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The development of sport in Turkiye (Turkey)

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The Ohio State University, 1992
THE DEVELOPMENT OF SPORT IN TURKIYE (TURKEY)

DISsertation

Presented in Partial Fulfillment of the Requirements for
the Degree Doctor of Philosophy in the Graduate
School of the Ohio State University

BY

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* * * * *

The Ohio State University
1992

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DEDICATION

To My Family,
with love and gratitude
ACKNOWLEDGMENTS

I am deeply indebted to my adviser, Professor Seymour Kleinman, for the unwavering encouragement he has extended to me during my doctoral program. Indeed, without his support and courage this dissertation would have not been written. I owe a huge debt of gratitude to my wife, Gulay. I express my heartfelt appreciation for her faith in me and for her patience. I thank to my lovely daughter Anil G. for her understanding my frequent absences. Finally, I want to thank my parents for their love and support.
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CHAPTER I
INTRODUCTION

Sydney Smith, satirist and essayist, once said, "The moment Ireland is mentioned the English seem to bid adieu to common sense." (Williams, 464). The same can be said of the general attitude toward sports. When they are mentioned, we automatically think of competitive or Olympic sports and unconsciously discredit the existence of traditional 'expressive' physical cultures of classical or traditional societies other than those in the West. However, it is now well known that, long before Western man had attained a level of culture which permitted him to use free time for games and physical activities, the idea of a people keeping fit through exercise was already well established in Asia. Cheska believes that, "...physical activities of all kind are embedded very deeply into the nature of human societies" (p. 145). Regardless of the domination of economics and politics, games and physical activities remain an important part of human life, and have been found in all societies from neolithic times to the
present.

Games and various types of physical activities have been a significant part of the lives and avocations of the Turkish people for thousands of years. In ancient times Turkish boys were not granted their public names until they distinguished themselves athletically. In fact, in the pre-Islamic era, certain physical activities were considered expressions of Turkish religion, art or love. In the oldest inscriptions on Turkish monuments found in outer Mongolia and Siberia, circa eighth century B.C., athletic skills, such as horseback riding, archery and wrestling, regardless of gender differences, are described as "first-rate". (Raphaela Lewis, 10, 64). Predating the Wimbledon Tennis Tournament by approximately 500 years, the 650-year-old annual Kirkpinar Wrestling Tournament in Edirne is but one example of Turkiye's continuous tradition of sports. The successes of Turkish wrestlers in the modern Olympic Games until the 1968 Mexico City Games were not a coincidence but extensions of these historical and cultural sport tradition in Turkish culture.

This rich heritage involving sport in Turkiye appears in a number of literary works. For instance, Geoffery Lewis' translation of the Turkish epic Dede Korkut tells a story which gives insight into the physical cultural background of the Turks. The story concerns a Turkish girl
who is a housekeeper for a well-known Turkish princess, Chichec. A certain prince is attracted to the princess, but he must contend with her housekeeper’s challenges prior to even meeting the princess:

Where are you from young man? From the inner Oghuz said Beyrek (the prince)... I am he they call Bamsi Beyrek son of Prince Bay Bure. And what is your business here? I am told, replied Beyrek, that Prince Bay Bijan has a daughter, and I have come to see her. The lady Chichec is not the sort of person to show herself to you, said she, but I am her serving-woman. Come let us ride out together. We shall shoot our bows and race our horses and wrestle. If you beat me in these three, you will beat her too. To horse! They both mounted and rode out. They spurred their horses and Beyrek’s horse passed the girl’s. They shot their bows and Beyrek’s arrow split the girl’s arrow. She said, well youngman, nobody has ever passed my horse or split my arrow. Come now, let us wrestle. At once they dismounted and grappled; they stood as wrestlers do and grappled each other. Beyrek picked the girl up and tried to throw her, then she picked him up and tried to throw him. Beyrek was astonished and said, if I am beaten I will be humiliated,... He made a supreme effort, grappled with the girl and seized her breast... and threw her on her back.

As indicated in this story, physical activities were closely linked with the lives of Turkish people. Yet, despite the fact that games and a great range of physical activities have been part of the lives and the pastimes of the Turks for centuries, the sporting legacy of this society has remained basically unwritten. Kurthan Fisek attempted to compensate for this omission in his book, published in Turkish, in 1982, entitled, The
Administration of Sport in Turkiye and in the World: Devlet Politikasi ve Toplumsal Yapıyla İlişkileri Acısından: Spor Yönetimi Dünyada ve Turkiyede.

Fisek's work provides an historical analysis and an overview of the institutionalization and development of sport organizations and their management, both throughout the world and also in Turkiye. The book's main emphasis is on the emergence of sport and its transition from the individual level to the organized and institutional level. It is the first and only academic book on Turkish sport literature. Although much is written about sport in Turkiye, aside from this canonical text most writing emanates from sport newspaper journalists and most of this is journalistic pablum consisting of games scores, attributions by athletes and coaches relating to individual achievements and team quests for championships.

More significantly, most Turkish sport literature does not acquaint readers with, or encourage awareness of, the larger social issues and consequences of modern and indigenous sport forms, ideological underpinnings, power relations, social, economical, and cultural costs, and so forth. Many pertinent aspects often remain, if mentioned at all, ill-defined. Readers are mostly fed a diet of traditional slogans, cliches, and ritualized trivia about sport. An escapist, unsophisticated attitude tends to
control sport; substantive studies in sport have been very much neglected, and have only recently attracted the interest of a few researchers.

Such unfortunate neglect diminishes the traditionally rich sport culture of Turkish society. Study of culturally significant roles that Turkish people have attributed to physical cultural activities helps document the nation's values, its spirit, times and mentalities as much as other traditional and cultural enterprises. Turkish academics, as yet, have not adequately examined the significance of various ideological and cultural constructs regarding the body as a functioning organism and its influence on personality or character. Too little scrutiny has focused on the human body's capacity to serve as an "icon," which can communicate present and past customs and social roles.

Unfortunately, too much attention is paid to journalistic evaluations of medal counts in competitive sports, represented in Olympics and World Championships. Until recently, journalists have generally reported only the failures and weaknesses of Turkish sport. Turkish wrestling, which led the world until the 1968 Olympic Games, and Turkish soccer, which has rarely been competitive with European teams, are especially criticized. This criticism might be news worthy, but the basic questions of how and why have rarely been discussed.
Hence, the traditionally important indigenous games and physical activities such as, cirit (javelin throw), archery and polo and their importances in the lives and historical development of Turkish people have rarely been investigated.

As in nearly all the other developing countries, Turkish sport in its institutionalized, competitive form is not maintaining itself competitively. Despite its strong sport background, when compared to advanced, primarily Western countries, Turkiye is considerably ineffective in the international sport competition arenas, especially in the Olympic Games and in the World Championships. In these competitions, high-tech equipment and advanced sciences play a crucial role. As a former Turkish national distance runner, I experienced the reality of this technological handicap personally. In major international track & field races between 1975 and 1982 in which I competed, my Western opponents wore technologically superior running shoes while I ran in flat-soled shoes. I could afford neither the shoes nor the spikes that were attached to them.

Several factors negatively influence the development and competitiveness of sport in developing nations such as Turkiye. A number of authors including William Baker, John Andrews, Donald Calhoun, and Don Anthony have linked the
problems of third-world sport directly to poverty. It is widely accepted that poverty is the end-product of poor natural resources, over-population, poor government, illiteracy, and lack of technical expertise. Furthermore, some social scientists have argued that "...third-world countries are poor and unsuccessful because they lack capital for development" (Andrews, 9). These assumptions pose the question: if it were capital that has been holding back these countries, then the "Oil Rich" countries, as indicated by Anthony, should be the most successful in competitive sport.

Although capital may be one of the most important factors in sport success, it is not the only source of problems. A number of factors are visible in the sport program of developing countries. While some problems are related to internal domestic matters such as politics, economics and administrative development, others related to external factors such as the Western domination of governing sport organizations and the Westernization of international competitive sports. In majority of developing countries the internal domestic concerns are often the result of "colonial period." In this context, colonialism includes both the political and economic variety. Mustafa Zaoubi, in Calhoun, conducted an informative study which outlined some typical problems of
sports within the context of colonial transition. According to Zaoubi, under French rule:

there were no independent Tunisian sport activities; all sportmen belonged to French sport federations, and their activities were directed by Frenchmen. Very few sport facilities and little sport equipment existed in the country. Some of the large towns had no sport facilities at all. The country offered no center for training specialists in physical education. There had been little development of popular interest in sport, which was regarded as entertainment reserved for those with wealth and privilege (Calhoun, 151-152).

The same is true of colonial Nigeria under British rule. Adediji discussed the cultural attack by the British on indigenous Nigerian sport:

the British, feeling a white man's mission is to civilize and Christianize the natives... treated the natives' indigenous games as savage and un-Christian as compared with Western sports like cricket, soccer, and net ball. The result was to undermine the faith of young people in their culture and in themselves. After this debasement of games that had traditionally trained youth for life, young Nigerians encountered another problem: When they tried to take up the Whiteman's sports they were barred from his swimming pools, from their athletic clubs and teams (p. 67).

Other researchers of Non-Western sport- Brian Stoddart, Harald Dubberke, Henning Eichberg, and Aki Hientanen- studied typical, external problems. All indicated that by and large, the international sport system, is loaded against the developing countries.
Eichberg, in his study "Force Against Force: Configurations of Martial Art in European and Indonesian Cultures," concluded that "...the construction and standardization of highly specialized top-sport facilities (and equipments)... are so expensive that most of the third-world nations are excluded from hosting major international sport contests such as World Championships and Olympics." When one evaluates, for instance, the history of the modern Olympic Games, one discovers that during the first one hundred years of the Games (from 1896 to 1996) the "third-world" hosted only two Games, in Mexico City, Mexico in 1968 and in Seoul, South Korea in 1988. Hence, Dubberke (1986) emphasized the fact that "...the main competitions nowadays are the Olympic Games and the World Championships and if we have a close look at the types of sports practiced there, there is none (except judo) of the original sports from the so-called developing countries" (p. 242).

The major governing bodies of international sport such as the International Olympic Committee (IOC) and the world sport federations are considered "autocratic," "Eurocentric" and "Neo-Colonization" sport bodies (Eichberg, 1984). According to Aki Hietanen "...all national Olympic committees do not have seats on the IOC, but the IOC has influential representatives in all
countries which have national committees." As a current member of the IOC, Turkiye does not have representative delegates in the IOC.

Obviously, developing countries have been systemically discriminated against and disadvantaged under the "monopolistic," "oligarchic" power of these organizations, dominated by Western nations (Hietanen). Eichberg makes an interesting observation when he proposed to study the monopolistic tendencies of the IOC. He indicated that "...even the Western sports that have become typical Asian mass activities, such as table tennis and badminton, have had problems gaining and now retaining Olympic recognition" (p. 98). It appears true that the disqualification of sports of virtually all the developing nations from international arenas succinctly relates to the non-recognition of third-world nations by the international sport organizations.

In order to understand the system of sport within a given country, it is essential to examine the influences of pre-disposing elements and how they interact with and shape the development of sport. Whatever pattern of development exists, it is important to point out that the system of sport is a product of the society in which it is found. However, it is highly conceivable that certain factors within a given country might have more influence on
the system of sport than others at any given time. For instance, although Turkiye has never been colonized, it shares some similar developmental problems with other developing countries.

Finally, on a global scale, problems of sport grow from various socio-economic, cultural, historical, religious, ecological and political issues which cannot be considered mutually exclusive but must be evaluated as they relate to one another. The sports discussed in Turkiye are those in which Turkish athletes compete internationally, and those which are performed professionally, such as soccer and basketball. Traditionally important indigenous activities, such as cirit, wrestling, polo and archery, however, have rarely been researched or included in journalists' reports. Nor has the subject of the historical development of sport in Turkiye been evaluated. It is the purpose of this study, therefore, to articulate the development of "sport" in Turkish society and to identify the problems of sport which have been affecting the development of sport from the past to the present. It is also the purpose of this study to elaborate on what sport means to Turkiye and to identify the kind of structures that Turkiye formed for the conduct of physical culture and competitive sport. Finally, some of
the major problems of sport in contemporary Turkiye will be examined.

**Statement of the Problem**

The present study will trace the development of sport in Turkiye, and identify some of the major problems which are affecting the development of Turkish sport as viewed within the context of Turkish history.

**Significance of the Study**

The study has significance for:

1. the general body of knowledge and the literature of comparative and international sport;
2. Turkish sport literature;
3. the understanding of the influence of sport on Turkish culture and society;
4. the understanding of sport in developing and third-world nations

**Scope of Study**

For the purpose of this study, games, recreation activities, dance and competitive athletics are included within the over-all category of sport. This study includes all of Turkiye and is not limited to any geographical area and/or ethnic group.
Limitations of Study

The study is limited by a scarcity of materials on the subject. Other limitations include:

1. a scarcity of primary sources;
2. limited access to first hand information from Turkiye;
3. difficulty in obtaining unbiased information, from both within Turkiye and from outside.

Methodology

A descriptive historical method of research will be used to collect, present and analyze data for this study. Primary and secondary materials will be researched and reviewed.
CHAPTER II
GENERAL BACKGROUND FOR STUDY

General Background of Turkiye

In chapter one it was indicated that the development of sport in a given country is closely related to factors such as, socio-cultural, environmental, economical and historical development. The same can be said when one considers the development of sport in Turkiye.

Huddelston once said that "Creating a Just-Society is an ancient dream which is aspired to by men and women of all societies and recurs throughout the history of humankind" (p. 1). This dream sometimes manifested by various types of cultural revolutions, or in new constitutions or religions, has been deterred neither by cynicism nor by past failures. In the history of the Turkish people, their quest has been no exception to these historical trends. They too have searched for a just
society for thousands of years, beginning with the emergence of their ancestors in Central Asia. In fact, with no hesitation, Turks left their motherland, to go abroad inorder to meet this dream. Attempting to achieve their dream, they employed several strategies and tools, such as attainment of military arts and religion. However, the institution that Turks used most effectively was religion.

The history of Turkish people points to the significant influence of religion as an over-arching motivator. Most of the crucial social, cultural, political, and economic changes in Turkish history have related very closely with religious thinking, especially in regards to Islam. Even the early Turks, who were for the most part Shamanists, also borrowed from several other beliefs and practices such as "Hinduism, Nestorian Christianity, Manichaeism, and Judaism, and used them for their military or empire-building purposes" (Cahen, 18). The significance of these religions, however, was not as greate as that of Islam. Consequently, the historical development of Turks should be evaluated under three periods in reference to Islam: the pre-Islamic, the Islamic and the post-Islamic or modern republican period.
PRE-ISLAMIC PERIOD (B.C - Circa 800, A.D.)

Who Are the Turks?

In recent years the Turks have exhibited a particular interest in their own origins as a people. But such has not always been the case. Throughout most of the Ottoman Empire, for instance, "...what history the Turks wrote and read was the history of the Ottoman dynasty and state, or the history of Islam" (Davison, 15). It was only toward the end of the nineteenth century that some Ottoman intellectuals began to take a keener interest in their Turkish speaking brethren who lived in a vast landbelt stretching across Middle Asia from the northwestern Iranian Caucasus, through Turkistan and into China. Spurred by European scholarship, some Turkish scholars also began to probe the ethnic and linguistic past of the Turkish and Turkic peoples. This awakening interest in national origins, part of the development of a modern nationalist consciousness, is of course, not peculiar to the Turks, and ironically, came later to them than to the Greeks and Slavs, for instance, whom they ruled for centuries.

