



## THE LIFE AND WORK OF ZIYA GOKALBA, THE FOUNDER OF TURKISH SOCIOLOGY

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### ABSTRACT:

Major contributions were made by Shahzoda Sabohattin, Mubajjal Belik Kiray and Ziya Gokalbal, known as the founders of sociology in Turkey. The thoughts of Zia Gokalb created the sociological foundations for the construction of the Republic, and sociological studies of that time are also associated with his name. Sociology arose during the period of problems associated with the formal collapse of the Ottoman Empire.

**Keywords:** Republican building, sociological foundations, Turkish nationalism, freedom, Grand National Assembly of Turkey, representative of the nation, empire, republican building, republican building, Long Live My Nation, Hurriyat.

### Introduction

He began his education in Diyarbakir, where he was born and raised. In 1886, he attended Rushtiye-i Military High School. The idea of freedom was first learned by his teacher at the school, Ishmael Hakqi Bey. The military broke away from his father while attending his final high school course. In 1890, his uncle Mudarris Haggai Hasip Beydan began to learn from traditional Islamic knowledge. He wanted to continue his education in Istanbul, but in 1891 he attended the second grade of the Idadi Mulkiya Lyceum in Diyarbakir. While he was a high school student, he and his companions were investigated for shouting "Live My Nation" instead of the word "Let My Sultan live," which was customary after class. Some sources say that only Go'kalb shouted, not a group. After graduating from high school, he learned from his uncle Arabic, Arabic, and French, as well as the knowledge of imagination. The reasons, such as the inability to travel to Istanbul to continue studying due to financial difficulty and pressure for his family to marry him, prompted 18-year-old Mehmet Zion to take his own life.

The shot to the head when he tried to kill himself was removed through a morphine-free procedure in extreme conditions. Doctors Abdullah Jevdet Bey and a young Russian surgeon in Diyarbakir took part in the operation. After the suicide story, he dedicated himself to studying again. He wrote many poems criticizing those who were





hostile to freedom. In 1896, with the help of his brother Nihat, who studied at the Erzinjon Military Lyceum, Gokalp traveled with students from the military academy to Istanbul and went to the veterinary school for free. While studying here, he tried to meet with people who participated in the liberation movement in the country. Abraham met Te'mo and Isaac Suk·a·li'ah. They will become members of the Committee for Union and Development. In 1898, he was arrested for "reading prohibited publications and membership in opposition unions." Gokkalp remained in prison for a year. After his release, he was deported to Diyarbakir in 1900. In the same year, his uncle died and asked him to marry his daughter Vejihe. Fulfilling his uncle's will, Vejihe married honim. They saw a son (Sedat) and three daughters (Seniha, Hurriyet, Turkan). He served as a junior civil servant in Diyarbakir until 1908. As he lived a prosperous life with his wife's possessions, he secretly continued his work in the liberation movement. He did not stop publishing his poems and articles in the newspaper Diyarbakir from 1904 to 1908.

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After the constitutional monarchy, he formed the Diyarbakir section of the Union and Development Committee and announced that he was his representative.

Mehmet Zion attended the 1909 Congress of the Union and Development Committee in Thessaloniki as a delegate to Diyarbakir and was elected a member of the central executive board of the organization in Thessaloniki (now a private city in Greece). He ensured the introduction of these subjects in schools by including social science courses in secondary school programs. Zion, who was the head of the Youth Work Department of the Thessaloniki Department of the Union and Development Committee, taught young people around the brain a lesson in sociology and philosophy. In a philosophy journal published in Theslytic, He wrote articles using aliases such as Tevfik Sedat, Demirtosh, and Gokalp. In 1911, Zion, who planned to unite the Turks of the world and establish a strong Turkish state, published a "Six Poems" in a young pencil magazine.

When the government camp moved to Istanbul in 1912, Zia Gokalp also came to Istanbul and settled in the Jarrohpaosha district. In March, he was elected to parliament as a legitimate MP, or representative of the nation. After four months of the closure of parliament, he began working as a lecturer in the literature department. His views on education were adopted in education, and course programs and books taught in unversotets' faculties were based on his recommendations.

