



JER

Osmangazi Journal of Educational Research

Volume 8(1), Spring 2021

RESEARCH

Open Access

Suggested Citation: Akman Erkılıç, T. (2021). A study on the effects of ideologies on education and management in the context of basic concepts of political philosophy. *Osmangazi Journal of Educational Research*, 8(1), 259-285.

Submitted: 04/03/2021 **Revised:** 09/04/2021 **Accepted:** 14/06/2021

A Study on the Effects of Ideologies on Education and Management in the Context of Basic Concepts of Political Philosophy

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Abstract. Ideologies are intellectual wholes which comprise world views, desired future designs and the realization of these designs in life. Fascism, nationalism, conservatism, liberalism, social democracy, anarchism and socialism appear to be the most prevalent ideologies in terms of their effects on education. Main purpose of the study is to discuss the effects of different ideologies on education and its management in the context of the concepts of political science. For this purpose, it is aimed to determine what the certain political science concepts such as individual, state, sovereignty, secularism, civil society, bureaucracy, law, justice, equality and democracy mean according to different ideologies and how these concepts affect education and management. This study is a field study whose design is a document analysis. In the study, it is observed that fascism; nationalism and conservatism ideologies have some similar views on the issues of individual, state and sovereignty. Liberalism and social democracy, on the other hand, have very similar views on secularism, civil society, bureaucracy, law, justice, equality and democracy; yet have different opinions on the subjects of state and sovereignty. Socialism embraces the working-class state and classless society and emphasizes that freedom, democracy; law and inequality vary with classes. Fascism and conservatism highlight the preservation function of education and management. Liberalism and social democracy function as developer. While anarchism considers education as rather status quo and compulsive, socialists regard it as denominational and define it as a superstructure institution. It is suggested that quantitative and qualitative studies be performed on how the basic concepts are interpreted by students, teachers and academicians by studying the basic concepts with a deeper content in terms of different ideologies.

Keywords. Ideologies, political philosophy, basic concepts in political philosophy, education and management.

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In everyday life, ideologies are one of the most discussed topics in society and management relations. Manifestos of parties, reference frames of media organs, people's individual views on certain issues are generally explained based on an ideological background. Ideology is generally perceived by the public as a ready-made opinion. According to the Turkish Language Association (TDK, 2011) and Püsküllüoğlu (2012), ideology, with a similar approach, is a whole of political, legal, scientific, philosophical, religious, ethical and aesthetic thoughts which form a political and social doctrine; shape government, party, group behavior. Mardin (2018) describes ideology as "science of correct thinking" and states that ideology is derived from the words "idea" and "logos". Althusser (2016) considers ideology as the determinant of shaping and transformation of society and individuals and as a system of dominant thoughts and designs in this network of relationships.

In the context of the definitions of ideology, it is explained based on the features in three different dimensions. First, ideology is the "world view". Secondly, ideologies assume the function of presenting a "desirable future design, a good society". In the third dimension, ideologies are intellectual and holistic approaches which include explanations on how to realize the ideals in the first and second dimensions (Heywood, 2019a).

In general, the effects of ideologies on educational management can be grouped under two sub-dimensions. The first is the "curriculum implementation" and the second is the direct "organizational management" dimension. Effects in curriculum dimension are essentially an integral part of the holistic management of education. At this point, the main purpose is to convey the ideology directly or indirectly through books, materials and similar course materials. Ideology is transferred to new generations through explicit, latent or implicit functions and programs. The education management dimension implies the fact that the managers of educational institutions work as open, latent "militant officers" with the aim of spreading and developing ideology. At this point, following can be presented as the examples of related practices: exploitation of unions and non-governmental organizations in the name of democracy, suppressing possible opponents, and favoritism. Education, in a sense, is authoritarian and totalitarian political concepts as a "social engineering project" in both dimensions (Komsuoğlu, 2014).

Ideologies have existed based on various contexts, qualities, effects and practices in the historical development process. In the Age of Enlightenment, any type of consciousness could be considered as more accurate, more acceptable as "intellectual science" or "ideology" (Eagleton, 2015). Considering certain examples, ideology can be viewed as a deviation which must be

destroyed. For example, regardless of whether its meaning is known or not, “anarchism” is not well conceived by Turkish society. However, anarchism is an ideology and it is a fact that anarchism carries meanings beyond the perception in society. It is common in society to characterize different extremes as ideological. However, it is another fact that even the expression of “ideological” is characterized ideologically. In a sense, this discussion indicates the need to study ideology and its effects through theoretical and applied studies.

Ideology is not just a systematic of thought or a style of interpreting events, facts and situations. It can be claimed that ideology, in a sense, is the shaping manifesto in the interaction of power and opposition through all different institutions and formations from media to education. The state tries to harmonize the citizens by integrating the citizens into its own thinking system through education. In this context, it is suggested that education functions in two different ways: by differentiating the existing structure, which is called transformative revolutionary progressive function. The other is through preserving and conserving the existing, which is called a protective, conservative function (Şimşek, 2011). However, it is a fact that education includes the both functions in practice, as a synthesis in mutual association.

Ideologies are often conveyed by using three basic elements. The first is the formal transmission of thought through the school structure and teachers. It is aimed for the individual to acquire "good, correct, beautiful" behaviors through the lessons, in terms of cognitive, affective and motor skills. On the other hand, the second basic element creates social prejudices as indicated by many examples of practice, which is the most typical example of ideology transmission (Yapıcı, 2004). The third is the organizational culture created within the school structure. Organizational culture, in a sense, shapes its members naturally or formally through history, myths, ceremonies, important days and weeks and heroes (Eren, 2010).

