

Philosophy of Military Leadership from The Perspective of Mustafa Kemal Atatürk

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ABSTRACT

The success of an army depends on the presence of advanced weapons and means of warfare, an effective command chain, a functional institutional structure, an established management climate, and a well-trained sense of obedience to meet the demands of the modern age as a whole. No matter how advanced the warfare, weapons, tools and equipment are, there will be no success without the devoted, well-trained, stout-hearted soldiers who will use those systems. Just like a football club that lacks the team spirit of the world's best stars on the field, the best coaches and professionals such as technical boards, material suppliers or the club doctor sitting on the bench, the most enthusiastic fans in the stands cannot provide a masterstroke. Even an army consisting of the most well-trained soldiers with the latest technology in warfare, weapons and vehicles cannot be successful if the spirit of companionship is not established, hearts are not united for a common ideal. The concept of the friendship of arms is a reflection of the spiritual atmosphere of an army, a harmonic instrument that makes an army real and gives it the strength it needs. The friendship of arms is a shared set of ideals, the law of brotherhood, the honor of men and of a nation that is matured, cooked and shaped in the flesh and bones in the hearts of its soldiers. Officers are the sworn guards of the honor and good name of the armies and nations they belong to. They are the veins and the backbone of their armies, which feed the brains and the hearts of the people. This study considers the principles regarding the administration and management of the Armed Forces, the management climate, the necessary qualifications of officers, the concepts of commander and leadership and the issues that need to be emphasized in the training of officers, the army and the notion of leadership through an axiological paradigm and normative criteria.

Key Words: Leadership principles, organizational behavior, management, organization, axiological paradigm

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Mustafa Kemal Atatürk'ün Perspektifinden Askeri Liderlik Felsefesi

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ÖZ

Araştırma Makalesi

Bir ordunun başarısı bir bütün olarak modern çağın taleplerini karşılayan harp silah ve araçları, etkin bir komuta kontrol, işlevsel bir kurumsal yapı, disiplinli, silah arkadaşlığı olgusu yerleşmiş bir yönetim iklimi, iyi yetiştirilmiş itaat duygusu gelişmiş askerlerin varlığına bağlıdır. Ne kadar gelişmiş harp, silah, araç ve gereçlerine sahip olunursa olunsun, o sistemleri kullanacak fedakâr, serdengeçti, iyi yetişmiş, temiz yürekli askerler olmazsa, en modern harp, silah ve araçlarına sahip, en iyi eğitimi almış askerlerden müteşekkil bir ordu dahi eğer silah arkadaşlığı ruhu tesis edilmemiş, yürekler ortak bir idealde birleşmemiş, askerleri birbirlerinin dizlerinde can vermeye hazır değilse muvaffak olamaz. Silah arkadaşlığı kavramı, bir ordunun manevi atmosferinin bir yansımasıdır, bir orduyu gerçek bir ordu yapan ve orduya ihtiyaç duyduğu kuvveti veren harmonik bir enstrümandır. Silah arkadaşlığı paylaşılan bir idealler kümesidir, kardeşlik hukukudur, bir ulusun sahip olduğu namus ve şeref, bağrından çıkardığı askerlerinin yüreğinde olgunlaşmış, pişmiş, ete ve kemiğe bürünmüş, vücut bulmuş halidir. Mustafa Kemal Atatürk'e göre, subaylar mensubu oldukları orduların şeref ve namusunun teminatı ve dayandığı asıl güçtür. Subaylar ordularının beynini ve kalbini besleyen toplardamarlarıdır, omurgasıdır. Bu çalışmada Silahlı Kuvvetlerin sevk ve idaresine yani yönetimine ilişkin prensipler; yönetim iklimi subayların sahip olması gereken nitelikler; komutan ve lider kavramları ve subayların yetiştirilmelerinde üzerinde durulması gereken hususlar, liderlik mefhumu, aksiyolojik bir paradigma ve normatif kıstaslarla ortaya konulmaya çalışılmıştır.

Anahtar Kelimeler: Liderlik ilkeleri, örgütsel davranış, yönetim, organizasyon, aksiyolojik paradigma

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Introduction

An army can only lose a war if it loses its determination and the will to fight; in other words, when it gives up. A war will not be lost until an army that does not lose its determination and will to fight gives its last breath. For this reason, the preservation of the feeling of belonging to an army, to this large family, should be kept as a priority above all else, where the personnel are centered in value, loyalty and arms friendship. This feeling and responsibility should be able to be sustained even after retirement and leaving the job, since friendship is a law of brotherhood (Hassett, 2001, s. 53). Therefore, since the personnel are members of a big family even after they leave their job, the gains of the members during their professional lives should be given to them in a way that they can maintain their reputation in civilian life with their valid licenses and documents and they should be granted the added value they deserve. During peacetime, these hundreds of thousands of potential soldiers are civilians and engage in their own trade or line of work (Daniel & Stefan, 2014, s. 437). However, these potential soldiers have served or have been serving in the army for a certain period of time to fulfill their mandatory military duties. The real work of the peacetime armed forces is training and, in this respect, they are essentially the trainers of every subordinate, because the product to be created is a team game under all kinds of circumstances. In this structure, schools and courses are essentially a beginning or they are complementary to the education provided to the troops.

