

An evaluation of Atatürk's visionary leadership and the vision of a fully independent Turkish Republic within the scope of Westley and Mintzberg's visionary leadership model

Atatürk'ün vizyoner liderliği ve tam bağımsız Türkiye Cumhuriyeti vizyonunun Westley ve Mintzberg'in vizyoner liderlik modeli çerçevesinde değerlendirilmesi

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ABSTRACT: Environments where uncertainty and change are necessary pave the way for the emergence of visionary leadership, which is a leadership understanding unique to the situation. Great Leader Mustafa Kemal Atatürk, who illuminated the environment like a torch at a time when the Ottoman Empire came out of the World War I and a nation was in despair, uncertainty and hopelessness, presented a vision of the future to his nation and emerged as a visionary leader. So much so that this vision is to establish a new fully independent Turkish state based on national sovereignty. Mustafa Kemal Atatürk made important decisions and activities during his journey from Damascus to Istanbul and from there to Samsun and Anatolia. Atatürk's leadership approach as a guide in today's political ground and the uncertainty and change-intensive environment experienced by organizations contains important notes. In this context, the development of the vision of the Independent Republic of Turkey put forward by Atatürk was handled within the framework of the Visionary Leadership Model of Westley and Mintzberg at the point of historical events, and an evaluation was made on the theoretical ground regarding the origins of the Republic, which completed its 100th anniversary. In this way, it is aimed to contribute to the visionary leadership literature by raising awareness about the visionary aspect of Mustafa Kemal Atatürk, the founder of the Republic of Turkey, which is emphasized by the world, and by presenting information about the establishment of the Republic in a systematic way in the historical process.

Keywords: Republic of Turkey, Visionary leadership, Vision, Westley and Mintzberg's visionary leadership model, Postmodern leadership approach

ÖZ: Belirsizlik ve değişimin gerekli olduğu ortamlar duruma has bir liderlik anlayışı olan vizyoner liderliğin doğuşuna zemin hazırlar. Osmanlı İmparatorluğu'nun Birinci Dünya Savaşı'ndan çıktığı, bir milletin çaresizlik, belirsizlik ve ümitsizlik içerisinde olduğu bir dönemde adeta bir meşale gibi ortamı aydınlatan Ulu Önder Mustafa Kemal Atatürk'te bu dönemde milletine bir gelecek hayali, vizyon sunmuş ve vizyoner bir lider olarak belirmiştir. Öyle ki bu vizyon milli egemenliğe dayanan tam bağımsız yeni bir Türk devleti kurmaktır. Şam'dan İstanbul'a oradan Samsun ve Anadolu'ya uzanan yolculuğunda Mustafa Kemal Atatürk önemli kararlar ve faaliyetlerde bulunmuştur. Günümüz politik zemini ve örgütlerin deneyimlediği belirsizlik ve değişim yoğun ortamda yol gösterici olarak Atatürk'ün sergilediği liderlik yaklaşımı önemli notlar içermektedir. Bu kapsamda Atatürk'ün ortaya koyduğu bağımsız Türkiye Cumhuriyeti vizyonunun gelişimi, tarihsel olaylar noktasında Westley ve Mintzberg'in Vizyoner Liderlik Modeli çerçevesinde ele alınmış, 100. yılını tamamlayan Cumhuriyetin kökenlerine ilişkin teorik zeminde bir değerlendirme yapılmıştır. Bu şekilde Türkiye Cumhuriyeti'nin kurucusu Mustafa Kemal Atatürk'ün dünya tarafından vurgulanan vizyoner yönüne ilişkin farkındalığın artırılması ve tarihsel süreçte cumhuriyetin kuruluşuna yönelik bilgilerin sistematik bir şekilde sunulması ile vizyoner liderlik literatürüne katkıda bulunulması amaçlanmıştır.

Anahtar Kelimeler: Cumhuriyet, Vizyoner liderlik, Vizyon, Westley ve Mintzberg'in vizyoner liderlik modeli, Postmodern liderlik yaklaşımı

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GENİŞLETİLMİŞ ÖZET

Literatür taraması

Artan belirsizlik ve hız örgütlerin stratejik yönetim yaklaşımını benimsemesine ve bu süreçte vizyon, belirsizlik ortamında örgütün varmak istediği yönün tespitinde önemli bir rol üstlenmektedir (Walt, Kroon ve Fourie, 2004). Vizyon geniş manada örgütün gideceği yönde benimsediği temel değer, inanç ve hedefler ölçüsünde bir takım örgütsel faaliyetlerin değerlendirilmesi, ayrıntılı bir şekilde tanımlanması, bu süreçte görev alacak unsurlara bunların açıklanmasıdır (Conley, 1996). Vizyoner liderler ise vizyonun işaret ettiği gelecek hayalini inşa ederler (Nwankwo ve Richardson, 1996).

Vizyoner liderler köklü değişimlerin yaşandığı belirsizlik ve değişim yoğun ortamlarda örgüt mensuplarının kollektif bir şekilde yönlenmeleri gereken gelecek hayalini ve çevresel belirsizliği azaltan bir liderlik pratiği ortaya koyarlar (Kearney vd., 2019). Westley ve Mintzberg (1989) temelde vizyoner liderliğin üç aşamada oluşumuna ilişkin bir model önermektedir. Tekrar ve düşüncenin oluşumu (Repetition and idea creation), Vizyonun sunulması ve paylaşılması (Representation (Vision) ve Vizyona ilişkin Gerekli desteğin, eylemin ve duygunun aktarıldığı (Assistance (Action and Emotion) aşamalarıdır. Bu üç aşama vizyonun eyleme dönüşmesinde önemli aşamalar olup, Mustafa Kemal Atatürk'ün Türkiye Cumhuriyeti'nin temellerini oluşturan tam bağımsız ve egemen Türk Milleti vizyonu bu aşamalar çerçevesinde tarihsel olaylara yapılan atıflarla ayrıntılı bir şekilde açıklanacaktır.

