

**Family, Women and Religion in the Teaching of
Ideological Sociology: A Content Analysis of
Necmettin Sadak's Book "Toplumbilim"* ****

**İdeolojik Sosyoloji Öğretiminde Aile, Kadın ve Din:
Necmettin Sadak'ın Toplumbilim Kitabı Üzerine Bir
İçerik Analizi**

Kadir SAİN¹, Beyhan ZABUN²

¹Milli Eğitim Bakanlığı. e-posta: sainkadir33@gmail.com

²Gazi Üniversitesi, Felsefe Grubu Eğitimi, Türkçe ve Sosyal Bilimler Eğitimi Anabilim
Dalı. e-posta: bzabun@gazi.edu.tr

Makale Türü/Article Types: Derleme Makale/ Review Article

Makalenin Geliş Tarihi: 13.10.2023

Yayına Kabul Tarihi: 20.11.2023

ABSTRACT

Education, as a social phenomenon, interacts with political, social, cultural and economic factors that shape society. Education plays an important role in integrating new generations into society by contributing to the cultural and political norms of the society. At this point, the political socialization function of education comes to the fore. Political socialization refers to the process of directing individuals to participation in political processes and adoption of the political culture of a society. This process involves the individual learning and internalizing the political values, beliefs, norms and behaviours of the society through his/her family, school, media and other social environments, starting from childhood. In the current study, within the context of the political socialization function of education, the book "Toplumbilim" written by Necmettin Sadak and used as one of the high school sociology textbooks of the Republican Era, was analyzed by focusing on the issues of family, women and religion. As a result of the analysis, it was determined that the book was used as a tool of ideological indoctrination.

***Reference:** Sain, K. and Zabun, B. (2023). Family, women and religion in the teaching of ideological sociology: A content analysis of Necmettin Sadak's Book "Toplumbilim". *Gazi University Journal of Gazi Education Faculty*, 43(3), 1837-1864.

******This study was produced from the master's thesis titled "Ideological Content in Republican Era High School Sociology Textbooks (Mehmet İzzet-Necmettik Sadak)" prepared by the first author under the supervision of the second author.

Keywords: *Sociology Teaching, Political Socialization, Necmettin Sadak, The Book "Toplumbilim"*

ÖZ

Toplumsal bir olgu olarak eğitim toplumu şekillendiren siyasi, sosyal, kültürel ve ekonomik faktörlerle etkileşim içindedir. Eğitim bir toplumun kültürel ve siyasi normlarına katkıda bulunarak yeni nesillerin topluma entegre olmasında önemli bir rol oynar. Bu noktada, eğitimin siyasi toplumsallaştırma işlevi ön plana çıkmaktadır. Siyasal toplumsallaştırma, bireylerin siyasi süreçlere katılmaya yönlendirilmesi ve bir toplumun siyasi kültürünü benimseme sürecidir. Bu süreç, bireyin çocukluktan itibaren ailesi, okulu, medya ve diğer sosyal çevreler aracılığıyla toplumun politik değerlerini, inançlarını, normlarını ve davranışlarını öğrenerek içselleştirmesini kapsar. Bu çalışmada, eğitimin siyasi toplumsallaştırma işlevi bağlamında, Cumhuriyet Dönemi'nin lise sosyoloji ders kitapları arasında yer alan ve Necmettin Sadak tarafından yazılan Toplumbilim kitabı aile, kadın ve din konuları merkeze alınarak analiz edilmiştir. Analiz sonucunda, kitabın adeta bir ideolojik endokrinasyon aracı olarak kullanıldığı tespit edilmiştir.

Anahtar Sözcükler: *Sosyoloji Öğretimi, Siyasal Toplumsallaştırma, Necmettin Sadak, Toplumbilim Kitabı*

INTRODUCTION

The radical changes that have occurred in the social structure throughout the historical process have also brought about radical changes in the duties assigned to educational institutions. Throughout human history, various forms of societies have emerged, named as hunter-gatherer, agricultural, industrial and information societies. These different forms of societies, spanning from the past to the present and bringing about radical changes and transformations in the social realm, have also been fundamental determinants of the content and structure of education. In hunter-gatherer societies, education took the form of teaching various hunting techniques necessary for survival. As settled agricultural societies began to emerge, education shifted towards the transmission of knowledge related to cultivating the land and raising livestock. When it came to industrial societies, where hundreds of thousands of people began to live together and where there was a tremendous amount of knowledge with the information revolution, education was used to create a common language, consciousness and understanding in order to ensure social control and to transfer the incredible knowledge

to future generations (McLaren, 1981; Şimşek, Küçük and Topkaya, 2012; Wiborg, 2000).

In the nation-states that began to emerge after the French Revolution (1789), this change took place in the form of using education as a device for spreading ideology. With the influence of the nationalism movement that began to gain importance after the Revolution, multinational and religion-centred empires began to collapse and single-nation states began to emerge. With the emergence of nation-states, some new problems were also encountered. These problems were basically about how to achieve ethnicity-based national unity, what work should be done to ensure national unity and integrity and how to control large masses (Çetin, 2001). Nation-states resorted to education to find solutions to these problems. Nation states have used education as a tool to achieve and protect their national unity and integrity. Education is undoubtedly one of the best ways for a political system that is still in its formation phase to be adopted, accepted and supported by all members of society. First, a common language, culture and understanding are tried to be created through education, and then the old structures and values are eliminated and new structures and values are put in their place (Anık, 2005).

The ruling power or the newly established regimes invested in education as much as possible for the continuity of their sovereignty (Türkkahraman, 2000). Education is undoubtedly one of the best ways for a political system that is still in its formation phase to be adopted, accepted and supported by members of society. With the modernization process, the institutional structure of education began to strengthen. Education began to become widespread under state control and in a centralized manner. Education was used as a tool for the new ideology to be accepted by society and established on social grounds. Educational institutions have been transformed into devices used to disseminate the dominant ideology. Thus, with the modernization process, states have begun to accomplish their ideological goals through education in order to restructure society in the desired way (Çetin, 2007). Thus, the dominant power has not only imposed the ideology it supports in order to consolidate its sovereignty but

also created and prepared the social basis necessary to ensure the continuity of the ideology.

In short, nation-states have used education as a tool to ensure their national unity and integrity, to spread and legitimize their official ideologies in all areas of society, to train the desired human model and to perpetuate their sovereignty (İnal, 1994, 2004). This situation has significantly affected textbooks, which are one of the most important materials of educational institutions, and caused these books to be filled with ideological discourses. As a result, the political socialization function of education has come to the fore. Political socialization, in its most general sense, means raising individuals who are compatible with the existing political order. One of the most basic ways to raise individuals who are compatible with the political order is to systematically transfer the desired knowledge, skills and attitudes to the individual through formal education. In this regard, important tasks have been assigned to textbooks, which are the most basic materials of education.

