

Ataturk DBQ

Grade Level: High School
Subject: World History
Prepared By: Chantay Jensen

Driving Question: Were the reforms of Mustafa Kemal Ataturk the results of an authoritarian dictator with nationalistic aspirations or the results of a revolutionary reformer with an unquenchable desire for westernization?

Compelling Question: Do the ends justify the means?

Documents follow and include
Secondary sources from the New York Times, BBC, and Ataturk Society of America
Timeline of Reforms
Images of Ataturk Statues
Speeches from Ataturk
Images of Ataturk in Turkey today

Students will be given all the documents in small groups (depending on class size) Each group will be given a portion of the question to analyze in their group with their documents. They will have approximately 30 minutes to read the documents and come up with their answer and the evidence to support their claim. It is at the teacher's discretion to use part or all of the documents. We will come back together as a class and compare our answers. The results will go into a 4 quadrant Venn diagram (the circles will be labeled authoritarian dictator, nationalism, revolutionary reformer, westernization). The students will complete the Venn diagrams as the teams present. They should see the connections between the 4 topics and at the conclusion the students will write their answers in short essay form being sure to include evidence from the text.

Document 1: BBC Biography

From the BBC: http://www.bbc.co.uk/history/historic_figures/ataturk_kemal.shtml

Atatürk was a Turkish nationalist leader and founder and first president of the republic of Turkey.

Mustafa Kemal Atatürk was born in 1881 in Salonika (now Thessaloniki) in what was then the Ottoman Empire. His father was a minor official and later a timber merchant. When Atatürk was 12, he was sent to military school and then to the military academy in Istanbul, graduating in 1905.

In 1911, he served against the Italians in Libya and then in the Balkan Wars (1912 - 1913). He made his military reputation repelling the Allied invasion at the Dardanelles in 1915.

In May 1919, Atatürk began a nationalist revolution in Anatolia, organising resistance to the peace settlement imposed on Turkey by the victorious Allies. This was particularly focused on resisting Greek attempts to seize Smyrna and its hinterland. Victory over the Greeks enabled him to secure revision of the peace settlement in the Treaty of Lausanne.

In 1921, Atatürk established a provisional government in Ankara. The following year the Ottoman Sultanate was formally abolished and, in 1923, Turkey became a secular republic with Atatürk as its president. He established a single party regime that lasted almost without interruption until 1945.

He launched a programme of revolutionary social and political reform to modernise Turkey. These reforms included the emancipation of women, the abolition of all Islamic institutions and the introduction of Western legal codes, dress, calendar and alphabet, replacing the Arabic script with a Latin one. Abroad he pursued a policy of neutrality, establishing friendly relations with Turkey's neighbours.

In 1935, when surnames were introduced in Turkey, he was given the name Atatürk, meaning 'Father of the Turks'. He died on 10 November 1938.

Doc 2: Ataturk the Icon about to Take a hit- New York Time

New York Times: <http://www.nytimes.com/1997/10/03/world/bodrum-journal-ataturk-the-icon-is-about-to-take-a-bit-of-a-hit.html>

The New York Times

October 3, 1997

Bodrum Journal; Ataturk the Icon Is About to Take a Bit of a Hit

By STEPHEN KINZER

BODRUM, Turkey— A potent shadow, a legend that has grown into an officially sanctioned cult, envelops every aspect of Turkish life. It is the shadow of Mustafa Kemal Ataturk, founder of the Turkish Republic and a virtual deity here.

The Ataturk cult has its cathedral, the mausoleum in Ankara where his body lies and where artifacts of his life are displayed; its churches, dozens of houses and rooms around the country where he slept, spoke or ate; its icons, countless portraits, busts, plaques and statues, even in

remote corners of the country, and its holy writ, scores of adoring books in which his exploits are recounted.

Turkish law effectively bans all criticism of Ataturk. These restrictions, together with a maze of social and political taboos, have made it all but impossible for Turkish scholars to produce objective assessments of his life and work.

Most foreign historians agree that Ataturk was one of the 20th century's most formidable figures, a man who took over a shattered state in 1923 and built a new and vibrant republic on its ruins. His secular and modernist ideology, called Kemalism, remains the foundation of Turkish life. But until now, no biography of him has been written that could be called definitive.

One of the world's most respected specialists on Turkey, the British journalist and lecturer Andrew Mango, has taken up that challenge.