Yöntem

Çalışmada tarihi kaynaklardan faydalanarak ikincil veriler ışığında teorik model kapsamında tespitler paylaşılmıştır.

Bulgular ve tartışma

1. Dünya Savaşı'nda diğer ülkelerin yenilmesi ile toprak kaybeden ve savaşı kaybeden Osmanlı İmparatorluğu, Milletın kurtuluşa yönelik beklenti ve çözüm arayışlarını hızlandırmıştı. Mustafa Kemal Atatürk'ün liderliğinde bu mücadele ve arayış karşılık bulmuş ve başarı ile sonuçlanmıştır (Ahmad, 2007). Bu noktadan hareketle Westley ve Mintzberg (1989) vizyoner liderlik modeli kapsamında Mustafa Kemal Atatürk'ün vizyoner liderlik gerçekleştirme aşamaları detaylı bir şekilde incelenmiştir. Westley ve Mintzberg (1989) Vizyoner Liderlik modeli temelde 3 aşamadan oluşmakta olup, her bir aşamaya ilişkin tarihsel süreç detaylı bir şekilde ortaya koyulmuştur.

1. Tekrar ve düşüncenin oluşumu aşaması

Mustafa Kemal'in aklında tam bağımsız bir ülke kurulması gerektiği açık bir şekilde oluşmuştur. Bu düşüncesini çevresel gözlem ve tecrübeleri ile geliştirmiştir. Nitekim vizyoner liderlikte vizyonun temel kaynağı "kaleidoskop düşünce"ye dayanmaktadır (Manning & Robertso, 2002:138). Bu anlayış tarzı geniş kaynaklardan farklı bakış açılarını değerlendirerek, yoğun bir düşünsel süreç içerisine girme, ana düşünce veya yaklaşım benimsenene kadar çevre-durum-örgüt-imkan ve kabiliyetler arasında ilişkiyi anlamlandırmayı ifade eder. Osmanlı İmparatorluğu'nun son döneminden itibaren yaşanan olumsuz olaylar ve ülkenin işgali yolunda deneyimlenen bir takım olayları Atatürk gözlemleyerek, çoğu kişinin tam kavrayamadığı belirsizlik ortamında gözlem ve tecrübelerine dayanarak bir kurtuluş, bağımsızlık düşüncesini oluşturmuştur. Bu aşama vizyon modelinin ilk aşamasını oluşturmaktadır.

2. Vizyonun sunulması ve paylaşılması aşaması

Şişli'deki evde yapılan buluşmalarda plan ve kurtuluş mücadelesine ilişkin Mustafa Kemal Atatürk'ün lider pozisyonu herkesçe kabul edilmiş, Minber, Vakit ve Zaman gazeteleri aracılığıyla mülakatlar verilerek toplum bilgilendirilmeye çalışılmıştır (Şahin, 2015; Şahin & Şahin, 2013). Vizyoner liderlik modelinin vizyonun sunulması ve paylaşılması aşamasında vizyon, tüm üyelere ve idealin ortaklarına detaylı bir şekilde aktarılmaya çalışılmıştır. Bu şekilde vizyon çeşitli çevrelerde dile getirilmeye çalışılmıştır. Manning ve Robertson'ın (2002) vurguladığı gibi ikna edici bir iletişim ile vizyonu geniş bir çevrede yaymaya ve düşüncesinin gelişimine zemin hazırlamış, makro düzeyde tüm ülke paydaşlarının çıkarına ve geleceğine hizmet eden vizyonunu ağ kurma, ekip çalışması ve katılımcı yönetim anlayışı ile geliştirmiştir. Sahip olduğu karizmatik kişisel özellikleri, tarihsel süreçteki başarı ve ünvanları ile tutarlı, sebat sahibi ve saygı duyulan bir kişi olarak vizyonun teminatı olarak belirlemiştir.

3. Vizyona ilişkin Gerekli desteğin, eylemin ve duygunun aktarıldığı aşama

Bu aşamada milli egemenliğe dayanan vizyonun uygulanması adına atılacak adımların tasarlanarak uygulanması ve bu vizyona ilişkin duygunun izleyecilere geçirilmesi önemlidir. Bu süreçte Mustafa Kemal Atatürk'ün yerinde ve zamanlı hamleleri oldukça başarılı bir süreç yönetilmesine ve vizyonun gerçekleşmesi noktasında önemli aşamaların katedilmesine katkıda bulunmuştur.

Sonuç ve öneriler

Vizyoner liderler geçmişe ve olumsuz durumlara saplanıp kalmak yerine umut dolu bir gelecek için mücadele etmeye ve anlam kazanan bir mücadele inşa etmeye çalışırlar. Birinci Dünya Savaşı'nın yapıldığı, değişim ve belirsizliğin en üst düzeyde olduğu dönemde Türk Milleti'nin vizyonunu tayin ederek önemli ölçüde bu nitelikleri bünyesinde barındıran Mustafa Kemal Atatürk, vizyoner liderliğe verilebilecek en kıymetli örneklerden biridir.

