

Ghazi Musbey Mustafa Kemal Atatürk as a Bilkadir Leader¹

Bilkadir Leadership, introduced by Murat Gökmen, is a leadership model that emphasizes the importance of management and pedagogical training in leaders' policies. The model argues that leaders should not conduct their communities solely through a chain of command; but rather, they should first explain these policies to the community as teachers, combining pedagogical science with their role as teachers of the community and then develop methods for implementing these policies together with the community. This leadership model also considers the leader to be the chief educator of the community. Bilkadir leadership argues that leaders should lead the community in light of scientific studies, without distancing themselves from them. Bilkadir leadership suggests that leaders should both offer a vision and contribution to science through their management practices and, in the same way, prepare their policies together with the people by benefiting from science. In this context, the founder of the Turkish Republic, Gazi Mustafa Kemal Atatürk, who implemented a policy in line with this definition, presents a profile consistent with Bilkadir leadership in his capacity as chief teacher. This study thus examines Atatürk's seminal work Nutuk (1933) in light of the philosophy of science and management of Bilkadir Leadership. The study examines Atatürk's perspective on education and leadership practices with reference to Nutuk. The study is conducted through document analysis.

Keywords: Leadership, Bilkadir Leadership, Gazi Mustafa Kemal Atatürk,

Introduction

The journey of Muslims and Turkish people unification which began with Osman Gazi, was quite significant for the geography of Anatolia, but this geography was also the guarantor of world peace. The fact that this geography, the successor to Bayt al-Maqdis, was strong both scientifically and militarily was also very important for world peace. The pluralistic state concept inherited by the Ottoman Empire from the Anatolian Seljuks was also supported by Christians, Jews, and Yazidis in Anatolia, allowing the Ottoman Empire to expand its natural borders to a vast geography. This contributed significantly to the Ottoman Empire, from its language and culture to its way of life and its contributions to science and literature. During this period, Europe also defined its new scientific movement of the Renaissance and Reformation as a positivist understanding opposed to the church. This allowed Europe to largely escape the political and ideological pressure of the church and fully realize a rational, positivist science and literature based on benefit, interest, and profit. This mindset was pragmatic, accepting the strong as justified and the weak as doomed

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1 to oppression, built on cost-benefit analysis rather than human values. This
 2 mindset gave rise to the understanding that science belongs to whoever produces
 3 it, or that wealth belongs to whoever is more powerful, and this prepared a
 4 rational ground for the law of the jungle in a civil and civilized guise, which led
 5 peoples to war and to exploit each other's resources. As a result, countries or
 6 nations that produced better technology used it to seize the resources of other
 7 nations or peoples, which provided a legal basis for the colonialist mindset. This
 8 enabled technology-producing countries to invade any country and seize the
 9 resources they deemed necessary for themselves, establishing their dominance
 10 there through weapons and transportation. This attitude threatened the state
 11 structure that held together many societies, particularly the Ottoman Empire and
 12 the Russian Tsardom, and in fact, with the collapse of this structure, they had
 13 made it their motto to gain access to more resources and raw materials. This
 14 attitude gained significant momentum with Mehmed II's conquest of Istanbul,
 15 but these colonial activities never fully achieved their goal due to the Ottoman
 16 obstacle. However, they did achieve some gains, such as the collapse of empires
 17 and the establishment of nation states. This allowed the European-centered
 18 colonial mindset to dominate through civil society organizations, placing these
 19 small nation states under debt and control, establishing a policy-centered
 20 management mindset known as neo-colonialism. The Ottomans, who closely
 21 followed every stage of this situation, made a significant cut in this trend with
 22 Bilkadir II Abdülhamid. Sultan II. Abdülhamid's policy of keeping the empire
 23 alive was an important source of motivation for the states and nations under
 24 colonial rule; it provided significant support, especially among Muslims. After
 25 Sultan II Abdülhamid, imperialist powers were in close contact with Jewish
 26 Zionists and agreed that these policies were possible in a Middle East without
 27 the Ottoman Empire. Recognizing this situation, the Committee of Union and
 28 Progress party soon decided to continue Sultan Abdulhamid II's policies toward
 29 Jewish Zionists, but the country's trajectory was threatened by occupation and
 30 rebellion on multiple fronts. The Empire found itself in the middle of a war in
 31 which it was not actually a party during World War I, and when it was defeated
 32 in this war, the Empire's actual power was greatly weakened. During this period,
 33 the country's existence, unity, and integrity were under threat. With the cession
 34 of Jerusalem to Britain, the empire suffered a major blow and effectively lost the
 35 Sultanate, but there was no longer a Jerusalem that the Sultanate could protect.
 36 Moreover, the Arabs in the holy lands had become divided among themselves
 37 and had placed their trust in alliances outside the Ottoman Empire. Realizing
 38 that the occupation of Hatay was no longer a threat but a path to extinction, Gazi
 39 Mustafa Kemal Atatürk first declared the necessity of rising up as a whole and
 40 resisting the occupation as a unified front through proclamations and
 41 conferences, and then implemented this through the organization of the people
 42 on the ground. Acting on the principle that the sovereignty and future of the
 43 people lie in their own hands and efforts, Atatürk initiated the Kuvay-i Milliye
 44 movement, thereby mobilizing the people for their own independence. As this
 45 situation unfolded across the country, the occupying forces found themselves
 46 vulnerable against these scattered forces, which were not part of the regular