Mr. Mango was born in Turkey and lived here until he was 21. During his career he has served as chief of the BBC Turkish service, published a weekly newsletter on Turkish affairs and written a stack of essays about many facets of Turkish life.

For three years Mr. Mango, 71, has been writing what is to be the first full-scale biography of Ataturk based on original sources and traditional scholarly research. His British publishers expect a very large book that is likely to supersede "Ataturk: The Rebirth of a Nation" by Lord Kinross, now the most widely available English-language biography.

Lord Kinross's 33-year-old book is informative and highly readable, but it is based largely on secondhand sources and presents much legend as fact. It is built around Ataturk's own accounts, which Mr. Mango contends cannot always be trusted.

"Certainly the most controversial part of my book will be the descriptions of how Ataturk attributed all sorts of victories to himself, rewriting history to exaggerate his own role," Mr. Mango said recently while relaxing on a friend's balcony near Bodrum, a sun-drenched resort on Turkey's Aegean coast where he was taking a brief break from his labor. "He had a great sense of public relations and of the need to create a mythic image for himself."

Turkish intellectuals are eagerly awaiting Mr. Mango's book, which he expects will take at least another two years to complete. Because he is widely respected and lives in Britain, no one expects that the book will cause him legal problems.

In several hours of conversation, he made clear that although he greatly admires Ataturk, he views him as a human being with human qualities. As a result, his book may upset many Turks.

For example, Mr. Mango says he has found considerable evidence to support the view that during Ataturk's mature years he abandoned all religious belief. Religious Muslims who oppose his secular legacy have often made that charge, but until now the Kemalist establishment has rejected it as scandalous, even punishing those who dared to repeat it.

"He once dictated a civics manual that was quite anti-Islamic," Mr. Mango said. "He described Mohammed as a carrier of Arab nationalism and said that as for Turks, their religion had always been 'a religion of nature.' In the late 1920's he told an English journalist: 'I have no religion. I wish all religions at the bottom of the sea.' "

The taboo against criticizing Ataturk has made it all but impossible to investigate his personal life. It is not considered good form to comment on the failure of his marriage or to speculate about his emotions. Mr. Mango's book, however, will not shy away from doing so.

Mr. Mango said he had found nothing to substantiate rumors spread by anti-Kemalists that Ataturk's mother was Jewish and that he had relations with the boys and young men with whom he often surrounded himself. Mr. Mango is certain, however, that Ataturk often visited Istanbul brothels with his fellow officers, and he believes that Ataturk contracted a venereal disease as a result.

"He undeniably drank to excess," Mr. Mango said. "As far as women goes, he was essentially very shy. One feels that he was sexually terribly inhibited. He was also obsessively clean and tidy. He would interrupt military campaigns for baths and to change his clothes."

Mr. Mango does not consider himself a member of the Ataturk cult, and he believes that the reverence for Ataturk's memory has been manipulated by the military-political elite that has ruled Turkey since Ataturk's death in 1938.

"You could say very cynically that the cult is a way in which a particular class or caste maintains itself in power," he said. "Whenever the members of this caste are challenged, they pick up a bust of Ataturk and throw it at the offender."

But Mr. Mango sees another side to the devotion to Ataturk. "It's a way to bring Turks into the march of humanity, to open the country out to the world," he said. "To young people in Turkey today, Kemalism means equality of the sexes, dancing, music, travel abroad, and the feeling

that nothing essential separates them from European or American culture. It is what keeps Turkey within modern civilization."

He said he did not expect an outcry when the book is published, "but I do expect that people will not like this or that."

"I'm a bit worried by the fact that reaction to books like this tends to be based on press excerpts rather than the whole book," he said. "I hope I don't see a headline like 'Gonorrhoea Key to Turkish Leader's Character, Says British Writer.' "

Photos: The writer Andrew Mango, above, was interviewed in Bodrum about his new book, which is being eagerly awaited by Turkish intellectuals. A book being written about Ataturk mixes the private reality of the man with the public legend. Ataturk memorabilia and photographs attract foreign and Turkish tourists to the Ataturk Mausoleum in Ankara. (Photographs by Staton R. Winter for The New York Times) Map of Turkey showing location of Bodrum.