The word **anarchism** is derived from the Greek word "anarchos" and means the absence of government. Although it implies anarchy, chaos and disorder in everyday language, political science or philosophy is used in the literature mostly for political groups aiming at headless and a stateless society. Its prominent main themes are concepts such as anti-statism, utopianism, anti-clericalism and economic freedom (Evren, 2013). Anarchists advocate direct democracy and decentralization. They explicitly reject the state as an unnecessary evil. In general, they refuse economic control and management. However, anarcho-communists advocate collective property and self-management. Anarcho-capitalists support a market economy which is not regulated in any

way. They consider the nation as tarnished by the state and oppression. According to anarchists, religion is an institutionalized tool of oppression (Woodcock, 2009). They regard freedom as an absolute value and describe it as a non-compliance to any authority. They want equality, absolute personal autonomy. They are of the opinion that inequalities lead to absolute domination.

The main element which defines **fascism** is the organically united national community based on the belief of "union is strength". Fascist ideology, with a totalitarian understanding, implies a political understanding which dictates to be ready to devote one's life to the glory of its nation or race and unquestioningly obey the superior leader. In the historical process, fascism has been defined as the most reactionary, totalitarian, and oppressive form of political government of monopoly capitalism (Mosse, 2015). Fascism stands out with the themes of anti-rationalism, leadership-elitism, ultra-nationalism, struggle for race and nation, and oppression of opponents. Fascists are anti-democratic and advocates of totalitarianism. They tend to defend the idea of corporatism, which is assumed to combine labor and capital organically (Griffin, 2015). They consider nation as an organically united, often defined by race, social unity which provides purpose and meaning for individual existence. In general, fascist movements not only deal with the purifying national awakening themes, but also show differences in attitude towards religion according to certain local characteristics (Griffin, 2020). Individual freedom is nonsense, and true freedom is obedience to the leader without questioning his will and dissolution of individual in national integrity. They are of the opinion that humanity is based on the notion of the superior race and radical inequality, which is based on the view that some are fundamentally different from others (Payne, 2015).

The concept of **nationalism** is derived from the concept of "nation" which means to be born. In a sense, it is used to mean to love the nation to which one belongs and to become integrated with its ideals. The main themes of nationalism are love of country, nation, organic community, self-determination and culturalism (Atasoy, 2018). Nationalism is a concept which can be concentrated in various areas within ideologies. On one hand, it finds place in the wing which extends to the socialists with the self-determination of nations and peoples and the jargon of patriotism. In

this context, it is perceived within the concept of citizen nationalism. On the other hand, it has an extensive usage including fascist community with the jargons of superior race and chauvinism. Advocates of this ideology are ambivalent about democracy. Anti-democratic attitude may be developed in the event of leaning against the master race theory. They consider the state as a device which keeps the nation together (Hosbawm, 1995). Nationalism appears to be an ideology which is

open to pragmatic interventions, mostly in terms of ideology after the industrial revolution. They describe the nation as a common ethnic, social, cultural and emotional unity. In addition to the view which regards religion as a necessity for national unity, in certain examples, pure racial qualities are highlighted. It is the dominant feeling that freedom may affect national integrity (Bora, 2015). In certain understandings of nationalism, it is the dominant view that some nations are superior to others.

Liberalism is generally known as the ideology which advocates free market economy and freedoms, in general, in respect to social governance. Basically, the themes of individualism, freedom, reason, justice and tolerance are prominent. In the historical development process, liberalism has taken place in the stage of history in the forms of classical liberalism, economic liberalism, neo-liberalism and modern liberalism. It is possible to describe liberalism as an ideology which significantly affects the establishment of the classical capitalist system and democracy in practice. As a matter of fact, many concepts and practices such as the rule of the majority, consent, the bill of rights; rule of law; separation of powers; freedom of religion, conscience, thought and association have either been derived from liberal ideology or embodied by liberalism (Yayla, 2014). Those who support this view argue that the state assumes the role of arbitrator among conflicting groups. They strongly advocate the market and capitalist production relations claiming that the economy is a vital part of civil society (Erdoğan, 2006). They attribute the nation to the basis of civic and cultural unity. They consider religion as a "private" issue related to individual preference and personal development. They regard freedom as the highest and dominant value peculiar to the individual. They argue that people are born with equal moral values. However, they perceive equality as formal equality in the context of legal egalitarianism (Yayla, 2008).

Conservatism is mostly used for the movements which argue for the preservation of the existing and continuation of the imperatives of belief, religion and conscience. The prominent principles and themes include tradition, human imperfection, organic society, hierarchy, authority and property. In everyday language, it is used to mean situations in harmony with otherworldly values; adherence to religious, spiritual values and beliefs (Bénéton, 1991). However, in political science, it distinguishes the following qualities: adherence to traditions, being pragmatic in daily life, embracing human values, market economy, solidarity, and "nanny state" practices. It can be claimed that neo-liberal policies and neo-conservatism united and thus became the argument of a postmodern domination especially after 1980. Liberalism alternates between democratic governance and authoritarian attitudes. It prefers a strong state with its qualities which assume the function of

providing authority and discipline; protecting the society from chaos. Liberalists argue that the mind cannot reach information when it is separated from values (Özipek, 2011). Although they advocate market economy, they also support pragmatic interventions against possible adversities. The nation is defined as an organic entity connected by common ethnic identity and common history. They consider religion as an indispensable resource for stability and social cohesion and unity (Kök and Özipek 2006). It is the primary concern that negative freedoms may affect the fabric of society negatively and pose a threat. Society is naturally hierarchical and they regard equality as an abstract, inaccessible utopia (Heywood, 2019).