1 army, and suffered significant losses. Atatürk, who awakened the deep insight
 2 of the Anatolian people, gathered the Kuvva-yi Milliye militias under one roof
 3 with the support he expected from the Anatolian people. Subsequently, with
 4 these forces, he achieved important victories at Çanakkale, Sakarya, and the
 5 Great Offensive, and Anatolia exercised its own decision on the soil of the
 6 homeland without mortgaging its own future. This accelerated the establishment
 7 of the fully sovereign Turkish Republic., which was founded by Ghazi Mustafa
 8 Kemal Atatürk and his comrades, replacing the remnants of the Ottoman Empire.
 9 The Anatolian lands, drawing a line consistent with their past, united around
 10 Atatürk and achieved the structural, political, and From language to culture, from
 11 industry to economics, Atatürk accomplished many great things in a short time
 12 across numerous fields. He outlined the structure and perspective of the new state
 13 in his own words in The Speech. Believing that what is written will not be
 14 forgotten, Atatürk explained firsthand how and under what conditions the
 15 Turkish Republic was founded, thereby providing future generations with the
 16 codes for the kind of state they were born into and how to prepare for the future.
 17 These codes are today accepted as an important reference by many people both
 18 within and outside the borders of the Turkish Republic, aiming at the formation
 19 of independent, sovereign, fair, equal, respectful, and strong individuals and,
 20 consequently, society.

23 **Motivation of the Research**

25 The research argues that Bilkadir leadership, introduced to the literature by
 26 Murat Gökmen, bears significant similarities to the leadership identity of Ghazi
 27 Mustafa Kemal Atatürk, who combined the roles of head teacher and leader.
 28 Motivated by the potential for significant contribution to the literature, this study
 29 evaluates the themes of leadership and teaching found in Atatürk's own work,
 30 Nutuk, within the framework of Bilkadir leadership.

33 **Methodology of the Study**

35 The research analyzes Atatürk's Nutuk within the framework of Bilkadir
 36 leadership through document analysis research method.

39 **Aim of the Research**

41 This study is based on the assumption that the leadership approach of Ghazi
 42 Mustafa Kemal Atatürk, who combined leadership with the role of Head
 43 Teacher, is consistent with Bilkadir Leadership. The primary aim of this study is
 44 to offer a different perspective on leadership literature and Atatürk's leadership
 45 approach.