Document 3: Curse of Ataturk from New York Times

New York Times: <http://latitude.blogs.nytimes.com/2013/04/05/the-curse-of-ataturk/?ref=topics&r=0>

The Curse of Ataturk

By

ANDREW FINKEL

APRIL 5, 2013 9:47 AM April 5, 2013 9:47 am
Photo

A Turkish flag with the portrait of Turkey's founder, Mustafa Kemal Ataturk, floats above thousands of people celebrating Republic Day in Ankara on Oct. 29, 2012. Credit Adem Altan/Agence France-Presse — Getty Images



ISTANBUL — "How happy is the one who says 'I am a Turk,'" said Mustafa Kemal Ataturk, speaking in an emotional finale of a speech in 1933 — a time when Turkey was still trying to forge a national identity out of the ruins of the Ottoman Empire. The notion seemed simple enough: If you think you're Turkish, then you are.

Of course, it's not that straightforward. On the one hand, Article 66 of the 1982 Constitution defines a Turk as someone who feels the bonds and benefits of citizenship rather than in terms of ethnicity or race. On the other hand, Article 3 states that Turkish is the country's sole official language, and Article 24 makes religious education compulsory. Throughout the document, as

well as in political discourse and popular parlance, the notion of “Turkishness” is both ill-defined and staunchly defended.

This is a problem especially because the 1982 Constitution, written while Turkey was under martial law, is infamously a charter for authoritarianism: It is designed to defend the ideological core of the state, not individual rights.

Turkish officialdom has found it almost impossible to accept that non-Muslims like Armenians and Jews could be loyal to the state. But with non-Muslims accounting for just 0.5 percent Turkey’s population, discrimination against them has been, in effect, a minor issue. The real problem is the Kurds. They are Muslim, yes, but many insist on an identity of their own, and there are too many of them — 18 percent of the population, according to one estimate — to ignore.

During the last election the government pledged to change this, and it is now hammering out a new Constitution. The stakes are high: This is happening as Prime Minister Recep Tayyip Erdogan tries to end a long campaign by Kurdish nationalists, sometimes peaceful and sometimes not, calling for a devolution of power and the right to think of themselves not as Turks but as Kurds.

The Kurds, reasonably, are asking that the expression of their cultural difference no longer be interpreted as an attack on the integrity of the state. So the Constitution’s protections for “Turkishness” have to go.

But this push leaves many who are happy to call themselves Turks otherwise miserable. Some 300 prominent intellectuals have signed a declaration protesting any attempt to expunge reference to the republic’s Turkish character. They claim the deletion would threaten the nation-state founded by Ataturk, “which represents the uninterrupted sovereignty of the Turkish nation in Anatolia beginning with the Seljuks and continuing under the Ottomans.” This is an old guard defending an outdated national myth, but they represent a powerful force — some journalists have likened them to the 300 Spartans holding out at Thermopylae.

Even pro-government columnists who support revisions to the Constitution are complaining about an ambient “allergy to Turkishness.” If we can “make reference to Kurdish intellectuals, Kurdish people and Kurdish issue, why should we avoid using the notion of Turk?” This makes logical sense, but a more sympathetic and perhaps more historically minded view is that Kurdish nationalism, its excesses included, was a response to Turkish nationalism.

Ataturk, in short, did too good a job of unifying his young republic around the idea of Turkishness. The country today needs another rallying cry.

President Abdullah Gul recently suggested a sensible approach. Although he sits in an office whose symbol is an emblem with 16 stars, each representing one historic Turkish kingdom — arguably an expression of Turkishness that teeters on the hubristic — he said that it wasn’t the business of a constitution to define the identity of its citizens.

The Ottoman Empire may have been a Turkish state, he said, “but that didn’t mean every single one of its citizens was a Turk.” Taking pride in your country is a good thing, but it is something you do out of choice.

Andrew Finkel has been a foreign correspondent in Istanbul for over 20 years, as well as a columnist for Turkish-language newspapers. He is the author of the book “Turkey: What Everyone Needs to Know.”

Doc 4: Ataturk’s address to the youth

http://www.mfa.gov.tr/ataturk_s-address-to-the-youth.en.mfa

Oh Turkish Youth!

Your first duty is to preserve and defend forever Turkish independence and the Turkish Republic.

This is the only foundation of your existence and of your future. This foundation is your most precious treasure.

In the future, too, there will be malevolent people at home and abroad who will wish to deprive you of this treasure. If one day you have to defend your independence and your Republic, you will not tarry to weigh the circumstances before taking up your duty. These possibilities and circumstances may be extremely unfavorable. The enemies nursing designs against your independence and your republic, may have behind them a victory unprecedented in the annals of the world. It may come to pass that, by violence and ruse, all the fortresses of your beloved fatherland will be occupied, all its shipyards captured, all its armies dispersed, and every part of the country invaded. And what is sadder and graver than all these circumstances is that the people in power inside the country may be blind, misguided. They may even be traitors. The men in power may join their personal interest to the political designs of the invaders. The country may be impoverished, ruined and exhausted.