Social democracy, also known as democratic socialism or democratic left, is known as a political approach which excludes the negativities of socialism and capitalism and adopts a social market economy. Social democracy is a socioeconomic approach which is based on supporting and developing the individual and social needs of citizens, defending the socialist values to a certain extent, but projects this to realize in the socialized market (Kavukçuoğlu, 2003). The prominent themes are peace, freedom, coexistence, modernity, social market, fair sharing, rule of law and democracy. Social democracy, especially in the nineteenth century, moderated the harsh conflicts between socialists and liberals regarding socialism, property and power relations. It is stated that social democracy is a synthesist approach which smoothes some criticized aspects of capitalism on one hand and real socialism on the other. Supporters of social democracy are in favor of participatory democracy with all its institutions, organizations and principles. They regard the state as the common umbrella of all identities and beliefs. Economically, they advocate the socialization of the market through some interventions and a welfare society. It has an understanding based on citizenship which lives within the same social economic boundaries with common cultural and social values (Göze, 2020). Social democracy is an advocate of secularism at an equal distance to all beliefs which defends freedom of religion and conscience. It defends all freedoms in the context of thought, belief, organization, and secularism as the cornerstone of social development and change. It has an interventionist approach to strengthen lower social classes. Social democracy argues that equality should become prevalent through positive discrimination and legal egalitarianism (Kışlalı, 2018).

Socialism is known as the ideology of the working class which opposes the market economy and capitalism; and argues for the commonality of property. Prominent main themes are the working class, the proletarian state, peace, and fraternity, equality, and class politics. Based on dialectical materialist philosophy, socialism suggests that societies have gone through different

stages from past to present. It claims that societies have changed through primitive communism, slavery, feudalism, capitalism and it will eventuate in socialist society, and finally classless society. The socialist system is a social, economic and political formation based on public ownership dominated by the proletariat before classless society (Marx & Engels, 2011). Socialism suggests that societies in the contemporary world are grouped into two main groups based on the relations of production: capitalist and socialist. It is observed that opposition to private property and the argument that property causes labor exploitation led to significant political cleavages particularly in the nineteenth and twentieth centuries. Socialism has significantly influenced the world of politics and economy with theses on property relations and especially the struggle between classes as well as the concepts of productive forces and surplus value (Aren, 2014). In this context, it can be said that the mentioned influence undoubtedly has important reflections on education economy and policies. Supporters of this view find classical democracy inadequate and defend the working-class state, which they name proletarian democracy. They correlate the state with the class system and define the state as the means of domination of social classes. They support a statist economic system based on collective property (Sweezy, 2015). Socialists perceive nation as one of the artificial divisions whose purpose is to mask social injustice and to fortify the established order. Socialists have portrayed religion as an escape from political struggle, an instrument of the dominant class ideology, and opium which deceives peoples. They regard freedom as a means of self-realization provided through creative labor and cooperative social interaction. They treat equality as a fundamental value. They advocate absolute equality (Sweezy & Huberman, 2018).

It is observed that consensus has been established in the literature on the basic concepts used in political philosophy. **Individual, state, sovereignty, secularism, civil society, bureaucracy, law, justice, equality and democracy** appear to be the basic concepts of political philosophy in the works of Arslan (2019), Aybek (2013), Cevizci (2011), Çilingir (2014), Çüçen (2012), Torun (2018), which are considered as the main reference sources of the field.

Main purpose of the study is to discuss the effects of different ideologies on education and educational management in the context of the concepts of **individual, state, sovereignty, secularism, civil society, bureaucracy, law, justice, equality and democracy**. For this purpose, answers to the following questions are sought:

1) What do the concepts of **individual, state, sovereignty, secularism, civil society, bureaucracy, law, justice, equality and democracy** mean in political science according to different ideologies?

2) What are the effects of different ideologies on education and educational management in the dimensions of **individual, state, sovereignty, secularism, civil society, bureaucracy, law, justice, equality and democracy** in political science?

Method

This study is a literature review, the design of which is formed based on document analysis. The research process starts with the systematic review of the relevant literature and is enriched by critical examination. The studies in the literature review model consist of three phases, including scanning, disclosure of knowledge and findings, synthesis and interpretation (Merriam and Tisdell 2016). It is aimed to synthesize findings, results and evaluations by examining two or more studies in this type of research, which is also known as systematic review methodology in the field of research (Burns & Grove, 2011). In literature review studies, according to Rallis (2018) and Galvan, (2006), the following procedures should be followed as a method: First of all, the literature review is performed. Then, grouping the works of the literature and note taking are carried out. Next, the findings or results should be presented in tables, figures and summaries. Finally, based on analysis and synthesis, comments and discussions are made and suggestions are included in the study.

In this study, based on the research problem, the studies on political philosophy are gathered under two main themes as philosophy and educational management. Accordingly, depending on the first context, English and Turkish books and academic articles with the theme "philosophy, introduction to philosophy and political philosophy" have been examined. On the other hand, in the second context, in the dimension of educational management, English and Turkish books and academic articles with the theme of "educational management and the Turkish education system and school management" are included in the study.