Much of early Turkish history is obscure, missing or unknown. Some of this obscurity is filled in by legend or by fictions that embellish certain facts. But even some relatively modern scholarly theories are suspect; most of the missing or unknown part of the history of the Turks is
related to the unavailability of records and documents. Prior to the Ottoman Empire, very few, vital statistics had been recorded. As Cahen indicates, "...most of the Turkish tribes knew little or nothing of writing until the eighth century" (p. 10). It was only toward the end of this century that Turks started to use phonetic alphabets. In the Orkhan, lengthy inscriptions have been discovered and deciphered which provide us with a more immediate knowledge of the environment in which they were created.

The history of the Turkish people began in Central Asia, near Lake Baikal and the region of the Altai Mountains. According to Kafesoglu, the first historical reference to the Turks in the literature appeared in Chinese records of about 2000 B.C. (p. 307). Kafesoglu, Lewis, Creasy et al., and Reinhard indicate that "...in those records Chinese identify the tribal kingdom of 'Tu-kue' [equivalent of Turkiye] which was located on the Orkhan river, south of Lake Baikal where the earliest known example of written inscriptions in the Turkish language were found" (Lewis, 14).

It is certain that, as Kafesoglu cited, "The earliest Turks known to history (although not referred to by that name) were Huns" (p. 68). In the fifth century, after successive migrations the Huns established Attila's empire in the heart of Europe. According to Davison,
"Chinese sources of the second millennium B.C. refer to what seems to have been a confederation of such nomadic and pastoral peoples, whom the Chinese called the 'Hsiung-Nu' an early form of the Western term Hun" (p. 56). The Western group of these Hsiung-Nu, pushed west by the Mongols, appeared in Europe in the fifth century. Out of the wars, which took place among the Turkish tribes in Central Asia, Reinhart argues that,

...of these tribes and tribal confederations on the fringes of the Chinese Empire, there emerged in the sixth century the first group known to be called Turks- Tu-Kiu to the Chinese (pp. 14-17).

Further examination of the literature reveals several other theories about the origins of the Turks. Based on religious and linguistic theories some scholars of Turkology assume that Turks are related to "Arabs," "Finns," and "Hungarians."

Because they practice the same religion, Turks are often considered to relatives of the Arabs. Yet, the fact is that only about one thousand years ago the ancestors of contemporary Turks adopted both the religion and the language of Arabs in order to follow Islam's holy book, the Koran. Actually, more recent studies of linguistics reject prior assumptions that Turks are related to Arabs. For example, in his book about modern Turkiye, Lewis clearly states that "...in its basic structure the Turks and
Turkish language are as different from Arabic as English from Chinese" (p. 29).

It is also said that the Turks are part of the 'Ural-Altaic' language group. This nineteenth century, linguistic theory relates Turks to Finns, Hungarians, and Bulgarians, stating that the language of these peoples belong to the Ural-Altaic group of languages. It is widely believed that the "Turkish language belongs to this language group which, in turn, belongs to the 'Turanian Family' of peoples" (Monroe, 65). This theory also supported by the famous Turkologist Ziya Gokalp who even claimed that "...racially, Turks belong to the Turanian Family" (p. 11). According to Kafesoglu "...circa 6000 B.C. the ancestors of people of this language group inhabited the land area of Central Asia" (p. 306). However, there have been many diverse approaches to this theory. For instance, in separate cases, Lewis and Shaw appear to have disproved it. Lewis suggests that "...the resemblance among these languages, structural similarities aside, arose from mutual borrowings, some in historic times, others in the remote past" (p. 27).

Perhaps no scholar of Turkology has spent as much time studying the origin of Turks as Ziya Gokalp. Spending almost his entire professional life searching for the answers to the question, "Who are the Turks?" Gokalp concluded that: "Turks belong to the Turanian Family"
(p. 17). But the question remains; Who is the Turanian Family and What does Turan mean? Turkologists agree that the answer to this question can only be obtained through serious linguistic studies. In on such study, linguist Alide Ayda recently evaluated the meaning of the word "Turan," concluding that, "In ancient times a Turk was called TUR and Turks were called TURAN" (p. 31). Moreover, Ayda stated that "...sometimes TUR was also described as the land of Turks or TURAN" (p. 31). The fact is that most of the contemporary "Turkic" languages belong to the Turanian Family.

Besides these theories there are several other fictional or legendary stories about the origin of the Turks. For instance, according to an eleventh-century ethnocentric legend, "Turks were the children of Japhet, the oldest son of Noah" (Shaw, 29). In another story which was collected by Kafesoglu, "Turks were descended from a virgin who bore a son without sin" (pp. 307-308).

In the Secret Book of History of Mongolians, translated by German Turkolog Wilfreid Nolle, Turks were refered to as descendants of "...a gray male wolf and a white female deer" (pp. 348-349). Such deterrences smack of Shamanism which was and still remains a powerful Siberian mythology. Another legend explains the origin of the Turks in a way reminiscent of the birth of Rome:
In the distant country of the East a white she-wolf abandoned a boy baby and reared him. It was this child who became the ancestor of the Turk. The gray wolf appeared many moons later on the banners of the conquering Turks (Lengyel, 217).

This gray wolf is still a symbol for many Turkish people and represents three very important themes of Turkish life; power, wisdom and courage.

According to Persian records, Turks were also known as Turan, but to them, the Turan were the "...sons of the God of the wars" (Nolle, 349). In the records of Byzantium, Turks were described to be the "...grand sons of the Trojan Greeks who deceived and captured the holy lands of Byzantium" (Agathias, in Kafesoglu, 307).

The "typical Turk" of the past exists today only in the imaginations of nationalists. For instance, according to several ethnological points of view Turks belong to the various groups of the "Sibiric branch of Asian races;" they are "...the immediate kith of the Turkomans, Yakouts, Kirghis, Cossacks, and Huns, and first cousins of the Mongols, Kalmucks, Lapps, Magyars, Japanese, and Koreans" (Monroe, 60). To illustrate the diverse and very mixed roots Turks, Lengyel used the following description:

Turks are Sumerians and Hitites, Cassites and Vannics, Elamites and Persians, Pisidians and Lycaonians, Cappadocians and Paphalogians, Phrygians and Romans, Egyptians and Kurds, Lazzes and Arabs, Mongolians and Tatars. They came from Chine and from
the Hindu-Kush, from Iran and Afghanistan, from Mekka and Medina, from Ionian Islands and Crete, from the Caucasus and Gaul, from Thracia, Macedonia, Romelia and Dacia, from Hungary and Slovenia, from Gothland and Africa. They came from everywhere... They are long-headed and round-headed, brown, brunette, gray and bald. Their eyes are brown, blue, black, gray and hazel. Some of them are tall; others are short, stout and thin, flabby and sturdy. Many of them have prominent cheek-bones, and others have not. They are religious atheistic, charitable and selfish, timorous and bold, harmless and dangerous, kind and cruel, good and bad. They are married, and single, divorced and widowed. They are diligent and lazy, clever and stupid, creative and destructive, useful and useless. They are human beings (p. 18).

During the course of the last thousand years of constant movement, the Turkish population has undergone such an admixture that

[a] modern Turk one meets in Istanbul has more Semitic and Aryan than Turkish blood in his veins... he lacks most of the physical traits of the Sibiric branch of the Asian race, but his language, strange to say, has maintained a singular purity (Monroe, 61).

The Turkish family tree is nearly eight thousand years old and has a very rich, diverse social, cultural, religious, and historical background. However, despite this diversity, until the Islamic period, Turks have rarely lost their original identity mainly because they were:

nomads and as a nomad he [a Turk] may have never visited another village; his grave may have crumbled where once his cradle stood (Lengyel, 40).
By classification, ethnologists relate the name of Turk to the Sumerians, Hitites and Mongols. To clear away this confusion, at various times the Turks have consciously argued for consciously identifying with a certain ancestry:

At one time it was the Nomadic Turanians whom they considered their official sires. At other times it was the Mongolians and the Tartars. With the establishment of the republic of Turkey, however, the emphasis was on the oldest strain. The Sumerians and the Hitites are now advertised as the original founding fathers. (Lengyel, 19).

The two most important financial institutions of the republic are named after these ancient people, Hitites and Sumerians, as are many other organizations, public and private.

Although the history of Turkic peoples in Central Asia and Siberia remains speculative, the arrival of "Turks" in the West is well documented from 542 B.C. Beginning in the 2nd century B.C.:

changing political, military and climatic conditions in the Altaic homeland forced and sent successive nomadic [Turkish] waves against the settled civilizations located on the borders of the steppes (Shaw, 2).

Those who moved to the south and west, toward Eastern Europe and the Middle East, came to be known as Oguz and were recognized by the Middle Easterners and Europeans as
Turkomans or Turks.

The nomadic Oguz, settled on the borders of the Middle East and established the first Turkish political entity out of Central Asia, which they called the Gokturk Empire and which lasted from 552 to 744 A.D., extending from the Black Sea across Asia along the northern borders of Mongolia and China almost to the Pacific Ocean. This new Empire differed from the previous Turkic social groupings. Unlike the previous nomadic tribal confederations, the Gokturk Empire "... collected power under the central authority of one Han" (Shaw, 5). Furthermore, what is unique is that despite the fact that they collected the power under one Han,

the empire [still] had no real capital, boundaries, or laws beyond the decrees of the Gokturk chiefs... The Hans did not have permanent addresses but had summer and winter quarter camp sites for their flocks. (Shaw, 9).

The Gokturk Empire was not the first empire that the Turks established, but it was the very first Turkish state in which the name "Turk" was used within the state's title. While the "Huns" established the very first Turkish empire, the Gokturk Empire was the last, pre-Islamic, Turkish empire.

From the Eastern lands boarding China to Europe, the Turks occupied a large band of land that represented
various cultures and nationalities. By ruling over this culturally diverse area, the Turks adopted and occupied various levels of civilizations and cultures. During pre-Islamic period the Turks lived in nomadic, pastoral communities, working as shepherders, cattle grazers and iron miners.

Like most other peoples, Turks too have had deep feelings about religion. At various times, they obeyed such different supernatural powers as "sky," "sun," "water" and "fire." Turks believed that the spirits of these elements provided them with life. For instance, Lengyel remarked that, "The spirits of water were their gods, therefore they made sacrifices to those gods" (p.220). Lewis stated that, "Turks were animist worshipers of earth, sky and water" (p.11). In Shaw’s description "Pre-Islamic Turkish religions were simple ...and moral considerations of higher religions were not accepted as determinants of right or wrong" (p.2).

Until Islam, whatever element they chose as their god(s), the religious beliefs of Turks were believed to be involved in the worship of elements of nature. Under the influence of Shamanism, Turks had very "...relaxed moral standards" (Adivar,11).

According to Metin And, Turkish people of pre-Islamic days"... believed that man was helpless against their good
or evil forces, and they sought protection against them through the intercession of Shamans” (p. 5). And in her evaluation of “Women in Turkish Society Before Islam,” Adivar states that “...during those days [pre-Islamic period] women were never inferior to men” (p. 11). Moreover, in contrast to the Islamic period, there is no evidence of punishments which were related to religious disagreement, in pre-Islamic literature.

Technologically, the Gokturk mastered the tools needed for iron melting, reaching “...a level of local supremacy in weapon development with metals, stone clubs and arrows” (Shaw, 13). From a military point of view the perennial superiority of the ever-mobilized Turkish nomad over their settled, sedentary neighbours is frequently attested, and the Turks inherited by themselves the practice of tactical movement and archery on horseback, which made them redoubtable adversaries.

Politically, most of the pre-Islamic Turkish governments were military states, the Khakan or Hathoun made the laws with his or her council of elders (the Kurultay). Yet in spite of the great military autocracy, the individual had a great deal of freedom and dignity of his or her own. Hence, because of the nature of the
governing system, contrary to the Islamic order, women were allowed to be heads of state. No law published beginning by the order of the Khakan was valid. It had to begin by the order of the Khakan and Hathoun (Queen). In the army, which was the supreme class, women could hold the highest grades such as that of commander.

According to Adivar, "Decrees were issued in those days by the order of the Khakan and the Hathoun (Queen)...The highest positions in the realm were open to women...Many of them fought in the ranks of as warriors and many of them had their throats tattooed" (p. 6) The status and the position of Turkish women were changed during the Islamic period. Adivar indicated that "It was only much later [in the Islamic period] that the Turkish women were shut up, in the Harems...This was done under alien influences, Persian and later Arabic" (p. 6).
ISLAMIC PERIOD (900 A.D - 1923 A.D)

From the establishment of the Hammurabi laws, to the French revolution and the constitution of the Ottoman Empire, religion has been an important element in establishing a morally-correct society. Yet despite its positive enforcement in the development of the ideal society, religion also has had its failings which strongly associated with superstition, oppression, fanaticism, political and class divisions. These peculiarities of religion violate and contradict the fundamental principles of personal freedom in the morally correct society that religion claims to seek. Perhaps it is this contradiction in religion that has provided the impetus for doubt among famous thinkers, from Karl Marx to Nietzsche, to many post-modern theoreticians.

History plays a crucial role in forming a culture and a people's sense of group identity. For the Turks, an important aspect of their history was the way they came into contact with the world of Islam and the role they assumed in it. Several Turkologs and social scientists of Middle Eastern studies indicated that "...by interacting culturally, socially, economically and militarily with Muslim cultures of the Middle East, the Turks lost their traditional indigenous identity" (Shaw, 2-3). Yet with this interaction Turks developed a very unique Turko-Islamized identity.
How did Turks become Muslims?

In the sixth century, soon after the final collapse of the Great Gokturk Empire, Turks were forced to leave their homeland in the Transoxania and pushed into Arab, Persian and Byzantine territories. During this migration, according to Lewis "...they had come under the influence of several faiths: Buddhism, Manichaeism, Judaism, Christianity and the Islam" (Lewis, 17). At various times, and in various regions from Asia to Europe, under the influence of these beliefs, Turks gradually moved away from their ancestral religion. In this process of transformation, however, no other creed had such a lasting appeal as that of Islam.

Several theories have attempted to explain Islam's attraction for the Shamanistic Turks. One group of Western historians, among them Sir Charles Eliot, note that Islam is "...eminently suited to develop the good points of their energy, obedience and fighting spirit" (Cahen, 225). According to Cahen, "It was the universal, primitive power of Islam, which has a unifying appeal for mass political and social mobilization that influenced the Turks" (Cahen, 18). But in reality, as when the Huns travelled westward to Christian Europe and became Christians, so, too, after the collapse of the Gokturk Empire in 744 A.D., for the next three hundred years until
the establishment of the Great Seljuk Empire, the constituent tribes of the empire came under the rule of the rising Muslim Arabic Empires in the south. According to Shaw,

For three centuries these two cultures came into contact and benefitted from each other. During this period Turks almost became embodied in the Muslim empires of Iran, Iraq; in fact, they became warriors of Islam. (Shaw, 3).

Over the two centuries after the fall of the Gokturf Empire, "...an ever-growing number of them [Turks] took service as mercenary soldiers with the rulers of the Arab Empire, the Caliphs of the Baghdad, and gradually usurped their power" (Lewis, 28). During this period, circa 900 A.D., Turks, began officially to practice Islam. By becoming Muslims "...they were granted full citizen-rights in the Arabic Empire" (Lewis, 9).

Shortly after their adoption of Islam, Turks became champions of Islam. Until the establishment of the Republic of Turkiye in 1923, all of the late empires that Turks established were religious states. As a result, "...most of the military successes and consequent expansions of Islam into new territories during the Middle Ages and early modern times were accomplished under the leadership of Turks" (Tachau, 13). Enthusiastically, the
Turks became "Gazis," the warriors of the Faith, and the sole defenders of Islam.

In 1055, Baghdad was seized by the Seljuks. Gaining control over the Capital these Oguz warriors, who had been protectors of the latter Persian Abbasid rulers, assumed the leadership of the Islamic community inside the Abbasid dynasty, forcing the Caliph to relinquish some territories to the Turkish Han in northern Iran. This was a great step toward the official establishment of a new Turkish empire on the soil of the Islamic Empire (Armstrong, 31).