Oh, Child of Turkey's future, even in these circumstances it is your duty to save Turkey's independence and the Turkish Republic.

You will find the power you need in the noble blood in your veins.

Document 5: Biography of Ataturk- Ataturk Society of America

http://www.ataturksociety.org/speech_details.asp?id=75

Atatürk, The Psychology of the Man

Dr. Engin Inel Holmstrom

Military hero. National liberator. Charismatic leader. Unparalleled social reformer. Prominent statesman. A genius international peacemaker. Father of his country. These are some of the exalted phrases generally used to describe Atatürk. These attributes, beyond the reach of ordinary human beings, tend to deify him and make us forget that he was just a man. Not an ordinary man, for sure, but

nonetheless a man, with feelings, likes, dislikes, worries, strengths and weaknesses.

It is this juxtaposition of human frailty on one hand, and unparalleled strength and foresight for world affairs, on the other hand, that has made him such an interesting subject for historians and social scientists.

In a fascinating psychobiology of Atatürk, Volkan and Itzkowitz state that Atatürk "had an inflated and grandiose self-concept...He believed he was a unique man above all others and endowed with the right to assert his will." In view of his extraordinary life and achievements, it is hardly surprising that Atatürk had a high self-esteem!

From childhood he was different from others. And step by step events proved his superior intelligence, foresight, and talent for leadership. Sometimes even he did not know how he made the right decisions! There is a well-documented scene in the battle on the Gallipoli Peninsula in 1915. Coming upon a company of Turkish soldiers in full flight, who have exhausted their ammunition, Atatürk orders the soldiers to fix their bayonets and charge the enemy. Relating the incident later on, he said that he did not know whether he gave the order by logic or instinct. This act, either by "logic or instinct", saved the day, giving the Turks enough time to get reinforcements and drove the British down the slopes.

On the same slopes, after personally leading the bayonet charge against the enemy, he was hit by a piece of shrapnel. He prevented a young officer from letting others know that he was hit. He did not want to undermine the unquestioned confidence his troops had in him. He knew such confidence was a vital part of successful leadership.

Volkan and Itzkowitz argue that this incident created a sense of "immortality" in the young officer. But why not? What happened that day in Gallipoli was short of a miracle. He was saved by his own pocket watch which absorbed most of the blow. It was almost as if by divine intervention he was allowed to continue on his path to save the Turkish nation.

There is another story that reveals Atatürk's state of mind regarding his "immortality." In 1926 a group of men hatched a plot to assassinate him. The plot was uncovered and the culprits arrested. One of the hired assassins was brought in front of Atatürk. The assassin did not know that his questioner was Atatürk. He admitted that he had been paid to kill Mustafa Kemal because he was a bad man who did harm to his country. "But how," asked Atatürk, "could you kill a person you had never seen? You might have picked the wrong man." The assassin explained that Kemal was to be pointed out to him before he fired. Atatürk then drew his revolver and handed it him saying "Well, I am Mustafa Kemal. Come on,

take this revolver and shoot me now." The man, Lord Kinross writes, looked at him in amazement, then sank to his knees and sobbed.

Call it superiority complex. Call it over-inflated ego. Whatever drove him resulted in the liberation of his country. And, "although he believed in the superiority of his own ideas, he was capable of synthesizing what he learned from others into some reality-oriented conclusion that was both acceptable and practical." He was a good listener, unlike other "self-inflated" persons. He liked to discuss things with his friends before making a decision. He was not a humble man, but he disliked unrealistic flattery.

At a dinner in Konya during the early days of the Republic, Refik Bey (Koraltan) started on a long, honey-tongued toast, flourishing the notion that the nation owed every thing to Atatürk. Atatürk tried to cut him short by stating that whatever accomplishments there had been, they were the work of the Turkish people. But Koraltan was high on alcohol and objected to Atatürk's "extreme modesty."