In the context of data collection, the following procedures have been performed: In order to answer the questions included in the study, it is analyzed how experts address the basic concepts of political philosophy, philosophy, introduction to philosophy, and political philosophy in their works. In addition, in these works, how ideologies approach the selected basic concepts is determined by examining the evaluations of experts in educational management, educational philosophy and political science. The treatment of the determined topics in the field is synthesized

in accordance with the classical "critical literature compilation" methodology. The subjects of "agreement" and "disagreement" among the subject areas formed in the light of the obtained data are discussed and the necessary arrangements were performed. For the reliability calculation of the study, the reliability formula suggested by Miles and Huberman (1994) as $\text{Reliability} = \frac{\text{Agreement}}{\text{Agreement} + \text{Disagreement}}$ is used. As a result, the reliability of the research is calculated as 86%. Reliability calculations above 70% are considered reliable for study (Miles & Huberman, 1994).

The topics-dimensions-themes selected for the study and the questions which are answered in these dimensions are given in Table 1 below.

Table 1.

Detailing the Study Question and Creating a Design

Components of the Question	Definition-explanation-question
What are the basic concepts of political philosophy?	What are the basic concepts of political philosophy? Which keywords and definitions can be utilized to explain these concepts according to different ideologies?
The equivalents of the basic concepts of political philosophy in the field of educational management	What are the equivalents of basic concepts in political philosophy in the field of educational management? How are similarities and differences expressed?
The effects of basic concepts on educational management in the context of ideologies	What are the effects of ideologies on education and educational management in the context of basic concepts?
Results and Interpretation	Results and related interpretations based on opinions

Results

The first sub-aim of the study is to investigate what the concepts of individual, state, sovereignty, secularism, civil society, bureaucracy, law, justice, equality and democracy, as the basic concepts of political philosophy, mean according to different ideologies.

In this context, the subject is examined in the order of a) individual, state, sovereignty, b) secularism, c) civil society-society / bureaucracy, d) law, justice and e) equality, democracy.

a) Individual, state, sovereignty: Findings and discussions on the meanings of individual, state, sovereignty, as the basic concepts of political philosophy, according to different ideologies are examined in this section. In this context, based on the literature review, the views of ideologies on individual, state and sovereignty understanding are summarized in Table 2.

Table 2.

Ideologies' Understanding about Individual State and Sovereignty

	View on the State: What kind of a State?	Sovereignty	Individual
Fascism	Divine, undisputedly sovereign – authoritarian	Ethnocentric sovereignty	Ideological enslavement
Nationalism	It's a national organic whole.	National sovereignty	Ethnic commitment to nation
Conservatism	Protector and regulator of morality	Conservative sovereignty	Commitment to tradition
Liberalism	Egalitarian, regulatory and security	Democratic sovereignty	Individual freedom
Social Democracy	Humanitarian democratic - legal	Popular sovereign	Individual social freedom
Anarchism	Source of all evil - opposition	Opposition to the state	Mutualism-solidarity
Socialism	The instrument of class rule, the working class state	Class sovereignty	Commitment to class

Examining Table 2, the following views are prominent: It is observed that the ideologies of **fascism, nationalism and conservatism**, despite certain differences, assign the state the function of establishing the moral, political, social and economic order of the society in general. In **fascist ideology**, the state apparatus imposes ideological enslavement and a monarchic system (Çam, 2005; Payne, 2015). **Conservatism** aims to govern the state in a predominantly traditional manner and in accordance with religious values. It also grounds on raising individual with commitment to tradition. On the other hand, it can be said that the ideology of **nationalism** assumes relatively different functions depending on the control change. It can be claimed that being progressive was highlighted in the transition from empire to national state while authoritarianism was dominant in hot and cold war periods (Kışlalı, 2018). Nationalism approaches individual from the perspective of citizenship bond and commitment to national values. In this context, it can be stated that fascism and conservatism affected education and educational management with their authoritarian and monarchical dictatorial attitudes (Çağla, 2019). The tendency of both ideologies to use religion is their dominant characteristics, and they tend to govern school cultures with a monist understanding. Nationalism also attracts attention with certain examples of holistic and status quo- based approaches to educational institutions.

Liberals advocate the state to be at the equal distance to all of the citizens who constitute country. They also attribute the state with the role of regulating public governance and security. For

the purpose of democracy, they support the principle of national sovereignty, separation of powers and freedom of thought, belief and investment. They consider the intervention of the state in the economy negative and defend the market economy (Erdoğan, 2006). **Social democracy**, on the other hand, assigns a regulatory function on the state to socialize the market based on freedom; the establishment of national sovereignty and the rule of law. While supporting the freedom of the individual, social democracy is particularly insistent on being organized (Cem, 2010). It can be stated that both ideologies are based on libertarianism the democratic management of educational organizations. While liberals strongly advocate privatization in education, social democracy emphasizes the public side of education.

Anarchism describes the state as "the source of all evil" and is against the state. Anarchists aim to create a stateless society claiming that all evil takes its source from the state (Şahin, 2016). **Socialists** characterize the state as an instrument of class rule and a temporary evil. Socialists theoretically argue that with the transition from capitalism to socialism, the nature of the state will change and the working class state will be established. On the other hand, it is the counter argument to the mentioned argument that the socialist state has transformed into a single-party state in practice and turned into the domination of the socialist bureaucracy rather than the working class. The theoretical illusions of socialists about individual are attention grabbing. The argument that the individual will be freer with socialism contradicts the practice of commitment to the socialist party (Sweezy & Huberman, 2018). It is a strong argument that a utopian world will emerge from anarchism's view of the state. Although the socialist ideology is right in designating the state's function, it is notable that its followers cannot realize their ideals in social practice.