Comprehensive field exercises and maneuvers represent the essence of efforts to give soldiers the determination and the will to fight. In this way, advanced weapons, materials and equipment can be used and tested, while real situations that can be encountered in real-time are provided. Effort should be spent on providing the personnel with the will and the determination to fight to increase their success by improving their knowledge and skills. The personnel's military duty is based on heavy and difficult training, involves repeated actions, and challenges the human body. Knowing in military service is practicing. Therefore, the essence of military training is the exercises. Military service is an educational home besides the heavy and difficult training, where ordinary people such as peasants and laborers are conscripted to be given the education they need to become more conscious citizens, which they can use in their life after military service, and gain a certain level of technical knowledge and skills required by the age of knowledge and national consciousness. The first objective of all these activities is to provide the soldiers with the will to fight, perseverance, and to strengthen the consciousness of citizenship.

The fact that Armed Forces remain outside of domestic politics and are not used as domestic political material is critical to the preservation of their dignity at all times and for the preservation of the determination and the will to fight. The internal functioning, appointment and promotion of members of the armed forces must be autonomous to the maximum possible extent. The determination and the will of armed forces to fight is absolutely possible through the establishment of institutional harmony and the maintenance of a sense of corporate belonging. In order to maintain discipline in armed forces and to maintain the dignity of the military personnel, professional military police should be established. The duties and competencies of military police should be regulated by law. The selection of personnel for the military police should be made from among the successful and privileged personnel of armed forces. In terms of discipline, military policemen should work under the garrison commanders, and in their duties, they should be attached to the military prosecutor's office. In this context, the military judiciary should be re-established as an independent entity, not as a part of the civilian judiciary. All appointments and promotions in the Armed Forces must be based on merit. For the establishment of an effective merit system, it is essential to define the qualifications of the task and standards clearly and to plan the professional development process accordingly (Saruhan and Yıldız, 2013, s. 67). The merit system should be based on objective

and transparent practices and criteria. The equivalent duties and positions in professional development and career planning should be determined in writing and should even be in line with civilian regulations and provisions.

The uncertainty created by the environment is the biggest enemy of motivation (Eren, 2000, p. 34). For this reason, the use of annual leave by military personnel, guard duties, health-related issues, overtime, field exercises, temporary duties, overseas duties, professional development, appointments and everything related to real operations should be standardized by regulations and should come before any arbitrary decision. These regulations must be passed. The establishment of standard practices will strengthen the trust of the staff towards each other and create an atmosphere of peace and general trust. For this, additional fees are paid in return for seizure services, protection of the health of the personnel, provision of the necessary conditions for sports, the removal of periodic examinations from formality, appointment and promotion in accordance with the principles of the regular staff, appointment and relocation of the training activity schedule and civil rights, such as children's school situations, harmonization of legislation, and making sure that the rights of staff are undisputed by law. The conditions for maintaining the duty standards of the personnel should be provided, and the maintenance of the required duty standards should be followed carefully. The skills and experience gained by staff during military service should be aligned with their civilian equivalents. In this context, diplomas and certificates given to personnel trained in military schools must be valid in national and international fields. In this sense, the licenses of the personnel working in the positions of sea captain, seafarer, pilot, technician, driver, accountant, auditor, treasurer, engineer, security guard, and trainer should be aligned with civil licenses. It is important that the army is removed from being an institution in which employees are obliged to work and the personnel who have opportunities or develop their talents constantly think about leaving their profession and that it is turned into an attraction with the education, skills and experiences it provides (Kaya, 2002a, p.74). It is equally important that cost efficiency and productivity are taken into consideration in all planning within this scope.

Regarding the force structure policy of Armed Forces, in order to keep up with technological requirements, the rapid changes in the world's security and threat environment should be designed to enable the establishment of a modern and more professional force structure with fewer but more effective operational capabilities and firepower (Wong, et al, 2003, p. 657-692). Therefore, the manpower policy of Armed Forces can reduce the employment of temporary personnel by employing specialized personnel in jobs requiring technical knowledge and expertise.

