

# ATATÜRK

## *Atatürk's Address to the Turkish Youth*

*You, the Turkish youth!*

*Your first duty is to preserve and to defend Turkish Independence and the Turkish Republic forever. This is the very foundation of your existence and your future. This foundation is your most precious treasure. In the future, too, there may be malevolent people at home and abroad, who will wish to deprive you of this treasure. If some day you are compelled to defend your independence and your Republic, you must not hesitate to weigh the possibilities and circumstances of the situation before doing your duty. These possibilities and circumstances may turn out to be extremely unfavorable. The enemies conspiring against your independence and your Republic may have behind them a victory unprecedented in the annals of the world.*

*It may be that, by violence and trickery, all the fortresses of your beloved fatherland may be captured, all its shipyards occupied, all its armies dispersed and every corner of the country invaded. And sadder and graver than all these circumstances, those who hold power within the country may be in error, misguided and may even be traitors. Furthermore, they may identify personal interests with the political designs of the invaders. The country may be impoverished, ruined and exhausted. Youth of Turkey's future, even in such circumstances it is your duty to save Turkish Independence and the Republic. You will find the strength you need in your noble blood.*

*Kemal Atatürk*

*October 20, 1927*





## ASA MISSION STATEMENT

The Atatürk Society of America (ASA) is an independent non-profit organization founded in Washington DC in 1995 with the objective of promoting Atatürk's political legacy.

ASA understands Atatürk's political philosophy to be:

- Sovereignty belongs to the people. People alone administer people. Public sovereignty cannot be shared with any other authority, including a religious authority.
- Rational education ensures absoluteness of public sovereignty rationality in politics.
- Science leads to progress. Doctrines, including religious ideologies, hinder progress.
- Contemporary civilization is the common heritage of mankind. All nations must participate in it through progress. The universality of civilization means peace at home and peace in the world.

Towards this objective ASA organizes scholarly lectures, provides research fellowships, develops a resource and reference center, and makes representations regarding the importance of Atatürk's political philosophy for international prosperity and peace.

## Thanks

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## The Nation Builders: Washington, Jefferson, Lincoln and Atatürk

**Hudai Yavalar**  
*Chairman, Founding President*

**W**hen one considers the most prominent reformers and leaders of the eighteenth, nineteenth, and twentieth centuries, the names of George Washington, Thomas Jefferson, Abraham Lincoln, and Kemal Atatürk come to mind. Although these men governed during different centuries, their objectives were the same; to modernize their laws and institutions to move their countries ahead, and to improve the lives of their citizens. While Washington, Jefferson, and Lincoln governed and modernized the United States, Kemal Atatürk was a leader and reformer in the Republic of Turkey. Incredibly, many of their ideals, goals, and accomplishments were the same, which reminds us that ultimately, modernity and progress require many of the same principles.

George Washington led the Continental Army against the British in the American Revolutionary war. From a war hero, he became the First President for two consecutive terms. Often referred to as the “Father of the nation,” he served as an example for future leaders not only in America, but for newly emerging countries around the world for many years to come.

In 1776, he forced the British out of Boston, and kept going. After the end of the war in 1783, Washington shed his military garb and retired on Mount Vernon, not far from Washington DC.

But duty called once again. Because the Articles of Confederation did not hold the country together, he supervised the drafting of the 1787 United States Constitution.

Washington became President in 1789, and worked diligently to steer his country from danger and into the future. In 1793 his Proclamation of Neutrality kept peace in the country.

Washington was assisted by his able colleague Thomas Jefferson who was tasked with a committee to update Virginia’s laws. Undertaking economic, social, and political reforms 1776-1796, one of the first issues was to provide the right to vote for all men, not just wealthy land owners.

Thomas Jefferson and his colleagues were asking themselves how they would move forward in starting a new government. What should the makeup be, what should be the relationship between the states and the federal government?

Jefferson believed in secular education, not religion, reducing the influence of the Anglican church. Born and raised an Anglican, he believed in broader religious freedom.

A strong believer in the rights of the individual not only in religion, but also in politics, he implemented the separation of church and state. The first step was in 1779, when all Anglican clergy no longer received salaries from the government.

In addition, Jefferson modernized the existing legal system and penal code. The constitution for Virginia was a model for other states.

Nearly a hundred years later, Abraham Lincoln from Illinois was elected President of the United States in 1861. He governed during the difficult years of the Civil War, which

*continued on page 4*



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cost thousands of lives. Yet he faced the challenge of putting together a nation and watching over the reconstruction which followed.

But his 1863 Emancipation Proclamation and thirteenth amendment to the constitution abolished slavery. His Gettysburg Address emphasized freedom and democracy.

Abraham Lincoln's legacy remains today, as he promoted nationalism, and rebuilt a nation that overcame division and achieved unity. His assassination in 1865 made him a hero. In the 2007 President's Day survey, he was ranked as the country's best President.

Like George Washington, Atatürk was a military genius, an ex-general who led the country in its war of independence, and became the first President of a new nation, earning the name of "father of the nation" for Washington.. "Atatürk" had the same meaning in Turkish for Mustafa Kemal who ejected the Ottoman dynasty to form a new Republic.

While Washington had the Proclamation of neutrality, Atatürk knew that for the country to survive, it would have to steer clear of foreign entanglements, so he chose different words for the same message; 'peace at home, peace in the world' as a guiding principle.

He had the daunting task of rebuilding the country after a brutal war of independence. After the Republic of Turkey was established in 1923 and Atatürk became its first President, he introduced a series of reforms between 1924 and 1938 which transformed the country's political, social, judicial, educational, and cultural laws designed to modernize the country and anchor it firmly in the west.

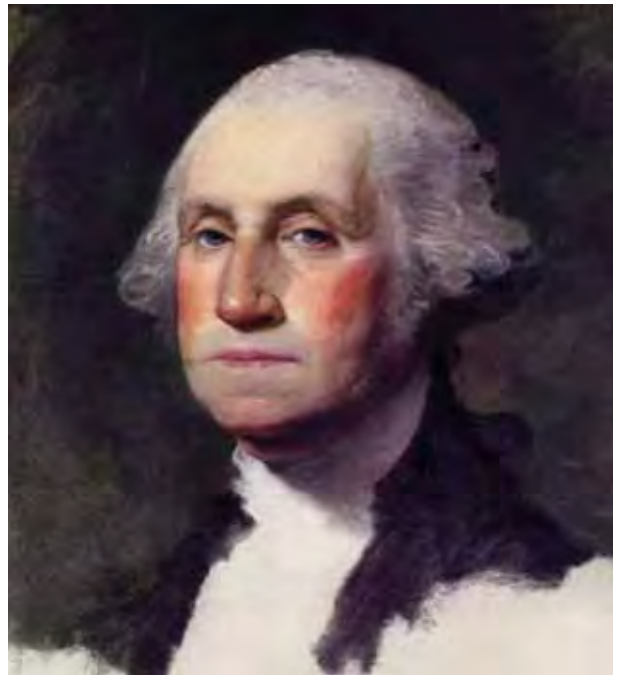
Like Jefferson, Atatürk was a reformer. He believed in secularism, and the rights of the individual. He modernized the legal system and the penal code. While Jefferson's constitution served as a model for other states, Atatürk's was a model for other countries with predominantly Muslim populations.

One of the most dramatic political reforms was the abolishment of the Sultanate and Caliphate, the end of the 600 year Ottoman empire, and the birth of a secular Republic of Turkey.

Social reforms included granting women equal rights, adoption of the international calendar, removing the chador and fez from the dress, and a law requiring citizens to acquire last names.