It can be said that the main reasons to bring the state forward are the sense of unity and security. It is observed that the government forms of the state are generally "fascist" and "militarist" in class societies. In the historical development process, especially after the world wars, it is claimed to be the spreading opinion that the state should be for the nation and the people, in other words, the individual (Öztekin, 2001). The question at this point is whether the individual or the state comes first. Socialist ideology theoretically prioritized the ideals of popular power, the working class state. However, in practice, socialist theory is criticized for its transformation into a monopoly party state (Kışlalı, 2018).

b) Secularism: Findings and discussions about the meanings of secularism, as the basic concept of political philosophy, according to different ideologies are examined in this section. In

this context, based on the literature review, the views of ideologies on the definition of secularism are summarized in Table 3.

Table 3.

Ideologies and their Understanding of Secularism

	View on Religion	Definition of Secularism
Fascism	Symbol, worship Religious sovereignty	Religious sovereignty – othering
Nationalism	A relative piece creating nation	Relative support and conflict
Conservatism	Moralism considered necessary	Religious sovereignty. Relative anti-secularism
Liberalism	Freedom of religion and conscience	Equal distance to all freedoms and beliefs
Social Democracy	Respect for religious beliefs, emphasis on strong secularism	Uncompromising secularism minority, support for religious beliefs
Anarchism	Opposition to religious beliefs and hierarchy	Supportive nature in terms of freedom
Socialism	Superstructure institution Covering the truth	Support secularism – Bans in practice

Considering the literature in general with the information in Table 3, the following views become prominent: In the context of religion and secularism, **fascism and conservatism** attracts attention with their religious sovereignty or religion-oriented qualities. **Conservatives** strongly support traditions and religious beliefs with a "desire to preserve". They argue that religion and beliefs are indispensable for the continuation of the state and society (Bénéton, 1991). In addition, they tend to consider the belief groups they belong to as natural organisms rather than an artificial phenomenon and to be authoritarian from the top down. Open or latent, strict or soft, opposition to secularism and secularization is observed (Heywood, 2019). It is observed that **fascism** uses the tools of force, violence and marginalization through the dominant religions and beliefs to prevent possible demands for freedom. Religion, in the hands of fascists, tends to deceive public and suppress the demand for democracy (Griffin, 1995; Mosse, 2015). Based on these qualities, it is seen that the educational institutions of these two ideologies are in a non-democratic approach considering compulsory religion lessons. Moving away from science, pressuring academia and universities and schools are common examples (Heywood, 2019).

In the context of **nationalism**, the following views come to the fore: During the transition periods from feudal societies to capitalism in which nationalism play a progressive role, revolutionary movements in education and secularism are observed. On the other hand, it is a fact

that nationalism fell behind historical development and had a totalitarian regime tendency during the hot and cold war periods (Hosbawn, 1995). One-sided education programs and indoctrination can be given as an example for the reflection of this on educational institutions.

Although **liberalism** and **social democracy** are different in evaluating certain subjects, it can be stated that they hold similar views on secularism and religion. First of all, both ideologies define secularism as freedom of religion, conscience and worship, and they advocate for the state to be equidistant from all religious and belief groups. Liberalism is an ideology which positions itself in a modern world as a product of the Renaissance, reform, and industrial revolution (Kapani, 2017). At this point, social democracy distinguishes with two features. In other words, social democracy leads liberalism to socialize particularly with the economy and sharing. On the other hand, the same social democracy democratizes socialism. The effects of both approaches on the democratization of education, the dominance of rationalism and science in curriculum are important (Taşkın, 2016). Particularly, the struggle for secularism of social democracy and reformist movements in peripheral countries where capitalism does not develop with the internal dynamics of enlightenment is remarkable.

Anarchists oppose state and religious institutions and their hierarchy. In addition, anarchism, as an ideology, has a characteristic that stands by all belief groups which struggle against religion and who have been massacred. In the context of secularism, it is observed that religious belief has a relative acceptance in terms of preventing and restraining sovereignty (Şahin, 2016). At this point, it should be expressed that anarchists are in opposition to the ontological existence of the state as a stream of thought differently from the common perception in public opinion. In this respect, it is understood that they have positive views in the context of secularism. Socialists are of the opinion that it is a superstructure institution interpreting religion as bourgeois judgments and identified according to relations of production (Lenin, 2017). Their support for secularism remains theoretical and certain examples of socialism can be mentioned where religious beliefs and duties and religious education are prohibited in practice.

c) Civil society-society / bureaucracy: The findings of and discussions on the meanings of the concepts of civil society-society and bureaucracy, as the basic concepts of political philosophy, are examined according to different ideologies in this section. In this context, based on the literature review, the ideologies' conceptions of individual, state and sovereignty and their views on the individual and sovereignty are summarized in Table 4.

Table 4.

Ideologies and Their Understanding of Civil Society and Bureaucracy

	Civil society – society	Bureaucracy
Fascism	Contrast, analogy with corporatism	Bureaucracy under command of ideology
Nationalism	Relative analogy and contrast	Bureaucracy dedicated to the national view
Conservatism	Religion-oriented civil societism	Bureaucracy integrated into the system
Liberalism	Source of freedoms	Resisting nature against economic freedoms
Social Democracy	Essential for democracy	Bureaucracy as social sharing and social planner
Anarchism	A cluster of its own	Bureaucracy as state apparatus, opposition
Socialism	Instrument for class struggle	Bureaucracy under the command of the class and party state

Considering the findings of the literature in Table 4, the specific characteristics for each ideological approach and the effects of ideologies on education and educational management can be identified as follows:

Fascist movements generally aim to gather the masses under their moist, chauvinistic and racist views such as homeland, nation, and superior race. This is possible by gathering in a corporatist and monolithic space (Griffin, 2015). This is in contradiction with the democratic understanding of civil society. Fascist governments see bureaucracy as technocrats serving them and a power ready to use (Reich, 2014). In this case, it is emphasized as a historical fact that the effects of the fascist view on education and educational management are unscientific actions and views which discriminate and marginalize the society.