In order to increase the efficiency of Armed Forces, diligence in personnel training activities should be ensured and appropriate personnel should be employed in the appropriate places of duty as self-confident people who are aware of their duties and responsibilities. The aim should be to ensure that the personnel are always happy and proud of being a member of the Armed Forces, are satisfied with their conditions, are sure of their future, and see themselves as a part of the armed forces family, both materially and morally. In this context, giving priority to combat personnel/classes, which are the backbone of the war system, will be beneficial in terms of strengthening the backbone of the system. Armed Forces need more advanced, well-managed and better-directed manpower with modern weapons, equipment and systems, which are added to its inventory every day in light of the duty of protecting the country through its laws (Cole, 2015, p. 497). Personnel training requires an efficient use of resources and efforts to improve the combat capacity of the armed forces. Combining resources in a holistic way at the highest level is a result of the need to use the rooted state tradition in harmony with modernity. Military service is a discipline and an order. Trying to save the day, postponing important issues and ignoring problems are not compatible with military honor

Method

The aim of this study is to reveal the basic dynamics of the military management climate within Atatürk's perspective and norms of value philosophy. In this study, the issues related to the military management climate are tried to be explained with a holistic and axiological perspective through the components of management psychology with historical, universal and normative principles and principles. This study is a qualitative research. In this study, the dynamics of the military management climate have been critical. All documents and publications used in the research are secondary data sources obtained by literature scanning technique.

Commanding Climate

In terms of social culture, security perception and the functioning of the state mechanism, each country has a unique and distinct administrative and organizational structure and is special. For this reason, each army has its own unique characteristics such as the relationship between command and dispatch, the power distance caused by the perception of subordinacy and superiority, the determination and transfer of powers and responsibilities, leadership characteristics expected from the command level, and the determination of specialization levels and the management area (Cole, 2015, p. 1504).

In this respect, the management climate, as a subset of social culture, characterizes the force structure of the army in the first place: its purpose, the need for specialization and division of labor, the degree of formalization, the control area of the manager, the number of levels in the organization, the level of centralization and decentralization in the organization, the degree of complexity of the work, departmentalization, and the presence and proportion of functional command and consultants, i.e. staff management levels. It influences even the force structure in proportion to its effect on the mixed troops and joint headquarters structures and command and control channels. What makes the troops successful is neither a well-trained soldier alone, the warfare technology used, nor a perfect system. The real secret of success in the management of military organizations should be sought in the "management culture" or "management climate" because a military organization that does not have the determination and the will to fight and is not composed of soldiers who cannot afford to give their lives is bound to fail at the end of the day (Hutchison, 2013, p. 24).

Soldiers cannot be trained only with heroic stories and myths, as military service is a way of life. Real soldiers are admitted to military schools from an early age. On the one hand, military schools receive formal training that opens and enlarges the minds they need for military service, while on the other hand soldiers undergo rigorous training that increases their loyalty, courage, and the endurance required by military ideas and formations. The essence of military service is discipline and strict training. A soldier has three essential features: vitality, courage and loyalty. For this purpose, soldiers are left to sleep in the open air in military camps, deprived of sleep during the night, made to run for miles, get accustomed to hunger and thirst, and become less afraid of death. The effects of social culture are also the source of differences and similarities between organizations. Social culture is surely not the only element that determines organizational structures and shapes management philosophies, but it is a very important parameter affecting organizational structures and managerial behaviors (Klein, 2014, p. 44). However, it is not easy to put forward the effect and/or contribution of social culture into the equation of organization and management, especially in the post-industrial society (new world order) we are now living in. This is because a significant proportion of world armies is under the influence of globalization and isomorphism.

In practice, societies in general and organizations in particular differ in terms of their perception of values, expectations, attitudes and events, in other words, culture. Individuals

gain culture through a process of socialization. Organizations are part of the social culture in which they are involved (Sargut, 2001, p. 71). Therefore, in order to understand the effect of cultural differences on organizational structures, first of all, an introduction needs to be given about the concept of culture. Then, it is necessary to reveal what culture means in terms of organizational structures and management. It can be said that humans constitute culture, but culture affects humans and what belongs to humans. Social culture affects organizations and is the source of similarities between organizations (Aron, 2005, p. 434). Culture can be defined as the totality of ideas and arts, beliefs and traditions, thought patterns, notions and formations that people agree on, which affect and determine all human structures (Cole, 2015, p. 501). There is a two-way relationship between social culture and the force structure of an army. Because social culture and the sensitive and privileged position of the army in the administrative climate and the state apparatus nourish each other with a dialectical network, it determines both the force structure of an army and the administrative climate and administrative values. For this reason, in parallel with the developments in the social dimension, the force structure of an army and the climate of the organization naturally lead to the regulation of the relations between individuals and to re-establish authority, responsibility and contribution.

