

Voice of

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ATATÜRK

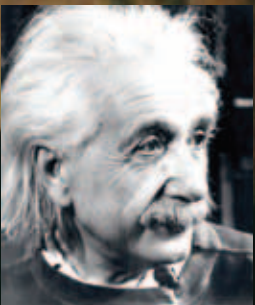
Atatürk's First Village Plan

CELEBRATION OF MAY 19,
WITH MEMBERS OF CONGRESS:

VIRGINIA FOXX (D-TN)
AND STEVE COHEN (R-NC)

Remembering the nameless heroes of the Gallipoli Campaign

GUEST SPEAKER:
AIR VICE-MARSHAL
KYM OSLEY



Einstein's Plea to Atatürk

The 87th Anniversary of Turkish Republic

"The Turkish State is a Republic" (K. Atatürk, Oct. 29, 1923)

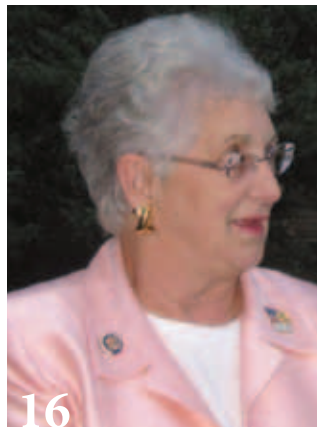
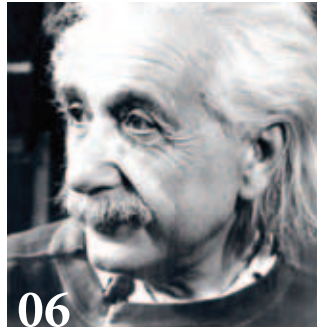


The Atatürk Society
of America

Voice of ATATÜRK

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Not What Atatürk Envisioned

follow with bewilderment and great sorrow the internal developments in Turkey and the heated rhetoric which has ramifications for Turkey's place in the world and relations with its historic allies.

This is not the Turkey that Atatürk envisioned. The course he set the new country on in 1923 when the Republic of Turkey was established was "Peace at Home, Peace in the World."

The phrase "Peace at Home, Peace in the World" was repeated by Atatürk on various occasions. For example, in the message sent to President Franklin D. Roosevelt of the United States on the occasion of the Tenth Anniversary of the Turkish Republic, he wrote (October 29, 1933):

"The goal of peace at home, peace in the world, which is one of the basic principles of the Turkish Republic, should be the basic factor in the achievement of welfare and progress for humanity and civilization. We are proud to have worked towards this end, and to be doing so at present."

Yet Turkey now finds itself in the middle of a maelstrom of domestic and international chaos exacerbated by anti-western rhetoric by Islamic based AK Party leaders.

Instead of continuing on Atatürk's path of Westernization, science and modernity, the country's leadership has chosen to turn back the clock, and follow the Ottoman model of a theocratic government bent on expanding its religious base.

Atatürk believed that Turkey must undergo Westernization to take its place in the civilized world. He wrote:

"The downfall of the Ottoman Empire began on the day that it haughtily severed its ties with European nations because of its military victories against them. This was a mistake which we shall not repeat. In keeping with our policies, our traditions, and our interests, we are inclined to the establishment of a European Turkey, or to be more precise, a Turkey inclined toward the West."

The current path Turkey is taking is not what Atatürk had in mind in 1923. By alienating the West and ignoring the progress made for over fifty years, Turkey's leadership is doing a disservice to the Turkish people, who value education and progress. The progress made is being withered away for politicians' self-interest and religious beliefs.

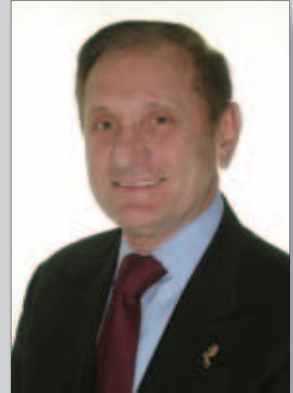
Another development of increasing concern is the polarization in Turkish society which has led to violence and separatism. I am concerned that this may lead to civil war similar to what we saw in Balkans in the 1990s. The Prime Minister and President's rhetoric, autocratic style, and failed policies have exacerbated frustration in the country manifested by attacks in both the countryside and the cities.

What is needed now is enlightened leadership, not heated rhetoric aimed at the Arab street. Turkey's traditional allies are currently so entrenched in the global economic crisis, not much attention is paid to the Ergenekon and Balyoz operations, which have imprisoned under vindictive, trumped up charges without due process countless military leaders, intellectuals, journalists, secularists, and opposition secularist supporters, thereby frightening and silencing all critics of the current leadership. Some of these unfortunate persons have been in jail for three years without yet appearing before a judge. The illegal and pervasive use of wiretapping has led to paranoia and mutual distrust among the public.

During the last referendum which was championed by the government who touted the reforms such as expanding the rights of women and minorities to appeal to the Europeans, there were provisions to dilute the secular courts so that the fascist Prime Minister can expand his powers. The judiciary was the last remaining institution serving as a barrier to creeping islamization.

I need to remind readers that in the 1990s Turkey's current Prime Minister, made statements (reported in international media including the Wall Street Journal) such as "Turkey should not become a Member of the European Union," "I oppose NATO," "I support Koranic Law," and "You can't be both Muslim and secular." These statements show Erdogan's deceit in current dealings with Europe and the West, and should alarm leaders regarding his intentions.

No wonder there is increasing alarm that Turkey has lost its way. It is time to relearn the lessons of Atatürk, for the sake of our children and grandchildren.



Hudai Yavalar

Chairman, Founding President

This is not the Turkey that Atatürk envisioned. The course he set the new country on in 1923 when the Republic of Turkey was established was "Peace at Home, Peace in the World."

Farewell Eulogy to Orhan

By Metin Camcigil

Orhan, standing before himself, would have said, "Let us study and analyze this man". These words characterize Orhan. I will attempt to do just that.

However, as I cannot possibly be as analytical as he was I would simply and shortly say that Orhan's personality, his emotional side, was a very gentle one. A kind, considerate, caring and loving man. His mental side can only be described as a highly intellectual one. As the words I attributed to him at the outset indicate, he was always studying and analyzing matters that were before him. He analyzed to me even his own illnesses, and also the end of his life.

I can say with all sincerity that his friendship meant a world to me, because of the constant intellectual discourse we carried out regarding daily events. At the end of our conversation he would often say, "Well, we cannot solve all the world problems today, let's save some for tomorrow". I may have particularly enjoyed this kind of intellectual

discourse because of the tradition of the high school we both attended. Galatasaray was, in those days, a boy's-only boarding school where the recreational time of those who were not involved in sports activities was to pace the dark long corridors of the school all the while carrying out some philosophical discussion about the various aspects of life. I entered the school shortly after Orhan graduated, thus I never had the pleasure of sharing such moments with him in the school. Many years later, we struck a close friendship, and took up a weekly philosophizing about the world affairs when the different paths of our lives brought us together in retirement at an alumni meeting here in Washington.

He excelled not only in the high school and in his higher education in Germany during WWII, but also in his working life at a Turkish and then at Bethlehem steel companies. Needless to say, his meticulous work ethics made him successful in everything he undertook. He published a book on his professional expertise titled "Catalytic Reactor

Design". He patented several of his works. He solved in his retirement the heating system problems of the very large apartment complex he lived in. He was always looking for improvement. He even prepared with another friend a feasibility study on bringing cheaper power supply to that complex. He also wrote about life, and titled it "The Art of Living", which he very much wanted to publish. His main interests in life matters were education, democracy and secularism particularly in the US and in his fatherland, Turkey. Understandably he was a strong, a very strong, believer in Atatürk's reforms in modernity and progress. He was very proud that his father was one of Atatürk's commanders during the Turkish Liberation War, and that a military base in southern Turkey was named after his father. When the Atatürk Society of America was founded by Hudai Yavalar, Orhan naturally became a founding member. He served as the first president of the organization and was instrumental in establishing the Society on sound grounds. (If I may add here in passing, Mr. Yavalar, who is here, also wanted to speak today but was concerned of not being able to control his emotions. I am therefore speaking also in the name of the Atatürk Society of America -as if it is any easier for me to do so).

From our philosophical discourse, Orhan and I would develop articles. He would publish them on the Web news-site called American Chronicle that I introduced to him, or he would distribute them to his circle of readers by e-mail as Orhan's Letters. Sometimes we would jointly sign letters to some world leaders. He wanted people to hear him. When his own hearing diminished, he did not mind it much, except that he could no longer enjoy classical music that he performed with his recorder. Not that he could not play it anymore, but that the musical notes did not sound quite right to him anymore.

Then his kidneys started to fail, he required dialysis three times a week. This illness limited his walk routines, but he said he learned in life how to adjust to stay happy. After all, he knew "The Art of Living". He continued to work on the new edition of his book, ordering recent abstracts from the American Chemical Society. Then the last ailment struck. He contracted a virus in one of his numerous hospital visits (a common

continued on page 23

Mr. Orhan Tarhan, a former ASA president (1997 - 1999), passed away on Monday, Sept. 27, 2010, while in hospice care. Mr. Tarhan was one of ASA's founding members and he wrote the bylaws for the society. He was the recipient of ASA's "Secularism and Democracy Award" in May 2001.

M. Orhan Tarhan was born in Istanbul, Turkey on March 20, 1918, and educated at the elite Galatasaray School. He won a competitive scholarship for his graduate chemical engineering education in Germany between 1937 and 1943. He worked in the steel industry for his entire professional life: first as an operating engineer in a coke plant in Turkey, and as research engineer in charge of coke plants for the Bethlehem Steel Corporation, where he worked for 30 years. He published articles, had 16 US and foreign patents, and wrote a book titled *Catalytic Reactor Design*.

He lived 92 long, full years, and saw his children, grandchildren, and great-grandchildren all grow and prosper. He had many accomplishments and interests in many different areas -- research chemical engineering, Turkish history and current affairs, philosophy, classical music and playing the recorder, and not least of all, publishing his Orhan Tarhan Newsletter.

His funeral was held on Sat., Oct. 2, at the Hines-Rinaldi Funeral Home, Silver Spring, MD. His long life and many accomplishments were celebrated at the memorial service.

Representing ASA, former ASA president Metin Camcigil made the following comments at the service, sharing his memories of his dear friend Orhan Tarhan.