Regarding judicial reforms, Turkish civil code and other laws were aligned with those of Europe. A new Turkish Latin script was adopted in November 1928, and modern fine arts was introduced as well as the organization of university education.

Like Lincoln, Atatürk was charged with forging a united nation out of many disparate pieces, and watching over the reconstruction that followed. For the first time, "Turkey" was born on behalf of Turks, and the term referred to a nation and last state with defined borders established on previously Ottoman soil. The countries each President formed lives today as the United States of America and the Republic of Turkey. ☒



## Jefferson & Atatürk *Political Philosophies*<sup>1</sup>

**A** noted Jefferson scholar Dr. Garrett Ward Sheldon, The John Morton Beaty Professor of Political and Social Sciences at The University of Virginia's College at Wise is the author of *The Political Philosophy of Thomas Jefferson*; *The History of Political Theory*; and *Religion and Politics*. He has lectured at Oxford University, Moscow University, and at the University of Istanbul.

Professor Sheldon's book published in 2000 on "Jefferson & Atatürk" is a comparative study of the political theories of Thomas Jefferson, one of the founders of the United States of America, and Kemal Atatürk, the founder of modern Turkey. Similarities are found in their imperial settings, wars of national independence, establishment of republics, freedom of religion, public education, and economics. The author hopes that his book will show similarities in political theory in the United States and Turkey, between the West and the East that will bring the world's peoples closer together. The similarities of these two great political thinkers are summarized by Dr. Sheldon as follows:

"At first glance, Thomas Jefferson and Kemal Atatürk seem to be unusual compatriots. Jefferson, the eighteenth-century North American philosopher and a Founder of the United States; and Atatürk, the twentieth century soldier of the Ottoman Empire and Founder of the modern Republic of Turkey, seem separated by history, culture, and temperament. Yet a closer examination of these two historic political figures reveals striking similarities in background, interests, and ideals. From their growing up in vast, but decaying, empires to their leading national independence movements, to their shared ideals of representative democracy, economic equality and progress, religious freedom and liberty, and

love of the country side, Thomas Jefferson (an icon of American civilization) and Kemal Atatürk (the hero of Modern Turkey) show remarkable kinship across cultural and historical landscapes. This book examines these common characteristics and ideals in Jefferson and Atatürk, showing that distance and culture are not barriers to shared sacred ideals and practices. Although many specific differences exist between these two leaders, the extent of similarity, given their contrasting environment and times, is an encouragement to all who believe in the commonality of humanity, wherever and whenever found on the globe...

Both, Jefferson and Atatürk insisted that the battle for national independence was not for a restoration of the past but for an entirely new political system in America and Turkey: a democratic republic. Each authored a "Declaration of Independence" extolling principle of republican government by the consent of the people. Both became outlaws to the old Empires...

A key component of a modern republic, for Jefferson and Atatürk, was freedom of religion. Each had grown up in a society with a state religion: The official Church of England for Jefferson and the official Islamic state for Atatürk. Both saw the legal involvement of religion in politics as corrupting both religion and politics...Likewise, both Jefferson and Atatürk saw education as essential to self-government. Each inherited a society in which education was only for the privileged few; and each helped establish a public education system that elevated the average citizen to literacy and intelligence..." ☒

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<sup>1</sup> "Jefferson & Atatürk: Political Philosophies" by Garrett Ward Sheldon, Peter Lang Publishing, Inc., New York, 2000, pp.139

# MAY 19, ATATÜRK REMEMBRANCE AND YOUTH & SPORTS DAY

**T**he 19th of May has been celebrated as a national holiday in Turkey since 1935. It marks the beginning of the War of Independence.

It was on 19 May 1919 in Samsun that Atatürk initiated to resist foreign powers to gain independence.

Mustafa Kemal's landing in Samsun charted a different direction and shaped his own fate as well as the Turkish people's. Then, Samsun was under the control of English troops. The Greek and Armenian locals reported all his activities. Therefore he moved inland to freely follow his plans. The first thing was to establish

his standing with the army. Because the existing Ottoman Army had no active power of military resistance.

The people were worn out, utterly crashed. They had given up all hope; the idea of any resistance, or even protest was gone, due to long and continuous defeat and years of decimating wars. From the Sultan and the Central Government they would get no help. The Sultan himself was helpless and resisted this national movement. The Homeland was divided among the English, French, Italian and Greeks. Mustafa Kemal assembled meetings in different parts of Anatolian cities mainly

Sivas, Amasya and Erzurum after Samsun. He and his friends decided that a congress of delegates to represent all Turkey be called to Sivas as quickly as possible. Delegates came from all over the country to participate. He had the army leaders with him also. But as they listened to Mustafa Kemal they realized the importance of collaboration and self determination. They decided to appoint a representative for each town to form a committee and establish a center of

resistance. They listened to Mustafa Kemal eagerly. Everywhere he went he electrified the people to hope action. The



Ship of Kemal Atatürk



news of these activities reached Istanbul quickly. The Sultan ordered Mustafa Kemal to return to Istanbul to

report. He refused categorically "I shall stay in Anatolia," he telegraphed, "until the nation has won its independence,"

The Sultan dismissed him from his command and notified all civil military authorities to refuse to follow his orders. Mustafa Kemal resigned his commission in the army. He called his supporters and the army commanders

"we are at the partings of the ways," he said "if we go forward we do so relying on ourselves alone, the Central Government will be against us. It may mean civil war. We shall have to face great risk and make great sacrifice. Once started no one must desert, no one look back or regret."

"You must decide and you must choose a leader. For success one thing is vital- you must have one man at the head, one man to lead this movement, one man only."

"If you choose me you will have to share my fate, I am now a mere civilian. I shall certainly be declared a rebel. One condition I make, and that is that my orders are implicitly obeyed as if I were your military commander." Participants accepted his conditions unanimously. But still there was a wave

of objection. "Our men were killed in the Dardanelles," they had said.

"Why should we be martyred in Ankara again because English are in Istanbul. Let



Istanbul look after itself. This fight is hopeless."

He was a general without an army, money or power. He was determined to fight to free his people and his occupied homeland from the enemy forces.

The road summarized was the turning point for the Turkish nation to be born. He dedicated May 19 as a national holiday that he named "Youth and Sports Holiday."

Atatürk loved and trusted Turkish

youth, and was pleased to leave Turkey's future in their hands. He expressed his message to the youth in his address clearly.

Atatürk was also a great defender of the idea of peace at home and peace in the world. We honor his memory as a foremost peace maker and we stand for his principles. We should always remember the difficulties faced in establishing the Turkish Republic, and should appreciate the legacy he has left for us to fastidiously take care of. ☒

## A Campaign to Donate Books to Libraries

The ASA Executive Board has launched a campaign to donate to local libraries books on modern Turkey. The Board was motivated by the oft observed fact that local libraries and school or university libraries are very poor on up-to-date books on Turkey. ASA members are expected to respond enthusiastically to this campaign.

Members are invited to order the four books currently available to ASA for a donation of \$90, including shipping and handling, and donate them in turn to the

libraries in their neighborhood. They will, of course, benefit from tax deduction.

The books are **Atatürk**, by Andrew Mango, **The Atatürk Revolution**, by Suna Kili, **Turkish Woman**, by Ayse Cebesoy Sarialp.

You may also wish to donate to your community library books on modern Turkey you may have in your own library and may not need any longer. By taking part in this campaign you would be supporting the better understanding of Turkey by the public.