Like the Gokturk's, "The strength of the Seljukid regime, too, rested essentially on the army" (Cahen, 38). Unlike the Gokturks, however, who used the unwritten advice of the committee of the elder noblemen as the guide for the ruling class, the Seljuks used the sacred law of Islam, the Shariah, as the guide for the ruling class. The characteristic feature of the Seljukid period consisted of the organization of a strong "...orthodox Sunni movement" (Cahen, 42).

The Great Seljukids posed as champions of Islamic orthodoxy against the "...laxity and wranglings of the preceding generations..." (Cahen, 42). Hence, Seljuk leaders, as sultans, assumed most of the Caliph's authority to legislate and to rule in matters concerning
administration and the military. The Caliph remained more as a spiritual leader with the power to regulate matters of personal behavior and individual relationships. On the other hand, the more Turks became involved in religion and in its expansion, the more they moved away from their traditional Turkish values and identity.

The Seljuk Turks bridged the gap between Non-Anatolian, Non-Islamic Turks and the Islamicised, Anatolian Empire building Turks. A group of Oguz warriors who apparently entered the Middle East in the tenth century and "...rose originally as mercenary guards in the service of the Karahanids [another Oguz Turkish tribe]" (Shaw, 4). However, after their entry into the Middle East, the Seljuk Turks quickly dissociated themselves from the leaders of the nomadic Turkomans, and became rulers and protectors of the countries that they had conquered. This behavior, according to Shaw, "...created conflicts between the Seljuk rulers and their nomadic commanders and followers, who were dissatisfied with the restrictions imposed on them to save the settled populations of the area" (p. 5).

At this point some of the Turkomans, led by their own Hans, sought to make their fortunes on the western frontiers rather than accept the authority of the Sultan in Iraq. According to Cahen, Shaw, and Ellsworth, "...some of the Turkomans under the leadership of their Hans
established their own small states and founded their own dynasties" (p. 128).

By the second half of the twelfth century, the Great Seljuk Empire became weak and on the verge of collapse due to religious and administrative conflicts among tribal leaders who wanted to share the power equally with the ruling dynasty. At that time, according to Shaw "...the grand vizir Nizam ul-Mulk tried to strengthen the Sunni orthodoxy as the basis of the Empire" (p. 8). He hoped to revitalize the strength of the country, but unfortunately the already weakened Empire was further pushed to collapse. During the lifetime of Nizam ul-Mulk, the problems were controlled but when "...he and the sultan Maliksah died in 1092 a dissolution soon followed...The country fell into a new era of anarchy and foreign invasion" (Shaw, 8). Finally, after the continuous attacks of the Mongols, in the late twelfth and early thirteenth centuries, the Great Seljuk Empire came to an end and was replaced by several small Turkoman states.

The most essential point to be made here is that, among the other significant factors that affected the development of Seljuks into a regional power, it was perhaps primarily through religion that the Seljuks gained their Empire. Yet it was for this same reason that it was lost once and for all.
After the collapse of the Great Seljuk Empire, under Suleyman, son of the Kutlumus Han, the Sejuks gradually advanced westward into Asia Minor, establishing the Seljuk Empire of Rum, and the capital of Konya:

Seljuk rulers of Konia exercised little effective control over their military commanders, the emirs or beys who ruled the border provinces which are mixed both ethnically and in religion. Life in the towns was influenced by both Byzantine and High Islamic civilization, so again a conflict developed between a settled and a nomadic society. (Berkes, 27).

As a result of these various conflicts continuance into the latter part of the the thirteenth century was accompanied by a gradual but irreversible decline. Subsequently, a new Turkish dynasty, called the "Ottoman" or Osmanli Empire, was formed which ruled between 1299 and 1923.

All of Anatolia became Turkish under the rule of the Ottomans. Geographically, at its peak in the 17th century, the Ottoman dominions included the Balkan peninsula, the Crimea, Iraq, and the western shores of the Persian gulf, Syria, Palestina, west and south Arabia, Egypt, Libya, Tunisia and Algeria (Lewis, 31).

Towards the end of the Middle Ages, the Osmanli Turks established a multi-national state which, as the Ottoman Empire, was one of the longest-lasting empires of the historic times, when it came to rule
over large parts of Europe, Asia and Africa, and provided a reciprocal cultural exchange with the people of the countries under its rule. (And, 8).

Officially, the Ottoman Empire was a militaristic state, governed by the Islamic Law of "Shariat." The traditional polity was fashioned by a patrimonial Islamized authority called a "Sultanate." This religious, governing polity of the Ottoman Empire was viewed as intimidating, however, and was at war with Christian Europe for longer periods than any other Eastern or Oriental nation.

By accepting the Shariat, or Muslim law, Turks bound themselves to set up a certain type of state, with rigid laws and rules. According to Adivar, it was a system in which, "What is morally beautiful is to be done, what is morally ugly is not to be done" (p. 35). Especially constricting for women, who were stringently guided and guarded, society discouraged anything that involved earthly activities. The most crucial question remained: what criteria affirmed or negated human behavior? Who was to decide if something was morally beautiful or morally ugly?

To determine morality, the Ottomans used the institution of the "Ulema," which studied and interpreted the Laws of Sharia. According to Berkes, the ultimate aim
of this institution was "...to achieve harmony, and even unity, between the provisions of this system of rules and the conduct of worldly affairs" (p. 9). Eventually, in order to make this system work better during the conquest of Egypt in 1517, the Ottomans assumed the charismatic title of Caliphate, believed to be a succession to the Prophet's leadership of the community.

By adopting Islamic systems the Turks gradually melded behavior by altering beliefs, much as modern nationalistic nation-states have "altered consciousness" to make "good citizens." In a symbiotic relationship, they assumed a composite of traits from the Islamic cultures and underwent a great cultural change. According to Berkes, the Turks ceased to be non-theocratic; the law, instead of being man-made as in their early times became God-made. A Turk of medieval times never called himself a Turk. Instead Turks coded and placed themselves under the name of Ummet which did not recognize any type of nationalism or racism. (p. 9).

Under the system of Ummet, all Muslims were brothers and Turks did not have special privileges although nationally the Empire belonged to them. Metin And supports this contention that, "The term Ottoman was used in a dynastic rather than a national sense; like Seljuks, the Ottoman Empire was seen as the direct heir and successor to the great Islamic empires of the past" (p. 8). At one point,
the Ottomans even eliminated the Turkish language in order to secure the religiously oriented unity of the nation at the administrative level. Hence, under the Ottoman military system, Turks were rarely drafted into the military; rather, the Ottoman ruling class developed a new defense unit, called the "Devsirme" (collecting), which used only non-Muslim subjects.

Philosophically, it has been widely believed that "fatalism," which was deeply rooted among the Turks, is the product of the idea of Yazgi (predestination), which states that everything has been preordained by Allah (God). Because of this belief, according to Vucinich, "For a long time the Turkish people had nothing to look forward to, and as a consequence acquired a world outlook of their own" (p. 90). Moreover, under the influence of Islam, Turks also adopted the philosophy of "Kismet" (fate) and accepted the Koranic passage that upon "everyone's forehead is written how long he shall live...therefore, little can be done to change the course of events" (Vucinich, 91). Under the influence of these philosophies, the Turkish people, though once very active,

went into a complete pessimism and gradually became a very 'Yavas' [lazy] society. Thus, the Turks became very dependent upon the state and tended toward submission as a means of survival. (Monroe, 70).
As indicated earlier, under the Ottomans, Turkish society was rigid, pessimistic and could barely experience and participate actively in social events.

The Islamic legacy of the Turkish people was also reflected in the treatment of women and children. In contrast to the pre-Islamic period when women could ascend the throne as Hathouns (Empresses), and enjoy respect and official social status and military power, in the Islamic era, "...they gradually lost respect. The institution of Harem and polygamy, which were integral parts of the Ottoman theocracy...had degrading effects on women, who were generally treated as inferior beings" (Adivar, 5).

The reason for this, modification of social roles, even more so than in Christianity, was that Islam presented not only dogma, a form of the worship, and a way of private life, but also an overbearing political organization. The principles of the Turkish political system were embodied in a religious tradition that was based "...on the premise that the political order was ordained by God, which is to say it was immutable" (Tachau, 35).

The history of the Ottoman Empire spans approximately six hundred years. Therefore, some of the details of the acquisition, administration, and eventual gains and losses of the Empire are not essential to the present purpose of this study. Yet, certain features of the Ottoman past need
some clarification if the Turkish present is to be fully understood. References to Tanzimat are necessary, in order to understand later changes in Turkish society.

The magnitude of the changes in Ottoman Turkiye had been underway since the death of Suleynam the Magnificent. Gradually, innovations in technology and organization shifted the balance of military power in favor of the European states, such as Russia, France and England. Moreover, power had brought corruption to the institutions of the Empire, which were slow to adapt to internal and external problems. As a result, by the late 18th century, the Empire had become the "Sick Man of Europe." By the mid-nineteenth century, according to Ward, "...the growth of national movements in the subject territories further weakened the loosely organized imperial structure" (p. 24). By then, several nationalist groups already existed among the subjects of the Empire. Among them the "Young Ottomans" group was the most influential. Most of its members were European-educated intellectuals who wanted the country to be Westernized. In their view, although the social changes in Western life had long preceded the reforms in military organizations, which interestingly gave the Ottomans the first taste of Western efficiency, there had been no corresponding developments in the daily life of the
Empire. To accomplish these changes the Young Turks developed Tanzimat.

Tanzimat (Regulation) is the name given to the program of reform that was inaugurated in November, 1839. This is the event that originally sowed the seeds of the post-Islamic modern republican period. Under the Tanzimat, the Sultan shared a portion of his authority in with the Council of Judicial Ordinances, gained the power to make laws subject to the Sultan's approval. Also, under the umbrella of the Tanzimat, a public trial system was implemented and Muslims and non-Muslims received equal judicial treatment. (Lewis, 44). One of the foremost goals of the Tanzimat was also to create equal educational opportunities for every citizen in the Empire. Despite its very short history, under Tanzimat's practical decrees, "The schools were built, by the generosity of enlightened individuals, although the state gave no financial help...An ever growing number of scholars and officials visited Europe, and returned full of enthusiasm for the institutions that they had seen there" (Lewis, 45).

Yet the good intentions and the visions of the Young Ottomans were not enough. Although the conditions of the Tanzimat were eagerly accepted by the Sultan Abdulmecid in November, 1839, they were "stopped at the doorstep of
the Sublime Porte [Sultan's Court]" (Lewis, 44). As a result, the reforms were not completed successfully in the first attempt. In its second attempt in 1876, the Tanzimat succeeded and started a constitutional period; Unfortunately, it did not last long and was abolished by Sultan Abdul Hamit the II. Under the power of Sultan Abdul Hamit II, the Ottoman government chose to side with Germany in World War I, and lost the war to the European allies. This marked the end of the 600-year-old Ottoman dynasty and also the beginning of the secular, post-Islamic, republican period, which was established and supported by the majority in Turkiye.

Upon the death of the Sultan Suleyman the Magnificent in 1566 the Ottoman Empire began to decline. According to historians such as Berkes, Lewis, Ward, Hubbard, Adivar, Tachau, and Keyder, several factors played a role in its demise. These historians all agree that one important cause of the Ottoman decline "was the incompetence of succeeding Sultans in power...partially, because the Empire was primarily a military machine and under their incapable leadership the army became unmanageable" (Keyder, 30 - 31).

As its army shrank and its defense became enfeebled, the Empire started to lose territory after territory in both Europe and Asia. Under these conditions the Empire
also started to lose control over several nationalistic, independence movements in Europe, in Asia and in Africa. Moreover, there were also strong uprisings against the Ottoman government led by the Young Turks in Anatolia, who demanded justice, better educational, political and legal institutions and a secular state. But the Empire was already in decline. Economically, the country was in great debt and "...had a dual economy in the late 19th century consisting of a large subsistence sector and a small, colonial-style commercial sector linked to European markets and controlled by foreign interests" (Reinhart, 36). Hence, Reinhart reports:

Heavy borrowings from foreign banks in 1875 to reinforce the treasury and contracting the new loans to pay the interests on older ones created a financial crisis that, in 1881, obliged the Porte to turn over the administration of the Ottoman debt to a commission representing foreign investors. The Porte conceded the debt commission the right to collect public revenues and transfer the receipts directly to creditors in Europe." (p. 36).

Isolated from Europe for nearly a half century, the Ottomans could "...count on support only from Germany..." (Reinhart, 37). This was also the sign of a new partnership which carried them together to World War I (WWI). Unlike previous outcomes of other wars, by losing WWI, the Ottoman Empire, for all practical purposes, came to an end, and its territory was partitioned among the Allies.
THE POST-ISLAMIC REPUBLICAN PERIOD (1923-1992)

Except for a small region of inner Anatolia, the allied powers of Europe partitioned and occupied the Ottoman Empire upon the conclusion of WWI. Russia, however, traditional enemy of the Ottoman Turks, was not included because of its domestic problems resulting from the 1917 Bolshevik revolution. According to the reports of Keyder, Berkes, Lewis, and Howard, "...the minority groups [Arabs, Armenians and the Greeks] played a very important role in occupation." Hoping for independence, "...they [the minority groups] acted as intermediaries in this process" (Keyder, 30).

As the occupation continued, it became obvious to the people of Anatolia that the Sultanate would regain little of Turkiye's sovereignty. At this time, several nationalist leaders came to the front, emerging out of the nationalist organizations, and presenting themselves as the champions of "nationalism." The Young Turks' discernment of necessary and timely measures, upholding nationalistic integrity, were catylystic. These strong, nationalist leaders, especially Mustafa Kemal Ataturk who later would be the first president and the founder of the Republic of Turkiye, provided heroic leadership.
In major provincial cities, "...associations were formed grouping together the Muslim commercial bourgeoisie of the region, in a rather vague protest against foreign occupation" (Keyder, 30). "Defense of rights" (Mudafaayi Hukuk) was the formula utilized by those associations, who "...expressed their fears of the return of Greek... domination through occupation" (Robinson, Keyder, Howard, and Lodge). This was a natural and integral fear for Turks, since they, unlike any other nation or people in the Middle East region, had a long history of national independence and had never been held captive by an imperial power.

Prior to this clarion, the Turks had not been preoccupied with the issue of Colonialism, nor of submisson to others' wills. Consequently, the fear of being held captive and being colonized by imperialist powers unified the Turks, despite the remaining existence of various political and religious differences. According to Lewis:

In every part of Turkey patriotic societies sprang up...Enormous protest-meetings took place in Istanbul. Speakers harangued vast crowds while French Senegalese machine-gunners stood guard and Allied aircrafts flew overhead. But there was no violence; only bitter speeches and tears of anger and frustration." (p. 65).
Furthermore, a Turkish nationalist movement was being organized under Ataturk's leadership to resist the occupation of Turkish-speaking areas. Reinhart indicated that, "The nationalists sought to ensure the greatest amount of legitimacy for their activities and to involve as many Turks as possible in the struggle" (p. 44). At the end of this vigorous and diverse campaign, independence was protected by an all-out national effort. As a spirited epilogue to WWI, Turkiye was the only defeated power to negotiate with the Allies as an equal, and to influence "...the provisions of the peace treaty [the Lausanne Conference that opened in November, 1922]" (Reinhart, 48). The treaty of Lausanne recognized the present-day territory of Turkiye which was proposed by Turkish leaders.