It is not possible for an army that has closed itself to the world, is unaware of other developments, and does not see the fist of someone else and thinks its own fist is a powerful sledgehammer to be successful. For this reason, it is necessary to examine developed armies, make comparisons, make examples out of lacking areas, learn new things, adapt them to the existing structure, and implement them. At all levels of management, it is as important to carry out a job accurately as doing the right job. For this reason, it is necessary to have a strategic mind with a solid planning process based on realizing a certain desired state and a meaningful purpose. If military organizations are unable to keep up with the requirements of the era, they cannot establish a proper command structure with war weapon tools and equipment, cannot be organized, cannot distribute their forces in an appropriate way, and cannot gather power and plan developments, that is, while progressing from their position to the current time, in parallel with the time available and the necessary development of military organizations, they are no more than paper tigers. Such military structures, due to their inadequate and underdeveloped organizational cultures, cannot provide sufficient and necessary added value to their military organizations. An improper management climate and an underdeveloped organizational culture are the most significant obstacles to teamwork and synergistic management. It is unrealistic to expect that such structures, whether military or civilian, can achieve the necessary transformation without professional and external assistance. The criterion of the success of such organizational structures is that, after a while, the superiors maintain their positions and the internal status quo. It is also important to assess the current management climate and understand how successful the military is in detecting environmental threats through its current organizational structure and command and control system. In this scope, the ratio of the number of personnel to the number of jobs produced, the qualifications of the personnel, the approach to personnel deficiencies, whether administrative procedures allow the agility of the work or the practicality of the (cumbersome) procedures, the ratio of personnel allocation to important and insignificant jobs, and resource allocation are issues to be considered. Fearless and realistic determinations should be made about the existence of implementation procedures, the maintenance of the balance between image and formal content and essence, common beliefs and shared visions, acceptions about the desired situation, and subjective perceptions of the subjectivity and objectivity of the objectives. If this is not possible, the sense of fulfillment in an army is replaced by short-term embarrassments. In the army, communication and sincerity are reduced and the problems related to organizational structure and functioning increase. An army should never engage in domestic security issues as some kind of internal political material. If an army turns its attention to internal issues rather than external issues, it cannot fully read

the opportunities and threats posed by globalization, realize the technological developments and adaptations that need to be made, and remain pro-active in dealing with emerging problems, and it will fall short. At this point, it is necessary to focus on what needs to be done with sharp self-criticism, rather than eliminating the criticisms made from this point of view. A strong army holds together the survival of a country, a country's national ambitions to achieve a valid basis for a conflict, and the rightful pride of the people, and is the most valuable social element.

Establishment of Arms Friendship

As Sun Tzu states in his book on the art of war, a commander who knows his enemy and himself will not be defeated even if he fights a hundred times. If he does not know his enemy but knows himself, he may win and lose once. But if he does not know himself, he is always bound to lose. For this reason, one of the most important issues in a military organization and perhaps one of the most critical main responsibilities of commanders is their sincere assessment of their own forces. The establishment of friendship in the army is a commander's duty. In order to achieve this, commanders should have intelligence, skill, patience, compliance and loyalty. It is more important than anything else to ensure that the task can be performed safely and harmoniously in a hierarchical and precisely adjusted institutional structure like armed forces. For this reason, there is a need for unity of the people who have high loyalty and common beliefs from top to bottom in the army and in the country. The high spirit created by the people with this belief is the source of solidarity between the members of the army (Sparrowe, 2005, p. 419-439).

It is very special for a person to have a job where he knows that he is a valuable member of the team (Cole, 2015, p. 499). There are very few things in the life of any adult where he truly believes that he is valued and feels like part of a team. If one believes that he can achieve something, he thinks he will, and ultimately, he believes that all his efforts will be worthwhile, and he can display meaningful performance in his work. For this reason, commanders make people in their environment feel like part of the family. This is called the establishment of the friendship of arms. No virtuous person plans a career on the frustration and labor of others. The organization culture involves military units of the upper level, all levels of commanders, and low-ranking and non-ranking soldiers, and it includes all wars, weapons, tools, equipment and war systems. No matter how well people are trained, they cannot adapt to a command level where they feel they are not valued, motivated or are not receiving the appreciation and rewards they deserve (Sargut, 2001, p. 75). As a result, they cannot display the necessary performance when required. As well as having the vision and mission of the command level, the existing visions and missions should be shared and adopted by the members. As in any organization, the rules and paradigm of this system are as important as the system in military organizations. A miraculous success cannot be expected from a military establishment in which the rules of conduct, the degree of sacrifice, the criteria for success, and the norms of brothers in arms are not defined as open and fair.