Mustafa Kemal Atatürk, çok yönlü karakteri, geniş bilgi birikimi, ikna edici iletişimi ve rasyonel düşünce tarzı ile vizyoner bir lider olarak bir milletin geleceğine yön vermiştir. Türkiye Cumhuriyeti'nin kuruluşuna kadar geçen evrede akıl ve bilimin ışığında azmi ve kararlılığı ile tüm çevreleri etkileyen liderlik yaklaşımı, Westley ve Mintzberg'in (1989) vizyoner liderlik modeli çerçevesinde daha da iyi anlaşılmaktadır. Üç aşamalı bu model Atatürk'ün planlı, hayalden uzak, gerçekçi zemine oturan bir gelecek imajını Milletine çizdiğini ve kısıtlı imkanlara rağmen attığı her adımı adeta bir nakış işlercesine hassasiyetle attığını göstermektedir. Modelin ilk aşamasında "Ulusal egemenliğe dayalı kayıtsız şartsız yeni bir Türk Devleti" idealinin oluştuğu görülmektedir. Osmanlı İmparatorluğu'nun son dönemde yaşadıkları, Birinci Dünya Savaşı, kendi cephe tecrübeleri, uzun yıllar süren gözlemleri çevre-durum-ülke imkan ve kabiliyetlerini gözetererek bu ideali oluşturmuştur. Çoğu önde gelen devlet adamının ne olduğunu anlayamadığı, pek çok kişinin manda dahil dillendirdiği bir siyasi ortamda, Atatürk geleceğin nasıl şekillenmesi gerektiğini bugünün ötesini doğru bir şekilde analiz ederek, tekrar tekrar gözlem ve analiz neticesinde ideasını geliştirmiş ve ilk aşamayı geçmiştir. Bağımsızlık ana düşüncesi ile yola çıkan Ulu Önder, İstanbul Şişli'deki evde geçirdiği aylarda vizyonunu açıklamış, her kesimden dönemin önde gelenleri ile paylaşmıştır. Minber, Vakıf ve Zaman gazetelerine verdiği mülakatlarla geniş ölçüde vizyonunu paylaşma girişiminde bulunmuştur. Vizyonun detaylarını tüm paydaşlara aktarmaya, makro düzeyde tüm paydaşlarca benimsenmesine ve hayata geçirilmesinde gereken ağ ve ekip çalışmasını oluşturmaya çalışmıştır. Bu yaklaşımları ile vizyoner liderlik modelinin ikinci aşaması olan vizyonun sunulması ve paylaşılması aşamasını başarılı bir şekilde yürütmüştür. Atatürk sınırlı olsa çeşitli çevrelerden aldığı destekle, tek kurtuluşun Anadolu'da olduğu durumu anlaşılır anlaşılmaz vizyonunu paylaşan generalinden kamu görevlisine kadar takipçisiyle, vizyoner liderlik modelinin üçüncü aşaması olan vizyona ilişkin gerekli desteğin, eylemin ve duygunun aktarıldığı aşama için işe koyulmuştur. Vizyonun faaliyet ve performans aşaması için Samsun'dan yola çıkmıştır. Bu süreçte Amasya, Erzurum ve Sivas Kongreleri ile vizyonuna yardımcı olacak kitlelerde vizyonun işaret ettiği duyguyu uyandırmış vizyona bağlılığı yaratmış ve vizyonun uygulamaya konması adına pek çok alanda mücadele vermiştir. Gerek siyasi platformda gerekse askeri alanda her kademedeki vizyonu paylaşan unsurları desteklemiş ve geliştirilmiştir. Milli Mücadele hareketi neticesinde TBMM'nin kuruluşu ile bağımsızlığın Türk Milletine ait olduğu vizyonunun ilk aşaması gerçekleşmiştir. Lozan Anlaşması ile tamamen sona eren savaş ortamının ardından 23 Ekim 1923'de Cumhuriyetin ilanı ile vizyon gerçekleşmiştir.

Vizyoner liderler hesaplanmış risk alan, bugün ve gelecek arasındaki bağlantı ve dengeyi kurabilen, yenilikçi, rekabetçi ve değişimi benimseyen liderlerdir. Bu kapsamda tüm özellikleri bünyesinde barındıran Mustafa Kemal Atatürk, akla, bilime, dayanışma, demokrasi ve katılımcı yönetim anlayışına sahip vizyoner liderlik yaklaşımı ile bir milletin kaderini değiştirmiş, tam bağımsız Türkiye Cumhuriyeti'nin kuruluşuna önderlik etmiştir. Atatürk attığı her adımda görünenin ötesinde bir farkındalık ve anlam ile çağının ve tarihin en vizyoner lideri olma konusunda ilk sıralarda yer almıştır. Türkiye Cumhuriyeti'nin 100. Yılında köklü, bağımsız ve güçlü bir Türkiye'nin Mustafa Kemal Atatürk'ün vizyoner liderlik yaklaşımı çerçevesinde kurulduğu ve kararlarının arkasında bilimsel temellerin olduğu açıktır. Bu kapsamda Mustafa Kemal Atatürk'ün günümüze ve geleceğe yansıyan vizyoner liderlik ışığının üzerinde inşa edilecek adımların, Türkiye Cumhuriyeti'nin geleceğinin teminatı olan gelecek nesillerinde farkında olması büyük önem arz etmektedir.