Peeved, Atatürk responded: "This is not modesty but expression of reality... I am certain you must have noticed my tendency to discuss current events and problems with others and get their opinions. I must confess I attended many meetings where I had no knowledge of the issue at hand. Only after listening to you, my friends, was I able to make a decision. Thus, as in implementation of all our decisions, you were also responsible in forming our decisions... Now I would like to point out a very delicate point here. Have you ever thought while there are internal and external attempts to assassinate me? Those people who try organize such conspiracies, do they have anything against me personally? No! Are they trying to take revenge? No, again! Then why are they trying to get rid of me? I will give you an answer. Because they are under the impression that reformist Turkish Republic will not exist without me, and that when I am gone, the Republic will collapse and they will realize their unholy aims. Do you realize that you are mouthing similar statements as these people? Please, sir, if you are sincere, get this notion out of your head...The Republic is the product of Turkish people and it belongs to them. In the hands of its children, it will flourish, getting better and stronger." Refik Koraltan, it is said, never undertook long toasts after this incident.

There are other less-known aspects of Atatürk's personality. Although a military hero, who more than once led his troops into horrific battles, he disliked gore and blood. He did not like the practice of animal-sacrifice and always stopped such attempts before any blood was shed.

One day in Cankaya he received a gift from a friend in Istanbul. It was an oil painting done during the 1897 Ottoman-Greek War depicting an Ottoman soldier

with his bayonet in the bloodied chest of a Greek soldier. Atatürk's immediate reaction was to put the painting in its crate and have it moved.

His sensitivity to national symbols, whether Turkish or not, is well documented. Perhaps the best-known story concerns the time in Izmir when he refused to tread upon a Greek flag stating that it is the symbol of a country's independence.

His friends knew him to be a kind and sensitive man. He loved children and adopted a number of girls and a boy, all of whom were well-educated and became well-known in their chosen fields. He had a special fondness for horses and dogs. He also loved flowers and wanted fresh-cut flowers on his table every night. However, he was told that there were no flowers in Ankara and cultivation of flowers was out of question. He did not understand. Ankara had soil, so why not flowers? No water, they said. "If I bring water to you, would you raise flowers?" he asked. So he had a dam built near Ankara and not only got his flowers but also established a model farm to ensure that cultivation of flowers would continue. He had a feeling of veneration towards trees and hated to see them cut. He was responsible for the "greening" of Ankara. His friends knew of his love of nature. One day while riding with Ismet Inonu near Diyarbakir, Atatürk exclaimed, "Find me a new religion." Ismet Inonu promptly answered: "Let it be a religion whose form of worship is to plant trees."

Again in contrast to other "self-inflated" people, he respected differences of opinion and tolerated criticism well. Once when Recep Peker, then the head of Atatürk's Republican Party, objected to the nomination of two men to the General Assembly as too critical of the government, Atatürk disagreed: "Of course they will criticize! That's why I want them in the Assembly so that we have access to their ideas...Is there something that we did that cannot be defended? I am convinced that we can justify all our actions." Later on, he confessed to his near friends that he was upset: "We don't seem to have any stomach for criticism. Unfortunately, I have not been able to make our friends more tolerable. Well, maybe eventually we will succeed in this too."

In another incident when he was attending a meeting in a town in Anatolia, he asked people to tell him honestly which of his reforms they did not like. Everyone looked down, not daring to criticize him. Then a young man named Asim Kultur got up and said "Since you order us, I will tell you." He said that he was worried about how little Atatürk's reforms had taken hold. He likened Atatürk's reforms to mighty winds that originate on top of mountains but never reach the valleys. He said he had just met a taxi driver who believed that religious sheiks had miraculous powers: "So the driver gave the sheik a free ride! Clearly, there are still ignorant people amongst us who believe that such people have supernatural powers. If we could have planted the seeds of our reforms to every corner of our country, the power that sheiks and other religious reactionaries have over

innocent people would have long dissipated. If today the sheik finds a gullible enough taxi driver to take him to his destination without pay, then tomorrow he can make these people follow him wherever he wants." Atatürk listened to the young man quietly and said: "You are absolutely right."

The young man's prophecy has finally come true. There are too many gullible people in Turkey today which put their faith blindly into the hands of so-called-religious people who use religion to foster their own interests. Islam has been politicized in Turkey. It is also being used to separate Turkish people into hostile segments. However, current events might eventually show that the majority of Turkish people respect democracy and see the recent developments as evidence of a healthy debate.

It is an undeniable fact that during the early years of the Turkish Republic, the voice of religion had to be silenced for the social reforms to take root. Some seventy years later the time has come for us to discuss the role of religion in Turkish life openly and freely. But without political manipulation.