After the successful war of independence, on the 23rd of October, 1923, the Grand National Assembly proclaimed the Republic of Turkiye. Ataturk was named as its president, Ankara as its capital, and the modern state of Turkiye was born. Finally, with the establishment of the new and modern Turkish Republic, which had arisen from the ashes of the Ottoman Empire, the ideas of "Pan-Ottomanism, and Pan-Islamism, [also] collapsed together with the Ottoman Empire,...Westernism, Secularism and Turkism re-emerged after a short period of eclipse and confusion, but with important modifications" (Berkes, 431).
Ataturk initiated a series of reforms that transformed the country's political, social, and economic life, rapidly changing Turkiye into a modern state. The three most important reforms were: "...to expel the dynasty; to abolish the office of the Commissariat of Sheriat and Evkaf (the Religious and Pious Foundation Departments), and attach all educational institutions to the Commissariat of Public Education and finally, to abolish the Caliphate" (Adivar, 203-204). The main issue around which the Turkish transformation took shape was the adoption of complete secularism.

Finally, perhaps religion was the reason that both the Seljukid and the Ottoman Empires arose. But, paradoxically, it was also a major, perhaps critical, reason that both Empires fell. A major aspect of Turkish history was not only the way that Turks came into contact with the world of Islam, but also the role they assumed in it. Consequently, by directly interacting with the Muslim cultures of the Middle East, the Turks lost their traditional, indigenous identity and developed a new Turko-Islamized identity. With this newly-merged identity, the dynasty of the Ottoman Turks lasted approximately six hundred years. The long duration of the Ottoman reign had less impact on its conquered peoples than on the Turkish
citizens.

Very little of indigenous Turkish culture remained throughout the Islamic period, with the Ottomans frequently disassociating themselves from their Turkish roots. They spoke neither the Turkish language nor participated in many Turkish cultural traditions. They preferred, rather, to use the Persian and Arabic script and culture in their private and state affairs. In the decision of the Ottoman Turks to choose Persian and Arabic cultures over Turkish culture, it is noteworthy that both the Persian and Arabic were settled civilizations, while the Turks sprang from a nomadic society.

Despite their nomadic background, the pre-Islamic Turks had a very strong physical-cultural heritage, including pre-Islamic ritualistic festivals which were practiced by Turks for thousands of years. Socially and politically, the early Turks were a much more physically active and free people than the settled Middle Easterners. Clearly, it was the Muslim faith and the philosophy of life of the people of the Middle East, fervently upheld by the Seljuk and Ottoman dynasties, which played a substantial role in altering the Turks' attitudes about sport and their eventual reputation as sedentary people.
CHAPTER III
SPORT IN THE PRE-ISLAMIC AND ISLAMIC PERIODS

Pre-Islamic Period

Games and indeed several forms of physical activities have been a significant part of the lives and pastimes of Turks for thousands of years. From a mere handful of written materials, we know that the early Turks held various forms of social and cultural gatherings including hunting parties, religious celebrations and victorious festivals. They celebrated these festive occasions with dances, games and physical contests. Hence, available evidence attests that physical participation in sports and sportsmanship were related to the Turkish people's daily work, customs, spiritual beliefs and their expression of art and love. The oldest Turkish inscriptions, found in outer Mongolia and Siberia, indicate that the Turks of the pre-Islamic era organized festivals for religious and sacrificial purposes where various forms of physical activities, games, dances and contests of skill and strength were demonstrated.
The existence of these activities also can be traced in Turkish miniature paintings, folk songs, and ancient epics. For instance, the commentaries of the famous Turkish epic writer Dede Korkut (A.D. 1000-1300) clearly referred to certain physical activities and games. In Dede Korkut’s description, the athletic skills of Turks, men and women, were described to be "first-rate," especially in horse-riding, archery, cirit [javelin throw], wrestling and polo which are considered Turkish national sports. Unfortunately, however, the study of sport among pre-Islamic and Islamic Turks has rarely attracted the interest of scholars, and such neglect has been unfortunate for the Turkish people and for the international sport community as well.

In Chapter Two, it was mentioned that during the pre-Islamic period the Turks were brave, practical-minded, "patriotic" and physically active nomadic people who, from the beginning of their history, lived in a world in which wars were very common and virtually constant. Because of the natural and social environments, the weak and the old were left to die. As a result, the Turks developed strong, athletic skills for the purpose of survival. And, as in most of the other ancient societies, such physical activities had military and political dimensions. Several historians have indicated that pre-Islamic Turks were "fit,
intrepid hunters, expert horsemen and brave warriors" (B. Lewis, 27). These characteristics, as history shows, made Turks militarily far superior to their settled sedentary neighbours.

Quite naturally, in the pre-Islamic period the warlike forms of physical activities or sports, such as archery, horse-back riding, cirit, and so on, were more important than were the non-combative sports. Since the sports were necessary elements of survival in this period every Turkish man was considered a "lifetime-soldier," and a significant amount of attention was paid to military skills. One of the primary reasons for such diligence in advocating discipline and promoting physical activities was the Khakans' belief that challenging physical activities and games provided for a boy's physical, ethical, patriotic and moral well-being as stated in the Book of Dede Korkut. Khakans believed that sports instilled in boys courage and loyalty to both their community and national leader. According to Rice, in the pre-Islamic period the boys were routinely taken for rigorous physical and military training. "In about one year in training camp the boys were expert warriors in running, slinging, shooting, the bow and throwing [the] javelins...and riding" (Rice, 28).

After gaining some skill in these activities, the boys were allowed to participate in the hunt, enduring
the extremes of heat and cold, to make forced
marches day after day, to cross streams without
wetting their weapons, to eat very little food,
perhaps one meal in two days, to support themselves
by foraging, and to stalk and kill the wild animals,
such as the lion, the leopard, the wild boar, and the
antelope...When not on the hunt the boys continued
the regular training in archery, riding, and
athletic sports. (Rice, 11-12).

Physical activities and games were used in religious
and civic commemorations, and were celebrated by people of
every class, within various sacrifical rituals. For
instance, in the Pre-Islamic Era, the wedding ceremonies,
Khanship inaugurations and victories of wars, were the
primary entertaining events and were celebrated with games
and sports" (Raphaella Lewis, 172-73). Dede Korkut noted
that as an important part of the heroic, Turkish
life-style, "The boys were not granted their public
names until they accomplished something heroically
(including athletics)" (The Book of Dede Korkut, 156).

As with other nomadic societies such as the Tartars,
Kazaks, Mongols and Kirghizes, Turks were "...devoted to
the cult of horse and were born horsemen" (Evliya, 200).
According to the legendary words, "A Turk is born in a hut
and dies on horseback on the prairie." Gurun even stated
that, "The domestication of horse was accomplished by
Turks" (p. 34). The Turkish horse had a fundamental impact
on the lives of Turkish men who could not imagine life
without their horses. In a cave, a Turkish Akinci (soldier) wrote:

\begin{verbatim}
Atım olur  ise
    ben de olecım

eger sag kalırsa
    bende yasayacamım...
\end{verbatim}

I will die
If my horse dies

I will be alive
If my horse is alive (Evliya, 67).

During the pre-Islamic period, leisure served as one of the invaluable gifts of God to the Turkish people. If one evaluates the history of Turkish society, one would discover that the Turkish heritage, many-faceted and long-perpetuated in the area of physical activities, has been immensely rich. The 650 year-old annual Kirkpinar Wrestling Festival in Edirne, Turkiye, is but one singularly striking example, the centuries-old Cirit (jerid) festivals in Erzurum, Turkiye another.

Turks were fond of physical activities and their cultural dispositions made physical activities an important feature of their daily life. For the ancient Turks of Central Asia, playing seemed to be the primary impulse for both human beings and Tengeri (sky God). Philosophically, Turks considered the Kainat (the universe) as the "...play arena of divinity, and Mother Earth as the
play yard of human beings" (And, 104-105). In this context, especially the religious form of dance had a revered and important place.

The relationship between a Turkish shaman and the dance itself is substantiated in a small Turkish manuscript of the fifteenth century, which reveals a symbolic explanation of the origin of dance and music. The anonymous author of this manuscript traces the development of dance from its spiritual birth at the creation of the world. The author explains that, "When God created the Universe, divine energy resounded and from that sound arose the tonalities of music, and this gave birth to several forms of dance" (And, 5). Furthermore, the author goes on to link the physical movement of the body in dance with the spiritual experience of the dance itself. According to the author, "...the whole cosmos is a dancing mystery" (And, 6). One thousand years later, a number of scholars started to examine the apparent affinities between this ancient shamanistic philosophy, and its strong influence on the development of Islamic mysticism, especially sufi dancing, which recognized dancing as a "...symbol of the cosmos" (And, 6).

Folk dances and the great folklore tradition of Turks played a prominent role in the development of Turkish physical culture. To this day, Turkish people entertain and
enlighten themeselves and others through dance, dramatizing the warmth of their folk tales and songs. The most popular dances were often influenced by the Turkish warring techniques. R. Lewis describes these dances as, "...mimed battles of fierce exploits, always intense and energetic, with or without weapons, increasing in speed and excitement and often ending with a leap over the flames fire" (p, 173).

Dances also reflected village life and provided one of the most common sources of entertainment. The dancers, men and women alike, were highly skilled performers. They exemplified with their dance movements the particular vibrancy closest to nature that energizing human experience. The dances differed somewhat from region to region and were accompanied by songs and music.

The most popular dances were often influenced by the movements and actions of the various animals, natural events and fight and defense techniques:

The courtship of cranes, birds sacred to the ancient Turks; an eagle approaching its prey; an encounter between a dignified lion and a ferocious hyena; a clownish camel, danced by two men in the animal's skin. Some of the dances were mimics or imitations of natural features, like flowing water or swaying poplar trees; others mimed daily acts of home and village life, like breadmaking, weaving or hair washing; these were interspersed with a promenading dance among the audience and always ended with a lively dance of thanksgiving. (R. Lewis, 172).
Sport in the pre-Islamic period

Archery: There is ample evidence that archery was one of the most common sports among the pre-Islamic Turks, because the skill of marksmanship was necessary for surviving. However, apart from its place in survival, archery was also used for entertainment and competitive purposes, practiced and performed by rich and poor alike. The best archers were honored and awarded recognition. According to Evliya, "The Turks like all the other kindred peoples of Central Asia, used the short-bow instead of the long-bow employed by the bowmen of Western Europe" (p. 203). The difference is explained by the fact that, "Whereas in the armies of medieval Europe the archers went on foot, among the Turks...the bow and arrow were part of the equipment of the light cavalry" (Lewis, 203). The bows and arrows were made of "...wood, metal, and bone, depending on the social status of the archer, and they were rigorously tested for technical perfection" (Evliya, 205). When a young man married, "...he would shoot an arrow and wherever the arrow fell he would set up his marriage-tent" (Dede Korkut, 10).

In the pre-Islamic period, "Turkish women had great freedom and did not sit quietly in their tents all the time" (Adivar, 186). Rather, they were out with their men, "shoulder to shoulder," hunting or fighting. In archery, it
seems clear that, women had the capacity to compete with the men. Dede Korkut told us that "Lady Burla, [wife of a Khakan], took an active part in rescuing her son from the infidel; it was she who strikes the enemy standard down with her bow and arrow and sword" (p. 106).

Wrestling was another popular sport or physical activity among the pre-Islamic Turks. From the writings of Dede Korkut we can trace that, during pre-Islamic times, Turkish wrestling was practiced with respect and honored by heroes and heroines. Dede Korkut's account of the pre-nuptial wrestling match between Prince Beyrek and Lady Chichek's housekeeper demonstrates how well-developed and socially integrated wrestling was in ancient Turkiye.

Polo (Jukan) was for centuries the national sport of the Turkish people in Central Asia. Evliya Celebi describes polo as a popular game which was played on horse back "with the cane stick and a wooden ball which was covered by red or black leather" (p. 200). According to Lewis, polo was a "form of military exercise, and its practice contributed prowess on the battlefield" (p. 132).

Cirit (Javelin chase)- As dwellers in a nomadic community, the Turks' diet was largely dependent upon hunting. Cirit was a specifically designed war and hunting
weapon which Turks used especially in the hunting of large animals. In war, the Cirit was used for close fighting. According to Evliya, Cirit was "...made of either wood or metal; throwing a cirit required a certain kind of skill and strong arm power" (p. 206). Cirit was also a widely practiced activity among the pre-Islamic Turks. By its nature, the game of cirit was one of the most dangerous activities that the Turkish people practiced, since there was very little protection available for the players to prevent accidents and injuries. During a game it was not uncommon for a player to be killed on the spot.

**Islamic Period**

Sport is a product of a society where it is found, and its development is greatly affected by various socio-economic, cultural, ethical, religious, ecological and political conditions. Similarly, the development of sport in pre-Islamic Turkiye was also influenced and shaped by the conditions that were peculiar to the Central Asiatic environment. However, in transition from the pre-Islamic to Islamic period, as Turks changed their environment, which caused them to change their religion, moral values and system of defense and military, the development of sport in Turkish society was also subject to change. Available evidence indicates that these three changes significantly
influenced the nature and the further development of sport during and after the Islamic period.

The Influence of the Environmental Changes

From the second century A.D., as a result of various social, economic and climatical changes in Central Asia, Turks migrated to Chinese, Persian, Arabic, and Byzantine territories. The people of these societies were agrarian and were much more sedentary than the Turks. The most dramatic changes in the lives of the Turks, however, took place when they came into contact with the world of Islam. By interacting with the Muslim cultures of the Middle East, and adopting their desert climate-controlled and slow-paced sedentary life styles, the Turks naturally curtailed their traditional sporting habits. Consequently, their skills in certain types of physical activities were gradually reduced to the level of their new neighbours.

Influence of Changes Related to the Religion

During the great migration Turks also came into contact with various spiritual beliefs such as those of Buddhism, Zoroastrian, Christianity, and Islam. In this complex process of transformation, many aspects of the Turks' indigenous cultural identity were changed.
A seminal development in this Islamic period was the manner in which they came into contact with the world of Islam. By adopting Islam and its philosophy toward the human body, Turks bound themselves to rigid rules with an increasingly sedentary point of view in contrast to their earlier nomadic life style. For example, certain indigenous festivals and cultural celebrations, such as those for hunting parties and ritualistic Shamanist celebrations, were discontinued.

For almost one thousand years, during the Islamic period, especially during the Ottoman Empire, the importance and liveliness of physical activities were significantly reduced among the Turkish people. Sports and physical cultural activities were generally out of reach of the general population and became instead the privileges of wealthy, high-ranked military generals and the rich friends of the Sultan. In contrast to the pre-Islamic period, when the Khakans were promoting and supporting various sports and physical activities, during the Islamic-period, especially toward the latter part of the Ottoman Empire, Sultans were "...discouraging people to participate in sports and physical activities" (Fisek, 269-70). Such restrictions purportedly stemmed and resulted from such decrees as certain religious, political and governmental regulations to curb crowd control.
In his description of pre-Islamic Turks, Monroe stated that "Men and women Turks were born on the horses and were the best wrestlers and archers of their time" (p. 141). According to Vucinich, however, during the Islamic-period under the influence of Arabic, Persian and Byzantine cultures, "The Turks went into a complete pessimism" and gradually became a very yavas (lazy) society (p. 33).

The Influence of Change Related to the Military or Defense System

The history of Turkish people began in Central Asia, a land that was often unforgiving of any form of weaknesses. For this reason, for any people living in this particular land, the self-defense techniques had to be mastered. The physical and the social environment of the land demanded that the pre-Islamic Turks develop strong military systems and support them with effective defense techniques consisting of fully mastered physical activities, such as archery, horse-back riding, the javelin throw and polo. At one time during the pre-Islamic period every abled person was considered a "life-time soldier" (Shaw, 2).

All of these military skills were nearly eliminated, however, when the Turks chose to practice the Islamic governing system for themselves. Under the this system the
Turks developed the Janissaries which relied heavily on non-Muslim subjects in their military. The Muslim Turkish boys were not considered for draft into the army. It was for both military service and for self-defense that the Turks developed important physical skills and practiced them masterfully. But, when the need for these services, -- what had determined the bulk of the daily life-style--vanished, all but a few elite Turks lost their interest in physical activities and they gradually became a sedentary people.