The success of an army is as important as the sacrifice of each soldier, as well as the knowledge of each soldier about the limits of sacrifice to be demonstrated by his fellow companions. At this point, as well as the sacrifice, loyalty and devotion of the soldiers, the existence of a fair and transparent organizational climate is critical. It is the sum of the energy in the hearts of the members of the army. No matter how high the level of soldiers' training and performance and the level of warfare, tools and equipment possessed, the most effective weapon in combat is the person himself. Soldiers' suspicions about the friendship and organizational climate will inevitably be the main determinant of success in combat. When the command system of the Ottoman Army and many other armies that have been successful in history and the principles of their propulsion and administration are analyzed, it can easily be seen that they have a perfect organizational climate, a fully shared vision, common values and

objectives, and high ideals, as well as advanced and modern weapons and tools (Şengöz, 2019, p. 183). In this sense, it is the shared vision, common fate, unity, courage, and friendship of the armies that have achieved successful and marvelous victories in the past that were the main determinants, the beliefs and thoughts that the members of the army had, rather than the facts mentioned in terms of loyalty to the army and to the country, and it would be more appropriate to address the issue in this manner (DOD Dictionary of Military and Associated Terms, p. 2021).

On the one hand, the armies must, of course, adapt their organizational structure and organization to suit the changing circumstances in line with the changing threat perceptions and operational needs; on the other hand, they must procure and provide the necessary weapons, tools and equipment in a relative power analysis, and force multiplier conceptions are necessary (Toffler, 1974, p. 33). However, the most advanced weapon is a well-trained and loyal soldier. Moreover, even a war can be lost despite determination and the will to fight. Therefore, an uninterrupted effort to establish and maintain a management climate that will enable the maximum contribution of members of armed forces to the institution should be made. In addition, a management approach that sees its members as subjects will enable the transformation and adaptation of the institution in accordance with the requirements of the age. The concept of solidarity in the army is a fundamental value of military service. Fellowship of the army takes place under the wings of a paternalistic and authoritarian commander. Everyone knows that a military commander is the father of the unit and the mother of the company. Respect for the ancestors in a society and respect for the elders constitute the awareness of being a nation. The team spirit in the army begins with the concept of brotherhood in arms. Solidarity in the army, the conviction of its members, and the promotion of dialogue and communication among its members make military organizations a big family like any organization and invincible in the face of all difficulties. In military service, the school is the main troop. The training received at all levels until the beginning of de facto military service is rather general in one aspect. Soldiers acquire the necessary qualities of solidarity, working together, patience, endurance, and military commitment in the troops they belong to. Military service is learned in the troops. Experienced soldiers and commanders supervise their environment and subordinates and pass on all the knowledge, skills and experiences required by military service. At this point, task changes and rotation contribute positively to the accumulation of knowledge, experience, and dexterity at all levels. At each level, a soldier must prepare for a higher mission. As expressed in a Japanese proverb, the dance changes when the music changes, or, as expressed in a Chinese proverb, when the wind blows, the wise build walls but the wiser ones build windmills. It is never known what the battle conditions will bring. Therefore, success or failure is not the work of one person but of the whole team (Can, 1997, s.31). This requires the added value and effort of the whole team. If the team is defeated, the team spirit dies. Commanders are successful to the extent that they can persuade their subordinates and provide them with the opportunity to work freely, use all their capacities and skills for a common purpose, and create an atmosphere of high morale, respect and trust for civilians. Therefore, social activities should be carried out in a culture of solidarity as a requirement of fellowship in the army. Rewarding successful staff in the barracks and collective drinking, picnicking, etc. activities, sharing happy and sad moments together, carrying out military ceremonies and assembles with a certain meaning, celebrating special days together, breaking status differences in all informal social activities, and improving internal communication can all be adopted as methods to develop a culture of solidarity.

Atatürk's Address to Officers

Mustafa Kemal Pasha moved to Afyonkarahisar on 27th July 1920 with the title of Speaker of Parliament with some of his deputies in order to supervise the preparations carried

out on the western front during the War of Independence and to give his directives. During this inspection trip, Atatürk addressed the officers on 31st July 1920 at the Corps Command located in Afyonkarahisar. Atatürk's address to active duty officers at the Corps Command is both a summary of the main ideas of the War of Independence and the Turkish Army and an X-ray of the Turkish Army. This unique appeal, its essence and the enthusiasm and excitement it created not only for the honorable officers of the Turkish Army but for all people of the world whose hearts beat with the love of country and nation, is a poetry of principles. In this manifesto, Mustafa Kemal Pasha emphasizes the basic values officers should have. According to Mustafa Kemal, officers are always responsible for their bravery, honor and courage with the duty of protecting their country and leading the people of the country. This historic mission is an irrefutable legacy to and an indispensable trust in officers. According to Mustafa Kemal, officers are the embodiment of a country's self-esteem. The reputation of the officers of a country is also the reputation of their country, because the army is the nation and the nation is the army. The relationship between the army and the nation is ontologically symbiotic; one is meaningless without the other.