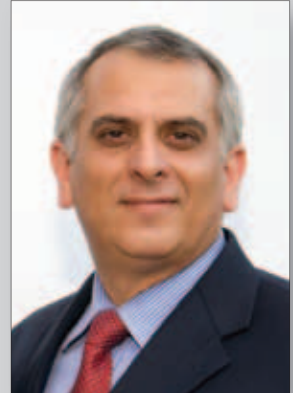
Atatürk, Turkey, and Islam

Recently the people of Turkey voted to make sweeping changes to their Constitution. The proposed changes that were introduced were not ones that were based on the consensus of the people but introduced by the ruling political party that has been working to bring changes to Turkish law and society that are more in line with Islamic law. The powers of Europe welcomed these reforms as positive steps toward creating a more democratic state. There have been many commentaries and opinions expressed on these Constitutional changes, and many raise the same concern. What appears on the surface as a move toward democracy, also has the ability to create the exact opposite effect. Study the new language carefully, and you will notice that reforms without a checks and balances system, as in the United States, or the ability to allow the Turkish military to continue its role as envisioned by Atatürk can only lead to a government that will ultimately sacrifice democracy.

The true issue is understanding that Mustafa Kemal Atatürk single handedly saved a people, and culture and a nation from being eliminated from the face of the Earth. The West had already decided that it should divide what is known today as the Republic of Turkey into four quarters to be governed by hostile nations. Almost 100 years after Atatürk saved that nation it remains a Muslim nation with a secular system of government. Atatürk's democratic reforms have allowed that nation to remain not only at peace with its neighbors, but allies with its neighbors. It is because of Atatürk's democratic reforms that Turkey today is able to speak with equal confidence with the East and the West. Make no mistake; Turkey has been a model for all nations to build secular and democratic systems of governance. The Constitutional amendments will not increase democracy, it will allow for a system that has no ability to check its leaders use of power, and will most certainly allow for an abuse of power. Atatürk's legacy speaks for itself, and the recent reforms are not in line with that legacy.

It is because of Atatürk's reforms that we have today an enlightened and educated population of Turks. In reality, Atatürk did not care who you were, who your parents were, where you were from, or what your beliefs were about. He cared that you were secure in your home, that you could read and write in a common language understood by the powers of the world, and that everyone no matter their heritage or sex, had an equal say in the governance of their country. So before the issues get confused, I ask all that are reading this writing to please reflect what in fact it means to be reading this magazine, and to passionately do whatever you can to help us further Atatürk's mission. As you reflect, ask yourself if you are reading this magazine because your mother was given a proper education, or because you were given an exceptional math and science education in Turkey, or because you were allowed to learn English and the Latin alphabet. Ask yourself if not but for Atatürk, what nationality would you be today? His legacy is not just about his reforms, his legacy IS the Republic of Turkey.

On a separate note, I would like to remind everyone that we publish this Voice of Atatürk without any advertisement, funded solely by the generous donations of our membership. We edit our content for articles that we feel are timeless and champion our mission of awakening the world to Atatürk's vision for world peace. We continue to increase our circulation every issue, and we strive to improve the quality of our publication each and every time we publish. But I remind you that that this magazine is only possible with your direct support and we need your support today more than ever. If you can't help us financially, I ask that you share our magazine with others so that they may also join our organization and help us advocate Atatürk's vision for world peace.

Timur Edib

President

Atatürk's democratic reforms have allowed that nation to remain not only at peace with its neighbors, but allies with its neighbors. It is because of Atatürk's democratic reforms that Turkey today is able to speak with equal confidence with the East and the West.

Einstein's Letter to Atatürk

German Physicist Albert Einstein, recognized as one of the greatest physicists of all time, wrote a letter dated September 17, 1933, to the Prime Minister (İsmet İnönü) of Turkey, seeking job opportunities for 40 scientists from different career paths. Working in Germany became impossible for these scientists after Hitler came to power. Atatürk accepted Einstein's request and welcomed all 40 scientists. They were all able to relocate to Turkey, and became leading educators in the Turkish University reform project.

Your Excellency (Atatürk),
As Honorary President of the World Union "OZE" I beg to apply to your Excellency to allow forty professors and doctors from Germany to continue their scientific and medical work in Turkey. The above mentioned cannot practice further in Germany on account of the laws governing there now. The majority of these men possess vast experience, knowledge and scientific merits and could prove very useful when settling in a new country.

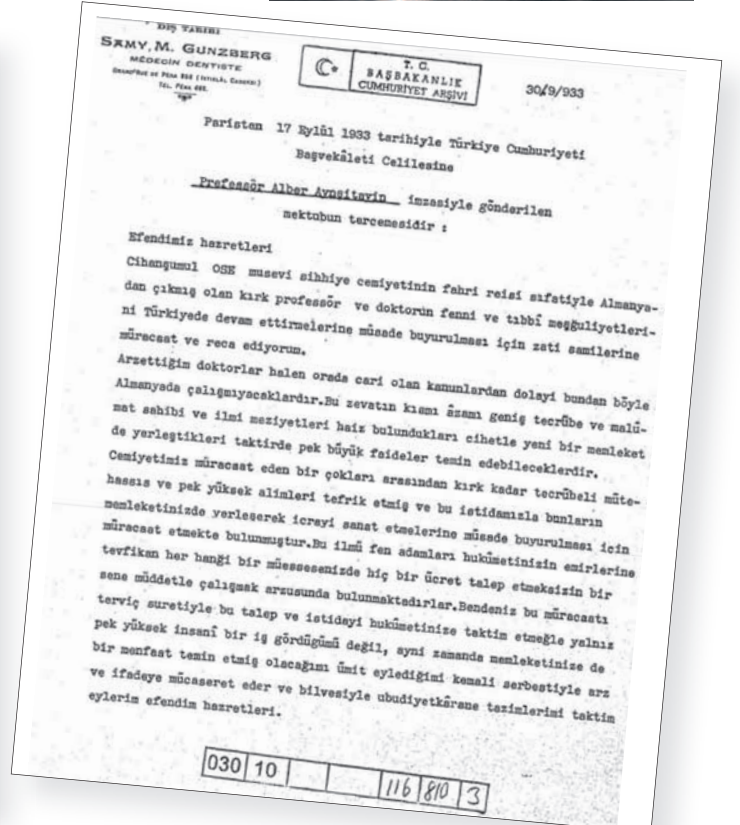
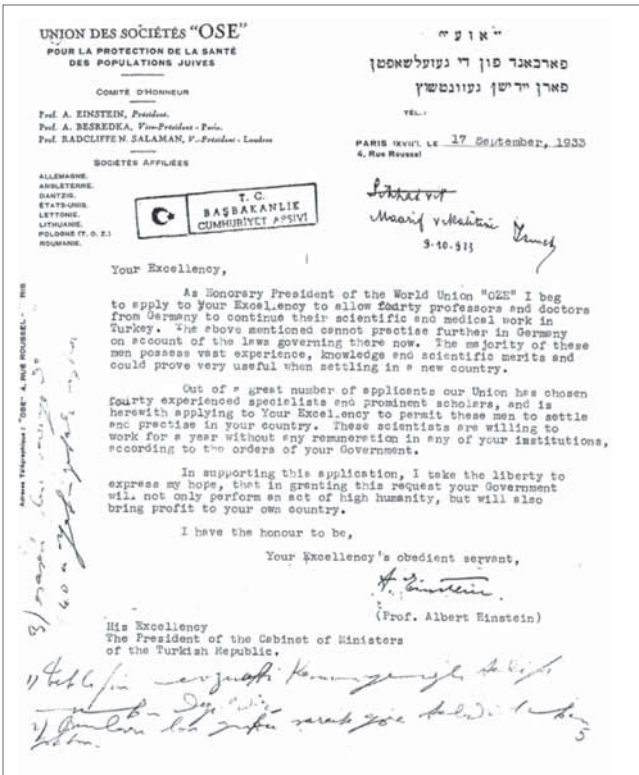
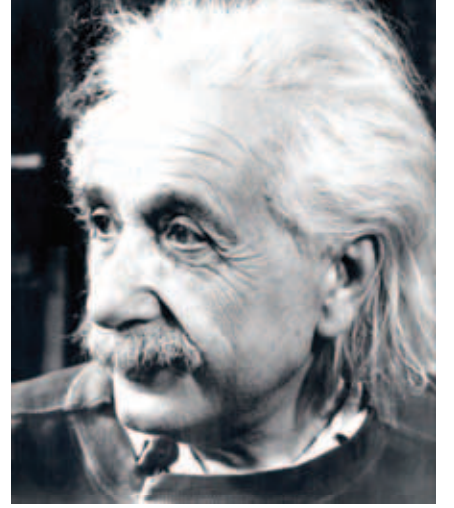
Out of a great number of applicants our Union has chosen forty experienced specialists and prominent scholars, and is

herewith applying to Your Excellency to permit these men to settle and practice in your country. These scientists are willing to work for a year without any remuneration in any of your institutions, according to the orders of your Government.

In supporting this application, I take the liberty to express my hope, that in granting this request your Government will not only perform an act of high humanity, but will also bring profit to your own country.

I have the honor to be, Your Excellency's obedient servant,

Prof. Albert Einstein





ASA Commemorates Anzac Day with The Turkish, New Zealand, and Australian Embassies

The 2010 ANZAC day was a very special one.

The dawn service was organized by the Embassies of Australia and New Zealand, and was most memorable with the participation of the Honorable Roy Ferguson, the New Zealand Ambassador, as well as the Honorable Kim Beazley, the Ambassador from Australia and the military attaches of Australia, Turkey, United States, India, France, Great Britain, and other embassies. The commemoration again began at 5:00 am at the Korean Memorial with the “Laying of the Wreath” ceremony. Among the speakers were the Ambassador from New Zealand and Wayne Swan, a Member of Parliament and Treasurer of the Commonwealth of Australia. The United States Department of Labor and Veterans Employment Training Services was also represented. Atatürk’s humanitarian peace-loving approach was highlighted.

Turkish Defense Attache, Brigadier General Murat Yildirim read Mustafa Atatürk’s tribute to soldiers killed at Gallipoli.

ASA Commemorates Anzac Day

In the afternoon, ASA organized the screening of the documentary by Savas Karatas, *Gallipoli: History in the Depths* at the historic Copley Hall at Georgetown University. The Australian Air Vice Marshal Kym Osley, Turkish Defense and Air Attache Murat Yildirim, and ASA Board Member Ilknur Boray made memorable presentations (see page 9).

The Australian speaker explained the importance of the day to the birth of new nations, and how the participants did not see each other as enemy states,

notwithstanding the tremendous human and physical cost of war and tragedies which were experienced.

Ms. Boray, whose grandfather was a Gallipoli veteran, moved the audience to tears retelling the story (with pictures) of how an ANZAC soldier, sought out and found, after fifty years, the Turkish soldier, her grandfather who saved his life.

