*TÜRKSÖY*) was founded to establish friendly relations between the Turkic-speaking countries, to study, preserve and promote Turkic culture, language, art, historic heritage and cultural values. The *TÜRKSÖY* unites 14 countries and regions (Turkey, Azerbaijan, Kazakhstan, Kyrgyzstan, Uzbekistan, Turkmenistan and the Turkish Republic of Northern Cyprus, some subjects of the Russian Federation as well as Gagauzia, a constituent part of Moldova). In fact, it is the regional version of UNESCO, ensuring cooperation among Turkic-speaking countries in the field of culture and the arts via arranging and staging of memorial events, art meetings and evenings, scientific conferences, round tables etc. However, at the same time, the *TÜRKSÖY* is an instrument of Turkey's "soft power" and its activities "had a significant impact on both some CIS countries and Russian regions that greatly complicated the process of Russian-Turkish interaction" [15, p. 46].

With regard to a modern Turkish society, addressing the issues of relationship between educational and cultural factors in the context of Turkey foreign cultural policy is conditioned by the fact that young people aged 12-24 years (around 20 million people) constitute almost one third of its population, being the most dynamic part of society. The passionarity of young people is the most important social, intellectual and creative resource for development of today's Turkish society, and inclusion of foreign students as representatives of other cultural groups in this social environment intensifies many socio-cultural processes in the society, making them richer and more multifaceted. The lines from the student anthem that starts classes in Turkish higher education institutions clearly illustrate the cultural function of the national higher education system: "We look up to you, Turkey, we are ready to give you all our strength". However, there is a certain relaxation at the campsites which is evidenced by discos or alcohol-drinking, popularity of left-wing emblems (T-shirts with Che Guevara, Cuban Communist badges etc.) or modern mass culture products. Naturally, it limits the effectiveness of the university's socializing function for both Turkish and foreign students.

Thus, training of foreign students at Turkish universities does not only produce an educated person and a competent professional competitive in the global labor market. An integral part of the teaching process at university is the upbringing of a person who is tolerant of the culture and history of Turkey, who upon his return home becomes a mediator of its cultural influence in his homeland. This is the implicit purpose of both university study programs and socio-cultural context of the foreign student's life during the period of his / her study at a Turkish university.

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