In the literature, it is possible to come across content analysis studies on high school sociology textbooks (Anık, 2008; Manav and Zabun, 2017; Sain and Zabun, 2018; Sain, Zabun and Berber, 2019; Tok, 2019; Zabun and Berber, 2019; Zabun, 2002, 2012, 2013, 2018). In addition, in secondary education, in addition to studies on the sociology textbook, it is also possible to come across studies on textbooks and curricula on logic (Duman and Başer, 2017; Duman and Küçükşabanoğlu, 2017; Duman and Üstündağ, 2018; Duman, 2018), philosophy (Biçer, 2017; Demircioğlu and Duman, 2013) and history and civics (Parlak, 2005). In the current study, unlike the existing literature, the textbook “Toplumbilim” written by Necmettin Sadak and used as one of the first high school sociology books of the Republican Era, was analyzed in the context of the political socialization function of education, focusing on the issues of family, women and religion. The study is important in that it focuses on concepts that are generally considered taboo topics in the literature.

METHOD

In the current study, document analysis, one of the qualitative research methods, was used as a method. Document analysis requires the systematic examination, interpretation and analysis of relevant written (print or electronic) materials (Yıldırım and Şimşek, 2016). In this connection, the book “Toplumbilim” written by Necmettin Sadak and used as a high school sociology textbook in the Republican Era was examined in detail. Content analysis was used to analyze the information obtained as a result of the examinations. Content analysis is a systematic technique used to determine the presence of certain words or concepts within a text or a set of texts. This technique helps to identify and analyze the presence of words and concepts, their meanings and relationships, and to make inferences about the messages in texts (Büyüköztürk, Kılıç Çakmak, Akgün, Karademiz and Demirel, 2020). In this study, the book “Toplumbilim” was analyzed by focusing on the issues of family, women and religion in the context of the political socialization function of education.

Necmettin Sadak

Necmettin Sadak fulfilled many important duties throughout his life. While serving in many different positions such as teaching, authorship, journalism, parliamentary membership and foreign minister, he was also interested in sociology. He made significant contributions to the establishment and development of sociology as a science in Türkiye. The sociology education he received at the University of Lyon, France, was effective in shaping his perspective on sociology and his ideas. In the first years of the Republic, like other Turkish sociologists in general, Necmettin Sadak was under the influence of the French school of sociology.

Necmettin Sadak returned to Türkiye from France in 1913 after studying sociology at the University of Lyon (Özyürek, 2015). After returning to Türkiye, he first worked at the Copyright and Translation Department within the Ministry of National Education

(Maarif Nezareti), and then was appointed as a professor to the vacant chair after Ziya Gökalp left the Sociology chair at the Faculty of Letters at Darülfünun (Anık, 2008).

Necmettin Sadak, who started his career as a lecturer at the Department of Sociology at Darülfünun Faculty of Letters, started to focus more on press and publishing in the following years. He founded Akşam Newspaper, known for its supportive attitude towards the national struggle during the War of Independence, in 1918 with his friends Kazım Şinasi Dersan, Ali Naci Karacan and Falih Rıfki Atay. Akşam Newspaper, which continued its publications during the War of Independence, did not compromise on its support for the national struggle, and Necmettin Sadak clearly stated that he supported the Ankara Government in his articles (İnuğur, 1993).

Necmettin Sadak, who entered the parliament as a Sivas deputy in 1927, during the single-party period when the Republican People's Party was in power, continued his work in the political field (Özyürek, 2015). During his duty as a member of parliament until 1950, he participated in many important international meetings as the Turkish delegate, such as the Geneva Disarmament Conference (1932) and the Montreux Straits Convention (1936) (Yakut and Sağun, 2010).

Necmettin Sadak also served as the Minister of Foreign Affairs. After serving as a minister from 1947 to 1950, he had to stop his political activities due to health problems (Özyürek, 2015). For the rest of his life, he continued writing at Akşam Newspaper, which he founded with his friends, and died in New York in 1953 (Uyar, 2001).

Book “Toplumbilim”

After the Proclamation of the Republic (1923), various activities were performed to ensure that reforms were accepted and adopted by the society. In this period when single-party rule dominated Turkish political history, the congress meeting held by the Republican People's Party in 1935 is important in this context. At the congress, various decisions were made to start changes in the social sphere, especially in education and cultural life. One of the main issues regarding education that was emphasized at the

congress was curriculum. It was believed that in order for the reforms brought by the Republic to become established throughout the society, there was a need for a change in the curricula. Following the changes in the curricula, modifications were made to the content of the existing textbooks. In this regard, the book “İçtimaiyat” (Sociology) written by Mehmet İzzet and taught as a sociology textbook in high school levels until 1935, was abolished, and instead, the book “Toplumbilim” written by Necmettin Sadak, adhering to the 1935 curriculum, was put into effect (Zabun, 2012; Zabun and Berber, 2019). The book “Toplumbilim” was prepared in accordance with the 1935 curriculum. The 1935 curriculum placed significant emphasis on topics with primarily historical content, focusing on the formation of the Turkish nation-state, pre-Ottoman Turkish state organizations, nationalism and Turkish nationalism (Zabun, 2012).

The book “Toplumbilim” (Sociology) examined in this study was published in Istanbul by the National Education Printing House in 1948. The book consists of an introductory section and ten chapters.

The topics, in the beginning, are given under the title "Toplumbilimin İlk Habercileri" (The First Messengers of Sociology). After mentioning that the word “sociology” was first used by Auguste Comte, emphasis is placed on Plato and Aristotle, who pondered social issues in Ancient Greece and put forward various ideas on these issues. Then, a comparison is made between the Middle Ages and the Renaissance periods and it is emphasized that no work was done to develop Greek studies in the Middle Ages, but successful activities were carried out in many fields during the Renaissance. In addition, thinkers such as Machiavel, Hobbes, Locke, Montesquieu and Condorcet, who became popular as a result of the developments brought about by the Renaissance, are also mentioned. Afterwards, Saint Simon, who worked to save France from the chaos, and Auguste Comte, who was influenced by him, are discussed. The Law of Three Stages put forward by Auguste Comte is briefly explained. After mentioning the thinkers who thought about social problems and put forward various ideas in France, thinkers who worked in Germany such as Kant, Fichte, Schelling and Hegel are also mentioned.

Finally, Ziya Gökalp, who is considered the first writer of sociology in Türkiye, and then Durkheim, are discussed.

In the first chapter, the subject of "Definition and Method of Sociology" is addressed. Under this heading, various topics are discussed, including the nature of society and the elements that constitute a society, the differences between human and animal societies, the determining influence of society on the individual, the role of education in this context, the concept of social maturity, the distinctive features of social maturity and the characteristics of the methodology used in sociology, as well as the differences between this method and the methods used in the natural sciences such as physics and chemistry.