Officers are forever the sworn guards of the dignity, honor and reputation of their flag, country and Republic regardless of the condition of the nation they come from. The Armed Forces are the honor of a nation. For this reason, those who set up a trap in their own army get trapped themselves, and those who try to mediate their dirty political ambitions through others, playing with honor and throwing mud at the dignified work of others, are incapable and vile people. As a matter of fact, in Marshal Mustafa Kemal Atatürk's words, an enemy that attacks a nation wants to humiliate the military officers of that country. The most short-lived method of destroying a nation is to destroy the reputation and honor of its officers, eliminate the notion of solidarity in the army, and reset its credibility with the public. Breaking down the army of a country from the inside is the shortest and most cost-effective way of taking over that country. In a military organization that eliminates the notion of friendship, people lose their ability to reason, get mechanical, their conscience becomes dull, and the outcome of their actions cannot be predicted and trusted. Fellowship is a law of brotherhood. Can one give up his ancestors, his brothers? Never. If necessary, he gives his life for their sake and honors their honor and their own wishes.

A military officer who is removed from righteousness and is scornful of others is a person whose heart is hardened, rude, and does not care about anyone else. An officer is an example of the nation from which he comes with his heart and his fortune. Officers are the embodiment of the determination and the will of the struggle of a nation to exist. The military structures in the organizational charts tick the boxes, essentially the capabilities that are possessed, namely the capabilities of combat systems. Success or failure in battle is absolute. Either you win and carry out your task, or you lose, become a prisoner, and the enemy will succeed in its own objective. Battles are not like football games. The referee cannot be challenged, and a replay of the match cannot be demanded. A battlefield never forgives any lies. Regardless of which advanced combat systems are owned, the most advanced weapon system is the human, and battles are won with people. The only thing that cannot be substituted in the battlefield is the determination and the will to fight, which are embodied in the personalities of the commanders of the soldiers. Officers are the conscience of the nation, the sworn guards of the reputation of the army, and the white blood cells of the nation's self-esteem. The officer is the crown on the head of his nation, its valiant pupil, and a heroic son. An army officer is a source of hope and a source of consistent, principled, honest, ethical, inexhaustible energy for the future of his country. The main issue in undeveloped countries is the maintenance of the survival of the dominant oligarchs. For this reason, the concept of a national army cannot be considered in countries that have lost their dignity and self, that are enslaved and unmodernized countries. In such countries, what is called the army is actually the mercenary

guard of the so-called owners of power, the loyal zombie servants, and the bouncers of the revolutionary leaders. A nation does not benefit from them. However, the leaders of developed countries are servants of their nation and honorable soldiers. Their armies consist of the honorable children of their nation.

Philosophy of Military Leadership from the Perspective of Mustafa Kemal Atatürk

Today, because of the large number and diversity of the dimensions of the peace and war environment, the security needs, dynamics and the factors affecting the issue, military successes cannot be achieved with lower-level officers and subordinates who cannot use their initiative and take responsibility only with orders and instructions (Stanley, 2019, s.23). In this way, trained lower-level officers and subordinates cannot advance in their studies. In the words of Mustafa Kemal Atatürk, “The value of an army is measured by the value of the officer and the commanding committee.” The commander's knowledge, courage and loyalty are the assurances of the existence of the army that he is a member of. He is a concrete expression of its determination and will. Again, in the words of Atatürk, “Officers are the sworn guards of the honor and dignity of their armies and nations. Officers live with dignity and they are the honor of their country. Dignity is not self-defense, it is maintained. The collateral of an army and the loyalty of the people to that army are permanent with the honor and reputation attributed to the officers of his country. The honor and reputation of an army cannot be waived in favor of the reputation and gains of any segment of society and the state.” What makes nations great is not the fact that a nation by itself is great. In every society, there are always jackals, snakes, crocodiles and all sorts of creatures. The greatness of a nation is in its capacity to extract great men from its bosom (Kaya, 2002b, s.63). Great men emerge from the bosom of great nations. So much so that the fate of a nation is combined with the fate of great men. The army of a nation, on the other hand, is the essence of a nation, whereas officers are the essence of an army.

An officer is a person who performs the art of commanding. As a commander, an officer is a person who orders soldiers to die if necessary, even in the sphere of modern life. A commander is a person who embodies the skills of command and management in his personality, who uses the authority of his supervisors, and is an example to his subordinates with his lifestyle and guidance (FM-622, 2016). A commander can never guide his soldiers with habits, customs and beliefs that are not internalized and questioned and expect high sacrifices from them as required by military service. Actions speak louder than words. A commander must be competent in his field. In essence, a command is the event of planning and organizing activities, people and time, motivating people, establishing appropriate and adequate communication and a communication environment, and controlling activities in the field. The duty of a military organization is the administration and management of national forces for armed struggle. Science and art are two basic qualities that contribute to and complement each other (Yıldırım, 2008, p. 61). Art is the spirit of military service and science is the body. Both are two sides of the same coin (Demir, 2012, p. 37). Commanding is the requirement and responsibility of the professionalism of the rank held by the soldier at all levels. The essence of command is to lead by example and to be an example. The commander fulfills his duty with his tactical, technical, and conceptual decision-making skills in a rational, logical, objective and systematic manner.