Maybe as the educated and Westernized Turks listen to the complaints of "religious masses" and respond to their criticisms in positive and constructive ways, they, in turn, will learn to appreciate that diversity in a democratic country is not to be feared but valued.

Some people say we need another Atatürk to save us from this mess. That is too much to hope for. But we certainly need a leader with Atatürk's tolerance for criticism and sensitivity to the symbols held dear by different groups.

Document 6: Atatürk's Speech on 10th Anniversary of Turkey

<http://www.ataturksociety.org/ataturk.asp?id=6>

Atatürk's speech at the 10'th anniversary of the Turkish Republic

"The Turkish Nation!

We are in the fifteenth year of the start of our war of liberation. This is the greatest day marking the tenth year of our Republic. May it be celebrated.

At this moment as a member of the great Turkish nation, I feel the deepest joy and excitement for having



achieved this happy day.

My citizens,

We have accomplished many and great tasks in a short time. The greatest of these is the Turkish Republic, the basis of which is the Turkish heroism and the great Turkish culture. We owe this success to the cooperative progress of the Turkish nation and its valuable army.

However we can never consider what we have achieved to be sufficient, because we must, and are determined to accomplish even more and greater tasks. We shall raise our country to the level of the most prosperous and civilized nations of the world. We shall endow our nation with the broadest means and sources of welfare. We shall raise our national culture above the contemporary level of civilization.

Therefore, we should judge the measure of time not according to the lax mentality of past centuries, but in terms of the concepts of speed and movement of our century. Compared to the past, we shall work harder. We shall perform greater tasks in a shorter time. I have no doubt that we shall succeed in this, because the Turkish nation is of excellent character. The Turkish nation is intelligent, because the Turkish nation is capable of overcoming difficulties of national unity, and because it holds the torch of positive sciences.

I must make it clear with due emphasis, that a historical quality of the Turkish nation, which is an exalted human community, is its love for fine arts and progress in them. This is why our national ideal is to constantly foster and promote, with all means and measures, our nation's excellent character, its tireless industriousness, intelligence, devotion to science, love for fine arts and sense of national unity. This ideal, which very well suits the Turkish nation, will enable it to succeed in performing the civilized task falling on it in securing true peace for all mankind.

The Great Turkish Nation!

You have heard me speak on many occasions over the last fifteen years promising success in the tasks we undertook. I am happy that none of my promises have been false ones which could have shaken my nation's confidence in me.

Today, I repeat with the same faith and determination that it will soon be acknowledged once again by the entire civilized world that the Turkish nation, who has been progressing towards the national ideal in exact unison, is a great nation. Never have doubted that the great, but forgotten, civilized characteristic and the great civilized talents of the Turkish nation, will, in its progress henceforth, rise like a new sun from the high horizon of civilization for the future.

The Turkish nation,

I express my heartfelt wish that you will celebrate, after each decade elapsing into

eternity, this great national day, in greater honor, happiness, peace and prosperity.

How happy it is to say that I am a Turk!"

M. Kemal Atatürk, October 29, 1933

Document 7: Timeline of Reforms

<http://www.ataturksociety.org/ataturk.asp?id=4>

Political and Cultural Reforms

Illustrated Biography of Atatürk and Chronology of Independence and Reforms Political and cultural reforms



Mustafa Kemal the first President of the Republic of Turkey, (1923)

October 29, 1923 The Turkish Grand National Assembly declares Turkish state as a republic and M. Kemal is elected President.

March 1, 1924 Atatürk's speech in Parliament: "There is a need to separate Islam from its traditional place in politics and to elevate it in its appropriate place. This is necessary for both the nation's worldly and spiritual happiness. We have to urgently and definitively relieve our sacred and holy beliefs and values from the dark and uncertain stage of political greed and of politics. This is the only way to elevate the Muslim religion". (In 1982 the Government adopted a decision to attach Turkish Imams serving in Europe on the payroll of the Saudi official organization "Rabitat-ul-Islam", which operates to spread fundamentalism to the world. The Government also accepted \$ 210 million donation for establishing an Islamic Cultural Center at the Middle East Technical University in Ankara)

March 3, 1924 Khalifate is abolished and Ottoman family is deported. Sharia (Islamic law) offices are closed, Sharia system is abolished. Religious education system is abolished. Civil education system is introduced as the uniform education. (Religious instruction was first allowed outside public schools by Government orders on January 27, 1947; Selective courses on religion was then introduced into schools on November 25, 1948; Opening of religious schools to train Imams followed on January 15, 1949; A theology school opened at Ankara University on June 4, 1949; Courses on religion became mandatory on October 21, 1950; Imam school graduates became eligible to enter universities on May 17, 1967)

February 11, 1925 A reactionary revolt by Sheik Said starts in the eastern provinces.