Introduction

In today's ever-changing reality, the adoption of radical changes and innovative approaches is crucial in developing solutions to overcome uncertain situations. In this process, leaders who manage change, overcome current challenges, and offer a visionary outlook for the future of their organization or society play an essential role. By taking an active role in restructuring and adapting society to the future, leaders lead the way forward (Barutçugil, 2014). The Ottoman Empire, despite its victories on various fronts, was defeated in the First World War due to its allies. This led to the occupation of Istanbul and a war-torn society. The state was surrounded by powerful countries, and desperation and uncertainty permeated every aspect of social life. There was a lack of vision for the future, leaving society without direction or hope. These negative circumstances created an opportunity for a visionary leader to emerge. That leader was Mustafa Kemal Atatürk, who made a name for himself at various times. Atatürk is recognized as a visionary not only by local leaders but also by leaders and writers worldwide (Ludvig, 2002). Mustafa Kemal Atatürk left an indelible mark on the 20th century, and his legacy continues to shine on future generations. His persuasive communication, networking, rational analysis, and observation skills were based on reason and science. Moreover, his consistent and characterful stance (Sashkin, 1988; Kantabutra, 2008; Joy, 2018), along with his leadership qualities (Manning & Robertson, 2002), have profoundly shaped the future of the Turkish Nation.

Mustafa Kemal Atatürk's visionary leadership, with its multifaceted features that went beyond his age, and his innovative approaches, offer solutions to many problems of today. Understanding the visionary leadership of such a great leader, respected by the world, in an environment of increasing uncertainty and political instability will significantly benefit current and future managers. In this context, this study aims to explore Mustafa Kemal Atatürk's visionary leadership and the vision of a fully independent Turkish Republic within the framework of Westley and Mintzberg's (1989) Visionary Leadership Model. Within the scope of the accumulated literature, first of all, the concept of visionary leadership, its characteristics, and the visionary leadership model are explained. Subsequently, historical events and the steps taken by Mustafa Kemal Atatürk are presented in detail in the Framework of Westley and Mintzberg's Visionary Leadership Model. With the study, the approaches adopted by Mustafa Kemal Atatürk, who was accepted as a visionary leader by all parties in the 100th Anniversary of the Republic of Turkey, in solving problems, and his awareness of scientific and democratic participatory management approach were expressed collectively and systematically. It is considered that the study will expand the literature on the concept of visionary leadership while increasing the awareness of managers with its notes that will shed light on difficult times in today's uncertainty and change-intensive organizational and political environments.

Literature review

Visionary leadership concept, Westley and Mintzberg's visionary leadership model

Organizations of all kinds operate in a highly uncertain environment due to rapidly developing economic, social, and technological advances, competitive conditions and expectations, and globalization. Increasing uncertainty and speed necessitates that organizations manage their processes with strategic moves and targets to sustain the organizational life cycle and adopt a strategic management approach. In the strategic management process, the vision plays an essential role in providing direction for the organization to navigate the uncertain environment (Walt, Kroon, & Fourie, 2004). In a broad sense, vision refers to the evaluation and detailed description of organizational activities within the framework of basic values, beliefs, and goals adopted by the organization. It provides a direction for the organization to follow, focusing on the construction of a future that is different from the present (Kotter, 1996:68; Douglas, Burtis & Pond-Burtis, 2001). Vision is an element that fills individuals with energy and hope, uniting them towards a common purpose (Lipton, 1996).

A vision, which represents the point and dream to be reached for the future, should have a number of features. According to Kantabutra (2008), a short but clear and precise vision is among its primary characteristics. Additionally, it should focus on inclusive, future-oriented, long-term goals and environment. The vision should be compelling and force elements of the organization to a certain extent. It should set an abstract ideal and idea rather than a concrete goal. The vision should inspire, attract, and represent an important ideal to achieve for elements of the organization. Tağ (2011) emphasizes that the

features that the vision should have include a very good level of analysis of the current situation, the correct positioning of the target related to it, and the setting of performance targets accurately and in detail on the way to be achieved.

While forming a vision correctly is important, it is not sufficient on its own. The realization of a series of activities is even more crucial for the vision to become a reality. These activities, known as the realization factor of the vision, are illustrated in Figure 1.

Figure 1: Vision realization factors



Source: (Kantabutra, 2008)

The first factor, Vision Communication, concerns accurately explaining and communicating the determined vision to all stakeholders. Correctly transferring the vision to all elements of the organization paves the way for them to transfer the necessary energy and motivation to this point and share in the dream of the future. Visualizing the dream put forward by the leader in the eyes of each organizational element will lead to their commitment to the extent of the clarity of this image. Otherwise, transferring ambiguous verbal expressions to other organizational elements will be perceived as "rhetorical" (Carton, Murphy & Clark, 2014). Organizational alignment means directing all available resources optimally towards realizing the vision, and reorganizing organizational work and processes in line with these goals. Empowerment involves taking action towards achieving the vision by strengthening the competence and knowledge levels of organizational elements, and aligning them with the organizational vision. Motivation is one of the last and most important steps toward achieving a vision. The vision is not just an abstract ideal that can be easily reached; if it were, it would not provide the necessary strategic advantage and could be easily copied by others. Instead, reaching the vision requires intense effort and overcoming difficulties. The organization must cause its elements to abandon their established systems and understandings, leave their comfort zones behind, and act on an uncertainty-intensive platform. Therefore, it is important to keep members of the organization motivated at every stage. Their interests, knowledge, and energies should be channeled towards reaching the vision. In this way, the organization will increase its chances of achieving its determined vision.

Effective communication and transmission of a vision is crucial for all members of an organization to understand and adopt it. When a vision is established, it helps organizational members identify and work towards a common future goal, leading to efficient and effective performance (Kirkpatrick & Locke, 1999). The successful progression of these stages will lead the organization and community towards the desired future. Throughout these critical turning points, the leader plays a decisive, unifying, and guiding role. The leadership approach required for this process is known as visionary leadership.