**The Atatürk  
Society  
of America**

## ASA Board Members met with members of Arkadaslar Group

**A**rkadaslar is an 1,100 member organization of former Turkey Peace Corps Volunteers (RPCVs), their family members and other friends of Turkey (FOT). ASA Board Member Bulent Atalay arranged a meeting with two representatives of the group at his house in Fredericksburg, VA. ASA's purpose is to reach the members of this group all around the US, and coordinate projects related to Turkey to keep Atatürk's legacy alive. ASA would like to host Arkadaslar in Washington DC this Summer.

## ASA as a resource

ASA continues to receive inquiries and request for information and reference books on Atatürk from students, educators, and others around the United States, as well as from around the world. We respond promptly in order to spread Atatürk's legacy at a time in which there is a leadership vacuum in the world. ASA has noted the increased interest in Atatürk internationally.

## ANZAC visits

**C**hairman Hudai Yavalar visited the ambassadors of New Zealand and Australia in Ankara and Washington DC to discuss ASA's proposal for an Anzac School and Cultural Center in Gelibolu. He explained ASA's idea to them and requested their input. This project is in the first stages of research, and ASA is looking into all kinds of venues to turn this idea into reality.



New Zealand PM Helen Clark, New Zealand Amb. Roy Ferguson



Vice president Filiz Odabas-Geldiay, President Timur Edip, Treasury Mirat Yavalar

## Remembering Atatürk November 10, 2006

**O**n November 10, 2006, ASA President Timur Edib, Vice President Filiz Odabas-Geldiay, and ASA Treasurer Mirat Yavalar, and other ASA members participated in the remembrance ceremony for Atatürk at the Turkish Embassy, and lay a wreath at Atatürk's statue. The ceremony included speeches by representatives of the Turkish Embassy and the Turkish Military Attaché, followed by open debate providing guests with the opportunity to voice their own feelings about Atatürk and his legacy. The ceremony ended with a showing of Atatürk's 10th year celebration speech of the Turkish Republic.

For his part, ASA Chairman Hudai Yavalar participated at the remembrance day ceremonies at the Anitkabir in Ankara on Nov. 10, 2006. Atatürk Mausoleum Commander Colonel Erkan Atalay presented Mr. Yavalar with a thank you letter for ASA contributions to the maintenance of the Anitkabir Peace Park.

Mr. Yavalar was also a guest on two talk shows about Atatürk in Turkey; Channel 8 and TRT International, where he emphasized that Atatürk's legacy is even more important today, where his contributions are increasingly recognized and appreciated around the world. There is growing recognition that without his contributions, today's situation in the greater Middle East region would be much more difficult than it is today.



## ASA Board Members attend luncheon for H.E. Helen Clark, Prime Minister of New Zealand

**O**n March 20, 2007, ASA Chairman Hudai Yavalar and Treasurer Mirat Yavalar attended an Asian Society luncheon for visiting Prime Minister Clark in Washington DC. The Yavalars had an opportunity to speak to her about ASA's mission, and present her with Andrew Mango's book, *Atatürk*, Arnold Ludwig's *King of the Mountain*, several issues of *Atatürk's Voice Magazine*, and an Atatürk rosette. She stated that Atatürk and Turkey are very important in the history of the ANZAC countries, and thanked ASA for its contributions to bringing the one time foes on the battlefield even closer together now as allies.

## Dinner reception for Prof. Arnold M. Ludwig

**O**n March 17, 2007 ASA and ATA DC hosted a dinner in honor of Prof. Arnold M. Ludwig, author of *King of the Mountain*, at the Yavalar residence in Washington DC. Although the author was unable to attend because inclement weather impeded his flight, Board Member Bulent Atalay gave an overview of the book which studies over a thousand leaders around the world for their acumen, intelligence, and capabilities using empirical methods, and finds that Kemal Atatürk emerges as the top leader of the world. Please see Dr. Bulent Atalay's review of *King of the Mountain* on page 22.



## ANZAC day celebrations in Washington, DC

**O**n April 25, 2007, Chairman Hudai Yavalar joined the ANZAC day celebrations in Washington, DC which were sponsored by the embassies of Australia and New Zealand. ANZAC day commemorates the birth of 3 nations; Turkey, New Zealand, and Australia.

The day began with a dawn ceremony held at the Korean Memorial in Arlington. Atatürk Society of America (ASA) attended, with its wreath laid alongside those from Australia, New Zealand, and other countries.

Ambassador Roy Ferguson from New Zealand spoke about the significance of the date, and the leadership displayed by Atatürk. He noted Atatürk's significant leadership skills and the important contributions he made.

The crowd then moved to the Australian Embassy for breakfast. The various wreaths were also displayed there.

The commemoration then continued to the historic National Cathedral where a large audience listened to Australian Ambassador Dennis Richardson remind the public about Atatürk's magnanimous gesture of welcoming all the soldiers who had fallen during the battles. The Ambassador stated "When we think of the ANZACS we also think of the Turks and especially of their leader Mustafa Kemal who embodied a remarkable spirit of reconciliation in his famous words "Your sons are now living in our bosom and are in peace. Having lost their lives on this land they have

become our sons as well." Reconciliation is as important and relevant in the 21st Century as it was then."

The New Zealand embassy was the location of the final event which ended with a reception and picture taking. This was the final destination for the wreath.

This commemoration once again confirmed Atatürk's contributions to peace and civilizations, and how they continue to resonate almost 70 years after his death, not only in Turkey, but also in the United States, New Zealand and Australia.

## Visit with Congressman Dan Burton

ASA Board members visited Congressman Dan Burton (R-IN) to present him with books and reference material about Atatürk and requested his guidance in distributing these books to public schools and libraries in Indiana. ASA members also offered guest lecturers at schools and universities to spread the word about Atatürk's legacy and his historical significance as a world leader on page 19.

## WITNESSING ANKARA AND ISTANBUL DEMONSTRATIONS

By *Mirat Yavalar*

I am extremely proud to have represented The Atatürk Society of America (ASA) in the largest Atatürk civil society demonstrations of Turkish democracy in Ankara and Istanbul.

We left Istanbul early on April 14, 2007. The first indications of a large turnout were the buses and vehicles decorated with Turkish flags which we witnessed as we entered the city of Ankara in early dawn.

We left our vehicle near Tandogan Square which was designated as the starting point for the demonstration. When we arrived by foot at the road which leads to Tandogan Square, we were greeted by an impressive view. It was only 9:30, and the square as well as the roads leading to it

were full and overflowing. There were large and small Turkish flags everywhere. Almost everyone was carrying a Turkish flag.

The respectful attitude participants displayed towards each other created a very enjoyable atmosphere from the beginning. When the crowd became denser, the participants moved towards Atatürk's Mausoleum to make room for those who came from behind. We joined the crowd in the same direction with the same rhythm. The area between Tandogan and the mausoleum was overflowing with a sea of participants in red and white outfits in both directions.

On the sides of the road the younger generation concerned for the secular republic had gathered, and were enthusiastically

shouting slogans in an emotional yet very mature way. They said they were the guardians of the Republic, Turkey is secular, and will remain secular.

The demonstrators going to and coming back from the mausoleum were joining these youth, and were applauding them. As I was walking on the path to the mausoleum guarded by stone lions, I looked behind me to see the flood of red flags coming towards me. It was no longer possible to hold back my tears. The steps of the mausoleum were filled with a sea of people and flags. There were those who even kissed the steps which led to his resting place. It is impossible to forget the excitement and applause of those who were there that day. There was no room to move at the mausoleum, because no one wanted to leave Atatürk that day.

Two weeks later the sentiment of the Turkish people swelled once again, this time in Istanbul. The Çaglayan demonstration was very much like the one in Ankara. Turkish flags were being waved outside of car windows; the ground underneath us was shaking as people were shouting their slogans with great emotion and determination.