It is stated that in societies where **nationalism** is dominant, civil society becomes relatively more crystallized and expectations for bureaucracy to be under the command of ideology are quite high. In addition, the distinction between nationalism and fascist ideologies in general is always controversial (Griffin, 1995). It is claimed that the distinction of these two ideologies is very subtle except for certain indications of difference at the national level. **Conservatives** expect a religion-oriented civil societism and bureaucracy integrated into the system. While **liberalism** emphasizes civil society as an indispensable part of democracy, it also underlines that bureaucracy is a phenomenon. However, it opposes the bureaucracy to hinder the free market (Dağı & Polat, 2004).

Social democracy adopts civil society as a necessity for democracy, and expects the bureaucracy to be balanced for social distribution and planned economy (Güriz, 2011).

Although **anarchism** has many different types, it is an ideology which rejects the phenomena such as the state and government in terms of its general characteristics, and emphasizes the needlessness of bureaucracy. In this respect, social self-management is a priority for anarchism (Chomsky, 2013). However, it is not clear how this is achieved and this view remains utopian in society. Considering everyday language, anarchism is likely to produce a "headless government". At this point, it can be said that the effect of anarchism on education and educational administration is uncertain. In practice, it is impossible for anarchist views to find a place in education.

Socialists, on the other hand, regard civil society as a mass to be transmitted party ideology in practice. Bureaucracy, on the other hand, is the social layer which functions as brain of planned central statist policies for socialists.

Considering the information obtained in the context of civil society and bureaucracy in general, it is observed that fascist, nationalist, conservative and socialist ideologies generally demonstrate "**egocentric**" characteristics. For this reason, it can be suggested that bureaucracy leads to nepotism, marginalizing and antidemocratic features in the educational management conception of these ideologies (Bénéton, 1991). On the other hand, it is observed that liberalism and social democracy are libertarian in theory. It can be stated that they are effective sources of thought in the formation of democracy, participatory and participatory organizational cultures in educational organizations.

d) Law, justice: Findings and discussions about the meanings of law and justice as the basic concepts of political philosophy according to different ideologies are examined in this section. In this context, based on the literature review, the views of ideologies on the understanding of law and justice are summarized in Table 5.

Table 5.

Ideologies and their understanding of law and justice

	Law	Justice
Fascism	Opposition to the rule of law	Under the command of party and ideology
Nationalism	Ethnic centrism	Based on ethnic superiority
Conservatism	Opposition with a traditional approach	Moral value - defense mechanism
Liberalism	Defending rights, law and justice	Realization with the state equidistant to all
Social Democracy	Defending rights, law and justice	A necessity for the social state
Anarchism	State force- irrational	State and government are obstacles to justice
Socialism	Class point of view	Determined by the class struggle

Examining Table 5 and reviewing the literature, the views of different ideologies in terms of law and justice in the theoretical and practical context can be expressed as follows: **Fascism** and **conservative** ideology, in terms of law and justice, meet on the common ground of opposition to the rule of law to different extends. At this point, fascism distinguishes itself with its racist and anti-democratic characteristic (Payne, 2015). Conservatism, on the other hand, can be enmeshed in unlawfulness with examples of marginalizing others for not being devoted to a religion or belief. According to conservatives, society is hierarchical, equality is utopian (Heywood, 2019a). Considering these examples, it can be stated that fascism and conservatism leads such practices as favoritism and unlawlessness which adversely affect the equality of opportunity in educational institutions. Nationalism, on the other hand, is the founder of legal gains in the period of building modern society while it draws attention with its marginalizing attitude to sub-cultures in later periods. With this characteristic, nationalism has the potential to affect educational processes negatively.

Liberalism argues that law and justice are only possible by fair arbitration of the state which is at equal distance to all. According to liberals, contrary to socialists, negative effects of economic wealth inequality or class differences are eliminated by the liberal state which establishes law and justice (Yayla, 2014). **Social democracy**, on the other hand, is of the opinion that law and justice will remain theoretical without social support and an understanding of the social state. Despite this difference, it is clear that liberalism and social democracy, as basics of modern democracy, have significant contributions to both public and educational management, with the rule of justice and the rule of law.

Anarchism advocates that acceptable rationalist law is figment, stating that "state force" determines the existence of law. Despite all of their differences, all anarchists are united in opposition to all authorities. They agree on a "natural" society. All anarchists accept the thesis that human beings naturally possess all the qualities which enable them to live freely and in social harmony (Çuhadar, 2013). It is the common argument in anarchist ideas that the state and similar organizations promote not law and justice, their opposites. Socialist ideology, with its classical approach, expresses that law is a structural institution and is formed based on relations of production. Therefore, according to socialists, justice and the rule of law are not "voluntarist", that is "based on will", but "determinist" (Sweezy, 2015). Considering the practice, it is observed that a partyist ideological reflection has fallen on both public and educational management in socialist practices.

e) Equality and democracy: The findings and discussions about the meanings of equality and democracy, as the basic concepts of political philosophy, according to different ideologies are examined in this section. In this context, based on the literature review, the views on the ideologies' understanding of equality and democracy are summarized in Table 6.

Table 6.