The concept of visionary leadership involves using verbal communication to convey an image of a group's future, with the intention of convincing others to contribute to realizing that future (Van Knippenberg & Stam, 2014).

According to Nwankwo and Richardson (1996), visionary leaders create a level of motivation that inspires others to dedicate themselves to achieving the desired future design. They achieve this by promoting and sharing their expectations and desires for the future with other members of the organization. Additionally, they display positive role behavior in all their duties to achieve this future.

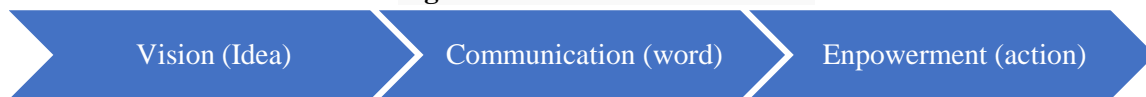
The interaction between the visionary leader and other members of the organization creates a leadership practice that reduces environmental uncertainty. The visionary leader's dream of the future guides the collective direction of the organization in uncertain and change-intensive environments where radical changes occur (Kearney et al., 2019). This process represents a leadership approach that enables each member of the organization to develop on their vision journey and take on a leadership position when necessary (Nanus, 1992).

There are several characteristics that a successful visionary leader possesses, as identified by Nwankwo and Richardson (1996). These include a creative identity, the ability to simultaneously use intuition and an analytical approach, a focus on action, the empowerment of followers, willingness to take risks, and a strong and passionate demeanor. Of these features, teamwork is the most prominent leadership approach. According to Osborne (2008), visionary leaders emphasize that all team members share the same vision and have a sense of ownership and belonging to the vision of the future that has been created. Visionary leaders give an active role to each team member with a shared vision, ensure that communication channels between team members are open and versatile, and are sensitive to appreciating and rewarding their efforts.

Visionary leaders gather members of the organization around calculated risks and persuade everyone to take risks in pursuit of their future dreams (Sashkin, 1988). They create a clear and attractive vision for team members, using effective communication techniques in the process (Stam et al., 2014). Along with the vision, they instill a value of continuous change and development within the organization (Venus, Stam & Knippenberg, 2019).

Westley and Mintzberg (1989) present a model for the visionary leadership approach that follows a two-way flow, as shown in Figure 2. They use the metaphor of a patient and a needle to explain this flow. The visionary leadership process for creating change is similar to a patient's recovery, with a useful component (vision) loaded into a syringe (words) and injected with the intention of healing the patient (subordinate) (Westley & Mintzberg, 1989:18).

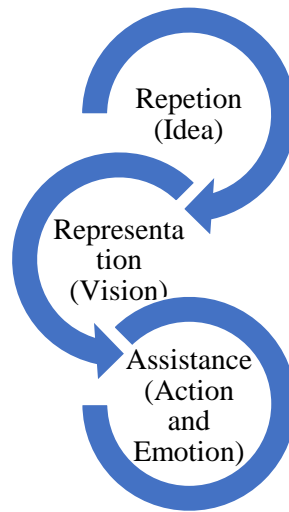
Figure 2: Flow of vision formation



Source: (Westley and Mintzberg 1989)

Westley and Mintzberg (1989) discuss the emergence and formation mechanism of visionary leadership as a theatrical play. They emphasize that the difference between theater and other shows is that it simultaneously manifests fiction and real life, making it important to use it as a model for describing visionary leadership. They recommend the following models for visionary leaders:

Figure 3: Westley and Mintzberg's (1989) visionary leadership model



The first element in the model is Repetition. The leader, like a craftsman, patiently and meticulously develops the strategic perception through conscious cognition of environmental factors and conditions to build the strategic vision. Repetition is necessary for the strategy and its perception to turn into a vision. Leaders with strategic vision are able to leverage their expertise to generate innovative ideas. They excel at improving existing practices by introducing new perspectives. It is important for an actor to memorize their lines and repeat their performance until it reaches the desired quality. The 'representation idea' is now embodied and artistically finalized, and can be repeated in front of a mirror or a close audience. By repeatedly working on this idea, which has multiple facets, an artistic future dream, or vision, can be formed. It is important to display the vision in a real and artistic way, and to achieve successful performance in accordance with the situation and expectations. This communication of the main process of the representation creates a "communicated idea". The visionary leader must be able to convey the vision correctly to the members of the organization using superior communication skills and create the dream in their minds. This stage is crucial for conveying the thought to other audiences and members of the organization through both words and actions. In the Assistance phase, it is crucial to establish the bridge between idea and action, as well as the bond between the leader and followers. Repetition and representation are essential to gaining an accepting audience. In fact, an audience is necessary to share the vision and make it a reality. The leader needs an active and ready-to-take audience - a partner in the vision. At the same time, visionary leaders should aim to improve both their own performance and the performances of their followers to achieve effective results at this stage.

Methodology

Within the scope of the study's primary purpose, findings were shared within the range of Westley and Mintzberg's (1989) visionary leadership model in the light of secondary data by using historical sources accessed.

Findings and discussion

Evaluation of Atatürk's visionary leadership and the vision of a fully independent Turkish Republic in the framework of Westley and Mintzberg's visionary leadership model

The Ottoman Empire lost territory and the war, resulting in heightened expectations and a search for solutions among its people. Under the leadership of Mustafa Kemal Atatürk, this struggle and search were rewarded with success (Ahmad, 2007). Mustafa Kemal Atatürk's visionary leadership stages were examined in detail using the Westley and Mintzberg (1989) Visionary Leadership model, which consists of three stages. The historical process related to each stage will be revealed in detail.