While there were people of all ages at both demonstrations, the majority was the younger generation and women from all walks of life, but their sentiments were the same. Strangers became friends and supported each other knowing they were working together towards the same vision. We felt like members of a large family, we were all children of Atatürk. We all had tears in our eyes because of high emotion, and were excited that we had united with our Atatürk.

This was the first and the largest participation of Turkish people gathering together whole heartedly, 69 years after Atatürk's death to show their faith in the secular Republic of Turkey.

What we experienced was a unique form





of unity in Turkey. Those who understood Atatürk were reaching out to those who were having difficulty in doing so. "The Republic belongs to the Turkish people; let no one think that they can take us back to the darkness of the middle ages." This message was given both domestically and internationally. The Turkish public was once again promising to protect and nurture the secular Turkish Republic.

These days I am filled with the joy of everything we have gained through Atatürk; elevating us to the level of civilized nations, giving Turkish women the value they deserve, because I am a citizen of a country with a leader like him, and because I feel his presence. I once again promised that I will always walk in the path that he has shown us, and will follow his principles. *HAPPY ARE THOSE THAT FEEL THE SAME AS I DO.*







**O**n May 20<sup>th</sup>, LaFayette Park witnessed a demonstration like no other. The collective and independent efforts of the DC Turkish community to organize an event supporting all other similar demonstrations happening in major cities in Turkey and Europe proved successful. After witnessing unprecedented large scale demonstrations of millions of people in Ankara, Istanbul, and Izmir, Turkish-Americans in the Washington DC area were inspired to express themselves in support of a secular, democratic Turkey in the footsteps of its founder, Kemal Atatürk.

Turkish, Turkish-American and Friends of Turkey communities joined hand in hand for a pro-secular Turkey rally. Dressed in red and white and carrying Turkish flags and posters, they gathered in Lafayette Park in front of the White House. Some of the messages read: "Turkey is, and has always been secular" "No to Sharia," and "Don't let Turkey turn into another Iran!"

The “Support for an Ever-Secular Turkey” demonstration started at 1:00pm with National anthems of USA and Turkey, followed by popular marches and speeches from the community representatives. Local musician Ilhan Ozulu felt the pulse of the crowd and played inspirational music to



reflect the mood and make the crowd's enthusiasm felt.

Ata Istar was the Master of Ceremonies. Oray Esiner read *Atatürk's Address to Youth*, while Ata Yavalar read the *Youth's Address to Atatürk* in response. Graduate student Deniz Okan explained the significance of May 19, and why Atatürk bestowed the holiday on the country's youth. ATA-DC President Pelin Aylangan moved the crowd to tears with her presentation which answered the question of why we had gathered in front of the White House on a Sunday in May. Her full remarks are printed in this issue of *Voice of Atatürk*, page 14.

Around 2:30pm the crowd lined up behind a huge portrait of Atatürk, carried by two participants and started walking in harmony towards DuPont Circle. Participants, including babies in strollers and people of all ages lined up Connecticut Avenue, waving flags and carrying signs, and walked about 8 blocks to the tune of inspirational marches. Around 3:pm, the circle was full with red and white Turkish flags. The demonstrators continued to cheer pro-secular Turkey slogans on the steps of the circle's fountain and after reciting the Turkish national anthem one more time, the event was finalized at 4:00pm.

This was the largest, most harmonious, and most successful demonstration held by Turkish Americans in Washington DC to date. Participants felt they had accomplished their goal. Many thanks to all the volunteers who worked very hard to ensure this successful event. ☒



Ata Yavalar



Oray Esiner



Deniz Okan



Nazli Yuzak



## WHY ARE WE HERE?

May 20, 2007 Speech  
Pelin Aylangan

If I were to ask you at this moment, why are you here? I might get 100 different answers...

I would like to offer my thoughts on why we are all here today....

### We are here....

because in 1915, 86,000 boys and men gave their lives at Çannakale to free Turkey from the domination and fragmentation by foreign powers. We are the grandchildren and

great-grandchildren of those brave souls. They died so that Turkey could be free.

In honor of those boys who never became men, for the husbands who did not go home to their wives, for the fathers who never saw their children again, to all who lost their lives at Çannakale we pledge to you that Turkey is an independent secular Republic and will remain that way!

### Why are we here?

We are here because the brave honorable women of Anadolu, who had SO LITTLE gave SO MUCH during the Turkish war for

independence.

As the poet Nazim Hikmet wrote about them in "Memleketimden İnsan Manzaraları"

Bizim kadınlarımız

Şimdi ayın altında

Kağnıların ve hartuçların peşinde  
Harman yerine kehribar başaklı sap çeker gibi

Aynı yürek ferahlığı

Aynı yorgun alışkanlık içindeydiler

Ve on beşlik şarapnelin çeliğinde

İnce boyunlu çocuklar uyuyordu

Ve ayın altında kağnılar

Yürüyordu Akşehir üstünden Afyon'a doğru

In lasting memory of those grandmothers, mothers, daughters and wives of Anadolu whose names we did not know, we pledge to you that Turkey is independent, secular, and democratic, and she will remain that way!

### Why are the children here?

They are here with us because on November 17, 1922, Mustafa Kemal Atatürk said,

Küçük hanımlar, küçük beyler !

Sizler hepiniz geleceğin bir gülü, yıldızı,

bir bahtının aydınlığısınız.

Memleketi asıl aydınlığa gark edecek sizsiniz.

Kendinizin ne kadar önemli,

kıymetli olduğunuzu düşünerek

ona göre çalışınız.

Sizlerden çok şeyler bekliyoruz ;

kızlar, çocuklar !

To the Turkish children here today and especially those in Turkey we give you our solemn promise that you will continue to be the children of a secular and democratic Turkey!

### Why are the teenagers here?

You are here because 88 years ago on May 19, 1919 Mustafa Kemal Atatürk took the first step to set Turkey on a path of independence. He dedicated that momentous day each year as YOUR DAY!



ATA-DC President Pelin Aylangan





Take inspiration from Atatürk's actions not merely his posters or words – do all you can to protect Turkey as a democracy and a secular republic.

### Why are we here?

We are here because we know the unfortunate consequences of deviating from Atatürk's reforms and principles. We are here because we can not deny that secularism is an indispensable component of Modernization. That it means not only a separation of religion from the state but separation of religion from educational, cultural and legal affairs.

We are here because we want schools in Turkey to be managed and run by enlightened men and women and not those who wish to take Turkey back to the dark ages.

We are here because we believe, as Atatürk believed, that a nation's true enlightenment is through culture and the arts. We support a democratic and secular Turkey where artists, musicians, and academicians can prosper in their endeavors and continue our rich cultural and artistic heritage.

We are here to show our support for a secular nation where judges are not assaulted and murdered as they were nearly 1 year ago today.

We are here because we were Turks before we became Muslims.

### Why are we here?

We are here because as İsmet İnönü reminded the Turkish nation at Atatürk's funeral on November 21, 1938: *"Bugün bütün vatandaşların vicdanlarına yerleşmiş olan laik, milliyetçi, halkçı, inkılapçı, devletçi Cumhuriyet, bize bütün evsafıyla Atatürk'ün en kıymetli emanetidir"*

Nearly 70 years after those words were spoken, we are here to show that we value and will defend this precious trust we hold from Atatürk.

### Why are we here with our Turkish flags, signs, and red & white clothes?

We are here because they are the symbols of our unwavering commitment to a secular democracy and an indivisible Turkish Republic.