In the second chapter, the subject of "Nation" is addressed. The chapter is divided into two parts: "Evolution of the Nation" and "Establishment of the Nations of the last century". In the "evolution of the nation" part, the evolution of human societies from past to present is discussed. It started from clans, which are considered the starting point of this evolution process. After mentioning the family and religious structures of the clans, the clan structure of the Turks is explained. Then, the tribes formed by the clans coming together are addressed. Communities formed after the tribes were villages. The changes that occurred in the family and religious structures of the villages that began to appear with the transition to settled life after hunting and gathering are explained. After villages, cities and sites which are considered the next stage of social evolution, are discussed. In this part, Turkish cities are also mentioned and Turkish cities are discussed in four different groups: small, medium, large and largest. The characteristics of these four different types of cities are briefly explained. In the next stage, khanate, ilkhate and feudalism are discussed. In the section on the establishment of nations in the last century, first of all, what a nation is, how nations emerged, and the perspectives of theories that do not recognize the nation are discussed. Then, the elements that make up a nation are mentioned and these elements are listed as language, religion, race, land and institutional unity. However, it is stated that these elements alone do not have enough power to create a nation. It is emphasized that for the formation of a nation, there must be unity of language, culture, emotion, thought, ideals and unity and

solidarity among citizens. At the end of this section, the emergence of the idea of nationalism in Türkiye and the place and importance of nationalism in Turkish reforms are mentioned.

In the third chapter, the subject of “State” is discussed. The chapter is divided into two parts: “the establishment of the state and the source of state authority” and “the work performed by the state”. In the section concerning the establishment of the state and the source of state authority, various topics have been explored, such as the structure and source of governance in early human communities, the transition from democratic societies in the totemic era to aristocracy when rule shifted to an individual or a group, the significance of the feast tradition among the ancient Turks, forms of government dominated by aristocracy, the Ilkhanates with their diverse ethnic and cultural composition, the sociological perspective on sovereignty, the emergence of democracy, a comparison between old and new democracy concepts and the role and importance of populism in the Turkish revolutions. In the work performed by the state section, the changing duties of the state throughout the historical process are discussed. The topics discussed here include the concept of the state and the functions of the state in ancient times, changes in the duties of the state, the evolution of the economic responsibilities of states in the past century, the definition of statism and the significance of the statism policy implemented in the early years of the Turkish Republic. And finally, the duties of states in areas such as social, health, education, culture and art, along with social and political evolution, are mentioned.

In the fourth chapter, the subject of “Government” is addressed. It starts by explaining what government is, the classical classification of government forms (monarchy, oligarchy, democracy) and the representation system. Then, the developments that influenced the emergence of republics and the distinctive characteristics of the Turkish Republic are discussed. In the subsequent stage, the relationship between the international associations formed by nations coming together for various reasons and nation-states and the concept of humanity is discussed.

In the fifth chapter, the subject of “Religion” is addressed. Firstly, the concept of religion as a phenomenon, how religion is approached in sociology and the emergence of the initial beliefs are discussed. Then, the rites that emerged from the first religions and the evolution of religions are mentioned. In this regard, particular emphasis is placed on the influence of social factors on the evolution of religions, the classification of religions and the endpoint that religion has reached as a result of religious evolution. And finally, what secularism is, the importance of secularism and the process of secularism taking root in Türkiye are discussed.

In the sixth chapter, the subjects of “Family and Women” are addressed, and these subjects are examined in two parts: "the evolution of family types" and "being a woman in society." In the section about the evolution of family types, the definition of the family, the necessary elements for being a family and the various types of families observed from the past to the present are discussed. Subsequently, various family forms are explored, starting with totemic families, which are considered the oldest family type, and then moving on to matrilineal families, patrilineal families, patrilineal extended families (clans) and the husband-wife family observed in modern societies. The various characteristics of these mentioned family types, the societies in which they have been seen and the factors that influenced their evolution throughout history are explained and examples are given from the types of families seen among the Turks. Subsequently, the issue of crisis in traditional and modern family types is compared from various aspects, and finally, the topic of marriage and divorce is discussed. In the section concerning women in society, the factors that highlight the differences between women and men within society, the position of women in early human communities and the process in which the division of labour between women and men became prominent are discussed. Following this, the position of women in ancient Turks, the Ottoman period, and modern Türkiye is discussed comparatively, with various examples.

In the seventh chapter, the subject of “Morality” is addressed. After discussing what morality is, theoretical and practical approaches to morality and the possibility of a universal moral law, the chapter elaborates on how the concept of morality is

approached from a sociological perspective. Following this, the phenomenon of suicide is examined from various moral perspectives, and new foundations for morality are explained based on the concept of suicide. Then, the topics covered are value judgments and the factors that determine human personality. After determining value judgments and the degree of influence of the individual and society in the emergence of value judgments, emotions that have an impact on human personality such as honour, chastity and duty are explained.

In the eighth chapter, the subject of “Law” is examined from various aspects. An introduction is made starting with the definition of law. Law is discussed from a philosophical perspective and then the concept of law is discussed from the perspective of sociology. Old and new understandings of law are compared, especially using the observation and comparative sociology method. At this point, two types of sanctions of law are also mentioned. These are punitive and regulatory law. Then, after touching on the concepts of crime and punishment and the evolution of these concepts in the historical process, the state of law in Türkiye is discussed. The most emphasized issue in this section is the comparison of the old and new states of law in Türkiye. Especially in the comparison of the law used in the Ottoman Empire and Türkiye, a language critical of the Ottoman Empire and praising of the Republic of Türkiye is used.

In the ninth chapter, the subjects of “Science, Art and Philosophy” are discussed. The chapter examines the evolution of technology and technology’s impact on societal changes throughout the historical process from various aspects. Subsequently, the emergence of science and its evolution within the historical process are explained. However, at this point, the focus is on the societal changes that have led to the development of science from primitive communities to modern societies. Furthermore, the topic of classification or categorization, which plays a significant role in the emergence of science, is discussed with reference to Aristotle. Afterward, the changes that took place in the history of thought, starting from the periods when philosophy began to emerge until the modern period, are tried to be revealed by touching on the

ideas of the prominent philosophers. At the end of the chapter, the development process of fine arts from the first human societies to modern societies is explained.