Bilkadir Leadership

Bilkadir argues that leadership, as a teacher, must first explain to society the issues and situations that are important and essential for society, inform society in this direction, and thereby enable the leader to develop alongside society in this process, as in transforming and distributed leadership (M. Gökmen, 2025ü). Bilkadir considers utilizing educational pedagogy as an important policy for the change and transformation of society, and expects the leader to contribute to this pedagogy through their implementation. In this leadership model, where the principles, methods, and techniques of educational pedagogy are expected to make a significant contribution to the leader and the policies during the leadership period, it is anticipated that the leader will publish the results of the policies they wish to implement in a way that contributes to the educational science literature, thereby fulfilling both scientific activities and management duties. In this way, Bilkadir leadership argues that it will provide cultural, artistic, scientific, and managerial benefits, as it will enable the leader to become personally acquainted with educational literature, positively influence the community's approach to reading, learning, and science, and, most importantly, ensure the development of science together with the community. defines the leader as the person who manages this process, combining the roles of teacher and student of the community. Thus, it presents an important policy for leadership, the teacher and then the leader. However, Atatürk, who incorporated the changes and transformations he made into the literature, is consistent with the leader's contribution to the scientific research literature through scientific work. While implementing change and transformation, he addressed the masses with respect, kindness, and a gentle tone, showed respect and courtesy to those close to him, and demonstrated loyalty to them, which also led to Atatürk being defined as a Bilkadir leader. Consequently, Atatürk's management philosophy, attitude, and character are also consistent with Bilkadir leadership. Therefore, Atatürk, who meticulously built this state and had a direct impact on every stage of its construction, became both its teacher and its leader. Atatürk's approach, which combined leadership with teaching, is consistent with Bilkadir Leadership. A Bilkadir leader is expected to be polite, courteous, and respectful in both their attitude and behavior. In this way, a Bilkadir leader closely follows the culture, language, literature, and science inherited from the past and designs policies to develop them. They are expected to explain this to the public, especially their immediate circle, like an educator, approaching them in a polite and courteous tone. As the name suggests, a Bilkadir leader is expected to be respectful and courteous to everyone they communicate with. A Bilkadir leader is also expected to be loyal and committed to her/his community.

Similarities Between Bilkadir Leadership and Atatürk's Reforms

Atatürk carried out none of his policies or practices without establishing a theoretical basis (Atatürk, 1935, 2011, 2020). Atatürk's perspective is an important and successful policy that has been implemented by many leaders from the Turkish-Islamic tradition, from Süleyman Shah to Vasir Bilkadir Abdülhamid II. It should be emphasized here that it is not possible to evaluate all of Atatürk's reforms in this study from the perspective of charismatic leadership. Therefore, the study has evaluated seven of Atatürk's reforms from the perspective of bikadir leadership.

The Kuva-yi Milliye Movement

The most obvious example of Atatürk's practice of explaining the rationale, logic, and implementation of this policy to the groups that would be affected by this change and transformation before the change and transformation took place is the formation of the Kuva-yi Milliye movement. However, first and foremost, informing the people in all corners of the country, namely Balıkesir-Havza, Manisa, Sivas, Samsun, and Erzurum, and motivating them in this regard, and then physically coordinating these militia forces in the field and bringing them together under one roof is consistent with the principle of application of leadership as both a teacher and a leader. From this perspective, Atatürk presents a profile consistent with charismatic leadership.

The Foundation of the Republic

The transition from the sultanate and caliphate to the republican regime was heralded by the National Forces, which began with the slogan that the people could achieve their own independence. This process, which was an important preparation for the republican regime in which the people themselves decided their own future, laid the foundations for Atatürk's role as a teacher in involving the people in governance. In this process of transition from the monarchy to the republican regime, Atatürk, who served as an educator and leader, presented a profile consistent with his leadership.