February 21, 1925 The Turkish National Assembly adopts a resolution to translate Koran into Turkish.

February 25, 1925 The Turkish Grand National Assembly prohibits all religious activities in politics.

May 5, 1925 Armenia sends Manuk Manukian from Greece to assassinate M. Kemal.

November 30, 1925 The Turkish Grand National Assembly orders the closure of religious and sectarian convents. (20 religious tombs opened for public veneration on February 17, 1950) (On January 12, 1997 the Prime Minister gave an official Ramadan dinner to 51 sect and other religious leaders)

December 26, 1925 The Turkish Grand National Assembly adopts the international calendar.

February 17, 1926 The Turkish Grand National Assembly adopts the Civil Code.

March 1, 1926 The Turkish Grand National Assembly adopts the Penal Code.

March 22, 1926 The Turkish Grand National Assembly establishes the Turkish Language Institute.

April 22, 1926 The Turkish Grand National Assembly adopts the Commerce Code.

August 27, 1927 An assassination attempt on Ataturk is foiled.

October 28, 1927 First census of the Republic era is carried out

April 10, 1928 Constitution is amended to include the Republic's principle of Laicism.

November 1, 1928 The Turkish alphabet is adopted. Ataturk states: "The adoption of the Turkish alphabet will be a milestone in this country's struggle for progress".



Teaching new Turkish Alphabet, Kayseri (1928)

January 1, 1929 Public schools for adults for mandatory education open.

September 1, 1929 Arabic and Farsi classes in schools are discontinued.

February 12, 1932 Cultural community centers called "Halkevleri" open for the purpose of educating the public on reforms and on cultural identity. (Closed by a Parliamentary decision on August 8, 1951)

July 18, 1932 Turkey joins the League of Nations.

February 4, 1933 Government issues an order that Koran and Ezan are to be read in Turkish. (The requirement of reading Ezan in Turkish was lifted on June 16, 1950)



Giving the Tenth Year Speech (1933)

October 15-20, 1933 He delivers his historical speech on the occasion of the tenth Anniversary of the proclamation of the republic. This speech constitutes a formal and comprehensive account of his actions from the time of the War of Independence to that date.

January 12, 1934 Greece's former Prime Minister Venizelos nominates Atatürk for the Nobel Peace Prize.

June 21, 1934 The Turkish Grand National Assembly adopts the law regarding surnames.

November 2, 1934 Government temporarily suspends broadcasting Turkish music on radio

November 24, 1934 The Turkish Grand National Assembly gives him the surname of Atatürk.

December 5, 1934 The Turkish Grand National Assembly adopts the voting rights for Women in parliamentary elections.



Turkish women were given their political rights in 1934, long before many countries in Europe and in the Middle East.

April 22, 1935 International Women's Congress meets in Istanbul. Ataturk's message to the Congress: "I am convinced that the exercise of social and political rights by women is necessary for mankind's happiness and pride. You can rest assured that Turkish women together with world's women will work towards world peace and security".

July 20, 1936 Montreux Treaty is signed, which revised the legal regime applicable to the Straits by giving full sovereignty over them to Turkey.

October 2, 1936 Turkey brings the case of people of Hatay for independence to the League of Nations.

January 27, 1937 The League of Nations recognizes the independence of Hatay.

February 5, 1937 Amendment of the Constitution to include the principle of laicism.

March 21, 1937 A reactionary uprising erupts in Dersim

November 4, 1937 Mark Twain Society of America presents an award to Ataturk: "You have left a more glorious name in history than that of Alexander the Great, Julius Cesar and Napoleon. Your military and civil genius has deeply affected human history".