In the tenth chapter, the subject of “Economy” is discussed from many different aspects. It started with an explanation of what economics is, Classical Economic Theory and how economics is handled in sociology. Then, production and the elements that make up production are mentioned. Then, the change in production methods from the first societies to the 18th century, when steam began to be used and factories began to become widespread, is explained. In this section, where the evolution of production methods is explained, the characteristics of collective, commandite, joint stock, limited and cooperative companies are briefly explained. After discussing many terms such as value, price, supply, demand, money, stock market, market, national market, international trade, credit, and bank, the subject of property is discussed. What property is, the emergence of property and the evolution of property are discussed from various perspectives and liberalism and the process of its emergence are explained in detail. The causes and consequences of the 1929 World Economic Crisis are explained, and then the emergence of guided economies is mentioned. And finally, the subject of historical materialism is examined and the ideas put forward by Karl Marx and the subjects of socialism and communism are discussed and criticized from various aspects.

Family

Regarding family, the focus is primarily on what the Turkish family structure is like. Sadak does not accept approaches claiming that the Turkish family structure is patriarchal. According to him, the family type seen in the ancient Turks is close to the family type called the Germanic family by European sociologists. In this family type, paternal authority prevails, but the father does not have unlimited rights. In this family form, also referred to as the lineage family, the authority of the father is seen to decrease. Sadak gives some historical information about the old Turkish family to show that this structure seen in the old Turkish family is different from the patriarchal family and therefore, the Turkish family structure is not patriarchal. “The old Turkish family, rooted in Turkish traditions, was characterized by unity and democracy. In these

families, women held a respected and prominent position. The practice of having multiple wives was highly rare, and women had authority in their own realms. Women often played a significant role in understanding the mysteries of nature, casting spells and charms, and formulating remedies from beneficial herbs.” (Sadak, 1948, p. 113).

Based on these situations seen in the old Turkish family, Sadak argues that the Turkish family structure cannot be patriarchal. Some European thinkers, taking into account aspects such as the sanctity attributed to the household hearth fire in ancient Turkish culture and the belief that it should never go out, have assumed that the Turkish family structure is patriarchal. According to Sadak, “In the Turkish hearth, unlike as in Rome, there are not just the spirits of the family ancestors but also the deities of both the mother and the father.” (Sadak, 1948, p. 114). Therefore, he argues that the ideas of some European thinkers who put forward various ideas about the Turkish family structure are not correct. Furthermore, in order to substantiate this idea, Sadak pointed out that Emile Durkheim, a highly regarded authority in the field of sociology, did not consider the Turkish family structure to be patriarchal (Sadak, 1948, p. 114).

On the other hand, Sadak also attempts to trace the origins of the tradition of having multiple wives among the Turks. According to Sadak, “This custom passed to the Turks from the Arabs after Islam.” (Sadak, 1948, p. 123). The practice of marrying four women and acquiring concubines, which began to be observed among the Turks over time, is the result of the influence of the "Islamic family" structure (Sadak, 1948, p. 123). Based on these statements, Sadak attempts to illustrate the reasons for the transformation in the structure of the ancient Turkish communities that he claimed to be “democratic”. Subsequently, he tries to make the situation more concrete by comparing the status of women in ancient Turks with that of Muslim societies influenced by Arab and Persian culture: “While the Muslim woman lived a very miserable life wherever Arab and Persian customs took hold, in places where the ancient Turkish customs prevailed, she was treated with equal respect and considered a free human being alongside men.” (Sadak, 1948, p. 116).

Sadak states that there was no specific family law in Türkiye until the Revolution and argues that the Turkish family structure was under the influence of Islamic, Arab and Persian cultures and customs until this period (Sadak, 1948, p. 115). However, the Republican regime established after the Revolution in Türkiye brought about major changes in the family structure. Especially with the Civil Code adopted in 1926, modern and democratic regulations were introduced on issues such as marriage, divorce and inheritance. Therefore, the emergence of the modern family structure began with the enactment of the Civil Code. Sadak aims to demonstrate the innovations in family structure based on the articles of the Civil Code. For example, "It is stated in Article 11 of the Civil Code that marriage is considered to make a person of legal age. This shows that the child is not under the authority of the father as it used to be in the traditional family until the end of his/her life." (Sadak, 1948, p. 118). Apart from this, the new modern Turkish family, which is tried to be created with the Civil Code, differs from the old family structure in many other aspects. These can be listed as: "Granting equal rights to women and men within the family, separation of property between spouses, equal distribution of inheritance among children and both father and mother being heirs based on equality..." (Sadak, 1948, p. 118).

Sadak sees the regulations made in the Turkish family structure with the Civil Code as appropriate for the structure of the Turkish nation. According to him, for many years, there have been discrepancies between religious-sharia provisions and national conscience shaped by the prevailing customs and traditions in society in the Turkish family structure. However, with the national Revolution, the Turkish family left the Sharia provisions behind. That is why, with the Civil Code in Türkiye, the transition from the old family structure to the new family structure or type occurred smoothly (Sadak, 1948, p. 118).

In short, Sadak argues that Islamic, Arab and Persian cultures have negative effects on the Turkish family structure. Stating that the break from these negative effects occurred with the Civil Code, Sadak also attributes the emergence of the modern and contemporary Turkish family structure to this Code. Praising the adoption of the Civil

Code, which paved the way for the emergence of the modern Turkish family structure, Sadak aims to highlight the type of family that the dominant ideology of his time desired.

Woman

Sadak made an intense criticism of the Ottoman Empire while addressing the issue of women. He seriously criticizes the segregation of women from all social spheres during the Ottoman Period. Before explaining the situation of Turkish women in the Ottoman Period, the position of women in the social sphere in the ancient Turks is discussed. According to Sadak, in ancient Turks, men and women acted together in all social areas (Sadak, 1948, p. 129). He then makes explanations showing the situation of men and women in political and economic domains. The political influence of women in ancient Turkish society is depicted with the following statements: “The authority of the state was with the Khan and the Khatun in the Turks. Every decree would begin with ‘The Khan and the Khatun command. The Khan couldn’t receive envoys alone; he would do so with the Khatun. Women were always with their husbands in wars, political gatherings and hunting.’” (Sadak, 1948, p. 129).

Sadak, who tries to show the position of women in economic affairs in ancient Turks, benefits from the works of Grenard, who conducted research on the Turks living in East Turkestan. According to him: “When a farmer wants to sell his wheat or corn, he goes to the market with his wife. The woman manages the shopping, and if she wishes, she can sell the goods at the price she desires. For this reason, women go to the market alone and conduct business.” (Sadak, 1948, p. 129). Thus, it is shown that Turkish women, who had rights equal to men in political and economic life, had an important and respected position in society.

Sadak states that among the ancient civilizations, none of the nations granted women a place in the social sphere to the extent that the Turks did. Sadak, based on Grenard's observations of the Eastern Turkistan Turks, describes the value that ancient Turks in Asia placed on women in the social sphere. He also attempts to depict the situation of

Turkish women in Anatolia using Ibn Battuta's observations during his travels in Anatolia. Sadak mentions that Ibn Battuta expressed his observations about Turkish women in Anatolia as follows: "Here, I saw a peculiar state of affairs. Among the Turks, women are held in high esteem. The status of women is higher than that of men." (Sadak, 1948, p. 130). As Ibn Battuta's statements expressing the peculiar situation of Turkish women being in a higher status than men indicate, there was no other nation or community in Anatolia during that period that valued women to this extent or had a similar practice.