Finally, in both the pre-Islamic and Islamic periods, the most popular forms of athletic events were archery, wrestling, polo (jukan) and cirit (javelin-chase). In the Islamic period, however, only the privileged class participated in these events, and more importantly, such activities were now seen as "entertainment" or "sport." These activites were no longer directly linked to the people's daily experinces. The folk tradition of sport was specialized. Participants in the Islamic period were conscious and practiced activities for "leisure" purposes.

**Sport in the Islamic period**

Games and physical activities continued to exist throughout Islamic-period, including archery, wrestling, polo and cirit. In this period, however, especially during
the Ottoman Empire, sports and physical activities became the privilege of the wealthy, high-ranked military generals and of rich friends of the Sultans. Contrary to the pre-Islamic period, sports were generally out of reach of the general population. Hence, in the Islamic period a few physical activities or sports, such as wrestling and archery, were specialized and institutionalized.

Archery was one of the very few, uniquely indigenous Turkish activities that did not disappear but continued to be practiced during the Islamic Ottoman Empire. In the book of Dede Korkut, the author provides insights into the importance of archery as a national pastime, in which every person practiced and competed. Though, Korkut did not discuss different categories of archery contests, Evliya Celebi elaborates on two contest categories in the Islamic Period: Long-distance shooting and target shooting. In distance shooting: "The archer had to display his strength by shooting his arrow the farthest possible distance" (Lewis, 205). The spot where the arrow fell was marked on the ground, and if a record was scored, a marble stele inscribed with the archer's name in gold letters was erected at the spot.
In Istanbul large open areas were reserved for archery, and the youth of the capital met daily for practice and organized matches. Archery, even more than polo and cirit, was considered among the Turks as the national sport. The champion archers stood as high in the public estimations as the athletes of ancient Greece or the star athletes of today. Their names were in everybody's mouth and honours of all kinds were showered upon them.

Evliya states that, "The professional archers used to meet regularly at certain places such as Janissaries' (Ottoman Army) training-grounds, on the Hippodrome or the Archers' Convent on the Ok-Meidan (Ok Meydani), where they gave lessons as well as exhibitions of their skills" (Lewis, 204). A number of commemorative steles still can be seen scattered at the Ok-Meidan.

Target shooting, was a test of skill rather than strength. The most skilled archers would aim at bottles, mirrors, lanterns and other such minute objects. According to Evliya, "Sometimes the target would be a golden apple placed at the top end of a tall mast... Another trick, which highlights the growing importance of entertainment value, was to shoot an arrow into the air and catch it as it fell" (Lewis, 204).
Wrestling (Gures), was a popular sport both in the villages and in the royal court, and was considered the most effective exercise for all-around development. The sole purpose of wrestling was to demonstrate an individual's personal and religious strength which was associated with proof of manliness. Competitions were held in every village and in court arenas during festive celebrations. Evliya called wrestling the "par excellence" sport (p. 204). In the villages the wrestling contest was a grand show as well as sporting event, with drum playing and folk dancing.

In the Islamic period, the wrestling tradition became more institutionalized, and in almost every village there were wrestling Tekkes (clubs) and wrestling-champions. For instance, according to Lewis:

the champions used to give exhibitions on the village-green on Fridays or during the Bairam (Holiday). Matches were held between neighbouring villages. In Stambol (Istanbul) itself, thousands of spectators would look on the wrestling-matches which were held in the At-Meidan in the presence of Sultan and the Court, on the occasion of some big festival or celebration. (p. 175).

Polo, though a favorite activity in the pre-Islamic period, was gradually replaced during the Islamic period by the game of cirit and eventually became an activity practiced only among the Ottoman elites.
Cirit (javelin throw or chase)- During the Ottoman Empire, cirit throwing became one of the most popular games to watch. Played by teams of men on horseback, the object was to throw ten feet long lances at the backs or heads of the opposing team mates in such a way as to dislodge them from their mounts. Benetti, a European traveller to Ottoman Empire, describes the game of Cirit:

...the players divided into two sides of twenty or thirty each and drew up facing each other across the Meldan. Then a champion from one of the ranks would ride out, poising his jerid [cirit] (a short wooden staff), dash across the space and turning sharply in front of the opposite line hurl his weapon at the head of one of his opponents. The latter was either knocked off his horse, or, if he successfully dodged the blow, rode out in turn and chased his assailant trying to unhorse him. While pursuit continued, two more players would issue from the original line and attack in the same fashion, followed by three and so forth till both sides were locked in a general melee." (Hubbard, 166).

Cirit was a great favorite in the countryside where villages or tribes contested hotly with each other and spectators peered through the dust of the flying hooves and cheered the custodians for their honor.

According to the hierarchical standards of the Ottoman culture and government, "Turkish sport was organized in three different forms, or associations" (Fisek, 256). The first was a local non-government club called "Spor Tekkeleri," the aim of which was "...to protect and improve
Turkish wrestling" (Fisek, 257). The Tekkes were self-supportive, voluntary organizations and were spread nationwide. Yet the Tekkes were also a "religious organization" (Hicyilmaz, 67).

The second type of association was Palace-supported, athletic clubs. According to Fisek, the purpose of these clubs was "...to develop body guard athletes who would guard and protect the rich and famous, the privileged elites of the Empire" (p. 258).

The third form of sport association was "Agalik," organizations of rich, regional tribal leaders. The Agas (land lords or tribal leaders) were the sole supporters of this organization. The Agalik system, according to Fisek, was especially identified with "oil wrestling" (p. 259).

**Physical Education**

Physical education had no place in the lives of pre-Islamic Turks who had no formal education nor the lives of Islamic Turks who had formal education. Until the mid-eighteenth century, the Ottoman Empire had one of the greatest armies in the world. This gave a sense of security for both the leaders and the citizens. According to Hubbard, "With the absence of fear of foreign invasion, the motive for self-defence was not as great as it was during the pre-Islamic period when the situation was
otherwise" (p. 178). Only toward the end of the nineteenth century, as an extension of Tanzimat reforms in the Turkish educational system and through the efforts of some European educated reformists, the first physical education classes were taught "...in Galatasaray High School (Lisesi) or Mektebi Sultani, by an English Physical Educator, in 1863" (Fisek, 260). However, physical education was available "...only to the children whose ties were close to the Sultan's Court" (Fisek, 264-265). From 1863 until the late 1930s, physical education, which was used interchangeably with sport, was a form of "...teaching of Swedish gymnastics in the schools" (Fisek, 262). Certain sports, such as Basketball, Soccer, and Rugby were subjects taught in physical education classes. In addition, in this period, a few athletic clubs were established under the influence of European sport.
CHAPTER IV
SPORT IN THE POST-ISLAMIC REPUBLICAN PERIOD

A Brief Evaluation of Development of Turkish Sport from 1839 to 1923

In chapter II, it was indicated that although the modern Turkish Republic was officially established in 1923, the liberalization, secularization and the democratization process of the Republic was initiated in 1839. These three phases occurred in conjunction with the Tanzimat reforms, which granted partial constitutional rights to the Turkish people.

After the Tanzimat, the Turkish people reorganized their lives and established organizations on voluntary and constitutional principles. The formation of such organizations also provided leadership for sports activities within the country. Eventually, the sport movement gained momentum. According to Fisek, "Despite the discouragement of government, the popularity and enthusiasm for sports were manifested" (p. 270). However, Turkish sport had not yet set national objectives nor defined goals.
Prior to the Republican Period, between the 1850's and the 1920's, the Ottoman Empire was constantly at war with one or more of her enemies, weakening the economic and political strength of the nation. During this period of crisis, it was only natural that the issue of sport escaped the attention of officials. Nevertheless, it was also "...handed over to the protection of a few rich individuals called Agas, and of sport Tekkes (an ancient form of sport clubs) which provided shelter and management for sport" (Fisek, 251).

According to Fisek, "The largest of all tekkes was in Istanbul and sheltered approximately 300 athletes, mostly wrestlers" (p. 257). In some instances, services for the sports were also provided by the Sultan's Palace. In the history of Turkish sport this period is remembered as the "Period of Protectionism" (Fisek, 250). Furthermore, under the protectionist system, entire services enhanced the athletic performance of Turkish athletes, yet no effort was advanced for the development of the institution of sport per se. According to Hicyilmaz, "...there was not any attempt or any suitable approach to the problems connected with the issues of sport" (p. 55).

Specific issues regarding sport in Turkiye gained some attention only around the beginning of the twentieth century when some European-educated Turkish
sportsmen returned with a Western view of sports. With the help and the experience of these sportsmen "...the system of sport began to organize and a few national objectives" were stated (Atabeyoglu, 11).

Around the turn of the century, the Ottoman Empire had been suffering from severe economic and political conditions and was on the verge of collapse. Finally, soon after WWI, the Empire was invaded and occupied by the Allied nations of Europe. During this period of invasion, several "Anglo-Saxson" sports entered into Turkiye.

According to Fisek, "In the cities of Izmir and Istanbul, by using their diplomatic immunity, the staff of Embassies of England and France were organizing athletic competitions: cricket, rugby, hockey and soccer" (p. 249). Ertug reported that, "In 1913, in Istanbul, the staff of the British Embassy organized a soccer tournament for the honour of the British commander General Harrington" (p. 8). Moreover, according to Hicyilmaz, "...by using their diplomatic privileges, the British merchants and the staff of the British Embassy not only organized sports competitions but also formed several sports clubs and societies" (p. 29). Prior to this period, occurrence of such events would have been immediately banned by the government. However, due to prevailing conditions of the occupation, the Ottoman government was forced to remove the
restrictions that blocked the formation of athletic clubs or associations in the country. According to Howard, "Under the terms of the Istanbul treaty, during the invasion, the Allied nations were taking no orders from the Ottoman government" (pp. 136-137). Taking advantage of the Ottoman government's vulnerability, a significant number of athletic clubs were formed, especially by the British. We cannot interpret England's initiative as a favor to the Turks, however, England was not ever concerned with the physical health of the Turkish youth. Rather, it was a very common British policy which had been used successfully, in India and in some African nations, to develop sports facilities in order to restrict nationalism and curb political activity. In fact, in the early years of the occupation, the British established two soccer clubs, "The Strugglers" and the "The Progress." Although there is no clear evidence, the meanings of the names of the clubs exactly coincided with the political conditions of both England, which was "progressive," and the Ottoman Empire, which was "struggling" at the time. According to Fisek, "The purpose of the formation and the orchestration of sport clubs in Turkiye by England was entirely imperialistic" (p. 268).
It is relevant to stress how external factors influenced the internal creativity in every area of life in the country. In this regard, the condition and the subsequent development of sport was not different from, and was heavily influenced by, the existing cultural systems in Western Europe and America. For instance, programs in physical education were modeled after the callisthenics of Germany and the Scandinavian countries and resembled the sports and games from England and America. Different gymnastics programs were also promoted by the military and civil colleges. The first sport clubs and societies to be organized in Turkiye, however, were those overseen by the British in soccer and rugby.

British influence on Turkish sport was noticeable, specifically in soccer. According to Ertug, "The first soccer and rugby club (Moda Futbol ve Ragby Kulubu) was formed in Moda, Istanbul in 1896" (p. 6). Although the majority of modern sports, such as soccer, rugby, and hockey were introduced by the British, the game of basketball was introduced by the Americans. During the occupation "...several nationalist groups were seeking an American Mandate to protect the country from an English occupation" (Hicyilmaz, 9). According to Fisek, "In 1919, with the financial and technical assistance of the American government via the Chester Project in Istanbul, a
branch of the YMCA was opened and basketball was introduced to the Turkish youth" (p. 249).

In the 1890's Turks were not permitted to participate in modern sport events against the newly formed British sports clubs, yet some Turks hoped to have their own sport clubs and club memberships. At the turn of the century, the Turks' persistence paid off and they organized their own athletic clubs. The first clubs to be organized were "The Black Stockings in 1899, Besiktas in 1903, Galatasaray in 1905 and Fenerbahce in 1907" (Fisek 256). Despite the fact that the sports clubs were formed back to back, however, their actual organized athletics were not begun until after the declaration of the second Mesrutiyet (adoption of constitution) in 1908, which granted more personal freedoms to citizens.

For a while, however, participation in sport activities evolved rather slowly because, "Most of the societies and clubs were initially concerned with merely the game of soccer. Sports such as athletics or track and field, wrestling and basketball, that attracted more attention from the public, were added only later" (Haluk San, 12).

In the first quarter of the twentieth century, participation in sport activities increased overwhelmingly, "...and at one point there were so many sports clubs that
for the first time the Turkish sport felt the need for federation" (Aksin, 316). From 1903 to 1914, patterned along the British style, a few soccer leagues such as Istanbul Futbol Birliği (IFB) and Istanbul Futbol Kulüpleri Ligi (IFKL) were organized. Under the British authority and with the participation of such clubs as the Moda, Union Club, Elips and the Imogene Club, the IFB was formed in 1903.

After a series of problems the IFB dissolved in 1910 however; but in the same year by adding a couple of Turkish clubs, the former members of the IFB reformed the IFB and established the IFKL which was dissolved in 1914. (Fisek 284).

The objectives of the IFB and the IFKL were: scheduling and officiating the league games according to the British system.

Since 1839, after the declaration of Tanzimat, strong nationalistic sentiments were evoked, and Turks aspired toward increased participation in political, cultural and educational fields. Unfortunately, such developments, including participation in sports, were frequently discouraged and suppressed by the Ottoman Sultans. During the reign of A. Hamit II (1876-1908) "...most of the cultural and intellectual organizations were shut down" (Eliot, 124). According to San, Unsi and Var, "The Black Stockings club was closed because the club
organized a soccer tournament which gathered an unexpected number of spectators" (p. 67).

Despite the fact that the Sultan A. Hamit II was determined to dismantle the functions of most of the social, cultural and intellectual societies or clubs, "There were a few privileged athletic clubs that functioned regularly and freely with the help of their members who were either high-ranked military generals or rich friends of the Sultan" (San, et. all, 30). The Besiktas Gymnastic Club (Besiktas Jimnastik Kulubu) was one of these privileged clubs that was formed by the special decree of the Sultan in 1903.

The Turkish sport system was never completely able to free itself from the outmoded, pan-Islamic political views of the Ottoman Sultans. It is important to remember that during the pre-Republican period, most people were barred from joining sport clubs or any other type of social and intellectual organizations. Fortunately, with the support of the nationalistic movements, and by the turn of the twentieth century, the sport movement gradually gained momentum and became the main source of recreation and pastime for the Turkish youth. The enthusiasm for sports was especially manifested by outdoor events such as soccer, grease-wrestling and running, and by indoor calisthenics. According to Apak, "Whereas the game of
soccer was practiced during the weekends, running and wrestling competitions were conducted at public gatherings and at festivals" (p. 352).

Such recreationally innocent gatherings actually played a decisive role in the rise and development of Turkish nationalism in the 1910's. Initially, sport crowds gathered solely for the sporting event, but such gatherings soon became a symbolic protest against the Sultanate. Sporting events contributed to the politization of many people, and eventually the sporting events served as a political arena.

The Connection of Sports with Physical Education

Turkiye's sporting and physical education heritage owes a great deal to the reformists of Tanzimat who "...adopted and applied the general principles of the French revolution in Turkiye" (Fisek, 262). Modern sports were completely unknown in Turkiye prior to 1860, but by 1863, school gymnastics were an esteemed component of urban high school student life.

In almost all of these educational institutions, the "French system of physical education and sport was practiced and instructed"(Okan, 6). According to Fisek, "The first recorded reference to a person teaching track and field was a French gymnastics teacher, Curel, at
Istanbul's Mekteb-i Sultani High School in 1870" (p. 262).