Management and administration are ontological events, meaning to existentially adapt a doctrine or a concept to the land when putting it into practice (Toffler, 1971, p. 34). A commander evaluates the acquired and learned experiences with their historical form and validity. At this point, as a scientist and a man of art, a commander produces solutions, makes decisions, and gives magic touches with the knowledge and skills formulated in his mind and imagination. In a commander's mind and imagination, formulas are like the axioms a scientist puts forward after dozens of pages of proof (Bingöl, 2013, p. 57). However, commanders have

no time to lose with proof; they come to the end of the work with knowledge and intuition. They are like scientists who do not prove every formula they write every time, because these have already been proven in the past. The need for the continuous proof of formulas is a need for novices and beginners in the profession, not for professionals. In Atatürk's words, "The secret of victory is to take the scientific and technical rules as a guide in the management and administration of the armies." The value of an army is measured by the value of the officer and commander. Being a commander always necessitates alternative modes of action. Scientific thinking is based on assumptions that cannot be confirmed. Its success rejects the self-appointed styles and does not leave success to chance. Scientific thought rejects despair. Having alternatives reveals that there is always a solution and something to do about a problem. A commander sees failures and deficiencies, threats and risks, and takes precautions and sets out the options for a solution (Demir, 2012, p. 45). With his technical and tactical skills, a commander approaches the problems he encounters with a filter of reason and logic and approaches the ideal when he blends knowledge, instinct, and experiences in his decisions.

A command is a certificate of authority issued by the responsible authority, which includes rights and responsibilities. Commanders carry their power and responsibilities in return for rank and occupation of their office. A commander uses legal and legitimate force in the military hierarchy. The possibilities of reward and punishment have the authority to force lower-level soldiers to perform certain work within the determined rules (Machiavelli, 2014). However, a commander is not the only one who uses the authority given to him through the hierarchy. A commander carries out the command work he is assigned on the basis of the knowledge and skill that includes the rank and the requirements of the position, which he fulfills to the finest detail. This information requires a sufficient understanding and habit to ensure the principles of command, the presence of existing instructions, and the safe flow of authority are maintained.

An officer does not use the legal authority based on command and control, given only by the law and his duty, in the performance of the duty entrusted to him. As a commander, an officer does not derive his power from his rank and authority solely from a legal authority. An officer makes his fellow soldiers a part of the team he is a member of, and he deserves their love and respect. Today, leadership requires more responsibility and contribution rather than commandment because military service is a labor of the heart before it is a profession and requires a spirit dedicated to a country. An officer needs to have intelligence, the ability to represent his country (physical condition, clothing and appearance), oral expression (speech), written expression, reasoning skills, and an ability to influence and persuade others' achievements, and he needs to be logical, stable and consistent. An officer should embody the spirit of analysis and synthesis and be a guide and role model for his culture and environment in general. A commander gives orders, information or advice, and commands and supervises his unit, besides providing education and training to his unit, and he always leads his unit. As a leader, he should always feel his authority and, when the time comes, he must know the elements of motivation he will use for education, training, administration, command and judgment. Education and training cannot be provided with a mass of orders, and morale cannot be obtained by pressure.

A commander directs the behavior of his subordinates, improves their combat abilities, and improves their spirit. At each level, a commander is ultimately responsible for the lower-level officers. Therefore, he knows how to balance their wishes and the possibilities and capabilities of his subordinates and their conflicting goals and wishes. A commander's management and administration activity have three characteristics and three qualifications. These are the qualities that a commander should have by birth. These can be improved by training if the person already possesses them. These features are being able to see, taking action, and the wish to take action. A commander carries out these activities with three qualities. These

are intelligence, character and self-confidence. Intelligence is the means to reach the path and the light to be followed; character is the balanced morale of strong nerves that allow a commander to reach the destination, and self-confidence is a force that makes it possible for a commander and his soldiers to achieve success and their objectives without moving away from their goals.