Sadak, recognizing the elevated status of women in ancient Turkish society and emphasizing that this was not observed in other nations, expresses his praise for the ancient Turkish communities. However, when it comes to the status of Turkish women in social life in the Ottoman Period, his expressions change. All the complimentary statements made about the position of women in the ancient Turks were replaced by heavy criticism in the Ottoman Period. According to Sadak, during the Ottoman era, customs inherited from the patriarchal Roman family structure and especially adopted by the Turks from the Arabs and Iranians had placed women in a very unfavourable position. Women had no civil or political rights, and efforts were made to confine them to their homes, preventing them from working or interacting with anyone. This situation naturally left Turkish women far behind in every field. In short: "Turkish women were no different from any other object." (Sadak, 1948, p. 131). The woman, who was trying to live her life like an object without having almost any rights, was even questioned about the length of her dress: "With the edicts issued from time to time, the length of women's dresses and abayas were specified, and women were prohibited from going out and visiting places on holidays." (Sadak, 1948, p. 132).

Continuing to reveal the plight of women in the Ottoman Period, Sadak also expresses the role of women in daily life as follows: "Women couldn't enter any profession, and they couldn't even ride in carriages with their husbands. In places like ferries, trams and trains, women sat in separate areas divided by curtains. In promenades, parks, theatres, there were separate areas for women, enclosed with large cages and wooden curtains.

With such restrictions in place, women were completely banned from entering restaurants, coffeehouses and similar places. Even at home, women sat with female guests in the harem, while men gathered in the selamlık.” (Sadak, 1948, p. 134).

According to Sadak, the life of women under bad conditions in the Ottoman Period continued with very little change until the National Revolution (Sadak, 1948, p. 134). However, when it came to the Republican Era, the poor situation of women in society began to disappear. The innovations brought by the Republic granted women many social, cultural, civil, etc. rights, and thus, women were removed from the position of an object in the social sphere and became citizens. Sadak points out the remarkable success of Turkish women during the Turkish War of Independence as one of the significant reasons for the Turkish women's liberation from their bad position held during the Ottoman era (Sadak, 1948, p. 136) because Turkish women showed great success by taking on various tasks on many fronts of the War of Independence.

The Civil Code, the innovations brought by the Republic and the success of Turkish women in the War of Independence changed the former position of Turkish women in society and brought them to an equal position with men in almost every field. Turkish women, who started to find a living space in society as a result of the reforms, started to take part and work in many cultural and artistic fields. Girls now started to attend schools that provide education at high school and university levels, and as a result, Turkish women gained the right to perform all professions that they had not had until then. For example, women now started to become teachers, doctors, lawyers, judges, etc. Of course, the rights given to women were not limited to the cultural, social and economic areas. Women, who began to have an important position in society with the reforms brought by the Civil Code, were later given political rights. Having gained their political rights, women now had the right to vote and be elected. Sadak argues that as a result of the reforms brought by the Republic, Türkiye has become one of the most advanced countries in terms of family and women (Sadak, 1948, p. 136).

Sadak, who bombards the Ottoman Empire with criticism regarding women, praises Türkiye during the Republican Era and the reforms made. He states that women did not

have any rights during the Ottoman period; they were seen as an object, but with the Republic, they came to an equal position with men and had all social, political, economic, cultural and social rights. Sadak, like in other matters, uses a strong ideological discourse, basing his analysis on a comparison between the Ottoman Empire and the Republic of Türkiye, particularly when it comes to women. The dominant ideology, which was clearly manifested in all the reforms of the Republican era, also made itself prominent in the matter of women.

Religion

Starting from the evolution of religion within society, from the era of past empires to the emergence of nation-states, Sadak discusses the transition from the initially theocratic Ottoman Empire to the principle of secularism adopted by Türkiye later on. Despite containing various different nations in the past, Empires survived due to the unifying power of religion. However, by the 20th century, religion had lost its unifying power. To illustrate this situation concretely, Sadak gives the situation of the Ottoman Empire during the First World War as an example. At the time of the war, the Ottoman sultan was also the Islamic caliph. In other words, he was the spiritual leader of all Muslims in the world. The Ottoman sultan declared jihad during the First World War with the authority given to him by the caliphate, but the desired result was not achieved. The call for jihad was found to be insufficient to unite Muslims and was considered ridiculous. In fact, according to Sadak, Muslim countries went beyond ignoring this call and fought against Türkiye by sending soldiers to enemy armies (Sadak, 1948, p. 97). Based on this case, Sadak states that religion lost its unifying power and then discusses the position of religion in the nation-states that began to emerge after the empires.

Those who previously sacrificed their lives for the calls or commands of religion have now begun to die for their nation or humanity. Sadak believes that the phenomenon that initially brought forth those who sacrificed themselves for religion and those who sacrificed themselves for their nation or humanity was the same, and both were

considered social. The fundamental reason that brought about this change is the transformation in the structure and design of societies. Sadak considers this the final stage of religious evolution and notes that it was completed with secularism (Sadak, 1948, p. 98).

With secularism, changes have occurred in the structure of the institutions that make up the society. For example, with secularism, the main determinant that creates moral rules has ceased to be unchangeable religious dogmas and they have been replaced by a constantly changing social structure. Sadak thinks that the dependence of morality on religion disappeared and that this issue is not even worth spending time on (Sadak, 1948, p. 100). Then, she tries to explain that religion has lost its influence on morality, using the example of Muslims. According to him, if the fundamental criterion determining morality were religion, then there wouldn't be significantly different moral concepts or understandings within societies that share the same religion. However, when we look at Muslim countries, we see that the moral rules in these countries are almost completely different from each other. In addition, when we look at nations belonging to different religions, we see similar moral rules. Therefore, it can be said that religion is no longer the main determinant of morality and that it has been replaced by culture (Sadak, 1948, p. 100-101).

In the next stage, after the secularization of morality, law and education were also secularized. The laws were secularized by purifying them from religious provisions. Education, on the other hand, was secularized and children have been taught positive sciences in schools instead of being taught religion. Sadak attributes the late onset of secularization in the Republic of Türkiye to the Ottoman Empire (Sadak, 1948, p. 101). Since the Ottoman sultans were also caliphs, it was not possible to separate religious and state affairs. This situation brought about duality in both the fields of law and education. The simultaneous existence of customary courts derived from traditions and Sharia courts based on religion created a duality in the field of law. Similarly, the coexistence of Western-style schools that provided education in the positive sciences and religious education provided in madrasas resulted in duality in the field of

education. According to Sadak, the most significant danger that this situation would create is the emergence of chaos within society and the rise of groups that believe in governing the nation through religion. As a result of these dualities, women were condemned to live as slaves for years and sufficient development was not achieved in the fields of science and art (Sadak, 1948, p. 101). Sadak brings secularism to the fore through his criticism of the Ottoman Empire with its theocratic structure. Thus, Sadak emphasizes that secularism is necessary and important in order to eliminate the dualities experienced in the Ottoman Empire and the negative consequences they created.