We are here because we have been raised with these words ingrained in our collective conscience and they are just as relevant at this critical point in Turkey's history as they were back in 1921:

**Arkadaş, yurduma alçakları uğratma sakın; Siper et gövdeni, dursun bu hayâsızca akın.**

**Doğacaktır sana va'dettiği günler Hakk'ın,  
Kim bilir, belki yarın, belki yarından da yakın.**

**Bastığın yerleri 'toprak' diyerek geçme, tanı!  
Düşün altındaki binlerce kefensiz yatanı.  
Sen şehid oğlusun, incitme, yazıktır, atanı.  
Verme, dünyaları alsan da, bu cennet vatanı.**

**Dalgalan sen de şafaklar gibi ey şanlı hilâl!  
Olsun artık dökülen kanlarımın hepsi helâl.  
Ebediyyen sana yok, ırkıma yok izmihlâl;  
Hakkıdır, hür yaşamış, bayrağımın hürriyet,  
Hakkıdır, Hakk'a tapan milletimin istiklâl!**

### Finally, we are here...

Because we want the millions of our fellow Turkish citizens who marched in Ankara, Istanbul, Manisa, Çannakale, Marmaris, İzmir and just today in Samsun to know that although we may not be able to vote on July 22<sup>nd</sup> we will vote with them in spirit, and we will do all we can to get those we know in Turkey to vote!

Pledge to yourself and to the person on either side of you that you will not let the commitment and solidarity that we feel here right now end today...

When you go home tonight and on every day for the next 63 days remind those who think their vote will not matter

and especially remind those who do not wish for a secular democratic Turkey, why YOU came here today.

**Remember** that when all seemed to be lost, when the odds were stacked against him, Atatürk did not sit idly at home – he took action! Ultimately it was his actions that made a difference

So too will it be your actions and the actions on July 22<sup>nd</sup> of all who wish for Turkey to remain a secular nation that will make a lasting difference

Remind everyone of what the generations before us have lived, sacrificed, fought for, and shared,

Remind them of what we have inherited from the previous generations, and all that is at stake for the future generations,

Let them hear loud and clear why we were all here today! ☒

# *Birth of Three Nations–Gallipoli*



"Those English, French, Australian, New Zealand and Indian heroes who shed blood on the soil of this country! Here you are in the soil of a friendly country. Rest in peace. You are side by side and lying together with the Mehmetcik's. You, the Mothers, who sent their sons to war from far away countries! Wipe away your tears. Your sons are lying on our bosom. They are at peace and they will rest in peace. After having lost their lives on this land, They have become our sons as well!"

1934

M. Kemal Atatürk



*The battle laid the foundation for the birth of three new countries, Australia, New Zealand, and the Republic of Turkey. The ANZAC legend had begun, and became an important part of the identity of both New Zealand and Australia.*

In the early 20th century when empires were crumbling and nation states were emerging, future presidents gained fame through their success on the battlefield.

An excellent example is Kemal Atatürk who transformed from a little known officer in the Battle of Gallipoli into a war hero with the support and admiration of an entire nation and international acclaim.

In 1914, at the start of the First World War, allied forces, at the request of the Russian government, wanted to open the Dardanelles to provide the Russians with a southern exit into the Mediterranean. It was an effort to thwart the ambitious intent of the Bolsheviks.

Control of the Dardanelles would allow the allies to get supplies to Russia's Black Sea ports; it was also hoped that the attack would lead to an assault on the Ottoman capital, Constantinople, and so force the Ottomans out of the war and attract new allies in the Balkans.

The original plan was for a naval attack, but the British and French were unsuccessful. For two hundred years the British Fleet was undefeated, and they were sure that the Dardanelles could easily be captured. They were so confident that Britain and France signed an agreement with the Czar that as soon as Constantinople fell, Russia would have control of the Bosphorous.

The Turks had strengthened their defenses by sowing 344 mines in the straits.

When they ran low, they collected those the Russians were floating down the Bosphorous to destroy German battleships Goeben and the Breslau given to Turkey in the

Black Sea.

Following a failed naval assault which began on February 19, 1915 and after 16 Anglo-French battleships and smaller ships suffered heavy losses which culminated on March 18, a silence hung over the Gallipoli peninsula. The German and Turkish forces did not know that they had exasperated the enemy, and while they were prepared to meet them on the morning of March 19, there was no action. This was an enormous psychological victory for the Turks who had suffered defeat for several years.

#### **CHANGE OF PLANS AND THE BEGINNING OF THE ANZAC LEGEND**

After considerable discussion, the allies decided to abandon the naval campaign and launch a land assault on the Gallipoli peninsula, at the entrance to the Dardanelles straits.

To do so, they enlisted the ANZAC Corps, the Royal Naval Division, the British 29th Division, and one French Colonial division. But the Australians and New Zealanders did not have tradition to guide them, for their countries did not have war in their past. They were eager to prove themselves as fighters and start a tradition.

On April 25th, when the allied forces began landing on the sides of the hill, Mustafa Kemal commanded the 57th regiment which were waiting for them at the northernmost invasion site, Ari Burnu. What the ANZAC forces didn't know was that the navy had taken them to the wrong beach. When ANZAC forces were climbing up the hill, Mustafa Kemal, who had correctly predicted that the highest hills would give him the greatest advantage, was waiting for them. When he went to take command, he stopped the Ottoman soldiers who were running away from the enemy. The soldiers, who had run out of ammunition, fell to the ground on Atatürk's orders, and prepared their bayonets. Seeing this, the ANZAC forces also lay down, which gave the axis valuable time, and provided the turning point in the battle.

The ANZAC troops were also determined, despite the confusion with their erroneous landing. Hand to hand fighting ensued where the bayonet was the weapon most used.

Until then, the Ottoman soldier with pro-western views was purposefully given second rate assignments. In a twist of fate, he provided for his own future by proving to the allies that Turkish bravery and tenacity on the battlefield could overcome the technological advantage of the allies.

What followed were bloody battles on April 25th, 26th, and 27th, after which there was an all out assault. By the end of the year the allies were losing men heavily for no conceivable advantage, and the decision was taken to evacuate. The evac-



"I am not commanding you to attack,  
I am commanding you to die"  
Mustafa Kemal



uation, which took place between 18-19 December 1915, was one of the most successfully planned aspects of the whole campaign and took the Turks completely by surprise.

The failure of the campaign sparked a lot of criticism, much of it directed at Churchill as First Lord of the Admiralty. He was removed from this office in May, and given the token post of Chancellor of the Duchy of Lancaster (a ministerial position without responsibility for a Government department). In November he resigned from the Government and became an officer commanding a battalion on the Western Front.

Criticism of allied planning in the Dardanelles has been particularly acute in

Australia and New Zealand, whose forces were included in the allied army. (Lloyd Papers GLLD 3/7 Dead Turkish soldier, Dardanelles)

The English Commander in the war, General Hamilton, wrote to the English Ministry of War, "You are asking why we retreated. I want to inform you with complete truth and openness. We are up against the noble Turkish Army that fights very bravely and that is lead in the best manner by a genius commander, Colonel Mustafa Kemal. Let us never forget this."

At the end, the Turkish nation paid a heavy price for this battle; 251,309 lives. In return, they thwarted the ambitions of the invaders and protected their homeland.

The Allies did not fare as well; during the

259 days from the first landings in April 1915 to the final withdrawal in January 1916, they sent half a million men, but more than half never returned.

Yet the battle laid the foundation for the birth of three new countries, Australia, New Zealand, and the Republic of Turkey. The ANZAC legend had begun, and became an important part of the identity of both New Zealand and Australia.