The birth of nationally oriented school sports was a natural result of the introduction of western physical educational systems in Turkiye. In addition, Turkiye's first taste of contemporary sports was made possible by the practice of French calisthenics on school campuses. According to Somali, "The first high school to practice calisthenics was Istanbul's Kuleli İdadisi in 1863" (p. 10). At that time, the French gymnastics program was a combination of "fencing, free-style or floor gymnastics and shot put" (Okan, 6). According to San, "By 1869 there were several schools interested in physical education programs in their curriculum" (p. 12). Those schools were "Kuleli İdadisi, Mekteb-i Sultani or Galatasaray Lisesi, Mektebi Bahriye and Mektebi Harbiye" (San, 12), the last two of which were military academies.

The physical education classes were not designed to enhance or improve the physical well-being of students. Rather the PE classes were designed with such difficult program figures that allowed only the students who had skills to perform. Therefore, most of the students were discouraged and did not participate in PE classes any more (p. 263).

Around the turn of the twentieth century, PE was not designed to teach the basic fundamentals of physical and mental health. Even though sports in Turkish schools were electives, the more prestigious schools gained much
status by offering them, since sports instruction was not available elsewhere, and its "Western" nature was fashionable, generating new excitement among the students. It is not surprising that, from the beginning, the formation and development of modern sports clubs were initiated on the high school campuses.

Concurrently, there was a growth of in-service teaching in physical education and coaching from Europe. "Sports and gymnastics became expensive yet popular" (Okan, 10). Athletic clubs and associations sprang up all over campuses with a subsequent increase in journalistic coverage of sports, fired by readers interest at a time when sports events made even headlines news. Fisek indicates that, "For over forty years from 1860 to 1903 the development of Turkish sport was affected negatively by various economic and political conditions" (p. 262). Despite the fact that most of the modern sports in Turkiye are over a century-old, very few of them fully developed and reached the level of their European counterparts, nor were the standards of physical education for students satisfactory. Basically an elitist system, it remained geared for the physically gifted.
Development of Sport in Turkiye since 1923

After the war of independence in 1923, through the restoration of full national and political independence and under the leadership of Ataturk, the founder of the Republic of Turkiye, the Turks eagerly decided to liberate themselves from any form of out-moded, pan-Islamic Ottomanist concepts. Ataturk introduced several reforms ranging from education to religion. The fundamental aim of these reforms was to break the centuries-old traditions, to modernize and to elevate Turkiye to the level of Western nations. Ataturk's liberal and far-reaching reforms also created expanding opportunities for the young and mostly European-educated sportsmen to revolutionize and revive Turkish sport.

After 1923, opportunities for sports participation were broadened through leadership provided by the formation of numerous non-government sponsored sports clubs and associations such as the TICI, (the United Sport Clubs Association), making possible mass participation. According to Caglar, "There was a gradual increase in the numbers of people involved in various sports clubs and organizations on both the competitive and the recreational level" (p. 3).

Prior to the Republican period, there were no stated national objectives for Turkish sport. Most of the organized sports activities, even if not forbidden, were
realistically out of the common citizen's reach. In this respect, the status quo of Turkish sport greatly differed from sport as it was overtly focused in the industrialized world. During the Ottoman Empire, sport was basically a form of amusement for the Sultan's palace. However, with the establishment of the new, democratic and politically-more stable Republic of Turkiye, a new organizational framework for sport was formulated. With its theoretical premises geared toward mass participation, the envisioned programs promised renewed popular interest and vitality. This situation, along with the prospects of a revolutionary and improved way of life, prompted a number of sportsmen to emphasize new aspects of sport.

Modern Turkiye's sporting legacy owes a great deal to those European educated sportsmen: Selim Sirri Tarcan, Ali Sami Yen, Burhanettin Felek, Nasuhi Baydar and Yusuf Ziya Onis who are considered the "...pioneers of modern Turkish sport" (Sumer, 28). With their help, "Sport and physical activity has undergone continuous expansion throughout this half of the century" (San, et al, 69-70). The establishment of numerous athletic clubs, the formation of sport leagues such as 'Cuma Ligi', and the development of voluntary sport associations like the United Sports Clubs Association were all efforts of these far-sighted men.
A number of trends were occurring simultaneously in Turkish sport during the early years of the Republic. On one hand, while most of the major, modern sports were spreading throughout the nation, major national sports federations were continuously expanding the number and the type of sporting events held, including long range goals for energizing efforts and further plans. There was also a growing awareness of the political importance of sport so that sport started to be used to foster national pride.

On the other hand, and, "...due to the lack of sufficient finances, there was great difficulty in improving the existing conditions of sport" (Fisek, 310). Moreover, and perhaps most importantly of all, the traditional, indigenous Turkish sports such as Cirit, Grease-Wrestling, Archery and other activities were declining and becoming part of "history." These traditional Turkish sports declined for several reasons; cirit, for example, were expensive to maintain. But a more significant fact was that they were seen as old-fashioned and not progressive, partly due to specific British propaganda which presented Western sports to the younger Turks.

As the modern Turkish Republic was developing rapidly, the traditional life styles of the Turkish people were also changing. According to Ceki, "Many young people were
looking around for things to do and to replace traditional ways of living" (p. 9). It was during this transition that modern sports received the most ardent attention.

The young generations spent their free time playing various ball games such as basketball, volleyball and soccer, and running or doing calisthenics. The noblemen and the townspeople had other sporting activities such as chess, backgammon, and various card games. (Lewis. 89).

The "Halk Evleri" (folk or public houses) were formed and financed by the government in order to fulfill the great hunger for sports and to gratify the general public's desire for intermural sports.

**Development of Institutional Sport (1922-1992)**

The organizational and administrative development of Turkish sport in the Republican period can be divided into four periods.

1- (Türkiye Idman Cemiyetleri Ittifakı 1922-1936)
2- (Türk Spor Kurumu 1936-1938)
3- (Beden Terbiyesi Genel Müdürlüğü 1938-1992)
4- (Gençlik ve Spor Bakanlığı 1969-1992)

**1- (Türkiye Idman Cemiyetleri Ittifakı)**

After the war of independence a national central organization of sport, the TICI (Türkiye Idman Cemiyetleri Ittifakı) was formed in 1922 in order to improve the chaotic, unsatisfactory state of Turkish sport and the
poor performance of Turkish athletes. By the joint efforts of "Selim Sirri Tarcan, Ali Sami Yen, Burhanettin Felek and Yusuf Ziya Onis, the major figures of Turkish sport movement, the first congress of TICI took place" (Fisek, 255 and Sumer, 25). The TICI was the very first independently organized, volunteer, multi-sports association, which represented Turkish sport both nationally and internationally. The basic principles of TICI were adopted from the Swiss sport model, the "Reglements Sportifs de l'Union Suisse" (Sumer, 30). The purposes of TICI were:

- to direct, coordinate and advance the activities of all sport organizations; to represent Turkish sport in international events; to identify and stabilize the principles of amateur and professional sport; to organize sport competitions on a national scale; to channelize the free time of youth for sport and to discover the new athletes, coaches and officials; to identify and direct the qualifications for the Olympic Games in accordance with the National Olympic Committee; to establish and register the national sport federations to the international sport federations, to make sport publications (Fisek, 354-365).

For sixteen years, the Turkish sport movement was directed and controlled by this truly democratic sport institution. Because of its populist status, the TICI was able to develop and grow at a very fast pace. Sport clubs, federations and societies were assembled within the various individual national sport federations which became forming
members of TICI Individual sport federations assembled under TICI. Examples are:

- Track & Field Federation 1922
- Soccer Federation 1922
- Bicycle Federation 1923
- Fencing Federation 1923
- Weight Lifting Federation 1923
- Swimming & Water Sports Federation 1924
- Skiing & Winter Sports Federation 1924
- Horse Riding and Trap & Shooting Federation 1926
- Basketball Federation 1934
- Volleyball Federation 1934

Prior to the TICI, no sport organization was completely independent and almost all of them had some political or religious linkage. With the development of TICI, the issue of sport was temporarily freed from the touch of politics and religion. In TICI every form of ethnic and religious discrimination, divisive politics and religious activities were strictly prohibited. TICI became the sole representative and defender of Turkish sport at every level of athletics. TICI was also "...an official office for the National Olympic Committee [NOC]" (Ertug, 68). Fisek reported that, "When Selim Sirri Tarcan officially established the NOC in 1924, he was also an executive member of the TICI" (pp. 361-362). In fact, "In the 1924 Paris Olympic Games, the national teams were financed and represented by TICI" (San, 6).
The 1930's were a period of reforms, opportunities, freedom, and national development. During this renaissance it was possible to introduce innovations, new ideas and various experiments. On the other hand, it was also a period of economic difficulties left over from the Great Depression. This situation negatively affected the financial status of TICI.

During the mid-1930's, there was a general scarcity of financial support for TICI. Due to this lack of finances, there was great difficulty in improving the existing conditions of Turkish sport. In 1936, in a congressional meeting of TICI, the members and the administrative leaders of the association voted that "The total movement of sport and physical culture should be government supported, and made a state program" (Fisek, 266-269). It followed that, "...the Turkish government was pushed to involve (itself) in the issues of Turkish sport more actively" (Hicyilmaz, 22).

The aim of this decision was to prepare for life both the athletes in clubs and the students in classrooms. Clearly this could not have been accomplished without the permanent financial support of the government. During those years of financial concerns, the TICI was also suffering politically and there were several disputes among the members of the TICI that practically forced the
organization to seek government support. "In 1936 at its eighth and final congress, the TICI first changed its name and status and then dissolved itself forever" (Sumer, 28). With this decision, the semi-government controlled organ of sport, known as Department of Sport (Turk Spor Kurumu [TSK] was officially established in 1936.

2- (Turk Spor Kurumu) 1936-1938)

Due to the general economic situation, during the era of TICI, the efforts to improve the overall status of sport and the general fitness of the population in Turkiye met with limited success because of the lack of sufficient resources, such as inadequate sport and recreational facilities and expertise. Hence, in addition to the lack of resources, "The main objectives of TICI's member clubs were beyond the development of mass athletics" (Fisek, 374).

Apak reports that, "The sport authorities of TICI were making a visible effort to maintain a certain balance between competitive sports and mass participation" (p. 229). However, the former was frequently sacrificed for the latter. Pressure to obtain and improve the success level of Turkish sport in international arenas, especially in soccer where the national team suffered heavy defeats, was one of the key factors in placing the competitive sports ahead of mass sports. In the 1930's, this situation
surfaced as a riveting concern for proponents of the nation's only political party of Republican Populist Party (RPP). A close relationship was temporarily established between sport and party leaders. According to Fisek, "The politicians promised to rescue Turkish sport from its present conditions, by offering the invaluable goods and services of RPP" (p. 373).

Such promises created a working relationship between sport leaders and the leaders of the RPP. Eventually, in order to alleviate the existing conditions of sport, in 1936 in the eighth and last general congress of TICI, the delegates voted convincingly and overwhelmingly, to abolish itself and to establish the TSK [Turk Spor Kurumu (National Sport Association)]. In this transaction, a system parallel to the Soviet organization of sport was created. The TSK was registered under the jurisdiction and the office of the General Secretary of the (RPP). Sumer writes that, "With the establishment of TSK the Turkish government began to directly and officially involve itself in the matters of Turkish sport" (p. 29).

The TSK was presented as a hope and as a long awaited cure for the ills of Turkish sport. According to Fisek, "It was this hope and the assurances from the media and sport analysts that made the TICI close its doors and hand over
the association and sports to the control of the government (p. 376).

This was the beginning of an autocratic, centrally administrated, government controlled sport management period in Turkish sport. There were living examples of this model in Stalin's Soviet Union and in Hitler's Germany, both of which were working successfully. In fact, "The government hired a German sport planner and organizer to help Turkish sport develop" (Fisek, 377). For a time, this arrangement appeared to be successful. For instance, the TSK was able to use and benefit from the various resources of RPP such as the youth clubs, camps, folk houses, dormitories, hostels, etc.

However, soon it was understood that the TSK was very far from being a cure for Turkish sport. In fact, with the TSK, Turkish sport lost its most important heritage, its legacy from the TICI as an independent, democratic volunteer sport organization whose officers, unlike the TSK, "...were not appointed by a higher authority but were elected" (Sumer, 29). The TSK could not guard the independent democratic sporting heritage of TICI, and the further development of modern competitive sport program in Turkiye was unsuccessfully cultivated.

Despite the slow progress under TICI, there had been indications of growing interest among the Turkish leaders
concerning the possible significance of physical activities and sport within the context of national development. Yet during the TSK, this essential concern was vanquished by political ambitions of the TSK leaders. With power politics of key interest, sport and physical education were regarded as highly valuable tools for underlining both national health and national defense programs. Despite the fact that these uses of sport were praiseworthy, and possibly because of politization, Turkish sports stagnated. According to Sumer, "The battle for leadership was the most important factor that paralyzed the functioning capacity of the system of sport in the nation" (p. 33). Therefore, the period of TSK "...was no more than a period of transition of sport from an independent volunteer system to a completely controlled and centralized system of sport administration" (Fisek, 373). The primary goal of TSK was: "To enhance the mental and the physical health of the citizens through organizing and developing sports and physical activities in revolutionary and nationalistic directions" (Records of BTGM, p. 657).

3-(Beden Terbiyesi Genel Mudurlugu 1938-1992)

The attempts of TSK to centralize sport were unsuccessful. In 1938 a special law (3530) the "Beden Terbiyesi Kanunu," was established in order to
"...assist and promote culture and national development in Turkiye by creating a militant youth with a nationalistic spirit to defend Turkiye's national sovereignty" (Fisek, 387-388). With this law, the centralization of Turkish sport was accomplished.

Sport and physical education were considered by the government as capable of supporting the political struggle through disciplined training of the masses. They were further regarded as vehicles through which national unity and national integration and national defense might be strengthened. It was this idea which led to the establishment of the The National General Directorate of Sport (Beden Terbiyesi Genel Mudurlugu) (BTGM) in 1938. The directorate subsidized the hiring of coaches, the formation of sport federations, the building and equipping of sport facilities, and the opening of regional administration offices in the major cities. Fostering the development of sport in general the BTGM has both major and minor departments for all areas of athletic endeavor, as well as departments which "...plan, conduct and supervise the training of specialists in the building of sport facilities, international sport relations, sport politics, budgeting, Sport Lottery" (TBMM Zabit Ceridesi, in Fisek, pp 2-3).
The BTGM was originally signed under the authority of the Prime Ministry but, as the governments were changed, the responsibilities and the official administrative location of the BTGM were changed and registered under the authority of various sport ministries. For instance, in 1969, when the Ministry of Youth and Sport was established, the BTGM was automatically located under this ministry:

When sport became an issue of education, the BTGM was located under the authority of Ministry of Education. When it became an issue of youth then the BTGM was located under the administration of Ministry of Youth and Sport, and when sport became a national issue then the office of the BTGM was registered under the authority of the Prime Ministry. (Fisek, 418).

Currently, the BTGM is under the jurisdiction of the Ministry of Education, Youth and Sport.

The BTGM has been responsible for the development of sport in Turkiye and "...works in close co-operation with the various sport federations and practically supervises their work" (Beden Terbiyesi Kanunu, madde 14, in Fisek, 387).

Since 1938 the Turkish system of sport has been a highly centralized and controlled bureaucracy which is administrated by the supervision and guidance of BTGM. The objectives of the BTGM are:
to develop a bodily and mentally fit, united, revolutionist, nationalist youth; to fertilize and spread out the sport and physical education nation-wide; to free the citizens of Turkiye from habits of drinking alcohol, smoking, and gambling; to develop strong and able-bodied citizens and national soldiers for the national defense; to open new horizons for the national youth, to organize, administer and prepare sport competitions and represent the Turkish sport internationally; to create opportunities for both amateur and professional athletes to go abroad and compete and represent the Turkish Republic in international arenas (Fisek, 386).