Sadak, after criticizing the theocratic Ottoman system, explains the concept of a secular state. Sadak defines the secular state as follows: “As a result of the evolution of society, the state does not derive its authority from divine sanctity and, therefore, does not consider itself as the earthly representative of any deity.” (Sadak, 1948, p. 101). As a result of this approach, modern states do not interfere with the individual’s religious belief and leave the individual free in his/her own religion and worship. At the same time, the state does not allow anyone else to interfere with the other’s beliefs.

Before moving on to studies on secularism in Türkiye, Sadak talks about the theocratic structure of the Ottoman Empire and its negative consequences, and then tries to reveal the features that make the secular state attractive. In this way, he shows why secularism is necessary for Türkiye and then talks about the basic steps taken for secularism. According to Sadak, the secularization process began in Türkiye when the sultanate and caliphate authorities, which brought religion and the state as a whole, were abolished. As a result, the Turkish State, which was transformed from an empire to a nation-state, began to derive its authority and power of representation from national conscience, not religion (Sadak, 1948, p. 101-102).

As in other issues, Sadak tries to bring the Republican People’s Party and the work done by the party to the fore in relation to secularism. At this point, he directly takes two articles from the Republican People’s Party’s program and explains them in his textbook. The first of these articles regarding secularism is as follows: “It is accepted as a principle that laws, orders and procedures should be made and applied in accordance

with the principles and forms provided by science to contemporary civilization and the needs of the world.” (Sadak, 1948, p. 102). The second article is as follows: “Since the concept of religion is related to conscience, the party sees keeping religious ideas separate from state and world affairs and politics as the main success factor in our nation’s contemporary progress.” (Sadak, 1948, p. 102). Instead of directly explaining the principles of freedom of religion and conscience, which secularism is based on, and taking reason and science as a basis instead of religious dogma, Sadak feels the need to explain by quoting articles in the program of the Republican People’s Party that are relevant to the subject. Thus, secularism, one of the basic principles and reforms of the Republican Era Türkiye, was tried to be conveyed to young people with the book “Toplumbilim”.

CONCLUSION

In its most fundamental sense, education is the process of imparting various knowledge, skills, attitudes and abilities to an individual, taking into account the individual's and society's needs, as well as the conditions of the era. One of the most basic functions of education as a social institution is to ensure political socialization. Political socialization, in its most general sense, means raising individuals who are compatible with the existing political order. One of the most basic ways to raise individuals who are compatible with the political order is to systematically transfer the desired knowledge, skills and attitudes to the individual through formal education. In this regard, important duties have been assigned to textbooks, which are the most basic materials of education. Especially with the nation-states that began to emerge after the French Revolution (1789), the political socialization function of education became more evident. In the current study, within the context of the political socialization function of education, the book “Toplumbilim” written by Necmettin Sadak and used as one of the high school sociology textbooks of the Republican Era, was analyzed by focusing on the issues of family, women and religion.

As a result of the analysis, it was determined that the book was used as a tool of ideological indoctrination. There is an intense ideological discourse on the subjects discussed in the study (family, women and religion). The official state ideology of the Republican Era was tried to be introduced, transferred and imparted to the young generation through the high school sociology textbook. When it comes to the family, it was noted that during the Ottoman era, the Turkish family, which was particularly influenced by Islamic, Arab, and Persian cultures, deviated from its core, but with the introduction of the Civil Code, which was an innovation of the Republic, the Turkish family gained a modern and contemporary form. Sadak heavily criticized the Ottoman Empire regarding women's issues, while he praised the Republic of Türkiye and the reforms implemented during the Republican era. Sadak pointed out that during the Ottoman era, women had no rights and were treated as if they were mere possessions. However, with the Republic, women achieved equal status with men and gained all social, political, economic, cultural and civil rights. In the context of religion, Sadak emphasized secularism through criticism of monarchy, caliphate and theocracy and he portrayed secularism as the final stage of the evolution of religion. The dominant ideology that was clearly manifested in all the reforms of the Republican era also made itself prominent in matters related to family, women and religion. During the single-party era when the dominant power's ideology was displayed in every field, textbooks were also created in accordance with the desires of the ruling authority.

The result of this study is in line with the results of content analysis studies conducted on high school sociology textbooks (Anık, 2008; Manav and Zabun, 2017; Sain and Zabun, 2018; Sain et al., 2019; Tok, 2019; Zabun and Berber, 2019; Zabun, 2002, 2012, 2013, 2018). In fact, it can be said that the aim of the current political power to fill the textbooks with ideological elements was the result of the effort to shape the next generation in line with the adopted ideology. In short, in his book "Toplumbilim", Sadak made an effort to convey and instil the official state ideology and innovations of the Republic era to the younger generation rather than objectively evaluating the structure of Turkish society, its constituent institutions, their relationships and the

changes that occurred in these institutions over the historical course. Thus, through education, an attempt was made to politically socialize the younger generation and, consequently, to raise them as individuals in line with the existing political order.