Although Atatürk gained fame on the battlefield, he did not favor wars. After the foundation of the Republic of Turkey, "Peace at home, Peace in the world" became its mantra.

The countries are now allies, and the fallen rest in marked graves in Canakkale protected by a large stone with Atatürk's words.



## THE GALLIPOLI CAMPAIGN / JANUARY 1915 – JANUARY 1916

### 1915

#### January 15

War Council authorizes naval attack on Dardanelles.

#### February 1

Mustafa Kemal commenced his duty in Tekirdag.

#### February 19

Allied Armada's second attack to the Dardanelles.

#### February 25

Mustafa Kemal became the commander of 19th Division.

#### March 2

General Liman von Sanders became the commander in chief of the Ottoman Army in Canakkale.

#### March 4

Britain, France and Russia signed "Istanbul Treaty" which anticipated the division of the straits. 3rd Australian Brigade arrived at Mondros.

#### March 11

Sir Ian Hamilton became the commander of the Mediterranean Expeditionary Forces.

#### March 13

Mediterranean Expeditionary Force sails from Egypt.

#### March 17

Admiral de Robeck became the commander of the Allied Fleet.

#### March 18

Anglo-French attack at the Dardanelles involving 16 battleships and a host of smaller craft, suffers heavy losses.

#### March 22

Military and naval commanders agree on joint offensive.

#### March 24

General Hamilton departed for Egypt to organize the troops.

#### April 25

Landing at Anzac Cove gains small, exposed beachhead. British and

French forces land at five beaches at Cape Helles on tip of Gallipoli peninsula.

#### May 14

Churchill and Admiral Fisher resigned.

#### May 19

Liman von Sanders attacked the Anzacs. The attack ended with the Turks withdrawal.

#### June 1

Mustafa Kemal became colonel.

#### August 6-7

Landing on Suvla Bay and Turkish victory of 1st Battle of Anafarta.

#### August 10

Turks under Mustafa Kemal recapture summit of Chunuk Bair and force attackers back down slopes toward Anzac Cove.

#### August 17

The Turks won the Battle of Kirectepe.

#### August 21

Second Battle of Anafarta (Suvla).

#### October 11

The allies discussed the evacuation for the first time.

#### November 7

British War Council decided to evacuate Gallipoli.

#### November 10

Visit of Kitchener, which leads to decision to withdraw.

#### November 27-29

Fierce winds bring icy rain, sleet, snow; many deaths from cold and 15,000 evacuated suffering from exposure, frostbite, and trench foot.

#### December 18-20

Evacuation of forces from Suvla Bay and Anzac Cove.

### 1916

#### January 8-9

The Allies evacuated the Helles.

#### February 1

Mustafa Kemal was awarded a medal for his service.

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Mr. Hudai Yavalar  
Chairman and Founder  
Ataturk Society of America  
4731 Massachusetts Ave NW  
Washington, DC 20016

Dear Mr. Yavalar:

Thank you for sending me copies of *Ataturk* by Andrew Mango and copies of the Ataturk Society's Voice Magazine. I applaud the Ataturk Society of America's dedication to keeping alive Kemal Ataturk's profound legacy. Many people around the world profoundly believe, me included, that Ataturk's death in 1938 came far too soon and that without his regional leadership at such a crucial time in world history, there would be many more difficulties to be faced in the Middle East than just the ones we currently face.

As former Speaker Newt Gingrich stated during a speech to Republican Party leaders in 1994, "Ataturk is the reason that Turkey is in many ways the most modern of all Islamic countries and the most open to new ideas and new opportunities..." He echoed that sentiment in 2006 on the 125<sup>th</sup> Anniversary of Ataturk's birth when he said: "...I think that Ataturk is a model that every young person in the world should study fully as much as we would encourage them to study Washington and Lincoln, and fully as much as we would encourage them to study the other leaders who spent their lives trying to bring people into the modern world, to help them achieve suffrage and give them a chance to live in freedom and safety."

I could not agree more with what Speaker Gingrich said. As the founder and first President of the Republic of Turkey, Ataturk's principles and ideas are an excellent primer for understanding how dynamic leadership and vision can completely transform a country in a short period of time even without the need for high tech communications and modern conveniences.

I have asked my staff to look into the possibility of distributing the books and magazines to universities and high schools across Indiana so that students can learn about Ataturk's contributions to the modernity and development of the region, and can benefit from his example. I have also asked them to keep their eyes open for any opportunity for guest lecturers from your organization to potentially speak on Ataturk to Hoosier students. If an opportunity arises you can rest assured that we will contact you promptly.

In the meantime, thank you once again for the books and magazines. I wish you and the Ataturk Society continued success in your mission to share with the world Kemal Ataturk's vision and ideals.

Sincerely,

Dan Burton  
Member of Congress



# THE WORLD OF ATATÜRK

*Atatürk was dedicated to the ideal of universal harmony. His slogan was “Peace at home, peace in the world.” Having lived through many wars and battles, he was able to say: “Unless a nation’s life faces peril, war is a crime.” Atatürk was a humanist and international peacemaker.*

**By Prof. Talat HALMAN**

*Chair, Department of Turkish Literature, Bilkent University  
Board of Trustees of Atatürk Society of America*

**D**estiny has endowed very few individuals with any of Atatürk’s achievements. Protagonist of his nation’s sovereignty. Undefeated commander. Pioneer of anticolonialism. Stauncest foe of imperialism at home and abroad. Creator of a republic. Transformer of the political, legal and socio-economic systems. Spellbinding orator. Cultural revolutionary. Secularist visionary. Humanist and international peacemaker. Model for the leaders of emancipation and of emerging nations. The hero of a 20th. Century renaissance.

Still fewer are those, in the East or in the West, in this century or earlier centuries, who gained distinction in many of the same accomplishments. It is virtually impossible to think of any historical figure who achieved it all in so short period with as much enduring impact.

No wonder Winston Churchill saw him as “a great hero”. To John F. Kennedy he was “one of the figures of our century”; to Ronald Reagan “a towering figure”. Prime Minister David Ben-Gurion, a founder of Israel, said: “I know of no greater statesman.” For India’s Prime Minister Jawaharlal Nehru, he was “one of the creators of the modern age.” Dwight D. Eisenhower praised him as “a source of inspiration to independence-seekers around the world.” French President Charles de Gaulle said, “We have a lot to learn from him... He was the greatest achiever among all the world leader, because he modernized his nation.” In 1934, Greek Prime Minister Eleutherios Venizelos nominated him for the Nobel Peace Prize and observed in his nomination

statement: “In the life of a nation, it is very seldom that changes to such a radical degree were carried out in such a short period of time... These extraordinary activities have earned him fame as ‘a great man’ in the full sense of the term.”

It was in 1923 that “the hero of the Turks” created a republic out of an antiquated empire. From 1923 to his death on



*No wonder Winston Churchill saw him as “a great hero”. To John F. Kennedy he was “one of the figures of our century”; to Ronald Reagan “a towering figure”.*



November 10, 1938, in just 15 years, he introduced sweeping reforms for modernization:

- Arabic writing was replaced by a Latin-type script enabling children and adults to become literate with less effort
- Government and education were separated from religion
- The legal system was overhauled on the basis of European and secularist models
- Hats replaced the traditional headgear and women were discouraged from wearing the veil
- Strides were taken towards a democratic parliamentary system
- A vast transformation took place especially in urban life
- Cultural life embraced many aspects of western civilization, technology and arts, including opera, ballet, sculpture
- Schools and universities were modernized
- Economic, industrial and agricultural reforms were launched.