Repetition and idea creation

Mustafa Kemal Atatürk, who played an active role in every front and subsequently became involved in every stage of the political and social structuring during the chaotic and uncertain periods witnessed by the last periods of the Ottoman Empire, adopted many leadership styles. With his international-mindedness (Eranıl, 2018; Yıkılmaz, 2021), he is the most suitable leader to be exemplified to visionary leadership.

Before the Mudrose Armistice, Mustafa Kemal Atatürk, who was in charge of the Yıldırım Armies in Damascus and Aleppo, met with his close circle at the command center of the army to discuss the occupation and the future of the country. He especially met with Ali Fuat Pasha and closely followed the new developments in Istanbul. Although he corresponded with people from the central government to establish a government in which he was the minister of war before the establishment of the Mudros Armistice Agreement, when he learned that Tevfik Pasha would form the government, he suggested some names for the cabinet. A peace government should have been established before the Mudros Armistice Agreement. These names are Fethi Okyar, Rauf Orbay, Hayri Canbulat, Azmi, Tahsin Uzer. While Fethi Bey, Rauf Bey and Hayri Efendi were among the suggested names in the government established by Ahmet İzzet Pasha on October 14, 1918, the Minister of War was not given to him despite all the suggestions made to Mustafa Kemal Atatürk. A short time later, after the Armistice of Mudros on 31 October 1918, the Yıldırım Armies Group Command was handed over to Mustafa Kemal Atatürk with the withdrawal of the Germans. In a conversation between Ali Fuat CEBESÖY and Mustafa Kemal Atatürk, he said, "Now, the nation must seek and defend its own rights from now on, we must show this way as much as possible and help together with the whole army" (Doğanay, 2003; Cebesoy, 2000). As a matter of fact, after the armistice, the British wanted to occupy Iskenderun, and Atatürk declared that he would respond with weapons if necessary by opposing the order from the central government (Taskiran & Yüceer, 1999). These situations show that Atatürk saw the course in advance. As a matter of fact, he knows that the ceasefire agreement is actually temporary and that the incoming enemy forces have come to occupy the country for trivial reasons, for this he constantly thinks about how the country will be permanently liberated and takes initiatives. In fact, when he came to Istanbul, the Entente Navy also entered Istanbul and said his famous saying: "They go as they come." (Kocatürk, 1999).

Up to this point, it was clearly established in the mind of Mustafa Kemal Pasha that a fully independent country should be established. He developed this idea with his environmental observations and experiences. As a matter of fact, the main source of vision in visionary leadership is "kaleidoscope thinking" (Manning & Robertson, 2002:138). This style of understanding refers to making sense of the relationship between environment, situation, organization, opportunities, and abilities. It involves evaluating different perspectives from a wide range of sources, engaging in an intense intellectual process, and adopting the main idea or approach.

After observing the negative events that occurred since the last period of the Ottoman Empire, as well as during the occupation of the country, Atatürk formed a vision of liberation and independence. He based this vision on his observations and experiences in an environment of uncertainty that most people could not fully grasp. This stage constitutes the first stage of the vision model.

Representation (Vision)

This stage involves transferring and explaining the idea to the organization or colleagues. Mustafa Kemal Pasha held meetings with leaders from many segments of society in his home in Şişli for up to 5.5 months during this process. The details of this stage are as follows.

On November 16, 1918, Mustafa Kemal Pasha collected Vakit, Minber, and Zaman newspapers in Pera Palas. He emphasized the importance of creating a freedom and independence movement on political grounds (Kocatürk, 1999). Due to the high cost of staying at the Pera Palas hotel, he first became a guest of Salih Fansa. Later, because of the increased arrests in Istanbul, he was transferred to his home in Şişli (Mütercimler, 2008). He stayed in the Şişli house until he embarked on the journey to Samsun for the national struggle. During his stay, his mother and sister occupied the middle floor, while his aide stayed on the first floor.

Şahin (2015) makes significant observations about the time spent at home in Şişli. He notes that he works towards national liberation, meets with trusted friends, and holds secret meetings. Participants reportedly include Ali Fuat Pasha, Kazım Karabekir Pasha, Rauf Bey, Fethi Bey, Refet Pasha, and occasionally İsmet Bey. According to Manning and Robertson (2002), visionary leadership represents a dream based on a deep perspective, comprehensive analysis, and participation of different opinions and parties. Although it is expressed as a leader's dream, it is actually formed through network work. During the meetings held at his home in Şişli, Atatürk developed a step-by-step plan for a vision that is "mindful and logical" and "away from adventure", with a possibility for realization (Şensoy, 2001). The fundamental future dream was to "establish a new Turkish state based on national sovereignty". It is clear that this vision was carefully crafted and thought out.

In this house in Şişli, Mustafa Kemal Pasha attempted to explain to his friends and supporters that his vision had matured and that the road map for national liberation had been accepted. Joy (2018) describes a visionary leader as one who creates a "new dawn" in the midst of darkness, inspiring and persuading people to share the dream of the future. At this point, the leader had successfully communicated his vision through his effective communication skills, concrete expression, and realistic determinations (Bozdağ, 2006), reaching people who would share his vision. He met with Sultan Vahdettin and Ali Fuat Cebesoy, and the critical points in Cebesoy's meetings with Atatürk are as follows (Aybars, 1995: 180):

- It is necessary to pass to Anatolia to enter the National Struggle,
- Despite meeting with important people of the period, only Rauf Orbay, Colonel Refet Bele, some division commanders and some chiefs of staff agreed to take part in the struggle.