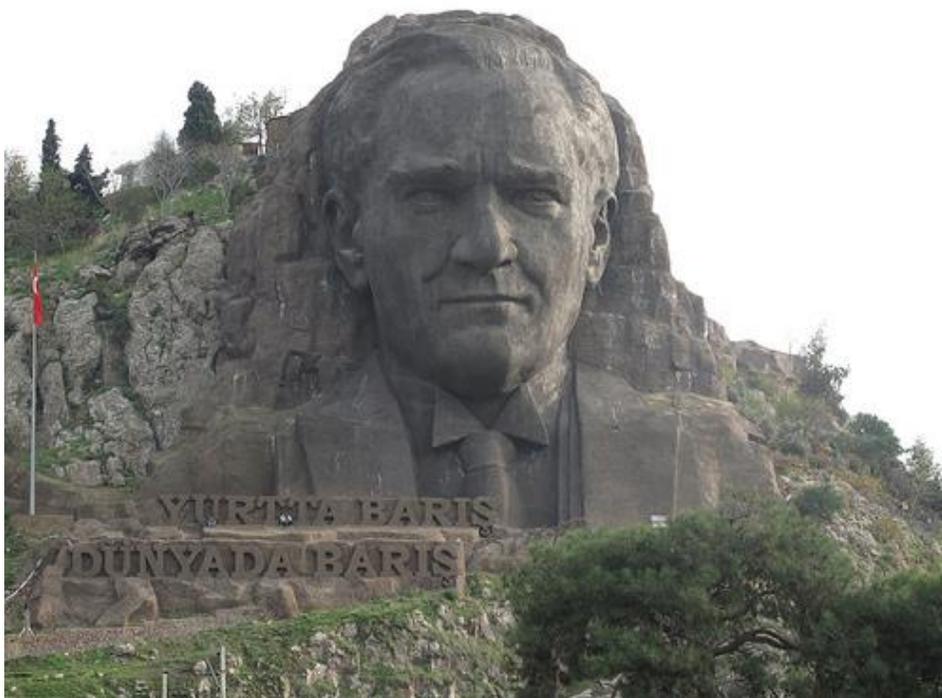
November 10, 1938 Atatürk dies in Istanbul.

June 29, 1939 Hatay National Assembly decides unanimously to join Turkey, because of continuous intervention of French in their internal affairs.

Documents 8: Statues of Ataturk in Turkey today



Taksim Square



Izmir



Ataturk at the entrance to the Marmaris (waterway)

Ataturk at the entrance to

Document 9: Ataturk's Quotes

<http://www.ataturksociety.org/ataturk.asp?id=5>

"Our government and our state structure are created by the people, and are called republic. There is no longer a separation between the government and the people. The government is the people, the people is the government. The government and its members are now aware that they are not other than the people, and that the people are the masters."

From a speech in Oct.1925. (Karal, idem, p. 33)

"Those who conquer by the sword are condemned to be defeated by the plough....No matter how great political and military victories may be , they must be crowned by economic victories otherwise they cannot be maintained, but will be extinguished."

(From an address to the Economic Congress in Izmir, 17 February 1923)

"Impediments to our actions will never come from the public. The people want to be prosperous, independent, and wealthy; it is very difficult to be poor while observing the wealth of the neighbors. Those who nourish reactionary ideas think they can rely on certain groups. This is an absolute illusion. We will destroy those who stand in our way to progress. We will not stop on the high ground of progress. The world advances in an incredible speed. Can we stay outside this rhythm?"

From a speech in Dec. 1923 (Karal, idem, p.41)

"It is claimed that religious unity is also a factor in the formation of nations. Whereas, we see the contrary in the Turkish nation.

Turks were a great nation even before they adopted Islam. This religion did not help the Arabs, Iranians, Egyptians and others to unite with Turks to form a nation. Conversely, it weakened the Turks' national relations; it numbed Turkish national feelings and enthusiasm. This was natural, because Mohammedanism was based on Arab nationalism above all nationalities."

From his book on Citizenship. (Ataturk, Yurttaslik Bilgileri, Yenigun Haber Ajansi, June 1997, pp. 18.)

"You know there is an unforgiving enmity between the societies of the Muslim world and the masses of the Christian world. Muslims became eternal enemies of Christians, and Christians those of Muslims. They viewed each other as non-believers, fanatics. The two worlds co-existed with this fanaticism and enmity. As a result of this enmity, the Muslim world was distanced from the western progress that took a new form and color every century. Because, Muslims viewed progress with disdain and disgust. At the same time, the Muslim world had to hold on to its arms as a result of this enmity that lasted for centuries between the two groups. This continuous occupation with arms, enmity, and disdain for western progress constitute another important cause of our regression,"

From a speech in March 1923. (Karal, idem, p. 60)

Document 10: Images of Ataturk in Turkey today



In every school these must be present



His image appears in advertisements



Ataturk's image framed and appears in nearly every establishment