The documentary used images from the current state of the sunken ships used during the war and actual footage of the battles, as well as the emotions from Turkish, British, New Zealand, and Australian officers, including the strategic and tactical decisions taken.

The evening ended with a reception which provided an opportunity for speakers and participants to exchange ideas and share their experiences related to Gallipoli and the Anzacs.



Speech to Atatürk Society – Screening of “Gallipoli”

By Air Vice-Marshal Kym Osley AM, CSC • Head Australian Defence Staff (Washington) • 25 April 2010

Ambassador Ferguson, Minister Counsellor, Distinguished Guests, Ladies and Gentlemen; thank you for allowing me the privilege to provide an ‘Australian Perspective on Gallipoli on this ANZAC Day – 2010.

ANZAC Day is certainly not about glorifying war; for war is terrible. And all Australians understand that Gallipoli was a terrible loss of life and a loss strategically for Australia and the other Allies.

Australians came ashore at Gallipoli in 1915 to fight a campaign designed to relieve pressure on our ally, Russia, by opening up the Dardanelles to allow the Royal Navy to take Constantinople; and to knock out Turkey from the war and hopefully shorten WW1. The campaign ultimately failed – due to the overwhelming

strength of the Turkish Forces, their good leadership and their bravery.

And Gallipoli represented a horrendous tactical loss for Australia – we lost the battle, and we lost thousands of troops. Whole generations of males in some Australian families were wiped out. The same terrible losses were also incurred by the New Zealanders, French, Indians, and the British. And the Turks, while they won the battle – they also lost 80K killed (double what the Allies did).

The shock news of these casualties in Australia, far from weakening the public resolve actually served to strengthen it. The recruiting rate actually increased in these all volunteer armies after the Gallipoli campaign. As the news of the casualties began to filter back to Australia, so did

news of the heroism of the Anzacs - from all sources: from British and Australian media – and from the Turks themselves.

The way these Anzacs showed courage, flexibility, and comradeship & compassion while fighting in the Dardanelles changed the way that Australians and New Zealanders saw themselves. The rest of the world suddenly began to look at Australia and New Zealand - not just as offshoots of Britain, but as independent nations of a very independent character.

So ANZAC Day for Australians goes well beyond being an armed forces day or a memorial day. Gallipoli and ANZAC Day in many ways are seen as reflecting the period when Australia truly gained an independent presence on the world stage; and where the Australian ideals of

mateship, self-sacrifice and tenacity were tested and not found wanting.

A good indication of the special place that ANZAC Day and Gallipoli still has in the current Australian psyche is the fact that thousands of young Australians – most with no direct connection to the ANZACs – make the pilgrimage to Gallipoli each year. And this year there was about 15,000 to commemorate the 95th anniversary of the ANZAC landing. Pro-rata, that is the equiv of a half million young Americans paying their own way to annually gather at Pearl Harbour, or Normandy or similar. And in fact is several times the number of troops that came ashore on the 25 April 1915, the first day of the battle.

The Gallipoli campaign also brought two new nations together – Australia and Turkey. First as foes, and later as friends and international partners. Prior to Gallipoli, Australia and Turkey had little contact with each other, neither in economical or in political issues. The Gallipoli Campaign gave rise to the relationship between the parties. During the campaign, restrained fraternisation took place between the two sides with Turkish and ANZAC soldiers exchanging token gifts of photographs and cigarettes. And Turks and ANZACs worked side by side to tend the wounded and bury the dead during lulls in the combat.

Australian developed a great respect for the Turkish soldiers – despite the fact that the fighting was some of the fiercest hand-to-hand combat experienced in WW1. My Grandfather, while not at Gallipoli, was with the 9th Lighthorse in Palestine in WW1 and to his dying day was complimentary about the courage and character of the Turkish soldiers. These reciprocal offerings and respect was the proof that even on the field of battle the spirit of human kind is maintained above all.

We commemorate today, therefore, no military triumph (there was no victory for Australia – we lost the battle) – but we commemorate the more humbling triumph of human valour. We pay tribute as well to the young Turks who suffered appalling losses so bravely defending their



Vice-Marshal Kym Osley, ASA President Timur Edib, Minister Counselor and his wife, New Zealand Ambassador Roy Ferguson.



ASA board member Tijen Arik, Mrs. Yildirim, Turkish Defence Attache Murat Yildirim, ASA board member Ilknur Boray.

homeland. It was Kemal Atatürk commanding the Turkish Forces who drove out the allied Forces from Gallipoli in December 1915. And it was Atatürk, the founder of the Turkish Republic, whose famous message of comfort delivered in 1934 to the grieving Australian parents of fallen soldiers, remind us of the power and grace of reconciliation.

The contacts first established during the war were kept alive in peace time through the visits of Australians and New Zealanders to the battlefields on the Gallipoli Peninsula. Most historians argue that wars generally prevent nations from

establishing closer relations; however, the Gallipoli Campaign resulted in a lasting friendship and mutual respect among the nations that took part. The historical bond between the two countries has since blossomed into stronger economic and political ties.

So to an Australian – ANZAC and Gallipoli will forever be linked to the values that Australia (and also Turkey and the other Allies) have held in common in the past, and hold very dear today. For this reason – ANZAC and Gallipoli is very much (and always will be) a part of the Australian national identity.

A Friendship that Survived Two Continents, One War, 70 Years

By Ilknur Boray

Our distinguished guests, Ambassador Roy Ferguson, Counselor Suleyman Gokce, Air Vice- Marshal Kym Ogly, Brigedair General Murat Yildirim, members of the Diplomatic community, Ladies and Gentleman,

It is a pleasure and a great honor for me to welcome you all on behalf of the Atatürk Society of America. My name is Ilknur Boray and I am a board member of Atatürk Society of America.

Ninety-five years ago, on the shores of Gallipoli, hundreds of thousands of soldiers who were defending their homeland

came face to face with hundreds of thousands of foreign soldiers who left their homeland behind to defend it in far away lands, and fought a battle of historic proportions. Many of those soldiers were young men in their teens. Many of them lost their lives in honor of their countries.

Today, here in this room, you are witnessing one of the incredible outcomes of this historic battle. It is the compassionate friendship and respect that the children of those once battling soldiers have developed between their nations.

We, as the children of Atatürk, at Atatürk Society of America, are honored to host this event together with the

Embassies of Turkey, Australia and New Zealand.

We are proud to embrace and promote Atatürk's principle "Peace at Home, Peace in the World."

In Turkey March 18 is the remembrance day for the Turkish soldiers who died in Gallipoli, known as Canakkale War by the Turks. 560,000 Ottoman and Allied soldiers were injured or dead in this war that lasted eight months. We remember them all for their courage. Mustafa Kemal, who later became Atatürk, the leader of modern Turkey, was the Commander of the Ottoman Army's 19th division during the Gallipoli Campaign. He wrote this tribute in 1934 to all the allied soldiers who lost their lives, and to their mothers:

Those heroes that shed their blood and lost their lives...You are now lying in the soil of a friendly country. Therefore, rest in peace. There is no difference between the Johnnies and the Mehmets to us where they lie side by side, here in this country of ours. You, the mothers, who sent their sons from far away countries.... Wipe away your tears. Your sons are now lying in our bosom and are in peace. After having lost their lives on this land, they have become our sons as well.

Please rise for a moment of silence to remember all those who lost their lives in Gallipoli.

MOMENT OF SILENCE

Anzac Day marks the landing of the Australian and New Zealand troops at Gallipoli, on Turkey's Aegean Coast, on the early hours of April 25, 1915. During the World War 1 in 1914, as part of the British Empire, these troops were sent to Egypt to train and wait for orders to fight side by side with Britain and its allies. The



Ilknur Boray

Australian Imperial Force were all volunteers. Many of the volunteers who were 15, 16, 17, lied about their age to go on an adventure of a lifetime. The New Zealanders were part of the drafted armed forces. In Egypt, the joined forces were named the Anzacs.

The Gallipoli Campaign would involve taking control of the Dardanelles, and laying siege to Istanbul and the Bosphorus. It lasted eight months and The Allied Forces were withdrawn on December 20, 1915, and returned to the Middle East and the Western Front where they were involved in other battles. The Ottoman Army, led by Mustafa Kemal, defended their land fiercely. There were massive losses of lives on both sides. 560,000 Turks and Allied soldiers were injured or died. Among the dead were more than 60,000 Turks, 2,700 New Zealanders, 8,700 Australians, 40,000 British, and more than 10,000 other allied forces soldiers. There is no exact figure for casualties, but most official figures agree with these numbers. There were also many deaths from drowning in the sunken battleships and other accidents and diseases. It is said that the mutual respect of Anzac for Turk and Turk for Anzac started on the battlefield, when a temporary cease- fire was arranged on May 24th, 1915, to allow both sides to bury their dead and take care of the wounded who lay in between the trenches after a fierce battle.

Every year since 1916, the Anzacs have been remembered in Australia and New Zealand on Anzac Day, April 25. The Anzac spirit became a legend in New Zealand and Australia. And since the 1990's there has been an increasing interest in Anzac Day by the younger generation. Many make the pilgrimage to the Gallipoli peninsula to attend Dawn Service.

Out of the tragedy of the Gallipoli campaign emerged not only the legend of Anzacs, but also the legend of Atatürk. Gallipoli has a very important place in Turkish Republic's history. The seeds of Atatürk's vision of changing the Ottoman Empire to a democratic, sovereign, secular and modern Turkish state were

planted in Canakkale. His outstanding leadership skills as a lieutenant colonel inspired the Turkish people. After leading many more battles as an Ottoman Army officer, he was discharged from the army due to his call for a sovereign Turkish State in 1918. Mustafa Kemal followed his vision and united and mobilized the Turkish nation to fight for their defense and independence. These words reflect his vision and determination at that time: "Illiteracy, debilitating disease, religious dogma, fatalism, and the inferior position of woman - all of these things must go, and go fast"

Atatürk's principles and ideals are the foundations upon which Turkey stands today. And Atatürk Society of America's mission is to promote these ideals which are based upon peace.

Those who survive the tragic horrors of wars usually keep their stories to themselves. If they choose to share anything, it's mostly the uplifting stories which promote tolerance and peace. We all have a big responsibility to teach younger generations to be tolerant, and live together in harmony with the others in the world.

Today, I feel very honored to be given the opportunity to share a beautiful story with you, about two soldiers who taught me the true meaning of tolerance and friendship. My maternal grandfather Danis Karabelen was a young officer, at the age of 17 in Gallipoli. They were taken out of Military school and sent to the battlefield. He survived Gallipoli, and later became an officer in the Turkish Armed Forces, working closely with Atatürk in the formative years of the Turkish Republic. Under Atatürk's orders, he took on some big tasks in the athletic field and accomplished them. Among them were leading a bicycle team across the new Turkish Republic, from Edirne to Agri, West to East; learning how to "poll vault", (sirikla atlama in Turkish) and becoming the first Turkish National "poll vault" champion in the 1920's. These were all part of Atatürk's ideals and part of his personal projects, to bring new challenges and modernize the nation in every field.