Mustafa Kemal Pasha, who remained loyal to the vision after the following developments, stated that he would not take part in some duties given to him by the central government, and had an important meeting with Staff Lieutenant Colonel İsmet İnönü at his home in Şişli. The main theme of this meeting was "to awaken the nation by crossing to Anatolia and to take the necessary steps for liberation", and İsmet Pasha declared that he would support him (Atay, 1999:148). After all these talks and meetings, in addition to planning behind the reason he stayed in Istanbul for up to 5 months, he expected the people who would be involved in his vision that this issue could not be resolved in Istanbul and that liberation would begin in Anatolia (Mütercimler, 2005: 127-129).

During meetings held at a house in Şişli, the leader's position regarding the plan and the liberation struggle was accepted by everyone. Interviews were given through newspapers *Minber*, *Vakit*, and *Zaman* to try and inform society (Şahin, 2015; Şahin & Şahin, 2013). In the vision-representation phase of the visionary leadership model, the vision was conveyed to all members and partners of the ideal in detail. The vision was expressed in various circles, laying the groundwork for its spread and development through persuasive communication, as emphasized by Manning and Robertson (2002). Atatürk has emerged as the guarantee of the vision as a person who is consistent with his charismatic personal characteristics, success, and titles in the historical process, perseverance, and respect.

Assistance (Action and emotion)

At this stage, it is important to design and implement the steps to be taken for the implementation of the vision based on national sovereignty and to convey the feeling of this vision to the audience. In this process, the following moves of Mustafa Kemal ATATURK have contributed to the management of a very successful process and to the achievement of important steps in the realization of the vision.

Mustafa Kemal Pasha persuaded Kazım Karabekir to accept his duty in Erzurum in his house in Şişli. This persuasion process emphasized that Kazım Karabekir Pasha would be in the command of the Corps and that the vision he put forward would be of great benefit in activating. He also shared that he would join him in Erzurum (Aybars, 1995: 180). In addition, Mustafa Kemal Pasha, who also met with Rauf Orbay, received his support (Borak,2004:199).

Mustafa Kemal Pasha met with the Grand Vizier Damat Ferit Pasha to request the duty of inspector before the transition to Anatolia. He accepted the duty with certain political promises, as they had different world views (Türkmen, 2002:64).

After taking office, Mustafa Kemal Pasha shared the following about his departure to Samsun: "I was not convinced that I could implement my program by sitting in a corner of my house in Şişli and meeting with some pestenkerani anasır. I wanted to get in touch with the people directly. I found it more beneficial, even very necessary, to act with my nation, whose wealth I know very well and love very much. Of course, it was a safer idea to intervene immediately in the existence of Anatolia, which has been in agony for years. Therefore, I secured my appointment to the 3rd Army Inspectorate..." (Kılıç, 1955:12). With these sentences, he clearly reveals that the third phase, Assistance (Action and Emotion), should be moved on. As a matter of fact, a visionary leader is a leader who calculates new possibilities, strengthens relationships and puts forward innovative action (Joy, 2018).

The visionary leader determines the approach, principles and methods that will lead to the vision (Goleman, 2000; 2001). At this point, before Mustafa Kemal Pasha went to Samsun, a historical oath was formed between Mustafa Kemal Pasha, Cevat (Çobanlı) Pasha, and Fevzi (Çakmak) Pasha, which was emphasized in history as the "Oath of Three" during the farewell meeting. The matters determined in this oath are as follows:(Türkmen, 2010):

- The Army, which will be divided into three allied zones, will be formed immediately, order will be established and a chain of command will be established.
- All possible weapons, ammunition and materials will be transferred to Anatolia and will not be delivered to the Allied Powers.
- Since there is a British shadow in the will of the Istanbul government, orders from the central government will be shown as if they are being made, and a national administration will be established in Anatolia.
- Kuvai Milliye will be formed by making use of national feelings and expectations and it will be ensured that the national will is based on this.
- By not staying on the defensive, the principle of offensive measures and practices against the invading forces will be adopted.

Before leaving, Vahdettin, the sultan of the period, was also interviewed, and the Sultan shared that he performed important duties in the past, which is admirable, but that these were left behind and that the real history could be written by him from now on and he could take important steps for the salvation of the country (Şahin, 2015). In this way, it is seen that various actors have taken steps to receive support during the realization of the vision.

Mustafa Kemal Pasha, who went to investigate local uprisings in his duty as an inspector in the region, started his activities in the region with the titles of commander-in-chief and senior governor (Koca & Yalçın, 1994). Mustafa Kemal Pasha's inauguration in this region constituted the starting point of the independence struggle of a nation that was in danger of extinction as a result of its consequences (Koca & Yalçın, 1994: 403). Thus, the implementation phase of the vision will begin.

In the third phase of his vision, Mustafa Kemal Pasha struggled to generate support and enthusiasm for his plan. He described the situation at the time, saying "the nation was unaware of the events that took place in Istanbul, the attempts made, especially how grave and disastrous the situation was. It was not possible to sit in Istanbul and warn the people." He decided to leave Istanbul and work directly with the people. While considering his plan, the government offered to send him to Anatolia as an army inspector, which he accepted. He left Istanbul on the day the Greeks entered Izmir. Mustafa Kemal Pasha planned to unite the various sand dunes under a single program and campaign to garner support and interest from the entire nation. He began his work as an army inspector in Anatolia, and his plan was successful in a short amount of time. When his working style became known in Istanbul, he was summoned back, but instead he resigned. He later attended the Erzurum Congress and the Sivas Congress, where the principles determined in the Erzurum Congress were spread to the rest of the country. The Representation Committee created by these congresses executed the principles of the congress decisions. (Kılıç, 1955: 12)

Mustafa Kemal Atatürk, who spent 5.5 months out of 184 days at home in Şişli between 13 November 1918 and 16 May 1919, went to Samsun and put his thoughts into the field of application of the vision for the salvation of the country (Şahin, 2015). The foundation of the vision is to establish an independent Turkish State based on national sovereignty (Şahin & Şahin, 2013).