The compelling facts and eloquent words that earned Atatürk praise from friend and foe retain their impact into the future:

“The prosperity of all humanity should take the place of hunger and misery... The citizens of the world should be trained in such a way that they shall be free of enmity, greed and hatred.”

“Some leaders who fail to consider what a terrible tragedy war is are pursuing aggressive objectives... They are deceiving and leading astray their own nations... The destiny of the world should be in the hands of leaders who have a conscience and character.”

What are the powers that create and perpetuate a visionary and hero of such magnitude? Ancient philosophy emphasized the

hero's divine aspects while acknowledging the extraordinary human qualities. Classical mythology gave us gods as men and legends transformed men into deities.

For modern philosophy, the hero is a creation of a spectrum of forces. Carlyle argued that history is the work of great men. Some thinkers have delineated the hero as the embodiment and expression of the *Zeitgeist*, the spirit of the times. The euhemeristic view stresses the mythic forces and events as the basis of history. The hero, according to the sociological approach, is the product of societal imperatives shaped by the force of his personality. And many scholars make a synthesis of these divergent interpretations.

Seen from the broadest perspective, the hero is a charismatic figure of action who emerges inexorably in response to cataclysmic events, dominates the moment by the prowess of his persona, channels the course of developments through his vision and dexterity, and achieves a lasting impact. In this sense, the hero is, at once, mythic and god-like, the chosen instrument of history and the creative power that re-shape it, the symbol of the age and its giant stride into the future.

Atatürk was dedicated to the ideal of universal harmony. His slogan was "Peace at home, peace in the world." Having lived through many wars and battles, he was able to say: "Unless a nation's life faces peril, war is a crime." Atatürk was a humanist and international peacemaker. Few statesmen have served the cause of secular democracy more successfully than he did. No wonder his ideology lives on in the Turkish Republic. In fact, there is an upsurge of the Kemalist (or Atatürkist) ideology not only as a bulwark against the dark forces of anti-secularism but also as a constructive political system for the country's enlightenment and democracy.

At the core of Atatürk's democratic ideal stood the concept of the equality of men and women. "How could one segment of society," he emphasized, "go forward while the other segment is ignored? When half of a body remains chained to the ground, how could the other half rise to the sky?" And he stressed the importance of an authentic national identity: "When I speak of a



national program of education, I mean a culture freed from antiquated superstitions, foreign ideas alien to our innate qualities and outside influence, from the East or the West- a culture worthy of our own national and historical talents." He strove to put government in the service of the fullest sense. For him, the republic which truly represented the will of the nation was duty-



*It was in 1923 that  
"the hero of the Turks"  
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modernization.*



bound to marshal all resources for the benefit of all - and to this end, it was obliged to maintain the highest level of moral rectitude: "Republic," Atatürk proclaimed, "is a form of government that is predicated upon virtue. Republic is virtue." In that Republic, as he articulated it, the secular ideal should

prevail: "Secularism brings to the citizens freedom of conscience and worship. Religion and faith are a matter of conscience. Everyone is free to act according to the dictates of his own conscience. We are respectful of religion. All we are doing is to separate religious affairs from governmental affairs."

The ideas and ideals of Mustafa Kemal Atatürk are discussed by Professor Özer Ozankaya, a prominent Turkish sociologist, with numerous eminent and eloquent world intellectuals on a special television series produced by his energetic wife Filiz Ozankaya. The texts of these captivating interviews appear in this volume and collectively give the reader fascinating perspectives on "The World of Atatürk".

Historians, poets, social scientists, journalists, and statesmen, Turkish and non-Turkish, continue to sign the praises of this extraordinary leader. Such praise is well deserved, mostly an objective appreciation. Two millennia ago, the Latin poet Horatius wrote: "The hero who is worthy of her praise / the Muse will not let die." In his vibrant Republic and on the international scene, Mustafa Kemal Atatürk remains alive as an inspiring, exciting, enlightening hero par excellence. ☒



# ATATÜRK, A LEADER OFF THE SCALE!

*“Dr. Ludwig noted that Atatürk had the incredible intelligence and prescience to know how to bring about a separation of religion and state.”*

By Bülent Atalay, Ph.D.

On March 17, 2006, members of ASA and invited guests gathered for a reception at Hudai and Mirat Yavalar's home in Washington, DC. We planned to honor Arnold Ludwig, author of *King of the Mountain: the Nature of Political Leadership*. Unhappily, weather conditions in his hometown of Providence, RI, prevented Dr. Ludwig from joining us. At the reception it emerged that two of us, independently and quite serendipitously had discovered his book. Ata Istar, a Turkish-American engineer employed by the Nuclear Regulatory Commission, had heard a c-span radio interview of Dr. Ludwig speaking about his book; and I, a professor of physics and author, had heard him on a c-span television interview at an hour well past midnight. Both of us confessed to having become spellbound by the results of the analysis that Dr. Ludwig presented in his book. What we were both impressed by was the stratospheric position that Kemal Atatürk had achieved in the author's ranking. The transcript of Dr. Ludwig's interview with Brian Lamb, Chairman of c-span, is available at the website, [www.booknotes.org/Transcript/index\\_print.asp?ProgramID=1693](http://www.booknotes.org/Transcript/index_print.asp?ProgramID=1693).

The author explains early in the book that it is not a particu-



Dr. Arnold Ludwig, author of *King of the Mountain*, standing next to a pair of portraits created by his son, accomplished artist Daniel Ludwig, as Father's Day presents. The smaller painting on top is inspired by a Gauguin portrait; the larger painting, by van Gogh's self portrait shortly after he cut his own ear off. (Photo: Bülent Atalay).

larly high intelligence or a specialized academic training that drives people to aspire to, and to attain political leadership. Rather, he identifies a psychological/physiological imperative, a biological condition, as the underlying trait of certain individuals — *all men* — that drives them to seek to rule, and to cling to power. Indeed, in an analogy with primates, he identifies this trait as the alpha-male personality. The cover of his book appears in Figure —. The designer clearly was inspired by this analogy. (Arnold Ludwig, *King of the Mountain*, The University Press at Kentucky (2002).)

On March 28<sup>th</sup> I had a chance to interview Dr. Ludwig by telephone. I found him extraordinarily gracious, and as

intelligent and incisive as one would hope of a lifelong academic. Arnold Ludwig grew up in Philadelphia, attended Swarthmore College, and subsequently the University of Pennsylvania Medical School. From 1970-2000 he served on the faculty of the University of Kentucky Medical School (including as the Chairman of the Department of Psychiatry). After retiring from that position, he moved to Rhode Island to be close to his son's family. He is currently an adjunct professor in the Department of Psychiatry and Human Behavior at Brown University in Rhode Island.

Among his previous books is *The Price of Greatness*, where he examines the legacies of some of the 20<sup>th</sup> century

exceptionally high achievers — from 18 specialties (8 of them artistic professions). In writing about truly gifted individuals, he realized that political leaders, who actually have the greatest impact on society, don't leave tangible products — e.g. a work of art, a world record in athletics, etc. Accordingly, he decided to examine leaders and look for other quantifiable products, other criteria. He sought to develop criteria that would represent objective ratings of achievement, while avoiding cultural and ethnic biases (a leader may be regarded as benevolent by some, and distinctly malevolent by others). He investigated the extent of transformation they wrought, the lasting quality of their legacies, etc. In developing a scale, he looked for common denominators in the lives of 26 historical individuals who have become synonymous with great leadership — among them Alexander the Great, Julius Caesar, George Washington, Napoleon Abraham Lincoln. Dr. Ludwig's endeavors represented 18 years of data collection and analysis.