My grandfather eventually retired as a General from the army in 1960. Along the way, he went to Australia in 1953, with 6 other Turkish officers, to represent Turkey and take part in Anzac Day ceremonies. This was the first time any official Turkish group attended the ceremonies in Australia. He kept in touch with the Australians, who inspired my grandfather to establish the Anzac Association in Turkey in 1955. And in 1960 the Anzac Association welcomed its first group of Anzac guests, about 30 soldiers and nurses, all veterans of Gallipoli. I remember their visit vividly. I was 8 years old, and grew up hearing stories of Canakkale War and Anzacs. It was like a fairytale coming true, since Australia was a faraway land, and these people, once enemies, were so warm and gentle. Through the years I attended many Anzac Day ceremonies in Ankara and Istanbul, which were organized by my grandfather. But no one in the family ever imagined the next Anzac fairytale that was about to come true. In 1973, my grandfather received an official letter from the Turkish Ministry of Interior Affairs. According to this letter, an Australian named Mr. George Shaw has been trying to locate my grandfather since the 1940's. He wrote to several other ministries in the past, specifically looking for: "a man named Danis, blond and blue eyed, who was in Gallipoli at the end of the war, and who was studying to become an officer in the army" He said that Danis and some other Turkish soldiers saved his life and lives of a small group of other wounded Anzacs, when they took them under their care instead of killing them. This was around the time of withdrawal, and Allied forces were departing in groups quietly. The Turks helped the Anzacs to get back to their bases safely. Danis spoke some German and French, so he was able to communicate with the foreign soldiers. This whole incident took about a day or so, but lasted a lifetime for George Shaw, who was determined to find my grandfather if he survived all the wars. My grandfather was stunned!. The irony is

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PROF. JORGE BLANCO VILLALTA (Diplomat)

“We find Atatürk’s ideas in every dimension of the modernizing world today”

Below is article carried out by Dr. Özer Ozankaya in 1998 and published in Atatürk’s Legacy, Views by World-Famous Intellectuals .

Atatürk has passed beneath the bronze arches of history not so much as one of the greatest commanders of all time, nor as a man who liberated a nation and build a new, modern and prosperous state, but rather and principally, as one of the greatest philosophers of political theory. He contributed a political plan which has wide possibilities for the future of man: a system which at the moment it was proclaimed was completely revolutionary: a political system of an economic and social character, in which the direction of the economy is the fundamental responsibility of the state which intervenes as far as is necessary and useful, and no further; and a people which is absolutely free to elect its rulers, free to adopt its own ideas, free in conscious, and possessing the right of choice.”

The author of the above lines was very much impressed by Atatürk and by his democratic revolution during the years of 1930-1935 when he represented his country Argentina in Ankara and wrote a biography of Atatürk in the Spanish language, a work of political science studying Atatürk’s leadership and reforms.

Dr. Villalta who, despite his very advanced age, did not hesitate to come over to Turkey in 1981 to take part in an international symposium on the occasion of Atatürk’s 100th birthday accepted with the same great pleasure our request for an interview on the 75th anniversary of the foundation of Turkish Republic and the 60th anniversary of Atatürk’s death. By underlining that “We find Atatürk’s ideas in every dimension of the modernizing

world today” Dr. Villalta points to the immortal character of that great man, and by so doing he himself becomes immortal in a way.

O.O.: Dr.Villalta, we would like to thank you very much for having accepted our request for an interview on your relations with Atatürk and on your views about his reforms. You are the author of a biography of Atatürk which was very well received by political scientists and historians. In this work you underline that Atatürk was not only one of the greatest commanders of all times but also one of the top thinkers of the political theory. Could you please elaborate your views on that?

VILLALTA: I would like first to thank you my friend Professor Ozankaya for giving me the chance of speaking to

Turkish people. I lived in Turkey seven years. But the images are shadowed in time and it is not easy for me to talk my Turkish friends as they are very far away from Argentine...

I would like to draw your attention to the interesting character of the story, Professor. To tell the truth, I did not know much about Turkey, when I arrived first in this country at the early 1930s. Before that my father was appointed as a chief counselor of Argentine to the government of Ottoman Empire in Istanbul. But the appointment was canceled because the reply coming from Turkey informed us that there was no more an Ottoman Empire and that a republican regime was founded instead. The two countries knew that little about one another at that time. I was very much interested in the history of Turks who having come way from Central Asia developed into a great Empire that they named “Ottoman”. And the work that Atatürk was, but we knew very little about Turkey, though we had been in such countries as Norway, Hungary, Mexico. My information on Turkey was limited to what I read in the writings of such French authors as Pierre Loti and Claude Farrere. But as I have just said, the work that Atatürk had realized had particularly impressed us. The whole world knew about the miracle that he realized. It was really an unbelievable achievement. He was known at the same time as a great general, the founder of a country, the teacher of a nation and the saviour of the Turkish women whom he freed from what he thought to be unsuitable conditions.



Prof. Jorge Blanco Villalta

He believed Turkey should, despite all her traditions, live in accordance with the requirements of the time. He called them “civilization”. His ideas went beyond all imaginations. To consider his military genius alone will suffice us to notice it. The Dardanelles Campaign that the Allied Powers engaged at the start of the First World War to pass the Straights is an outstanding example of his military genius. Unable to pass through the Straights because of the mines, that great naval might tried to attack through the land. Atatürk had just arrived to the front duty from Bulgaria and did not know the area very well. When he arrived in Dardanelles he found opposite him at the sea a great many warship prepared to attack and he immediately began to develop military tactics which became famous and were used much later by General De Gaulle.

He noticed that the units had to wait at the rear, but as soon as any movement took place at the front they had to be very quickly moved to that point to prevent the enemy from landing and advancing. The units had therefore to move continuously back and forth. But the front was kilometers long and there were too many warship. While some of them were approaching the shores in a threatening way at a certain point the real attack was coming from another one. And they kept doing so. To meet this tactic Atatürk soon developed a creative counter tactic which said it does not matter whether the enemy attacks from here or from there. He formed a preliminary defense line at the front to make exploration and provide information in order to foresee where the real enemy attack would come from. So the places of the enemy attacks could be guessed and the troops at the rear could be very swiftly sent there to exterminate the attacking enemy soldiers. These military actions were taking place extremely rapidly and were causing extreme bloodshed. Not less than 450.000 soldiers from both sides lost their lives in these battles. I should like to repeat: more than 450.000 dead! If the Allied Powers succeeded to cross the Straits everything would have gone in completely different directions.



But they could not. They were stopped there. Atatürk is therefore considered in many countries of the world to be one of the greatest heroes in history.

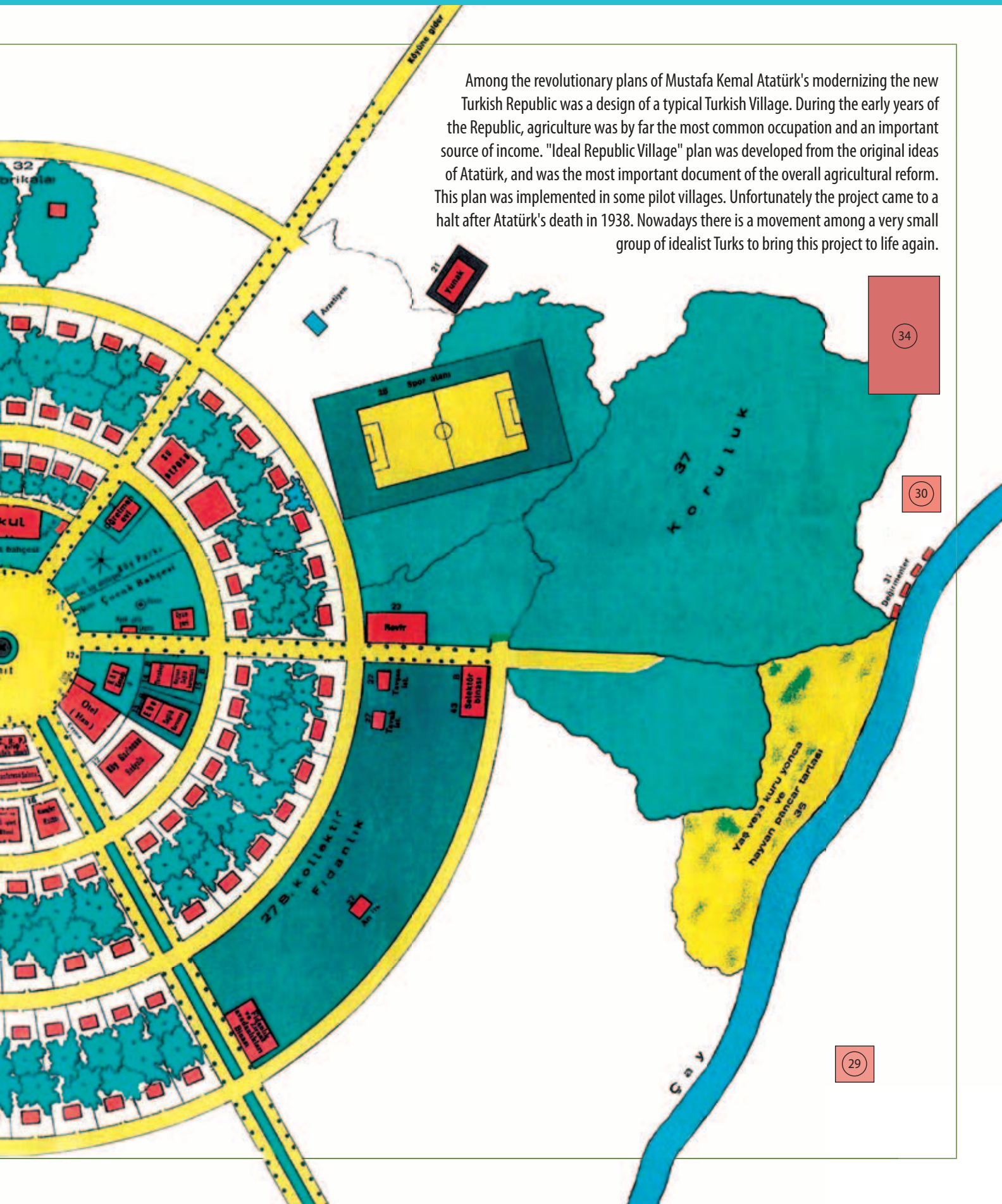
Atatürk's heroic achievements kept playing fundamentally important roles after the end of the First World War as well. The victorious Allied Powers began to occupy Turkey from every corner and at the same time armed and supported the Greek government to invade Western Turkey. That was a deadly blow to Turkish people. The Ottoman Sultan, resigned to accept what may come, was only after maintaining his throne and caliphate at any cost. The Allied Powers believed it would have been very easy for them to partition Turkey and bring to an end the Turkish presence in Anatolia. But Atatürk thought it should not be so and came to Anatolia to make Turkish nation aware of what was really intended about herself by the Allied Powers. He began to build up new armies and to obtain arms from outside. At this period a certain amount of weapons and ammunitions were obtained from Bolshevik Russia which herself was seen by the Allies as being on what they named “Security Line”. Here again Atatürk's genius shone and the occupation armies supported by the Allies were defeated. This victory of Atatürk drew since that time on the attentions of all military men whom I have talked with. He developed and successfully carried out a new theory of warfare. According to the former concept of warfare there was