He did not accept the post of Minister of Education (Ministry of Public Education), which was invited to him in 1913 and 1914, and continued his duties at the university. In 1915, he was appointed sociology teacher in the philosophy department of the





University of Istanbul. He became the first sociology professor at the University of Istanbul, thanks to which sociology entered universities.

Mehmet Zion Bey, who formed his thoughts around the Turkish, was among the founders of Turkishism upon his arrival in Istanbul. He wrote articles in the Turkish Edition of the Association, especially in newspapers such as the People's Right, the Islom Foundation, the National Initiatives Complex, the Economic Complex, the Economics Complex, and the New Complex. He remained a member of the board of directors of The Land of Turkey until the beginning of World War I before the Balkans War and wrote poems and articles on each issue of the magazine. He introduced important topics in categories of articles titled Turkish-Islamicization-Modernization. After the defeat of the Ottoman Empire during World War I, he was relieved of all his duties. And in 1919, detained by the English inside the university, after 4 months in custody, was tried by a court of law on claims of Armenian genocide. During the trial, he categorically denied allegations of genocide. He was deported to Malta along with his other allies, according to a court order. Zion Go'kalp taught sociology and philosophy lessons to her friends there. His correspondence with his family during his exile in Malta was later summarised into his book The Letters of Lemnos and Malta. This book is the only work that exists about the living conditions and nightmares of prisoners there. Zion Gokalp later called the genocide Mukatele (double murder) and defended her dissertation on the subject

When Zion Gokalp returned to Istanbul after two years of exile, she wanted to continue teaching at the university, but her request was not accepted. After living in Ankara for about a month, he traveled with his family to Diyarbakir, published the magazine Little under the auspices of Ahmet Aghagli, supporting the war of independence with his works.

In 1923, he was appointed chairman of the Copyright and Translation Committee of the Ministry of Education and settled in Ankara. That same year, he published a famous work entitled The Foundations of Turkishism. In August, He was elected deputy of Diyarbakir to the second term of the Turkish Grand National Assembly by Otaturk. Zion Go'kalp, who lives in Ankara, never stopped her social activities. He worked on translating and publishing world mummified works into Turkish. He died in Istanbul in 1924 after a short illness.

In the process of breaking up the Ottoman Empire, he sought a new national identity. The basis of his opinion was the attempt by Turkish society to achieve synthesis by harmonizing its unique moral and cultural values with some of the values derived from the west. That is why from time to time he was influenced by Western literature and thinking. The cultural element of this approach, which combined it as "Turkishization,





Islamization, Modernization," was Turkish, and the moral element was Islam. He stressed that national cultures are a constructive element of international culture. He put folk literature against palace literature. He adopted the concept of positive science, which provided technological and scientific development of the West, and considered religion an auxiliary element of ensuring social unity.

Theoretical foundations of his social model are based on the "unity" established by Emile Durkheim. It opposed Marxism, which aims to destroy liberalism and an individual-based capitalist society through a class struggle and establish a classless society. He decided to create unity that would see grassroots differences, not classified differences, accept grassroots organizations as a core social unit, and protect the establishment of social peace through the unity of professional organizations. He wrote many articles explaining his social and political views. Özalp played an important role in the development and development of national literature, as well as advocating for Turkish and Turkish ideas. Even Mustafa Kemal Atatürk commented on himself: "The father of my body , Ali Rıza, the father of my feelings, İsmail Paşa, and the father of my ideas , Ziya Gökalp."

Özalp says that the ancient Turks were both feminist and democratic, and that the Turkish movement and feminism were born together. Expressing his attitude toward war, he explains that the Turkish god of the ancient Turkic religion was also a god of peace and tranquillity. In short, we can say that Ziya Gökalp's thoughts played an important role in the construction of the Turkish Republic. As we study sociology, we consult European scientists a lot, but there are a number of scientists who can also be studied in Turkish sociology.

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