Ideologies and Their Understanding of Equality and Democracy

	Equality	Democracy
Fascism	Against nature - A radical inequality	Opposition to democracy
Nationalism	Relative equality	General relative democracy
Conservatism	Society is hierarchical, equality is utopian-	Liberal conservative democracy
Liberalism	People are born equal equality is opposed to freedom	Liberal democracy
Social Democracy	Equality is the core value-	Participatory democracy
Anarchism	They don't believe in inherent equality	Direct radical decentralization
Socialism	Core value is absolute equality, Social equality	Radical democracy - socialist democracy

The views advocated by ideologies in the context of their conception of equality and democracy are as follows:

Fascism and **conservatism** do not generally accept equality. According to the fascist ideology, equality is against nature and radical inequality is a natural consequence (Mosse, 2015). Fascism is also against democracy and is the most repressive totalitarian version of bourgeoisie dominance (Woodcock, 2009; Warburton, 2016). In this context, the effect of fascism on education is the content of oppressive, marginalizing, superior race or belief group-oriented education. Hidden and explicit curriculum which disparages different nations or subcultures is dominant (Griffin, 1995). Conservative ideology argues that society is based on ranking, in other words, hierarchical and equality is utopian. On the other hand, it is the dominant view that liberal democratic management is desirable (Heywood, 2019b).

Liberalism is indecisive about equality. Liberals generally argue that people are born equal, but equality is opposed to freedom. This can be interpreted as defending the rights of individuals as required by their freedom of thought and belief and supporting their equality before the law, but in the sense that equality is not absolute. It is also interpreted in the way that equality affects the market economy negatively (Öztekin, 2001). In this context, the effects of liberalism on education can be summarized and interpreted as follows: Managements should be equidistant from all; it is the factor which strengthens democratization, ensures justice and creates a positive organizational climate in education. On the other hand, opposition to support for poor and sub-sociocultural groups is negativity in terms of equal opportunity within the understanding of social state. Moreover, most liberal parties are interfering with the education market. **Social democracy** is an ideology which counts equality as one of its basic principles and aims to implement democracy in practice with all its institutions and principles. Social democracy, unlike liberalism, aims to intervene both in the market and in the social and political functioning in order to ensure equality (Güriz, 2011). In this context, the effects of social democracy on education can be summarized and interpreted as follows: Social democracy and democratic socialists function as insurance and deterrent in terms of applying equality of opportunity and opportunity to practice. Free boarding education, coupon applications, autonomous democratic academy demands and practices in different countries are, in a sense, the products of the struggles of social democrats.

According to **anarchism**, people are not equal inherently and coexistence is pragmatic. As a matter of fact, according to anarchists, if differences are together and in solidarity, people will be happy (Chomsky, 2013). **Socialist** ideology theoretically argues that the root cause of inequality is the issue of relations of production. They argue for the thesis that subjectively demanding equality and democracy is fundamentally incomplete and even wrong. Socialists consider absolute equality

as a fundamental value. The method by which equality is achieved is to establish a socialist system to ensure the transition to a classless society (Marx & Engels, 2011). However, the opposite view that classless society is utopian and impossible is asserted by many thinkers other than socialists. The effects of socialist ideology on educational practices in the dimension of equality and democracy can be listed as follows: Providing equality of opportunity and empowering practices with democratic values in capitalist societies can be interpreted as “speak softly but carry a big stick” effect by socialism. As a matter of fact, the acceleration of privatization practices in education in other countries after the collapse of real socialism in the Soviet Union and the people's republics is expressed as a reflection of this fact.

Discussion and Conclusion

Politics is defined as a social institution and a science of social management and power. It is described as a complex process involving sovereignty and power relations with the processes of acquisition, maintenance and transfer of power. The philosophical study of politics goes back to ancient times.

Unlike the basic characteristics of politics, academic study of educational management does not go back to old times. Moreover, the philosophical study of educational management is almost non-existent. A study limitation which does not exceed a few paragraphs embosomed in educational philosophy units can be mentioned. Daily social practice shows that educational management is a part of public management and therefore a part of politics in the sense of community management. From this point of view, the interaction of political education and management can be considered as a necessity, even obligation. However, it is a fact that politics is more dominant and macro in nature. In this respect, it appears as an obligation rather than a necessity to examine the relations among politics, education and educational management through academic studies.

It is a phenomenon that various philosophical, political theories and ideologies consider the relationship between politics and education differently. Functionalists assign critical roles on both organizations with part whole and function. Symbolic interactionalists highlight individual and social psychological details. On the other hand, socialists or structural conflict approach defines education and politics as the superstructure institution and claims that they are determined by relations of production (Sönmez, 2020). In a sense, the thesis that education is a part of politics in a theoretical context is gaining strength. However, democratic societies struggle with many problems regarding the separation of education and education management from daily active politics. As a

matter of fact, it is observed that the political science approach, which rose in America in the 1870s, has theorized important theses on this subject. Although the approach claims that it is difficult to separate politics and management, it is a necessity. They assert the thesis that this separation leads public institutions to work effectively and productively (Kaya, 1993).

It is noticeably difficult to interpret ideologies in a uniform, single and holistic way. It is a fact that every ideology has different styles and types. However, common associations and perceptions are generally dominant in the public opinion of the literature. For example, liberalism, conservatism, anarchism, socialism and others can be described consensually (Heywood, 2019b)

It is observed that the basic concepts which political philosophy primarily studies are **individual, state, sovereignty, secularism, civil society, bureaucracy, law, justice, equality, and democracy**. It is a fact that these concepts express different meanings according to different ideologies. Intellectual differentiation, opposition and conflicts increase to the extent that ideologies are at the extremes in the classification of classical political science. It is impossible for the opposition and conflict not to be reflected in the field and practice of educational management.