a front which should not have fallen. The fall of that front used to mean the loss of the war itself, as the so defeated army would have been surrounded from both sides and annihilated or taken prisoners and the nation fallen prostrate. So the fall of the front used to mean everything. Atatürk thought over this theory at the beginnings of the Sakarya Battles which proved to be the battles of the Turkish Independence Struggle, and convened his generals and told them there was no more a front line to defend; there was, instead, a field of battle which was the whole fatherland. No smallest piece of fatherland could be left to the enemy unless it was stained with citizens' blood. Every single unit, small or large it would not matter, had therefore, to defend its position to the very last drop of her blood, independently from whether the adjoining units are retreating or defeated or not. Thanks to this new war strategy the Turkish army which had not yet the necessary time and conditions to prepare itself properly continued to fight instead of retreat. This victory which brought to a decisive end the intention of Western colonialism to petrify Anatolia was gained thanks to Atatürk's genius and it thus raised him to the rank of the best commanders of history.

After the final victory Atatürk abolished the Sultanate and the institutions going with it in order to create a strong, industrial and rich Western country.

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Among the revolutionary plans of Mustafa Kemal Atatürk's modernizing the new Turkish Republic was a design of a typical Turkish Village. During the early years of the Republic, agriculture was by far the most common occupation and an important source of income. "Ideal Republic Village" plan was developed from the original ideas of Atatürk, and was the most important document of the overall agricultural reform. This plan was implemented in some pilot villages. Unfortunately the project came to a halt after Atatürk's death in 1938. Nowadays there is a movement among a very small group of idealist Turks to bring this project to life again.



Celebration of the Birthday of Atatürk

(Extensions Of Remarks - May 28, 2010)

Speech of **Hon. VIRGINIA FOXX** • of North Carolina In The House Of Representatives • May 28, 2010

Ms. FOXX. Madam Speaker, As co-chair of the Turkish Study Group in the House, I was invited to a celebration of the birthday of Atatürk, revered as the father of modern Turkey. At the event 16 year old Selin Odabas-Geldiay was asked to speak about the occasion. This very poised young woman gave extremely articulate and pertinent remarks which I felt were worthy of being shared with a much larger audience and am including them here.

REMARKS ON THE OCCASION OF Atatürk'S PROCLAMATION OF YOUTH AND SPORTS DAY IN TURKEY TO MEMORIALIZE THE START OF THE WAR OF INDEPENDENCE, SELIN ODABAS-GELDIAY, MAY 20, 2010, HOME OF MIRAT AND HUDAI YAVALAR

It is a great honor for me to be here tonight and to speak about our great leader Atatürk and the importance of May 19th. Ninety-one years ago yesterday, Atatürk took a very dangerous trip from Istanbul to Samsun, a city on

the Black Sea. There he assumed command of the 9th Ottoman Army. This was a turning point for Turks as it represented the beginning of the Independence War. Because of the significance and the importance of that day, Atatürk dedicated

this day to the Turkish youth as he had great confidence and trust in the ability of the Turkish youth to protect and continue the Turkish Republic he founded. I am one of those Turkish youth. When Atatürk spoke of the youth, he was not only referring to those young in age but also to those with open minds, ready to embrace and conquer new challenges.

For as long as I can remember, I have taken great pride in my Turkish heritage. Whenever I meet someone new, I always make a point of telling them that even though I was born in the United States, which I love, my roots are from Turkey. Even in my high school, if someone doesn't know me personally, he or she will still know me as "the Turkish girl." I have taken on this identity as a result of my upbringing and how my parents installed this pride in me by example. Ever since I was little, I have watched my parents say with joy, "I live in the United States, but I'm originally from Turkey." This phrase soon became my own as I met new people. As I was growing up, I remember attending many birthday celebrations for Atatürk at the home of our hosts Mirat and Hudai Yavalar (since May 19th is also considered Atatürk's birthday) and I thank them for also being good role models in teaching young people about Atatürk. Those are the only birthday parties I attended where the person whose birthday we are celebrating is missing in person.



Hon. Virginia Foxx

But I realize that Atatürk continues to live in our hearts and minds. How many leaders do you know who evoke such strong feelings of love and devotion in people's hearts 72 years after they are gone? Not too many, I assure you.

As a child I attended Turkish school every Sunday. We would learn grammar, history, and music, but most of all we would be learning about Atatürk. His leadership and bravery as a military genius were always highlighted. His achievements as a statesman are unmatched. I do not know of any other nation that has gone through and embraced the kinds of reforms Atatürk introduced in Turkey. Creating a secular republic, giving women the right to vote and be elected, changing the alphabet to Latin letters almost overnight, changing the way people dress are just a few of the incredible reforms he promoted and established in Turkey.

As I mentioned earlier, May 19th is dedicated to young people, not only to those who are young in age, but also those who are young in mind, meaning open to learning new ideas and new things. I am happy to be celebrating this important day with all of you.

Thank you for giving me the opportunity to speak with you tonight.



Selin Odabas-Geldiay



Hon. Steve Cohen

ASA Gathers to Celebrate Atatürk and May 19 Youth and Sports Day

This year's May 19 celebration was held at the Yavalar residence with the participation of the Co-Chairs of the Turkey Study Group from the United States Congress; The Honorable Virginia Foxx (R-North Carolina) and The Honorable Steve Cohen (D-Tennessee).

Representing Turkish American youth was Selin Odabas-Geldiay, who impressed the audience with her pride of being a Turkish American. Congresswoman Foxx later inserted her remarks into the Congressional Record (see page 16) so that they could be read by a larger audience. She also congratulated ASA for holding gatherings to honor Atatürk, and wished that Americans revered George Washington in the

same way.

Congressman Cohen likened Atatürk as a cross between George Washington and Robert Kennedy. He spoke with pride of his Turkish heritage.

Former Congressman Greg Laughlin praised Atatürk's emphasis on education, saying that all of life's material possessions can be taken away from an individual, but their education remains with them forever.

Filiz Odabas Geldiay was the Master of Ceremonies. ASA was pleased to host representatives from the Turkish Embassy, Turkish Republic of Northern Cyprus, Turkish Coalition of America, and other organizations.



Tomorrow We Shall Proclaim the Republic!

– Atatürk, October 28, 1923

One of the most important dates in Turkey's history is the establishment of the Republic of Turkey on October 29, 1923. The most poignant way to retell the story is by quoting Atatürk himself through excerpts from his infamous "The Great Speech" based on a thirty six and a half hour speech delivered by Atatürk over six days at the Second General Assembly of the Republican People's Party in Ankara between 15-20 November 1927.

At a late hour on 28 October, Atatürk joined his colleagues from the Republican People's Party, including Ismet Pasa, Kazim Pasa, and Fethi Bey. During the dinner at his home in Cankaya, Atatürk stated **"Tomorrow We Shall Proclaim**

the Republic." Surprised, those present contemplated the possibilities. Later that evening, Ismet Pasa was the only guest at Cankaya. In Atatürk's own words:

The friends who were with me this night left early. Only Ismet Pasa was my guest at Cankaya. When we were left alone we drafted a law. The articles of the Constitutional Law of 20 January 1921 referring to the State Constitution I had altered as follows: At the end of the first article I added the sentences: "The Turkish State is a Republic," Article 3 was altered in the following way: "The Turkish State is administered by the Grand National Assembly. The latter directs the individual branches of the administration into which the Government is

divided through the mediation of the Ministers."

"The president of the Turkish Republic will be elected in a full sitting of the Grand National Assembly by its members and for the time of a legislative period.

"The mandate of the President lasts till the election of a new President. The President is eligible for re-election.

"The President of the Republic is the head of State. In this capacity he presides over the National Assembly as well as the Council of Ministers when he believes it necessary.

"The President of the Council is elected by the Chief of the State from the members of the Assembly, after which

the other Ministers will be elected by the President of the Council from among the said members.

"Thereupon the President of the Republic submits the list of the entire Cabinet to the Assembly for approval. If the Assembly is not sitting, the approval will be postponed till the next sitting."

Atatürk describes discussions in Parliament regarding the makeup of the Cabinet at 10:00 AM on Monday, October 29, 1923 in this way:

On this day the group of the People's Party assembled at 10 o'clock in the morning under the Presidency of Fethi Bey, President of the leading Committee. A discussion was opened with regard to the election of the Cabinet.

During these discussions, I was at my house at Cankaya. Following Kemalettin Sami Pasa's motion [regarding the makeup of the Cabinet] I was called to the meeting. Immediately after my entrance into the hall I ascended the speaker's tribune and made the following short proposal:

Gentlemen, I said, "you see that opinions regarding the question of the election of the Ministers are divided. Grant me an hour's time. I will then submit to you the form of the solution which I shall have found."

"Gentlemen," I used this hour of delay to convene in my room the persons who were in question, showed them the minutes of the draft of the law prepared on the night of 28 to 29 October, and came to an understanding with them.

Atatürk returned with a motion that the form of the Government should be a Republic.

The motion was then read and put to the vote, at first with regard to the whole of it, and afterwards article by article. Shouts of approbation were heard; the report was read and put forward for discussion. Finally the law was accepted after speeches by different deputies who were greeted with shouts of "Long live

the Republic!"