REFERENCES

- Anık, M. (2005). *Eğitimde yenileşme ve Türkiye’de lise sosyoloji ders kitapları*. (Yayımlanmamış yüksek lisans tezi). İstanbul Üniversitesi, Sosyal Bilimler Enstitüsü, İstanbul.
- Anık, M. (2008). Lise sosyoloji ders kitapları üzerine eleştirel bir değerlendirme. *Sosyoloji Dergisi*, 3(16), 145-191.
- Bıçer, B. (2017). Etik ve estetik değer kazanımlarının felsefe dersi öğretim materyalleri ve öğretmen görüşleri açısından değerlendirilmesi. *DPÜ Eğitim Bilimleri Enstitüsü Dergisi (EBDER)*, 1(1), 86-95.
- Büyüköztürk, Ş., Kılıç Çakmak, E., Akgün, Ö. E., Karadeniz, Ş. & Demirel, F. (2020). *Eğitimde bilimsel araştırma yöntemleri*. Ankara: Pegem Akademi Yayıncılık.
- Çetin, H. (2001). Devlet, ideoloji ve eğitim. *Cumhuriyet Üniversitesi Sosyal Bilimler Dergisi*, 25(2), 201-211.
- Çetin, H. (2007). *Modernleşme krizi*. Ankara: Orion Yayınevi.
- Demircioğlu, A. & Duman, E. Z. (2013). 1935 ve 2009 felsefe öğretim programlarına göre yazılmış ders kitaplarındaki çeşitli felsefe kavramlarının karşılaştırılması. *Eğitim ve Öğretim Araştırmaları Dergisi*, 2(2), 271-277.
- Duman, E. Z. & Başerer, D. (2017). Cumhuriyet Dönemi ortaöğretim mantık ders kitaplarında biyoloji teorileri ve pozitivizm etkileri. *AİBÜ Sosyal Bilimler Enstitüsü Dergisi*, 17(3), 267-286.
- Duman, E. Z. & Küçükşabanoğlu, Ö. (2017). 2009 mantık dersi öğretim programına göre yazılan mantık ders kitaplarında örtük müfredat. *Eğitim ve Öğretim Araştırmaları Dergisi*, 6(1), 19-25.
- Duman, E. Z. & Üstündağ, İ. (2018). Ortaöğretim düzeyindeki mantık terimlerinin eski ve yeni kullanımlarına ilişkin bir değerlendirme. *Türkiye Sosyal Araştırmalar Dergisi*, 22(2), 531-556.
- Duman, E. Z. (2018). Cumhuriyetten günümüze ortaöğretim mantık dersi öğretim programlarının değerlendirilmesi ve içerik önerisi. *Turkish Studies*, 13(7), 601-622.
- İnal, K. (1996). *Eğitimde ideolojik boyut*. Ankara: Doruk Yayınları.
- İnal, K. (2004). *Eğitim ve iktidar; Türkiye’de ders kitaplarında demokratik ve milliyetçi eğilimler*. Ankara: Ütopya Yayınevi.
- İnuğur, M. N. (1993). *Basın ve yayın tarihi*. İstanbul: Der Yayınları.
- Manav, F., & Zabun, B. (2017). Ortaöğretim sosyoloji öğretiminde Nasreddin Hoca fıkralarından yararlanma. *Turkish Studies*, 12(18), 557-576.

- McLaren, A. (1981). Revolution and education in late nineteenth century France: the early career of Paul Robin. *History of Education Quarterly*, 21(3), 317-335.
- Özyürek, M. (2015). Sosyolog ve gazeteci yönüyle Necmettin Sadık Sadak. *Atatürk Dergisi*, 4(2), 82-97.
- Parlak, İ. (2005). *Türkiye’de eğitim-ideoloji ilişkisi: erken cumhuriyet dönemi tarih ve yurt bilgisi ders kitapları üzerinde bir inceleme*. (Yayımlanmamış doktora tezi). Hacettepe Üniversitesi, Sosyal Bilimler Enstitüsü, Ankara.
- Sadak, N. (1948). *Toplumbilim (Sosyoloji)*. İstanbul: Milli Eğitim Basımevi.
- Sain, K., & Zabun, B. (2018). Cumhuriyet Dönemi lise sosyoloji ders kitaplarında Türkçü yaklaşım: Mehmet İzzet: İçtimaiyet. 21. *Yüzyılda Eğitim ve Toplum Dergisi*, 7(21), 723-737.
- Sain, K., Zabun, B., & Berber, Ş. (2019). Cumhuriyetin ilk yıllarında millet kavramının sosyolojik öğretimi: Mehmet İzzet-Necmettin Sadak. *Atlas International Refreeded Journal on Social Sciences*, 5(21), 550-557.
- Şimşek, U., Küçük, B., & Topkaya, Y. (2012). Cumhuriyet dönemi eğitim politikalarının ideolojik temelleri. *Turkish Studies- Internationa Periodical for The Literature and History of Turkish or Turkic*, 7(4), 2809-2823
- Tok, M. (2019). *Cumhuriyetin Yurttaş İnşa Projesinde Lise Sosyoloji Ders Kitaplarının Etkisi (1923-1938)*. (Yayımlanmamış yüksek lisans tezi). Dokuz Eylül Üniversitesi, Sosyal Bilimler Enstitüsü, İzmir.
- Türkkahraman, M. (2000). *Türkiye’de siyasal sosyalleşme ve siyasal sembolizm*. İstanbul: Birey Yayıncılık.
- Uyar, H. (2001). Necmettin Sadık Sadak. M. Ö. Alkan (Ed.), *Modern Türkiye’de siyasi düşünce Kemalizm* içinde (s. 102-112). İstanbul: İletişim Yayınları.
- Wiborg, S. (2000). Political and cultural nationalism in education: the ideas of Rousseau and Herder concerning national education. *Comparative Education*, 36(2), 235-243.
- Yakut, K., & Sağun, P. Y. (2010, Ekim). *Gazeteci Necmettin Sadık Sadak’ın düşünce dünyası*. Tercüman-ı Ahval’in 150. Yılında İstanbul’da Fikir Gazeteciliği Sempozyumu’nda sunulmuş bildiri, İstanbul Üniversitesi, İstanbul.
- Yıldırım, A. & Şimşek, H. (2016). *Sosyal bilimlerde nitel araştırma yöntemleri*. Ankara: Seçkin Yayıncılık.
- Zabun, B. & Berber, Ş. (2019). İdeolojik sosyoloji öğretimi: Halk Fırkası programı doğrultusunda yazılan ilk ders kitabı (Necmettin Sadak). *International Sociaal Mentality and Researcher Thinkers Journal*, 5(21), 1072-1080.
- Zabun, B. (2002). *Türkiye’de ortaöğretimde sosyoloji öğretimi*. (Yayımlanmamış yüksek lisans tezi). Gazi Üniversitesi, Gazi Eğitim Bilimleri Enstitüsü, Ankara.

- Zabun, B. (2012). Türkiye’de sosyoloji dersi öğretim programlarının amaç ve içeriklerinin toplumsal değişmeye paralel olarak değişimi. *Gazi Üniversitesi Gazi Eğitim Fakültesi Dergisi*, 32(1), 157-170.
- Zabun, B. (2013). Türkiye’de sosyoloji öğretimi üzerine kapsamlı ilk çözümleme: Hilmi Ziya Ülken. *Gazi Üniversitesi Gazi Eğitim Fakültesi Dergisi*, 33(1), 31-50.
- Zabun, B. (2018). Ortaöğretim sosyoloji dersi öğretim programlarında din kurum-laiiklik ve ders kitaplarına yansımaları. *Anadolu Kültürel Araştırmalar Dergisi*, 2(8), 34-45.