The results in the context of ideologies can be summarized as follows:

Fascism attract attention with its authoritarian, monarchist and oligarchist approach as the most reactionary and repressive form of government of capitalist society. The effects of this ideology on education and educational administration are negative. Fascism emerges with its opposition to secularism, law, justice, equality and democracy. It blesses the state and tries to shape the bureaucracy and civil society according to fascist view. Fascist administrations stand out with their oppressive, monist, anti-democratic management approaches in education in practice. On the other hand, in the context of the curriculum, it manifests itself with its marginalizing, racist and anti-secular rhetoric.

Nationalism manifests itself with its indecisive nature among ideologies. Nationalism, in the primary dimension, is the progressive character of Renaissance, reform, secularization, industrial revolution, and the transition from feudal society, empires to the national state. In the secondary dimension, it is the racist, chauvinistic approach which may comfortably develop into fascism. For this reason, nationalism attracts attention with examples of hesitant political positioning in the study. In the primary context, the effects of nationalism, the product of the national democratic revolution, on social and educational management are predominantly positive in the context of the individual, state, secularism, law, equality and democracy; it is observed that it performs the

developer and progressive function. On the other hand, tendency to grow into a racist, fascist mode is a fact according to certain social, economic and political developments. In this context, nationalism has negative effects on society and educational management in the contexts of individual, state, secularism, law, equality and democracy.

Although there are different forms of **conservative** ideology, it is generally defined as the thought, belief and understanding which preserves the existing structure. Conservatism generally contemplates the given structure positively and is the whole of attitudes supporting status quo. Society is already hierarchical, equality is against nature. Belief, religion and tradition are the basic qualities to be focused. Depending on these qualities, it can be claimed that it is the most dominant ideology which imposes socialization function on education. It can be stated that sect, belief group, cult organizations, the hidden curriculum, anti-secularism as well as favoritism, all of which are included in conservative ideology, negatively affect the education and educational management.

Liberalism also emerges with its different forms, but classically it is an ideology which focuses on freedom of thought, belief and association, based on the free market. Liberalism forms the basis of democracy and the ideology of freedom of thought, belief and association. Again, liberalism, on the other hand, advocates a free market economy for an efficient and productive economy and society. Liberalism, with its dual basic qualities, constitutes the basis of the progressive and constructivist approaches of contemporary schools together with pragmatist and positivist philosophies. In the context of institutional management, it constitutes the theoretical foundations of educational management based on justice, law and competence.

It can be stated that **social democracy** is a conciliatory, synthesist and hybrid ideology which leads capitalism and socialism to rationalism. Social democracy aims at the functioning of democracy with all its institutions, organizations and principles, while it also focuses on socializing the market economy. In a sense, it can be suggested that if the right leg of democracy in a contemporary sense is liberalism, the left leg is social democracy. Social democracy addresses the emancipation of the individual, secularism and the development of civil society. It plans the functioning of all the indispensable institutions of egalitarian democracy with its support for unbiased productive bureaucracy, development of rights, law and justice and social foundations. The effects of social democracy in the dimension of the curriculum can be summarized as the pragmatic creation of the programs, rationality-based education and training in production

processes. In the context of education management, it can be summarized as supporting lower and middle income levels for equal opportunities, and supporting social justice.

Anarchism means "headlessness" in addition to the everyday perception as chaos. Anarchism theoretically describes the state as "the source of all evil" apart from its perceptions by public and claims that people is not inherently equal; furthermore, they are against the state. Anarchism is an ideology which denies such hierarchical organizations as government and it is an approach which emphasizes the unnecessary nature of bureaucracy. In this respect, social self-management is a priority for anarchism. Anarchism is of the view that an acceptable, rationalist law cannot materialize, stating that "state force" is included in the existence of law. It can be claimed that the effect of anarchism on the field of education, depending on the mentioned contexts, is non-existent in practice.

Socialism is the ideology whose theory and practice is one of the most controversial. Although certain theoretical criticisms of socialism on capitalism are justified, the results expressed in practice do not find the opportunity to be implemented. On the other hand, socialism expresses the opinion that the state is not isolated from social classes, but has a class character. Although it advocates secularism, certain prohibitive examples in practice are a phenomenon. Although it supports the civil society, there are examples in which it is prevented in practice. Socialists argue that the issues of law, justice, equality and democracy are not isolated from the relations of production, and that they function as superstructural institutions or elements. The effects of socialism on education and educational management focus on polytechnic education and critical pedagogy approaches. Especially in the society, public education, equality of opportunity, the utilization of educational opportunities by the lower classes can be considered as a result of the deterrent effect of socialism in terms of equality, rule of law and democratic achievements.

Recommendations

The concepts of individual, state, sovereignty, secularism, civil society, bureaucracy, law, justice, equality, democracy can be studied and researched in a deeper and detailed manner from viewpoints of different ideologies.

This study is based on literature review. Quantitative and quantitative studies can be performed based on the views of various education, politics, philosophy, sociology and management scientists on how the concepts of individual, state, sovereignty, secularism, civil

society, bureaucracy, law, justice, equality, democracy are perceived in different ideological contexts and how they affect education.

The effects of ideologies on students, who are the main inputs of education, and how the effects of ideologies on education are evaluated by them can be the subject matter of another study.

The effects of ideologies on education and educational management in different dimensions can be examined with quantitative and qualitative researches.

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Conflict of Interest

There is no conflict of interest.

Funding

No funding was received.

Ethical Standards

The research have been carried out the research within the framework of the Helsinki Declaration.

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