Thereupon the election of the President was put to the vote. Ismet Pasa announced the result in the following words:

"One hundred and fifty-eight Deputies have participated in the election of the President of the Republic. By 158 votes they have unanimously elected His Excellency the Gazi Mustafa Kemal Pasa, Deputy for Ankara, President."
"Honorable friends, following the vote of the draft of the law submitted to your approbation by the competent commission for the purpose of making more clear certain articles of the Constitutional Law –a valuable document which actually confirms the awakening of our nation in view of extraordinary events of world importance the character of the Turkish State, which is already known and ought to be known to the whole world, shall be defined under a denomination to be universally spread. As a natural consequence of this event you entrust to me, under the title of President of the Republic, the same task which had already been imposed upon me in my capacity as President of the Assembly. On this occasion also you give me a new proof of the sincere affection and confidence which you have hitherto shown to me, and you manifest thereby the fact that you know how to appreciate highly the services rendered by me. With the deepest sincerity of my soul I express to you my cordial thanks for this sign of your affection.

"For several centuries the oppressed Nation of the East, the innocent Turkish Nation, was considered as being without any of the inborn qualities which distinguish it.

"The capacity, the aptitude and the intelligence which our people have shown during these last years distinctly prove that those who judged them in this way were shallow, blind men, incapable of judging rightly. Thanks to the new title of their Government our nation will better

succeed in manifesting before the eyes of the civilized world the qualities and merits with which they are endowed. The Turkish Republic will know how to demonstrate by deeds that they are worthy of the position they occupy among the nations.

"Friends, the victory which the Turkish Nation, creator of this High Assembly, has been able to gain in the course of these last four years will also in future bear multifold results. So that I may prove worthy of the confidence which I have just received, I think it necessary to emphasise one point which I regard as being very essential and which constitutes for me a great need.

"This need consists in the fact of perpetuating the confidence, the kindly feeling and the support of your Assembly towards me. It is only thereby that, with the help of God, I shall succeed in fulfilling the task with which you have entrusted me as well as that which you shall entrust me with in future.

"I shall work constantly and sincerely hand in hand with my friends with out for a single moment believing that I could dispense with their personal help. Supported by the love of the nation we shall march forward together. The Turkish Republic will be happy, prosperous and victorious."

Following considerable debate and discussion, The Turkish Parliament proclaimed the Republic on the evening of October 29, 1923, at 8:30 pm. Fifteen minutes later, its President was elected. The event was proclaimed to the entire country by a salute of 101 guns the same night.

The first Cabinet was formed by Ismet Pasa and Fethi Bey was elected President of the Assembly.

Atatürk later stated:

The proclamation of the Republic was enthusiastically received by the nation. This enthusiasm was manifested everywhere by brilliant demonstrations.

The Atatürk Revolution and Republicanism

“The Atatürk Revolution eliminated religious rules from governing public life and from giving direction to state affairs. Religious rules and dictums were replaced by positivist law, positivist thought based on science and reason.”

By Prof. Dr. Suna Kili*

The most significant aspect of the Atatürk Revolution is that it started out as a National Liberation Struggle, and after the political and military success of this battle, it developed in the direction of total commitment to modernity which aimed at the radical transformation of Turkish state and society. The Atatürk Revolution was not class-oriented. It was nation-oriented. In short, the Revolution was not realized by the revolt of a suppressed class leading to the establishment of a regime based on the supremacy of that class. The imperialist powers threatened the viability of the Turkish nation and the Atatürk Revolution saved the Turkish nation from extinction. Moreover, the Atatürk Revolution was against the Ottoman regime which was responsible for the backward state of affairs in the country. In short, Atatürkism

originated in the struggle to liberate the land of the Turkish people. It developed by effecting reforms undertaken to solve such domestic problems as an archaic social structure, value system and lifestyle, as well as issues having to do with foreign relations. The fundamental concepts of the Atatürk system of thought were rationalism, nationalism and laicism.

The Atatürk Revolution eliminated religious rules from governing public life and from giving direction to state affairs. Religious rules and dictums were replaced by positivist law, positivist thought based on science and reason. Religion was no longer the force that united the country. A sense of nationhood provided the bond of unity in the country. Hence, from all aspects, the Atatürk Revolution is a “national” Revolution. Western positivism and solidarism had an impact on Atatürkism. But at the same time Atatürk believed that the independence and

freedom of nations, societies and people to be indispensable for the viability of modern man, society and state. The goal of the Atatürk Revolution was for the Turkish nation to reach a modern, civilized existence without creating a closed society. To reach this goal, it was necessary to create a society and government which were laic, progressive, liberal, nationalist and republican.

Atatürkism provides the ideational foundation of the liberation of Anatolia.

And the principle of complete independence constitutes the focal point of the Atatürk system of thought as it pertains to national liberation and nation-building. Atatürkism encompasses both the Turkish War of Independence and the rapid and radical transformation of Turkish society. The essence and goal of the Atatürk Revolution were different from the Ottoman attempts at reform. The reforms undertaken by the Atatürk Revolution were designed not to sustain a traditional Empire but rather to establish a Turkish nation-state and to modernize it.

The essence of Atatürkism is republicanism because a republic dedicates itself to the whole, to public good, equality and to the preservation and enhancement of citizenship. A republic does not give legitimacy to a regime if it is not laic. If you get rid of the republic, if you move away from values such as the inalienable sovereignty of the people, commitment to public good, you will also destroy democracy. But if the republic and republican values are still alive, it is then possible to reinvigorate democracy.

Democracy was born from the understanding of the republic. A republic establishes the framework of freedom of expression and at the same time emphasizes that laws should have an ethical



and moral core. A republic favors a legal system that works for public welfare

and implements it towards achieving the following goals: 1- The sovereignty of the people, 2. the prevalence of the rule of law, 3. a parliament or political authority which can be controlled and supervised. Such a system can provide for and protect freedom. Republican freedom means also a governing system that works for public welfare. In such a system, no citizen can come under the irresponsible pressure of someone else.

The core of Atatürkism is republicanism because the goal of the Atatürk revolution was to make it possible for the Turkish nation to reach the level of contemporary civilization. In order to reach this goal, it was important that rationality and science were paramount in the conduct of social and state affairs.

The basic doctrine of republicanism emphasizes that the state should always serve the common good of a nation's citizens. And similarly the Atatürk system of thought is committed to the doctrine that laws should always serve the common good of the people.

Republican doctrine does not render legitimacy to a regime that is not laic. Likewise, Atatürk system of thought does not render legitimacy to political authority which is not laic.

A republic is a people's state. A republic rests on the sovereignty of the people. Legislation for the realization of public welfare is a republican commitment. Democracy can pursue the highest ideals of humanity. But democracy can be used; it has been used, and it is continuing

to be used for the pursuit of selfish interests, for personal gain and for the pursuit of policies that undermine democracy. Democracy may be tolerant of the particular, of the private, of the selfish, but a republic is always committed to the good of the whole. Hence, republicanism is prior to democracy. In fact, republicanism is a pre-condition of democracy. Especially since the 1980's scholars, in particular in the US and France, publish articles and books supportive of the above-mentioned relations between democracy and republicanism.

In pursuit of the above-mentioned argument, we can state that if democracy

is lost, but if the republic and republicanism remain viable, then democracy can be reborn. But if the republic is destroyed, as was the case in Nazi Germany, then democracy will suffer a death below. Only if the republic and republican commitments survive will it be possible to incarnate democracy. But, of-course, the real goal is the further democratization of the republic. But while doing so, let us not "kill" the republic and republican values.

* Professor Suna Kili

Professor Suna Kili is Professor of Political Science in the Department of Political Science and International Relations, Boğaziçi University, Istanbul, Turkey. She received her B.A., M.A., and Ph.D. degrees in Political Science from Bryn Mawr College, U.S.A. She also carried on research work and post-doctoral research work, respectively, at the University of California-Berkeley, the London School of Economics and Political Science, Columbia and Princeton Universities.

She has been a visiting professor and has lectured at about forty universities and colleges outside her own country.

ASA AWARD to Prof. Dr. Suna Kili on the 23rd of April 2010

On the 23rd of April, 2010, the Executive Board of ASA (ATATÜRK SOCIETY OF AMERICA) has unanimously moved to bestow the REPUBLICANISM AWARD on PROF. DR. SUNA KILI. Prof. Kili's main areas of specialization are political theory, models of development and modernization. Throughout her academic career Prof. Kili has brought her expertise in these areas to analyze Atatürkism (Kemalism) and the Atatürkist model of modernization. She has committed her life to the continuation and enrichment of the "The Turkish Enlightenment". Her efforts in this direction have been nationally and internationally recognized leading to her receipt of "Woman of the Enlightenment Award" in 1998.

As a nationally and internationally recognized scholar, in many of her articles and books Prof. Kili has explained



and proven that "republicanism" is key to understanding the Atatürk Revolution and Atatürkism. More than that she has proven that republicanism is prior to democracy and that republicanism is a precondition of democracy. However she points out that the goal of a republic should be towards its further democratization. But while working toward that goal, utmost care must be given so that in the process republican values are not undermined. Prof. Dr.

Kili, emphasizes in particular the commitment of the republic to sovereignty of the people, to public good, and to the laic basis of political authority. And as such she concludes and proves that, in essence, Atatürkism is Republicanism. Hers has been and is a life committed to science, to the viability of the Turkish Republic, to Atatürk, to Atatürkism, to the Atatürkist model of modernization and to the continuation of the Turkish Enlightenment.

Atatürk's Ongoing Revolution – Republic of Turkey

“Atatürk was a great man. In 1923, he made everybody equal in Turkey.”

By Yurter Ozcan

Last month, my family and I had lunch with some friends at our home in Washington. One of them, a Turkish-American citizen of Armenian descent who has been living in the U.S. for 40 years said: “Mustafa Kemal Atatürk was a great man. In 1923, he made everybody [in Turkey] equal.”

With that one short sentence, he was able to encapsulate the philosophy upon which the Republic of Turkey was founded: the creation of a modern state where being a Turk was based on citizenship instead of religion, race, class or ethnicity. Common denominators for citizenship were shared history, culture

and language.

Has Turkey been perfect in its 87 year history? No.

Has it accomplished all of the goals that the founding fathers set for future generations? No.

Is the creation of the Republic of Turkey one of the best political achievements in the 20th century? Absolutely yes.

Despite all of its challenges, shortcomings and mistakes, this Republic was born as a miracle. This miracle resulted not only from the Revolutionary Independence War that many at the time, including the Sultan, deemed impossible to win, but because it sought to create a country so far ahead of its time. A gift that at times served as a curse when people could not adjust to the speed of the revolution, or when successive administrations could not fill the shoes of the founding fathers.

In one speech, Atatürk emphasized that he was not leaving any taboos or dogmas behind. He said the world was changing so fast that even people's definition of happiness constantly changed. He asked his nation to follow logic and science, and adapt to changes as needed. This is what people need to remember most: The revolution that was born in 1923 is an ongoing revolution. In other words, it is a revolution based on constant change, adaptation and improvement.