GENİŞ ÖZET

Temel anlamıyla eğitim bireye, bireyin ve toplumun ihtiyaçları ile yaşanan dönemin koşulları dikkate alınarak çeşitli bilgi, beceri, tutum ve yetenekler kazandırma sürecidir. Toplumsal bir kurum olarak eğitimin en temel işlevlerinden biri siyasal toplumsallaşmayı sağlamaktır. Siyasal toplumsallaştırma en genel anlamıyla mevcut siyasal düzene uyumlu bireyler yetiştirmektir. Siyasal düzene uygun ve uyumlu bireyler yetiştirmenin en temel yollarından biri formel eğitim aracılığıyla bireyde olması istenilen bilgi, becerileri ve tutumların sistematik bir şekilde aktarılmasıdır. Bu doğrultuda eğitimin en temel materyalleri olan ders kitaplarına önemli görevler yüklenmiştir. Özellikle Fransız İhtilali (1789) sonrasında ortaya çıkmaya başlayan ulus-devletler ile birlikte eğitimin siyasal toplumsallaştırma işlevi daha belirgin bir hal almıştır. Ulus devletler, eğitimi, geleneksel eğitim-öğretim faaliyetlerine ek olarak ulusal birlik ve bütünlüklerini sağlamak, resmi ideolojilerini toplumun tüm alanlarına yaymak ve meşruiyet kazandırmak, istenilen insan modelini yetiştirmek ve egemenliklerini sürekli kılmak için araç olarak kullanmışlardır.

Bu çalışmada Cumhuriyet Dönemi'nin ilk lise sosyoloji ders kitapları arasında yer alan ve Necmettin Sadak tarafından yazılan Toplumbilim kitabı incelenmiştir. Bu kitap 1948 yılında Milli Eğitim Basımevi tarafından İstanbul'da basılmıştır. Kitap giriş niteliğindeki başlangıç kısmı ve on bölümden oluşmaktadır. Başlangıç kısmında sosyolojinin müstakil bir bilim olma süreci ve sosyolojinin ilk habercileri üzerinde durulmuştur. Kitabın ana kısımlarını meydana getiren on bölümde ise sırasıyla "sosyolojinin tanımı metodu", "ulus", "devlet", "hükümet", "din", "aile ve kadın", "ahlak", "hukuk", bilim, sanat ve felsefe" ve "ekonomi" konuları üzerinde durulmuştur. Bu çalışmada Toplumbilim kitabının beşinci ve altın bölümleri mercek altına alınarak eğitimin siyasal toplumsallaştırma işlevi bağlamında din, aile ve kadın konuları analiz edilmiştir. Çalışma tabu olarak görülen konular üzerinde durması bakımında önemlidir.

Yöntem olarak nitel araştırma türlerinden olan doküman incelemesi kullanılmıştır. Doküman incelemesi, ilgili yazılı (basılı veya elektronik) materyallerin sistematik bir şekilde incelenmesini, yorumlanmasını ve analiz edilmesini gerektirmektedir (Yıldırım ve Şimşek, 2016). Bu doğrultuda Toplumbilim kitabı ayrıntılı bir şekilde incelenmiştir. İncelemeler sonucu elde bilgilerin analizi için içerik analizi kullanılmıştır. İçerik analizi metin veya metinlerden oluşan bir kümenin içindeki belli kelimelerin veya kavramların varlığını belirlemek için kullanılan sistematik bir tekniktir. Bu teknik, kelime ve kavramların varlığını, anlamlarını ve ilişkilerini belirlemede, analiz etmede ve metinlerdeki mesajlara ilişkin çıkarımlarda bulunmaya yardımcı olur (Büyüköztürk vd., 2020).

Analiz sonucunda kitabın adeta bir ideolojik endoktrinasyon aracı olarak kullanıldığı tespit edilmiştir. Çalışmanın odaklandığı aile, kadın ve din konusunda yoğun bir ideolojik söyleme yer verilmiştir. Necmettin Sadak, zaman zaman hükümet sözcüsü gibi davranarak, ders kitabında hükümetin yaptığı yeniliklere övgüler yağdırmış ve bu yenilikleri tek tek saymaktan geri durmamıştır. Aile konusunda eski Türklerde demokratik bir aile yapısının olduğu ancak özellikle Osmanlı Dönemi'nde İslam, Arap ve Fars kültürlerinin etkisiyle Türk aile yapısının özünden uzaklaştığı, Cumhuriyetin bir yeniliği olan Medeni Kanun ile birlikte Türk aile yapısının tekrardan demokratik yapısına kavuştuğu ve çağdaş bir noktaya ulaştığı belirtilmiştir. Kadın konusunda da benzer bir yaklaşımla eski Türklerde kadının erkek ile eş sayılabilecek haklara

sahip olduđu, ekonomik ve siyasi hayatta kadının önemli görev ve sorumlulukları yerine getirdiđi, kısaca toplumsal yaşamın her alanında kadının erkek ile eşit haklara sahip olduđu ve kadının el üstünde tutulduđu sıklıkla vurgulanmıştır. Ancak Osmanlı Dönemi'nde işlerin tersine döndüđu, kadının toplumsal yaşamın dışına itildiđi, önceki haklarından mahrum bırakıldıđı, adeta bir eşyaya dönüştürüldüđu belirtilmiştir. Din konusunda özellikle teokratik yönetim biçimi, halifelik ve saltanat eleştirilmiş; din evriminin son aşaması olarak görülen laikliğe ise övgüler dizilmiştir. Necmettin Sadak Osmanlı Dönemi Türkiye'sine yapılan sert eleştiriler ile Cumhuriyet Dönemi Türkiye'sini ön plana çıkarmaya çalışmıştır. Bunu, eskiye (Osmanlıya) ait yapı, değer ve kurumların eleştirisi üzerinden yeniye (Cumhuriyet Dönemi Türkiye'si) ait yapı, değer, kurum ve yeniliklerin yüceltilmesi şeklinde yapmıştır. Böylece Cumhuriyet Dönemi'nin resmi devlet ideolojisi lise kademesinde okutulan bir ders kitabı aracılığıyla yeni nesillere aşılarmaya çalışılmıştır. Toplum bilim kitabı ile sosyolojik bilimsel bakış açısını yeni nesillere kazandırmak ve böylece Türk toplumunun tarihsel gelişim sürecini, toplumu meydan getiren kurumları ve bunların birbiriyle olan etkileşimini ve değişimini anlamak ve yorumlamak yerine ideoloji yayma ve benimsetme aracı olarak kullanılmıştır.

ORCID

Kadir SAİN  ORCID 0000-0002-6923-5268

Beyhan ZABUN  ORCID 0000-0001-8974-9103

Contribution of Researchers

The researchers have equally contributed to the planning, execution, and writing up of this research.

Acknowledgements

No support was received from any institution, organisation or person in this research.

Conflict of Interest

The researchers do not have any personal or financial conflicts of interest with other individuals or institutions related to the research.

Ethics Committee Declaration

Since this research is a document review based study, it does not require ethics committee permission.