A perfect score would have been a Political Greatness Score (PGS) of 37, a score that no one in the 20<sup>th</sup> century achieved. Thus it is not specifically open ended, but it is clear that between 20 and 30 there is an exponential decrease in PGS, or in the parlance of mathematics, one would describe the pattern

as asymptotically approaching 30 points. Dr. Ludwig makes an inventory of 1941 national leaders from 199 nations who served their respective countries during the period spanning January 1, 1900 to December 31, 2000, a period of 101 years, which he calls a “Baker’s Century.”

Of the nearly 2000 leaders, Dr. Ludwig focused on 377, about whom a greater wealth of data exists. Then he assigned a PGS for their effectiveness. Twelve percent of the 377 leaders received scores of 20 and higher. Franklin D. Roosevelt and Mao Zedong were tied for second place with 30 points each, and Atatürk attained the highest score with 31 points.

A number of well known leaders who scored in the upper third, *but received less than 20 points*, include Konrad Adenauer, Leonid Brezhnev, Indira Ghandi, Nikita Krushchev (all 19 points); Dwight D. Eisenhower and Lyndon Johnson (both 18); Pierre Trudeau 16; George H. Bush, Bill Clinton, John F. Kennedy 15; and Jimmy Carter 14. Leaders who scored 13 or lower were relegated to the middle and lower third.

Dr. Ludwig noted that Atatürk had the incredible intelligence and prescience to know how to bring about a separation of religion and state. Aside from the extraordinary changes he introduced — from the Latin Alphabet to the adoption of Family Names, from the Liberation of Women to the Westernization of clothing, from the economic and banking reforms to introduction of modern farming technology — he set up a new form of government, one that could survive cultural resistance to change, a

democracy that was specifically supported by the military.

Many of us raised in the Turkish tradition know and admire *Atatürk* deeply (in some cases harboring levels of idolatrous admiration). We all have Atatürk stories, we all know that he had a problem with raki, that he drank, but we see it as a human failing that can be overlooked, especially in

the light of his remarkable benevolent legacy. Few know about his sense of humor. Dr. Ludwig relates an anecdote, both self-deprecating and witty. “A French journalist wrote that Turkey was governed by one drunkard, one deaf man (referring to Ismet [Inönü]...), and three hundred deaf mutes (the deputies). Kemal [Atatürk] responded, ‘This man is mis-

taken. Turkey is governed by one drunkard.”

In the C-span interview, when Brian Lamb asked Dr. Ludwig whether he had known in advance that Atatürk would score at the top, surpassing better known world leaders like FDR and Churchill, Dr. Ludwig admitted that he was surprised. That sentiment is also echoed in Dr. Ludwig’s note to me, “I too have become an admirer of Atatürk.” ☒

#### A RANKING OF WORLD LEADERS ACCORDING TO POLITICAL GREATNESS SCORES (PGS)

RANK	LEADER	COUNTRY	BEGAN RULE	TYPE	PG SCORE
1	Atatürk	TURKEY	1923	2	31
2	Mao Zedong	China	1949	2	30
3	Roosevelt, Franklin D	USA	1933	5	30
4	Stalin, Joseph	USSR	1929	2	29
5	Lenin, Vladimir	USSR	1917	2	28
6	de Gaulle, Charles	FRANCE	1944	5	27
7	Deng, Xiaoping	CHINA	1977	3	27
8	Ho Chi Minh	VIETNAM NORTH	1945	2	27
9	Mussolini, Benito	ITALY	1922	2	26
10	Hitler, Adolph	GERMANY	1933	2	25
11	Nehru, Jawaharlal	INDIA	1947	4	25
12	Suharto	INDONESIA	1967	3	25
13	Bourguiba, Habib	TUNISIA	1957	2	24
14	Gorbachev, Mikhail S.	RUSSIA/USSR	1985	2	24
15	Wilson, Woodrow	USA	1913	5	24
16	Castro, Fidel	CUBA	1959	2	23
17	Khomeini	IRAN	1979	2	23
18	Kohl, Helmut	GERMANY	1982	5	23
19	Roosevelt, Theodore	USA	1901	5	23
20	Truman, Harry	USA	1945	5	23
21	Churchill, Winston	UNITED KINGDOM	1938	5	22
22	Kenyatta, Jomo	KENYA	1963	4	22
23	Lloyd George, David	UNITED KINGDOM	1916	5	22
24	Nasser, Gamal	EGYPT	1952	2	22
25	Reagan, Ronald	USA	1981	5	22
26	Ben-Gurion, David	ISRAEL	1948	4	21
27	Chiang Kai-shek	CHINA	1928	2	21
28	Franco, Francisco	SPAIN	1936	2	21
29	Franz Joseph	AUSTRIA	1848	0	21
30	Liaquat Ali Khan	PAKISTAN	1948	4	21
31	Nyere, Julius	TANZANIA	1962	2	21
32	Sadat, Anwar	EGPT	1970	3	21
33	Sukarno	INDONESIA	1949	2	21
34	Sun Yat-sen	CHINA	1921	3	21
35	Touré, Sekou	GUINEA	1958	2	21
36	Vargas, Getúlio	BRAZIL	1930	2	21
37	Yeltsin, Boris	RUSSIA/USSR	1991	5	21
38	Bhutto, Zulfikar	PAKISTAN	1971	3	20
39	Clemenceau, Georges	FRANCE	1906	5	20
40	Kim Il Sung	NORTH KOREA	1948	2	20
41	Mandela, Nelson	SOUTH AFRICA	1994	4	20
42	Masaryk, Thomas	CZECHOSLAVAKIA	1918	4	20
43	McKinley, William	USA	1897	5	20
44	Menelik II	ETHIOPIA	1889	0	20
45	Salisbury, Robert Albert	UNITED KINGDOM	1885	5	20
46	Senghor, Leopold Sedar	SENEGAL	1960	4	20

The author, Bülent Atalay, is a professor of physics and an artist. The article about his family’s connection to Atatürk is excerpted from a book that he is writing as a tribute to his late father, Orgeneral Kemal Atalay. He is the author of the highly acclaimed book *Math and the Mona Lisa*, published by Smithsonian Books (2004), currently in its eighth printing, and translated into numerous foreign languages. The Turkish edition, *Matematik ve Mona Lisa*, was published by Albatros Books in Istanbul in January 2006, and has already had three printings. Bulent Atalay’s website appears at [www.bulentatalay.com](http://www.bulentatalay.com)



Bülent Atalay





## Response of Turkish Youth to Atatürk

*You, great Atatürk,*

*We are the eternal guardians of Turkish Independence and the Republic of Turkey, which are the most sacred foundation of our existence. This is the first and last expression of our indestructible belief. In future, no force will turn us away from our way. We gain all our strength from you, our national history, and the steadfast belief in us. On the solid foundations you build, every step we take forward is strong.*

*Our most precious treasures are Turkish independence and the Republic of Turkey. These values will live forever in the hands of Turkish Youth as the most valuable foundation of our existence, and will be handed down to coming generations.*

*All internal and external aggressions against this sacred treasure will be destroyed. Adversaries may attack us with the most modern weapons and armies, but they will not destroy our national conscious and indestructible strength. This is because aggressors will face the faithful sons and daughters of the Republic and our five thousand years of Turkish history.*

*You, great Atatürk of the Turkish Youth...*

*Whatever the circumstances, we will always be determined to defend Turkish independence and the Republic. In spite of all hindrances and difficulties, we will rely on our courage and strength, which exists in the noble blood flowing through our veins.*

*Turkish Youth*