This is why I find it so difficult to understand when people criticize Kemalism by claiming it is outdated. How can an ideology that demands ‘constant change’ be outdated? Since when following logic and science become a taboo or an outdated inspiration? Admittedly, the application of some policies may have been ineffective at times and not succeeded in solving some of the problems

the country still faces. However, such shortcomings should not be used as a basis to attack the very birth of this nation.

Unfortunately, there are a number of people who call for a ‘Second Republic’ in Turkey, imitating different periods of Republic in France. I am completely against this idea since yet again it ignores the very basis of this nation. Such people fail to understand that the Republic in itself is an ongoing revolution. Given Turkey's complex and dynamic structure, we will always be a country that has to check and balance multiple dynamics in any given time. However, democracy, secularism and rule of law should be upheld regardless of what party is in power. If this formula is broken in any way, the unique structure of the Republic will be damaged.

The Turkish youth is of vital importance to ensure that the Republic flourishes and lives up to the standards set by the Founding Father Atatürk who once said ‘Turkish Youth-- you are my only hope.’ With such a young vibrant youth population (close to half of the population is below 30 years old), Turkish youth should realize that it will be its utmost duty to ensure that Turkey is governed fairly and in line with the dream that led to its birth in the first place.



Yurter Ozcan was a researcher at the Washington Institute for Near East Policy between 2009 and 2010. In the fall, he will pursue an MSc in Middle

East Politics at SOAS London as a British Government Chevening Scholar and HSBC Fellow.

Farewell Eulogy to Orhan

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occurrence these days) that diminished severely his eyesight. This meant he could no longer read or write. Doctors said his sight would improve by time. Although a slow, but very slow improvement process started, he could not bear the boredom of not being able to read and write - the things that he really enjoyed, other than chocolate, of course. I tried to keep company with him over the phone in order to fulfill his want of intellectual challenge. It was not so much the illnesses, but the inability to enjoy the things he loved the most, broke his will to live. He gradually concluded that life had no meaning anymore; it was not worth living for.

Not being able to express his thoughts on paper frustrated him. He asked me one day whether I would write to a friend on his behalf. That letter was so expressive of his state of mind that I offered him to be his pen for his thoughts. He would dictate his thoughts and I would write. So we began a new process. Now however, it was no longer a discourse, but only him expressing his thoughts, and me trying to write while holding back my tears. I will take the liberty to share with you some of his last written words. I am sure he would have wanted them to be read, because that is why he enjoyed writing.

On September 17, the day he was later taken to the hospital for the last time, we wrote a letter to a friend. Then he started dictating his thoughts about life, but this time he was writing not about the art of living, it was about the art of dying. This time the title was "To Live or not to Live". After 30 or 40 minutes, he got tired, and said we will continue tomorrow. Here are those parting words:

"On March 20, 2010 I attained 92 years of age. I spent the beautiful summer days of 2010 watching outside from behind glass windows. In late summer, I spent almost one month in hospitals fighting an infection, and later on, I was surprised by a sudden loss of vision.

Now in addition to the loss of hearing ability and to listening to the music I am also losing most of my ability to see. Having lost most of the pleasures of life, which sustained my happiness, I wonder what is left of life. I am unable to live as I wished to, but having lost all the pleasures of life, I also lost the meaning of living. I do not know how to go any further. There is of course no solution. Looking for a solution people around me suggest that I continue to fight on, I should continue my physical therapy and get stronger physically, and try to survive under these circumstances. But how long this will last,

no one knows. It is a boring and monotonous life in which it is very difficult to find any pleasure.

A long time ago, I had written about the definition of happiness, and given an example that people can be happy under any condition. Now, it is up to me to demonstrate what I had said, but it is very very difficult to do so.

I will be trying to write this letter as the time goes on. It will be a story of life to eternity."

Orhan bey, I would rather say, you are a light of life to eternity. You were an admirer of 17 to 18 century enlightenment and of Atatürk enlightenment of modernity and progress. You likewise wanted to enlighten your fellow men. Therefore, the farewell said in Turkish on such occasions is very fitting for you: Nur içinde yat (Shine in peace), as you shone in life. You will be sadly missed, and fondly remembered.

Orhan married into a prominent Turkish family. He leaves behind his lovely wife Burran, his children Hayri and Leyla, and charming grand children. I convey to all of them my, my wife's and my daughter's, and the Atatürk Society members' deepest condolences.

October 1, 2010 | Metin Camcigil

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that he was so involved with the Anzacs all these years, even went to Brisbane and established so many friendships with them over the years, yet here was George Shaw, frantically looking for him. They were both in their 70's by this time. Well, my grandfather wrote to the ministry, and even called them immediately, confirming that he is the one they are looking for. Even though he didn't remember George Shaw specifically, he remembered letting some Prisoners of War free, and helping some wounded Allied soldiers. Initially there were conflicting feelings among the Turkish soldiers in his unit about letting the Anzacs go, but eventually they were happy that they didn't kill them.

It was really incredible that George Shaw found my grandfather. He didn't even have a last name to search for. Turks

took new last names when the Turkish Republic was established. Before that people were known with their father's names. Even though Danis is a rare Turkish name, apparently no one until 1973 thought of looking into the Army records to see if in fact he became an officer. But the person who took care of the letter at the Interior Ministry did a great job of connecting the dots.

When George Shaw and his wife Ray received the news, they immediately made plans to come to Turkey. We had a small family gathering the day they arrived. There was silence and tears when George and Danis quietly hugged each other. They looked into each other's eyes trying to remember the 17 year olds in Gallipoli. "I never forgot those blue eyes" said George. It was an overwhelming reunion. They were like twin brothers for the rest of the week. Always sitting or

walking side by side, constantly chatting, sometimes even without any translators, and so full of energy. Their faces were beaming; they had so much to share. After seeing and talking to Mr. Shaw, my grandfather was able to remember the exact incident. He recalled how George Shaw kept turning back and looking in his eyes intently, when he let the Anzac group leave and walk towards their bases near the Anzac Cove. It was amazing to hear how much they could recall after 58 years.

Mr. George Shaw and his lovely wife Ray Shaw came back to Turkey two more times, in 1975 and 1978. They were an incredible couple. So kind, so loving, very intelligent just, amazing. How many people would spend a lifetime trying to find their once enemy friend? Only an extraordinary human being like, George Shaw. He gave a whole new meaning to "Anzac Spirit".

Second Letter to the Prime Minister

By Prof. Dr. Hakki Keskin

August 2, 2010

Second Letter to the Prime Minister

Dear Recep Tayyip Erdogan
Prime Minister
Ankara

Dear Prime Minister:

I wrote my first letter to you on April 17 2009, emphasizing that Turkey is being alarmingly polarized; varied methods of pressure, fear, intimidation, and suppression politics implemented against critics of your government are used; that many intellectuals, journalists, and writers are detained, and that this situation is eliminating social and political peace in Turkey, and dragging the country into a very dangerous strife-ridden environment which even you wouldn't want.

Today, as we observe the situation in our beautiful country Turkey 15 months later, I witness with great sorrow how my concerns were warranted. Clearly and without a doubt, no patriotic person can be pleased with this situation that our Turkey has been pushed into.

Every passing day, soldiers, police, civilians are targets of terrorism; terrorists and their supporters have escalated terror as far as the cities. Our beautiful country is facing a situation which may lead to civil conflict experienced before 1980, demonstrated by the latest incidents in Inegol and Dortyol.

Without a doubt, as Prime Minister, you and your government are responsible for dragging Turkey into this political and social conflict-filled environment because, a government's prime responsibility is to take measures to avoid polarization, segregation, and segmentation, and ensure the safety of every citizen.

Whereas you have been unable to demonstrate this responsibility even on the most sensitive social issues, instead pursuing policies leading to polarization

and division rather than reconciliation.

As proof, I would like to give just two concrete examples:

First: Your speech to the parliament about "Democratic Freedom" was delivered in a manner devoid of statesmanship. Furthermore it lacks concept and strategy.

Second: You created a polarization in the country by refusing to establish a joint committee with the Republican People's Party (CHP) and other political parties to work on the content of the referendum amendments. You locked the country into a referendum which gives the president and the parliament more say in appointing senior judges.

Dear Prime Minister:

The indispensable condition, even precondition for contemporary democracy and a state where rule of law prevails is an independent judiciary, vibrant opposition, free press, independent universities, and a mind set to resolve the country's fundamental problems.

Excluding the two years of the 1980 coup:

- I have never seen in the period that I have been able to observe since 1965 a government this intolerant and oppressive toward criticism
- In almost half a century, no administration has rendered an important part of the media this narrow-mindedly dependent on it, making them proponents who knowingly misinformed public opinion
- Never have individuals in Turkey who staunchly defend the constitutionally mandated democratic, secular and rule of law, always demonstrating opposition to military coups and illegal applications, completely patriotic, decent and moral people, intellectuals, Kemalists, been slandered with accusations they definitely did not deserve, and arrested for reasons completely alien to credible accusations that they support coups.
- In no period has there been attitudes

demonstrated to this degree to shatter the respectability of higher judicial institutions

- In no period has there been a campaign of accusations and incriminations directed against the Turkish military and its commanders.
- At no time have the country's issues which should be discussed such as increased unemployment, poverty, rich/poor divide, corruption and bribery, education and health, successfully been avoided, and the country's agenda continuously diverted to artificial topics
- At no other time have we witnessed to the degree of the last few years, partisanship where most of the jobs are filled with personnel who don't deserve the position or status.
- At no other time have we seen the politicians and their cronies become so wealthy in such a short time through politics, witnessed this level of corruption, simply plundering public property with the utmost skill, selling domestically and internationally.
- At no other time have hundreds of Parliamentarians insisted so much on keeping an exceptional armored immunity.
- Turkey has never been placed under the weight of debt as it has under the AKP government period.

Dear Prime Minister:

It seems to me that on the issues I outlined above, Turkey has arrived at a point where even you wouldn't want or accept. In my view, in some areas, despite your efforts, Turkey has come to this entirely distressing and nerve wrecking situation. Yes, Dear Prime Minister, you and your government are primarily responsible for this situation. At the very latest, the public will have to, and will hold you accountable during the next general election. I have no doubt that the reasonable Turkish public will do so.

Respectfully,
Prof. Dr. Hakki Keskin

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He worked hard to have Turkish people understand the need for that. He had also noticed those factors which prevented Turkey to integrate herself with the advanced world, a process which is nowadays named 'globalization'!