The underlying, nationalistic principles of sport policy of BTGM has been centered in the principle of a sound mind in a sound body ("Saglam Kafa Saglam Vucutta Olur"), a slogan adopted by Ataturk. A holistic physical, mental and social development of the individual is emphasized to prepare people for personal well-being and for potential defense of the nation. The strengthening of the masses is considered to be of central importance for the regime. From its inception, the most important concern of the BTGM has been to use sport for the demonstration of national pride. The achievements of Turkish athletes in international competitions has provided an impetus for the rise of Turkish sport and to bring international recognition to the nation.
The Ministry of Youth and Sport (Genclik ve Spor Bakanligi) was established in 1969, during the government of the late Prime Minister Suleyman Demirel, in order to bring the state and Turkish sport closer together and to give the governing body of sport more political authority. The GSB was an attempt to reshape Turkish sport and reemphasize its role in national development by fostering and equipping children and youth organizations, by contributing both to physical fitness and sport-for-all programs and by contributing to competitive sports. The duties of GSB were to "...direct sport in the country, to work out a legislative policy, put sport programs into effect, and to coordinate the practical and theoretical connections or works of federations and different physical cultural organizations" (Fisek 413).

However, several critics reported that the objectives of GSB were part of the objectives and the duties of several other ministries such as the ministry of education, ministry of health and social services, ministry of labor, ministry of village affairs, ministry of tourism and the ministry of culture. But there was little co-operation among these various ministries for sharing authority and responsibility. Although the GSB was granted official responsibility, this ministry gained very little respect
from the public who considered the GSB as "The ministry of soccer" (Sumer, 51)!

With this negative image, the GSB eventually lost the support of successive governments and was abolished, becoming part of the Ministry of Education in 1982. The establishment and operation period of the GSB coincided with the period of anarchism and the joint regimes which negatively influenced the functions of the GSB. Additionally, "There was a lack of experienced staff and leaders who could provide the needed professional leadership for the ministry" (Fisek, 416). Because of public ridicule and lack of funding, GSB's vulnerabilities overwhelmed its potential for even limited success and was eventually terminated in 1982.

With the foundation of the TSK, in 1938, the development of sport became the sole responsibility of the government. People believed that the government alone had the authority and the financial resources to acquire, establish, improve and monitor the diverse matters pertaining to sports. People further believed that government was the logical entity to meet both the sporting needs and the interests of the public, as well as to oversee sports operations. However, even with the existence of GSB, there was little thought given to the total
governmental role in sport.

For instance, starting in 1963 Turkiye entered into the period of a five-year development plan. According to Sumer, "In the first five-year development plan (1963-1968) the topic of sport was not taken up" (p.106). In the second five-year plan, sport was mentioned in but a single line, the "Sport-for-all program should be encouraged" (Sumer, 106-107).

Moreover, during the GSB no effort was generated to close the gap between the opportunities for city and rural youth in sport. Contrary to the objectives and the expectations of both BTGM and GSB, sport and physical education had been considered to be of little value in national and economic development. Consequently, the expectations and the objectives of both the GSB and the BTGM have not been accomplished.

As a final forfeiture, the dissolution of the GSB cost Turkish sport a drastic budget reduction from the government. Turkish sport was left with a low priority and sought "...technical assistance and aid from the private sectors." Another blow, along with the dissolution of GSB, was the loss of the country's best sport science and education institutions such as the sport academies.
CHAPTER V

DEVELOPMENT OF SPORT IN TURKIYE AS A DEVELOPING COUNTRY

In 1952, the French demographer, Alfred Sauvy coined the phrase "third-world," which was regarded as the watershed between the old world of Europe and a new world of independent nations. The term third-world was a forward-looking, hopeful way of describing what was happening in Africa and Asia, describing nations from their own perspectives. Later, however, the phrase lost its meaning, degenerating to the point of obscuring reality. The phrase became a negative label for those "newly emerging nations." Classification of these countries, by the United Nations offices, has further led to the use of such terms as "backward," "poor," "underdeveloped," "developing," "emergent" as synonyms for "third-world." This labeling presents a confusing, often demeaning demographics of humanity.

The majority of the world's population lives in the third-world and is more accurately viewed as the area that is not directly affiliated with either the capitalist
or the former Communist bloc. The third-world countries are located in Africa, Asia, South America, the Mideast and Eastern Europe. These nations have one foot in the traditional, rural, agrarian economy and the other foot in the growing, modern, industrial economy. Economically, many of these nations are pre-industrial and desperately poor. Politically, they are generally former colonies that have rarely established democratic self-rule.

Although the diversity of conditions existing in different countries makes it difficult to prescribe remedies in even generalized terms, common characteristics such as shortage of capital, lack of expertise, inadequate planning and programming, lack of productivity and rapidly expanding population have been identified as common problems among third-world nations.

In order to understand more fully the system of sport within a given country, it is necessary to examine the importance of these factors that interact with and have influence on how sport is manifested. Whatever pattern of development exists, it is crucial to point out that the system of sport is a product of its society, and a detailed analysis of other major factors such as socio-cultural, educational, historical, economic, religious and political factors is useful.
Certain factors within a given country have more influence on the sport system than others. For instance, development of sport in various African nations suffered severely from colonization. In Turkiye, for various reasons, the problems are related to domestic, political and economic conditions in which diversities among national systems of sport are not as well understood as they should be. For the purpose of this study I contacted the BTGM in order to understand better the conditions of sport in Turkiye, and to gather some data. The BTGM supplied information on the following aspects of Turkish sport:

- the number of athletes,
- the number of coaches,
- the number of licenced officials,
- the number of medals won in international competitions,
- the number of athletic clubs,
- the number of athletic facilities,
- the underling problems of sport,
- the motives of the government's participation in the development of sport.

The information for the purpose of this study was obtained from the The Directory of Sport because the BTGM is the national directory for Turkish sport.

According to census of 1991, which is based on the information obtained from BTGM, there are 820,324 athletes, 16,261 coaches, 37,527 officials, 3985 athletic clubs, 3575 athletic facilities in Turkiye. According to the same census, the number of medals that
the Turkish athletes captured from international competitions are as follows: 1192 gold, 1120 silver and 1273 bronze. However, most of these medals were earned in small regional, international competitions such as in the Balkan and Mediterranean Games.

The underlying motives of the Turkish government in the development of sport according to BTGM are:

- to develop a nationalist, strong and energetic Turkish youth in whom spiritual wealth, moral purity and physical fulfillment are harmoniously combined,
- to involve each individual, without any type of discrimination, in the sport and physical activities,
- to improve the physical fitness of the general populace,
- to maintain sport as a means for fostering brotherhood, friendship and strengthening international relations, and
- to gain international recognition.

In the 1920's, reportedly, there were only a few athletic facilities in Turkiye. Due to the lack of facilities and finances, there was great difficulty in improving the existing conditions of sport. The situation was somewhat improved after the 1950's. A few stadiums were constructed in Istanbul, Ankara and Izmir. However, there were simply not enough athletic facilities to meet the needs of the people.
Since the 1960's, Turkiye has changed and developed at a very fast pace and so have the conditions for sport. For instance, while in 1985 there were 392,260 athletes, this number jumped in 1991 to 820,324; the number of trainers jumped from 2700 to 16,261; the number of officials from 15,308 to 37,527; the number of clubs from 2794 to 3985; and the number of athletic facilities increased from 980 to 3575. Although these numbers indicate growth, when compared to gains made in the developed nations, these figures hardly represent true success. For instance, "...in all of Turkiye, there are only five Olympic standard track and field complexes while in neighboring Greece, there are over fifty even though Turkiye's population is ten times greater than that of Greece (Cumhuriyet, February 28, p. 13). Moreover, according to the reports of the Turkish government, "In Greece one in every ten persons actively participates in one or more forms of athletics; whereas, in Turkiye, only one in every sixty persons are involved in one or more forms of sport" (BTGM, Vol, 154, p. 19). These figures clearly indicate that despite important changes in governmental support, the standard of sport in Turkiye is still not competitive with the standard of sport in advanced nations.
An enormous number of studies, either directly or indirectly, discuss the topic of sport in developing nations. Despite the individual differences, most of the studies concluded that, "Among the developing countries, sport's main concern is with elitist athletes, preparations and programs of sport centered for competition" (Calhoun, 165). Moreover, some researchers report that "...victory at national and international competition is all that matters and effort is targeted for medals" (Andrews, 7). The use of sport in the developing countries became an obvious political tool due to the urgency with which the national and political objectives were sought. McHenry aptly states:

If and when a country is newly liberated, success in international sports becomes a way of establishing its identity, therefore the scarce human and technical resources are devoted to the development of elite athletes at the expense of mass participation programs. (p, 237).

Although every developing country has its own specific difficulties and broad problems parallel to their economic and political conditions, in general, sport in third world countries is not robust and suffers from lack of adequate resources. Both sport and physical education have assumed roles for the development of internal national integration and external international identity. In the former USSR, for instance, the political
meaning of sport, interpreted as victories over bourgeoisie states demonstrates the vitality of the Soviet system. The increasing number of successes, as achieved by Soviet athletes in sport, had particular political significance. According to Hoberman, "Each new victory is a victory for the Soviet form of society and the socialist sport system; it provides irrefutable proof of socialist culture over the decaying culture of the capitalist states" (p. 157).

Similarly, in present day Turkiye, sport is projected as crucial to national integration, to bind together the different minority groups. Above all it is seen as an important means toward the ultimate goal of maintaining and reinforcing the Turkish government and culture.

The problems of sport in the third-world have been related to the developmental nation-building processes. The conflict between elite and mass sport practice involves the question of whether to strive to gain international prestige or to practice a solid health-based, sport-for-all, program. Other problems which can be seen in Turkiye and relate to its status as a "developing country" are related to the development of sport facilities, such as the stadiums, gymnasiums, swimming pools, and specific training equipment, which are in short supply.
On the other hand, even when money is available, as in oil-rich countries or in countries such as Turkiye which occasionally allocate much capital for sports, there are still many difficult decisions to be made. For instance, whether to build expensive stadiums or gymnasiums with high capital costs but low maintenance, or cheaper facilities with higher maintenance and replacement costs. Or, to establish small practical, widely spread sport complexes, or larger, centralized stadiums, which are used mostly on weekends by only the professional soccer teams.

In large measure, sport in Turkiye is a government business which unfortunately generates serious and all too common problems associated with central planning. The exact fundamental role of sport is rarely understood. In the hands of the government(s), sport is involved too much in politics. Most government officials favor elitism at a cost to overall development. Success in sport is seen as virtually synonymous with that of government policy, or with the ideology of the political system, namely, to win medals and to provide "the greatest good to the greatest number."

It is conceivable that at times, certain ideological factors within a given country have more positive, developmental influence on a sport system than do others. On the other hand, over the years, although cooperation of
citizen and government organizations has led to some positive trends in Turkish sport, the whole program has always lacked coordination and long term commitments. For example, "The government has rarely been successful in bringing rural areas into urban-centered [sport] programs" (Fisek, 476). The uneven distribution of athletic facilities in the urban and the rural areas is a clear indication of failure of the government's central bureaucracy in sport. For instance, though in the city of Antalya there are 60 athletic facilities, in the city of Hakkari there are only 15. The quality of these facilities is not satisfactory, none of them meeting international standards.

As sport becomes more and more technologically oriented, as in its growing reliance upon expensive sport science and high-tech equipment, (e.g. skiing, swimming, track and field, and cycling), and as sports added to the Olympics are invariably rooted in Western culture, such as ski-jumping, bobsleding, baseball and softball, athletes in the lesser-developed world will continue to be discriminated against.

Besides the technical and economic problems that are directly embedded in the development of Turkish sport, sport in Turkiye, as a developing nation, also suffers from socio-cultural conflicts. With the
introduction of modern, largely Western sports, Western values conflict with the country's traditional, indigenous values and tend to devalue the traditional physical cultural resources of nations like Turkiye. For instance, the indigenous game of Cirit has almost disappeared. This problem is very common among the developing nations. In Nigeria, under the domination of Western values, Adedeji reminds us that "..over the years the youth's belief and self-respect has been shaken and destroyed" (p. 82). Similarly, in Tunisia:

there were no independent Tunisian sport activities; all sportmen belonged to French sport federations and their activities were directed by Frenchmen. (Calhoun, 65).

In the case of "haves" and "have nots," in spite of great poverty, it is now quite common to see that most of the third-world nations determined pursue odd priorities. Staging capital-intensive events like Formula One Grand Prix races and the Southern African Sun City golf tournaments, in which the white winner wins one million dollars, black villagers struggle against poverty and hunger nearby.

According to the reports of a Turkish national newspaper, "...in average an import soccer player's wage, for a single game, is between 25 to 30 million Turkish lira
which equals a year's salary for an average blue collar worker" (Cumhuriyet, April 27, p. 16). Hence, in spite of a huge national deficit, the Turkish national television has not been hesitant to pay top dollar for the broadcasts of NBA games or Euro-soccer games.

This brings us to an important point in understanding the psychology of the development of sport in Turkiye. Turkiye all too often fails to follow developmentally sound principles for sport. In Turkiye, sport is frequently overly commercialized. The development of a strong "sport-for-all" program, which benefits general fitness needs, stamina, and the well-being of the general population, is not as adequately emphasized.

In Turkiye, the development of sport is an integral part of the total political-social-economic development and deserves serious attention. In order to achieve a desirable level of success in both elite and popular sport, the program should be designed to promote communal growth via individual health, development and maintenance. It would enhance physical, mental, social, emotional and ethical advancement, rather than give significant attention only to advocates of elitism. Both programs require long-term planning.

Competitive sport has undergone radical changes from the time the founding fathers of the modern Olympic
movement began propagandizing it as a worthwhile instrument of international understanding. Though the format remains basically unchanged since the beginning of the century, sport at all levels has acquired a degree of specialization that requires more than uncoordinated government policies. It is not that we have to produce exotic stadiums or super-domes; all that is needed is an integrated sports plan which not only meets the needs of elite athletics but also the needs of most citizens.

From the perspective of internationalism, the international sport system is, by and large, loaded against the developing world. First, the Non-Western countries are competing with the developed world in games that are totally originated from and standardized by the West. According to Dubberke, "If we take a close look at the types of the sports practices that are practiced in the Olympic Games and World Championships there is none of the original sports from the so called developing nations" (p. 241). Furthermore, Dubberke suggests that "...somehow it should be possible to bring in original sports from different countries in the right balance" (p. 241). Unfortunately, it is not a secret anymore that neither the International Olympic Contest (IOC) nor the Council of Europe, which are the major international bodies of sport, have considered several of the traditional games of
developing nations' "barbaric" activities. Consequently, chances for the practice of indigenous activities of the Non-Western world in major international games are slim to none. In his study titled *Force against Force: Configurations of Martial Art in European and Indonesian Cultures*, Hennig Eichberg states "...even the Western sports that have become typical Asian mass-activities, like table tennis and badminton, have had problems with Olympic recognition" (pp. 97-98).

With regard to power, the present world order of sports has often been defined as "Oligarchical." Hietanen states that "...the IOC is not a democratic body: all national Olympic committees do not have seats in it. But, on the contrary, the IOC has representatives in countries which have national Olympic committees" (p. 163). To some degree many Non-Western nations cannot tell whose games to play, or why to play them or how to standardize their rules and regulations.