Alphabet Reform

The information that Atatürk carried out this revolution in a very short period of time is not correct. However, Atatürk first began by explaining to the public that it was now possible and necessary to switch to the Latin alphabet, focusing on policies in this direction after the First Constitutional Era and during the Second Constitutional Era. The transition to the Latin alphabet was made because, given the country's low literacy rate, an alphabet that was easier to learn was considered a prerequisite for establishing closer relations with the world. Atatürk's policy, which involved teaching these letters in schools and closely monitoring the process, was consistent with his leadership.

Women's right to vote and be elected

At a time when there were prisons for people in Europe and many parts of the world, and women were considered commodities or objects, it was important to grant women the right to representation, which was an important right in the Turkish-Islamic tradition. However, for this to happen, the people first had to be informed in this direction and become actual advocates of this right. Granting women the right to vote and be elected is also an example of wise leadership.

April 23 Children's Day

By presenting the opening of the Grand National Assembly to the young ladies and gentlemen of future generations in the Republic of Turkey, which has a democratic structure since its establishment, Atatürk both demonstrated foresight and laid the foundations for democracy and the people's understanding of sovereign governance. This was established theoretically, legally, and formally, and he himself was elected as leader to implement it. This is consistent with his leadership.

Education and Teaching Act, Establishment of Schools and Universities

Recognizing the importance of education and teaching for the continuity of a society, Atatürk attached great importance to the unification of education, the diversity of schools, and the establishment of universities, both to spread the Latin alphabet throughout society and to create an enlightened and knowledgeable society in this direction. In this regard, as the de facto leader of the country, Atatürk successfully implemented the education and teaching law, taking an active role in its preparation, communication to the public, and application. Visiting schools and observing teaching activities, Atatürk also sent a significant number of scientists abroad to integrate universities with international scientific circles, and most of these individuals established important chairs at universities. After establishing the foundations and framework of education, its implementation in the field is also consistent with his leadership.

Establishment of the Turkish Historical Society and the Turkish Language Society

In addition to educational activities, Atatürk established these institutions to ensure the continuity of culture and the development of language. He supported these institutions in carrying out both scientific and cultural activities in collaboration with schools and universities. To this end, Atatürk first created the legal basis and framework, then ensured the training of researchers and, through numerous conferences and symposiums, ensured that Turkish history and culture were both explained and a vision for the future was outlined. In this respect, Atatürk's policy is also consistent with his leadership.

Conclusion

As a revolutionary and transformative leader, Atatürk's policies, particularly his establishment of the Turkish Republic, are consistent with and aligned with Bilkadir leadership. Therefore, the policies that Atatürk actually initiated and implemented are provided as examples in this study. Atatürk's policies, ranging from agriculture to industry, social life to structural life, are compatible with Bilkadir leadership. Since it is not possible to mention all of them in this study, other applications are included here. Firstly, Atatürk, defined as a head teacher, laid the foundations for change and transformation, explained this to the public or the affected masses in practice, held seminars, conferences, and meetings on this subject, and participated in public discussions. This is consistent with transformational leadership in terms of the leader explaining the planned change to the public. Subsequently, gaining the support of the people when implementing these policies and academically documenting this change and transformation is also consistent with charismatic leadership. The Nutuk, which is used as research material, is a concrete example of this effort. However, Atatürk, who incorporated the changes and transformations he made into the literature, is consistent with the leader's contribution to the scientific research literature through scientific work. While implementing change and transformation, he addressed the masses with respect, kindness, and a gentle tone, showed respect and courtesy to those close to him, and demonstrated loyalty to them, which also led to Atatürk being defined as a Bilkadir leader. Consequently, Atatürk's management philosophy, attitude, and character are also consistent with Bilkadir leadership. Therefore, Atatürk, who meticulously built this state and had a direct impact on every stage of its construction, became both its teacher and its leader. Atatürk's approach, which combined leadership with teaching, is consistent with Bilkadir Leadership for by carving an ideal community.

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