In this context the female emancipation was one of the first issues that was brought into the agenda. Turkish women displayed incredible heroic performances including actual fighting during the Independence War. They proved to have deserved to complete freedom. Atatürk took advantage circumstance to bring to an end the centuries-old sexual inequalities in society. The Turkish Republic founded on these principles had recently a female prime minister. The gender was no more of importance in governing the country. The decision that are taken are obeyed without respect to the attributed status of the decision-makers.

Religion was another major issue. There are some who claim that Atatürk brought religion under oppression. No, no, no. This is not at all correct. He never interfered with religion. Under Atatürk's regime every person is free to choose his or her religious creed, whether Islam or any other religion. But there is to be one single government and the educational institutions are to be under its rule. Formerly there were 'medreses' which formed the Turks so as to be closed to the world. They were also abolished, but this did not mean at all anything antireligious. Another incredibly important reform of Atatürk was the abolition of the Arabic scripture and the adoption of a latin origin new alphabet in its place. He used to visit schools every morning to teach himself the new alphabet. He visit schools every morning to teach himself the new alphabet. Why he do that? Because he wanted to remain as part of the people and to share their joy and cheerfulness. And also because he wanted Turkey to be part of the international world. So the State took the education in her own hands. That was a very great achievement.

The new State similarly took the justice

system in her hands. Before the Republican regime the justice system also was very backward. The 'Mecelle' could not meet the needs of a modern, democratic society. Together with its abolition and adoption of new legal system new men of law were needed. Young people were sent abroad to be trained as experts and teachers and then upon their return to train the people. There was some opposition from the traditionally minded lawyers and teachers, but Atatürk could easily overcome their opposition, because he based his actions on the realities of the time. It is doubtless that Atatürk founded a State which is not only free and independent but also modern.

Atatürk was also against the manipulation of religion for international ends. He opposed similarly to racism. One may belong to a race and can not change it, but it should not be used as a reason for racial discrimination.

We see in short that Atatürk particularly worked on four main grounds: female emancipation, anti-racism, secularism and the development of the Turkish language.

I must also mention a negative event that have taken place after the foundation of the United Nations: the emergence of the Russian super power and opening of the Cold War period. Atatürk was not alive then but the organization he had created was there in full health. Turkish army was second most powerful army of the free world. How interesting, isn't it? After the American army came Turkish army, not the British or French ones! Turkey was the country nearest to the danger. Should a war begin it would have taken place in Turkey. Europe knew that, but after the collapse of communism it seems to have forgotten Turkey's great contribution to its security during about half a century. Western Europeans seem even to have gone so far as denying Turkey's place in Europe simply because the greater part of her territory lies in Asia. That same Western Europe had in recent past asked from Turkey to make sacrifices in order to live herself in peace and security. Such

ingratitude are not unfortunately rare in human history. Let us keep thinking on Atatürk's work.

Such is history: there is a past, a present and a future. Life is never stagnant. What is the significance of Atatürk's thought in the post-2nd World War period, in a world of the United Nations Organization? After the First World War the victorious Allies tried to enforce a concept that had never been adopted in human history before: the artificial creation of utopian countries by dismembering existing countries. The result was a big loss of time and the countries began to return back to their previous shapes and forms. That was of course a sad and disappointing result. But Atatürk's concept of international order proved to be valid, whether the Western powers accept it or not. The text adopted in San Francisco after the Second World War is a glaring proof of this. I often think of how happy Atatürk would have been, should he have lived, by seeing the large acceptance that his own principles were receiving by the world public opinion. The problem of decolonialization or minorities are good examples. Atatürk was anti-imperialist. Although the Ottoman Empire itself had large colonies, Atatürk rejected all sorts of irredentism after the National independence war was gained. He remained an anti-colonialist throughout his life. He always remained a defender of female emancipation. He always remained in favor of negotiations in disputes as the fundamental principle in international relations. Mutual understanding was for Atatürk the key to a peaceful life. The Charter of The United Nations Organization states in its part on 'Principles and Objectives' "Search for international security and respect for the rights of all and avoidance of race and gender discrimination". These principles of The United Nations Charter were adopted and put into practice long before in Atatürk's Turkey. The most significant aspect of Atatürk's thought is, therefore, that it is part of the modern history and is always alive. Atatürk's thought is present in every dimension of the modern world.

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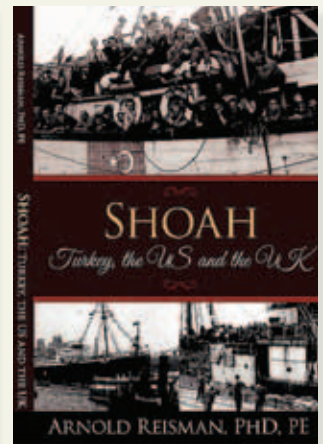
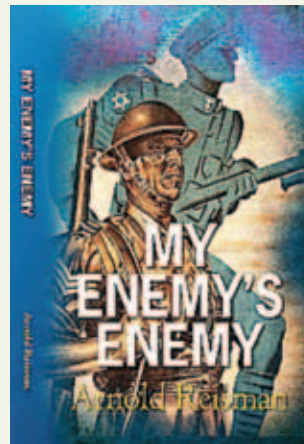
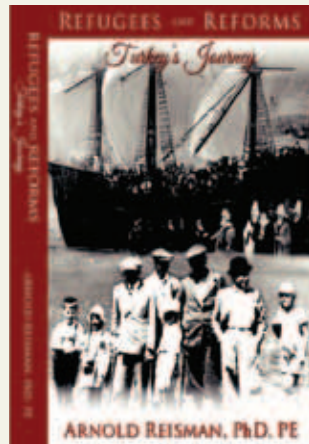
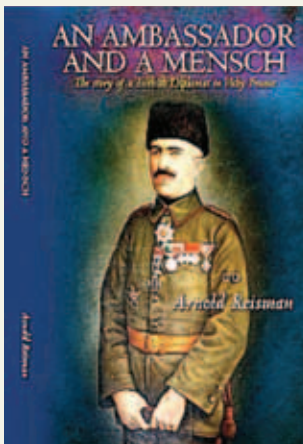
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Four new books by Arnold Reisman, are welcome additions to Jewish literature, each one focusing on specific events that impacted the lives of the Jewish people. *An Ambassador and A Mensch*: The story of a Turkish Diplomat in Vichy France relates the heroic deeds of Behic Erkin and his staff who

saved thousands of Jews in both occupied and Vichy France. Against the will of Berlin, Vichy, and Ankara, they placed their careers and lives in jeopardy. *Refugees and Reforms: Turkey's Journey* details the impact that European scholars and scientists had on the creation of the modern Turkish Republic.

Discarded by the Nazis, their lives were saved by their invitations to Turkey. Along similar lines, *Shoah: Turkey, the US and the UK* compares each country's efforts to save lives during one of humanity's darkest hours. *My Enemy's Enemy* tells the story of the various all Jewish units in the British army,

starting with the Zion Mule Corps and ending with Israel's statehood. Dr. Reisman uses archival documents and pictures from various sources to support the work in all of his books. Please see www.amazon.com for all his books.



Remembering Senator Robert Byrd (D-WVA):

A Pioneer Supporter of Atatürk

The longest serving member of Congress, Senator Robert Byrd, who served fifty one years in the institution, was

known for his intellect, knowledge, and ability to orate for hours on issues ranging from Greek and Roman history to the appropriation process.

A lesser known fact, except to Turkish Americans and Friends of Turkey, is that he was an early and staunch supporter of not only US-Turkish relations, but also of the legacy



of Atatürk. He traveled to Turkey as a young Member of the House of Representatives, and saw the parallels between West Virginia's position in the United States, and Turkey's place in the global community.

He was the first recipient of Atatürk Society of America's (ASA) "Peace and Democracy" award in 1995, and accepted the award at ASA's inaugural dinner in May, 1995, where he encouraged Turkish Americans to engage in the legislative process to enhance their voice, and expressed support for the newly founded organization.

We send our condolences to his family, and will miss Senator Byrd who passed away on June 28, 2010.

In Fond Memory of Nurhayat Ulgen

(Former ASA members)

Originally from Turkey, Nurhayat Ulgen lived in the Washington, DC area for many years. She served as President of the Washington Turkish Women's Association from 1982-1983. She later moved to Florida, where she lived until her passing. Yet even during her last days, Mrs. Ulgen did not forget ASA, as she contributed to Atatürk Society.

ASA would like to acknowledge Mrs. Ulgen's generosity, and will work to further Atatürk's vision and message, as this was her final will.



3rd Gallipoli Youth Cup Held in Australia

The 3rd Gallipoli Youth Cup (GYC), an International Tennis Federation under 18 Grade 4 event was held in Australia.

This unique sporting event aims to foster the already significant relationship between Australia and Turkey.

The annual GYC is a chance for our younger generations to proudly and uniquely carry on the tradition and values inherited from the soldiers who fought at Gallipoli. It's the only International junior tennis tournament in the world where the tennis players commemorate the fallen soldiers at Gallipoli.

Tennis Australia is the tournament organiser and former Wimbledon Champion Mr. Pat Cash is the Ambassador of this historical event.

More than 120 girls and boys competed in the event, all aiming to improve their international junior ranking.

Entries came primarily from Australia, with international competitors from New Zealand, England, South Africa, Switzerland, Japan, Malaysia, Thailand, Indonesia, Singapore, Hong Kong, Philippines, Estonia, New Caledonia and Northern Marina Islands.

During the GYC, hundreds of school children (who were especially invited) were given educational material on the history of the Gallipoli campaign, Atatürk and the Australian and New Zealand Army Corps (ANZACs).

The 95th Anniversary of the ANZACs landing at Gallipoli was commemorated this year, thus a special dinner was organised before the tournament by Paul Pisasale (Mayor of Ipswich) and Mr. Turgut Allahmanli, (Honorary Consul for the Republic of Turkey in Queensland), with representation from Government officials, VIP's, celebrities and media in attendance.

At the dinner, Todd Woodbridge (Australian Davis Cup coach) and Mal Anderson (Davis Cup Winner & 2000 International Tennis Hall of Fame Inductee) spoke about their tennis careers and on the final day, Pat Cash (Ambassador of the GYC), handed out trophies to the boys and girls finalists.

Ozge Mehmet, a second generation Australian girl from Turkish parents competed at the GYC and this showed the whole world (through a newspaper article on the internet) that she was uniting and creating long lasting friendships with other Australian girls, 95 years after their great grandfathers were fighting against each other at Gallipoli. This newspaper article can be viewed by googling the words "Tennis Cup heals hurt of Gallipoli"

The 2010 GYC has been a unique opportunity for our youth to commemorate the fallen soldiers and by doing this, its taught our youth the value of mateship so that we may all grow to be as one and live in harmony.

For more information on the GYC, please log onto www.gallipoliyouthcup.com