When one evaluates the history of the modern Olympic Games, one discovers that during their first one hundred years, from 1896 to 1996, the developing countries have hosted only two Games: 1968 in Mexico City, Mexico, and 1988 in Seoul, South Korea. With regard to events in the Games, except judo "...there is none of the original sports from so called developing countries" (Dubberke, 241-242).
Moreover, by their very nature, the "Eurocentric" sports, in most cases, require certain expensive investments which may be beyond the financial means of many developing nations. Eichberg aptly remarks that, "...the construction and the standardization of highly specialized top-sport facilities [and equipment] are so expensive that most of the third-world nations are excluded from hosting major international sport contests such as Olympics and World Championships" (p. 98). This disqualification of developing nations from hosting major events demonstrates the non-recognition of the third-world in international sport organization; consequently the international sport order can be described in terms of power, wealth and various levels of discrimination against the Non-Western world.
CHAPTER VI
SUMMARY AND CONCLUSIONS

Summary

The present study is an historical, descriptive analysis of sport in Turkiye from the earliest available records to the present day. In order to present a complete picture of sport in Turkiye, the historical development of the Turkish people was discussed. This covers three historical periods: the Pre-Islamic, Islamic and post-Islamic Periods. Each period and major events pertaining to their importance in the over-all development of sport were described, with particular emphasis on the philosophy, organization, administration and the type of sport in each period. Finally, the current issues and the problems of sport in Turkiye as a developing country were addressed.

1- The Pre-Islamic Period

Available evidence suggests that before Western man attained a level of established culture which permitted him
to use physical activities for recreation, the idea of fitness through exercise was already well-established in Asia where the Turks originated and ruled for thousands of years. The Turkish Khakans believed that challenging physical activities and games provided a means of fitness for the boys, and instilled in them courage and firm loyalty to both their house and state. Every able-bodied man, therefore, was considered a life-time soldier, and in those days this proud status was earned through athletically significant achievements.

In an environment where wars were common and the weak and the old were left to die, often only the strongest and the fittest were able to survive. Naturally, the warlike forms of physical activities such as archery, horse-back riding and cirit, were practiced by men and women alike. The Turks earned a reputation as expert horsemen and archers, making them militarily far superior to and able to dominate their settled neighbors.

In accordance with the Turkish people's natural and social environments and their nomadic life styles, mainly the warlike physical activities such as archery, horse-back riding, polo, wrestling and cirit were practiced and developed by the people. Unlike modern times, sport in the
pre-Islamic period was not institutionalized, but was militaristic in form, its development necessary for the Turkish survival.

Physical activities were widely participated in by men and women alike, and evidence shows that pre-Islamic women challenged Turkish men in certain sport events and their challenges were accepted. Such challenges reflected were related the relaxed religious and moral values and standards that did not advocate the discrimination of women in the society.

Aside from their importance in defense and military conquest, physical activities were also significant ingredients of the social, cultural and religious life. For ancient Turks, physical activities also carried philosophical values. Sports were valued as the primary impulse of both humans and gods. Turks considered the earth as the playground for humans. This philosophy kept nomadic life style attractive to the the Turks. Pre-Islamic Turks linked their experiences in physical activities to their spiritual experiences. Traditionally skilled performers (athletes), Turkish men and women embellished this composition, and early forms of what became mystic Circle dancing were born and later dominated their Shamanist rituals. Their performances were enhanced with intense
energy, speed and strength.

In this period women were not considered inferior to men. They competed against men and their challenges were accepted by them. Several historians stress that pre-Islamic women were active, physically fit and muscullarily well-developed. The activities and challenges of women were not controlled or oppressed by governmental institutions or by social and religious restrictions.

Not only did the pre-Islamic Turkish women challenge their male companions, they also ruled and led men in various important areas. For instance, women were at times commanders of the army, or what was considered the "Supreme Class." Women were not forced to stay in their tents, isolated from social and cultural events, but frequently took an equal part with men in the development of their society.

Evidence suggests that the Turkish physical cultural heritage is immensely rich. From archery to wrestling to horse-back riding, ancient Turks' performances in demanding physical activities were noteworthy. Essential for the existence of the Turkish people in the land that did not forgive weakness and shaped the entire life style of people, the Turkish physical culture heritage was not condemned, suppressed or degraded by religious, political
or cultural diversities which played an important and active role during the Islamic period. Because the pre-Islamic Turkish religion practiced relaxed social and moral standards, they did not suppress the freedoms of individuals, including the freedom to express oneself through sport. Sport maintained an "organic connection" with everyday life's activities and realities (Huizinga, 198).

2- Islamic Period

After thousands of years of freedom and independence, throughout Central Asia, the Turks were gradually forced in the second century A.D. by climatic changes and pressure from Mongolian attacks, to move from their original homeland, and migrated towards Arab, Persian, Byzantine and Chinese territories. During this migration, the Turkish life-style was significantly influenced by the religions and cultures of the different peoples with whom they came into contact. Soon the nomadic Shamanist Turks lost their traditional indigenous identity, values and habits, even temporarily, their roles changed from the rulers to the ruled. They went from active and free to passive and dependent, and in this process of transformation, no other creed had such a lasting appeal as that of Islam, which
gave the Turks a "Turko-Islamized" identity. Several theories pertaining to Islam's special attraction for the Shamanistic Turks range from the "Force of Arabs" to the "Natural Suitability" of Islam to the Turkish character.

Soon after their adoption of Islam, Turks became the champions of their new religion and spearheaded the subsequent expansion of Islam. Partly with the help of Islam, the Turks established great empires that ruled on three different continents.

By adopting Islam, the Turks achieved certain military successes; however, they also underwent significant cultural loss, especially in terms of individual freedom from religious control. Contrary to the pre-Islamic period, the religious governing styles of Turkish states dictated and controlled the life styles of individuals according to orthodox religious beliefs. For instance, in contrast to earlier Shamanism, the moral standards of Islam were complex and very rigid. The restrictive rules of Islam were especially influential and difficult for women, who were virtually bound and imprisoned in their homes. Once physically and socially active, Turkish women were forced to become passive and in some ways socially unproductive. The institution of "Harem" and "Polygamy" completely vanquished some roles and rights of women, and most
devastating of all, under the influence of Islam practically all women became the property of men.

Unlike pre-Islamic times, during the Islamic period, the Turkish population was rarely drafted for military duty. Turks no longer practiced and mastered physical activities, but adopted the system of "Janissaries" which drafted only non-Muslim subjects as soldiers. This led the Turks into a complete pessimism and gradually the Turkish people became a very lazy society, thus they became very dependent upon the state and tended toward submission as a means of survival.

Games and some forms of physical activities were practiced during the Islamic period. However, especially during the Ottoman Empire, sports were privileges of wealthy, high-ranked military officers and the Sultan's court. During this period, sports were generally out of the reach of the common citizens. Especially toward the end of the Ottoman Empire, Sultans discouraged people from practicing sports for religious and political purposes. Moreover, group gatherings of citizens for social purposes were forbidden by the state for security reasons.

Archery, cirit, polo, wrestling and horse-back riding were the most popular activities among the privileged people. The organizational development of sport was
however, kept in existence in certain territories under the control of "Tekkes" and in the system of "Agalik." Dances were performed only at wedding ceremonies with men and women dancing separately.

The development of sport in Turkey in the Islamic-period was significantly influenced by

-the religion of Islam
-the change of the military system
-the change of social and physical environments.

The moral standards of Islam did not tolerate exhibition of the human body, because in Islam the human body is seen as the source of troubles for the human soul; admiration of its beauty must therefore be suppressed. This image of the body thoroughly isolated Turkish people, especially women from social areas, making them property of men. Under the heavy influence of Islam only men were allowed to practice physical activities for leisure purposes and only to a limited extend.

The development of sport in the Islamic-period was also influenced by the change of environment. Life in the Middle East, where the Turkish people migrated was inactive and influenced by the sandy desert climate. This type of environment was also inappropriate for the practice of fast-paced physical activities such as polo, cirit and
wrestling which were practiced outdoors.

The acceptance of the Janissaries, the Turks' revised defense system, significantly reduced the access of physical activities for the Turkish people as military service was the main source of physical activity. With the development of the system of janissaries the Turkish youth lost their most important source of physical activities.

Sports were institutionalized during the Islamic-period and various forms of primitive sport clubs were established throughout certain territories in Turkiye. Yet, almost all of those clubs had religious and political connections. At one time during the Ottoman Empire, practice of mass-sports was prohibited for political reasons and sports became the privilege of the rich and famous who controlled politics. In the Islamic-period, the development of sport was significantly influenced by religious, political, socio-cultural and physical environmental conditions.

3- Post-Islamic Republican Period

Toward the end of the eighteenth century, strong political and nationalistic developments in the Ottoman Empire led the nation to the period of Tanzimat. With the declaration of Tanzimat, in 1839, people of Turkiye gained
constitutional rights which granted them partial freedom. It was also during this period that Turks were introduced to the modern sports such as gymnastics.

By 1863, school gymnastics were the most important aspect of sport in student life. The year of 1870 saw the first physical education instructor appointed to a high school; soccer was practiced on the weekends, and running and wrestling events took place at special events.

However, the issue of sport in Turkiye gained attention only around the beginning of the twentieth century. By this period sports were practiced in a very limited degree. Only when some European-educated Turkish sportsmen returned from abroad did sport in Turkiye receive some attention. Prior to this period, despite some noticeable changes, Turkish sport was yet to receive any attention from an organized institution, and was yet to set any objectives. But, with the help of these European educated men, a system of sport finally began to be organized and a few national goals were set. The competitive form of modern athletics, however, was introduced by European missionaries, merchants, diplomats and soldiers during the invasion of the country by the European Allies. During the period of Turkish national awakening in the late nineteenth century, the first organized sports for the
general population appeared.

Unfortunately, because of lack of expertise and sufficient funding at this time, sport in Turkiye entered into a chaotic period. This situation continued until after the war of independence when the volunteer independent sport organization TICI was formed in 1922.

TICI was the very first independently organized multi-sport association which represented Turkish sport both nationally and internationally. With the TICI, sport, for the first time, was freed from politics in order to be used for the enhancement of Turkish youth. In 1938, however, TICI was abolished, its function left to the national sport association (TSK).

Until 1938, under the TSK, sport in Turkiye was coordinated and supervised by the central government. In 1938, the TSK also came to an end, giving way to the establishment of the The National Directorate of Sport (BTGM). Under the BTGM, sport was completely controlled and financed by the central government. The directorate subsidized the formation of federations, the building and equiping of sport facilities and the opening of regional administration offices in major cities. Sport was highly centralized and controlled by a bureaucracy administrated by the Ministry of Sport and Youth.
Finally, despite the fact sports are generally seen as an important part in the lives of the Turkish people there is great need for the development of sport in Turkiye. For example, modern sports did not enter Turkiye under natural conditions, but were introduced by Western Europeans during the eighteen hundreds. Initially all forms of modern sports in post-Islamic republican Turkiye were practiced only by foreigners; Turks were not allowed to be part of any of the sporting events until late nineteenth century.

4- Sport in Turkiye as a Developing Nation

In the institutionalized, competitive form of sport, as in nearly all other developing countries, the development of sport in Turkiye is not free from major economic, political and socio-cultural problems. Inadequate facilities, lack of technical assistance and expertise, lack of money, planning and organization, an over-emphasis on winning medals, and a general lack of knowledge and awareness of sport are the greatest obstacles to the continuing development of sport in the country.

The development of sport in Turkiye has faced severe difficulties typical of economically developing countries. Insufficient resources for competitive athletics have mirrored the successes of Turkish athletes in international
competitions. Because the sport policies of Turkish governments have been focused on short-term gains, such as seeking international prestige, Turkish sport suffers from the lack of long-term planning. Contemporary Turkish sport also lacks technical expertise and assistance, with a shortage of coaches, trainers, managers and trained technicians. Sport facilities and equipment are also inadequate and very few meet the international standards.

Since the government assumes responsibility for the development of sport, it stresses nationalistic integration and gaining international prestige. The conflict between elite and mass participation sport has become an unavoidable and persistent problem. However, despite the attention given to elitism, recent results of major international competitions show that elitism in athletics has not been successful either. Despite the fact that sport is generally considered as an important part of lives of the Turkish people, very little research has been conducted to identify the needs and the problems of sport in Turkiye. Research activity is undoubtedly an important tool for measuring the progress of any development process within modern and complex society. In order for all the various forms of sport in Turkiye to achieve more stability, more and higher quality studies are needed.
Conclusion

Although games and various forms of physical activities have been part of the lives and avocations of the Turkish people for centuries, the sporting legacy and the historical development of sports and physical activities in Turkiye have remained almost unwritten. The primary purpose of this study was to attempt to elaborate on this issue and to some degree to compensate for this omission.

Very few research projects identify the major problems of sport in Turkiye. Research activity is undoubtedly an important tool for measuring the progress of any development process within modern and complex society. Research will continue to be even more important in the future as human physical culture become more and more complex and competition-based. Therefore, in order to solve some of the problems related to sport, first, they must be clearly identified. At the present time, the Turkish officials are not clear about the exact problems of sport, and tend to limit themeselves to predictions. In order for all the various forms of sport in Turkiye to achieve more stability, more and higher quality studies are needed. Since very few written materials exist which contain the needed research and the information to answer questions
about the history of Turkish physical culture and its development, in order to pursue this study, various sources of materials were used and interpreted as objectively as possible. There were various obstacles in the gathering of materials, and the capacity of the study was therefore limited by the scarcity of primary sources that related to the subject.

Because of the limitations in this study the conclusions remain tentative. However, to the best knowledge of the author, up to this moment, this study is perhaps the first and only work that elaborates on this topic. It is his hope that this material will contribute to the general body of knowledge and the literature of Turkish sport. It is not for this study to impose any values or establish policies for Turkish sport, but it is of importance and interest to document the historical development of sport in Turkiye; and identify the major problems such as the conflict between elite or competitive sport and "sport-for-all" or mass participation programs, which influence the current status of Turkish sport.

Currently, the Turkish government's main concern is with elitist athletes. The services, preparations and investments of sport programs favor competitive athletics at a cost to overall development. Victory at national and
especially in international competitions is all that matters, and the effort targeted for medals. However, even with this effort, the conditions of competitive athletics are still not in robust health and suffers from lack of adequate resources such as shortage of facilities and the technical expertise of all kinds. Hence, the Turkish governments have rarely been successful in bringing rural areas into urban-centered sport programs. The uneven distribution of resources which clearly favors the metropolitan areas is clear indication of this problem.

The outcomes and the achievements of this study are as follows; 1) to establish and describe the historical development of sport in Turkiye since the ancient times, 2) to establish a document that serves a unique guide to further study, 3) to serve as a guide for the Turkish sport authorities to reevaluate the present conditions and the objectives of the Turkish sport by identifying the major problems that have been influencing the development of sport in Turkiye.

Historically, the development of sport and the physical activities (whether in competitive or in recreational form) in Turkish society has been significantly influenced by various socio-economic, cultural, religious, ecological and political issues which
cannot be considered independent from each other.

Despite the fact that the level of participation in sports has been increasing from the beginning development of modern institutionalized sports in Turkiye has been problematic, subject to the national economic, political and social problems. Popular interest in sport is still not at a satisfactory level because the increasing demands in sport have been paralleled by increasing investment in performance production.

Some of the common problems that relate to the development of sport in Turkiye generate from the Turkish government's function in central planning. The exact fundamental role of sport is rarely understood and in the hands of the government sport is heavily involved in politics. Distribution of athletic facilities and technical staff in the urban and the rural areas is too often influenced by the politically driven decisions which usually favor the larger industrialized cities. Even when money is available, inaccurate political decisions usually thwart attempts to bring rural areas into urban-centered sport programmes. Therefore, it is essential that the government administration in Turkiye should share or transfer some of its responsibilities concerning sport.
There is no available data related to the mass sports, and Turkish sport authorities have yet to identify and work on the problems that relate to the competitive sport and a "sport for all" program.
REFERENCES