Mustafa Kemal Pasha, who started his journey from Samsun, established the principles of a national state and how to carry out the national struggle in Amasya. He effectively conveyed national consciousness and vision to the nation through speeches given at the Erzurum and Sivas congresses. In this way, the vision of complete independence was made clear (Aydemir, 1971).

The national struggle continued through various channels, resulting in the War of Independence being won and taking its place in history as the first independence movement against imperialism (Oral, 2003). On April 23, 1920, the Turkish Grand National Assembly was established based on the national will. The imperial powers played their last trump card with the Lausanne Conference, calling the Grand National Assembly of Turkey and the Istanbul Government simultaneously, and bringing an end to their reign. Turkey, which was on the side of the victorious states, formalized the agreement on August 23, 1923, by passing the parliament. World War I officially ended, and foreign powers no longer had any pressure or maneuvering elements on Turkey. Subsequently, on October 29, 1923, the last stage of the vision of a country based on fully independent national sovereignty was achieved with the declaration of a republic. With the proclamation of the Republic, it was clearly emphasized that no will or power is above the sovereignty of the nation. The official state administration understanding of "the sovereignty belongs to the Turkish Nation unconditionally," which was emphasized in the establishment of the TBMM, was declared. In this way, the vision was realized.

Results and recommendations

The dynamic nature of organizational and social life practices has resulted in the emergence of leaders who take the right steps at the right time, steer the direction of the organization, and give it a purpose, thus becoming the most effective actors on the stage of history. The concept of leadership has been widely discussed by various researchers, and many leadership styles have been defined. One of these styles is visionary leadership. Visionary leaders create a vision of a rational and worthy future that inspires their organization or society, especially in difficult and uncertain times. Rather than getting stuck in the past or negative situations, they strive to pursue a hopeful future and build a struggle that makes sense. Mustafa Kemal Atatürk, who embodied these qualities by defining the vision of a Turkish nation during World War I, a period of high change and uncertainty, is one of the most valuable examples of visionary leadership.

Mustafa Kemal Atatürk, a visionary leader, shaped the future of a nation with his versatile character, extensive knowledge, persuasive communication, and rational thinking style. The leadership approach that influenced all circles with its determination and reliance on reason and science until the foundation of the Turkish Republic is better understood within the framework of Westley and Mintzberg's (1989) Visionary Leadership Model.

This three-stage model shows that Atatürk drew a realistic image of a planned future for his nation, far from imagination, and took every step with precision despite limited opportunities. In the first stage of the visionary leadership model, the ideal of "A New Turkish State Based on National Sovereignty" was formed. This idea was created by looking at the environment, situation, country's possibilities, and capabilities, taking into account the Ottoman Empire's recent experiences, the First World War, and his own front-line experiences and long-term observations. He has passed the stage of repetition (idea), which has developed his idea as a result of repeated observation and analysis, by analyzing how the future should be shaped in a political environment where most prominent statesmen cannot understand what it is, and where the alternative, including the mandate, is voiced and found supporters in many places. The Great leader, who set out with the main idea of independence, shared his vision as a communicated idea with the leaders of the period during the months he spent at home in Şişli, Istanbul. He attempted to share his vision widely through interviews he gave with *Minber*, *Vakit*, and *Zaman* newspapers. He has tried to convey the details of the vision to all stakeholders, to ensure that it is adopted by all stakeholders at the macro level, and to create the network and teamwork required for the vision to be put into practice. With these approaches, he successfully carried out the Representation (Vision) stage, which is the second stage of the Visionary Leadership Model. With limited support from various circles, Mustafa Kemal Atatürk understood that the only salvation was in Anatolia. He set to work for the third stage of the Visionary Leadership model, the Assistance (Action and Emotion) stage, with the help of those who shared his vision, including general and public servants. He departed from Samsun to begin the action and performance phase of the vision. During this process, he organized the Amasya,

Erzurum, and Sivas Congresses to arouse the emotions of the society and to create loyalty to the vision. He also struggled in many areas to put the vision into practice, supporting and developing elements that shared his vision at all levels, both in the political and military fields. As a result of the national struggle movement, the first stage of the vision, which was independence belonging to the Turkish Nation, was realized with the establishment of the Turkish Grand National Assembly. The vision was fully realized with the proclamation of the Republic on October 23, 1923, ending the war environment completely with the Treaty of Lausanne.

Visionary leaders are those who take calculated risks, establish a balance between the present and the future, are innovative, competitive, and embrace change. Mustafa Kemal Atatürk embodies all of these qualities, and his visionary leadership transformed the fate of a nation through reason, science, solidarity, democracy, and participatory management. He led the establishment of the fully independent Republic of Turkey and is considered the most visionary leader in the history of Turkey. Atatürk's awareness and insightful decision-making made him a beacon of visionary leadership, leading to the establishment of a deep-rooted, independent, and strong Turkey. It is important to recognize the scientific foundations behind his decisions, as they continue to inspire present and future generations to build upon his visionary legacy and ensure a bright future for the Republic of Turkey.

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Ethical approval

This study is among the studies that do not require ethics committee approval due to review article

Conflict of interest

There is no potential conflict of interest in this study.