A commander is a person of value due to his ability to renunciate and his high character and intelligence. The waiving of his ego protects a commander from arrogance, pride, ambition, enthusiasm and behavior such as self-appreciation, prominence, self-expression and the pursuit of ascension. In order to dominate a unit, a commander must first of all get rid of his useless personal ambitions. A commander treats each position as the final level of his duty in the profession and acts with this awareness. A commander uses his authority to satisfy his desires, to receive praise and to wear his uniform, which is a sacred trust and not to be lived in in comfort. For a commander, renunciation is as valuable as a guide and as firm as faith. A commander is as strong as his intelligence and sincerity, as well as his character. A commander's self-confidence is based on his morals and unwavering beliefs. A commander is cold-blooded, dignified, stable and durable. He carries out his duty to the fullest, with a measured, proactive understanding and vision. Being proactive is the motto of the command. Being proactive means taking action from the situation, calculating all the possible risks from the beginning, and focusing efforts on critical decision points. Being proactive is a source of positive energy and synergy. Proactive leaders make a difference with their presence, because their interests are wide ranging and they expand their focus as they succeed. The domain is under the control of the person. The closer the domain of interest, the greater the performance and efficiency. The art of command does not only mean the ability to obey. A person who does not have the ability to command and is tired of sacrificing himself in order to accomplish his job cannot always succeed. Despite his efforts in reminding others of important issues, shouting, calling, punishing and compelling those in his environment to carry out their duties, he can never fully dominate his unit.

A commander does not engage in useless jobs and cannot be blind. He directs his activities to fulfill his duties and to obtain the maximum benefit as a result of the efforts spent thereupon. Atatürk says, "It is easy to follow the command of reason." The essence of the art of command is to give the right command. Commanders direct their troops to the target with their orders. A commander first attempts to understand others, then tries to be understood. Knowing how one can understand oneself is an expression of maturity in the profession. Trying to understand requires respect, and the desire to understand requires courage. Accurate understanding and synergy create a catalytic effect. Having a shared vision and common ideals makes it possible for people to realize their potential and maximize their total contributions. Synergy makes people the owner of the work and expresses a greater value than the sum of each individual's personal contributions. Contact with synergy opens minds and hearts to new possibilities and facilitates relationships. In order to create synergy, communication channels should be open, and empathy and differences should be valued. It is essential to create synergy by revealing differences and valuing them. By stimulating different mental, emotional and psychological capacities, all individuals are able to work together, and taking advantage of different characteristics is essential to synergy. With the synergy he creates, a commander ensures reconciliation, awareness, harmony and synchronization and establishes full solidarity in his unit.

A commander is knowledgeable, reads the requirements of his time, is open to change and self-improvement, has high adaptability, is tolerant, and does not hesitate to take responsibility for failures (Şengöz, 2020a, p.957-968). He is self-confident enough to share his success. With the courage and self-confidence of a commander, he increases the strength and courage of his environment. Criticizing the work and efforts of others, blaming others for one's

own failures, commanding them without knowledge and empathy, blindly claiming to know everything and not hesitating to hurt one's gunmates for one's own personal goals do not coincide with the values of an officer's profession. Actions alone do not belong to an officer or a commander. Commanding is essentially a matter of being virtuous. A commander has a high moral and solid character, rooted in his heart. He has a warrior spirit, he is a man of his word, he does not hesitate to reveal his life when necessary, and he does not hesitate to give his life to his country for his unexpected life, as sacrifice is one of the commandments of command. As stated in Atatürk's book *Conversations with Officers and Commanders*, the most important factor that demonstrates the quality of an army is the power of influence in the presence of the commander. Commanders are the guides of their troops. The more commanders respect their environment, the greater the obedience and respect of their environment. People are not forced to obey their superiors, who perceive them as high in spirit. In *Conversations with Officers and Commanders*, Atatürk conveys his impressions about a maneuver to Nuri Conker as follows: "Officers should be meritorious, conscientious for the development of the army, moral, honest, courageous in peacetime, as well as being brave and having technical and scientific knowledge."

You must fight to win a war. Warfare means defeating the enemy. The enemy can only be driven away and defeated through an attack. In order to win a war, only an attack and administration with an aggressive spirit and assertiveness can unlock victory. The main duty of an army is to protect the homeland from the enemy, to raise the country against the enemy, and to attack and plunge against the enemy like an eagle. A commander takes part in the hearts of the soldiers he directs and manages, gains their trust, and strengthens their morale with his presence. Success in battles requires all soldiers to take the initiative and take measures among themselves from the lowest rank to the marshal (Gavet, 2001, s.41). Therefore, all soldiers must have imagination about war. A commander adopts principles and training methods that will encourage his soldiers to work spontaneously and encourages his environment about all kinds of exercises and strives to increase the ability to work spontaneously. The abilities to work spontaneously and to have the idea of spiritual power and attack are indispensable in the military profession. A commander must be able to create energy and desire around him with his prudence, foresight, and determination to work, as well as in the way he takes action. A commander should be modest and share success with his environment but should not hesitate to take full responsibility.

To be successful in battles, you need to survive. Only those who survive can achieve victory. Success in battle is never a one-man demonstration, but teamwork, an established team spirit, and an unflinching belief can successfully lead one down tough and challenging paths to victory. Commanders must have the competence and credibility that makes it possible to win together with their soldiers in a difficult battle environment, which makes it possible for their soldiers to fight to achieve their goal. For this reason, every peacetime commander must have an emotional bank account opened in their hearts and in the hearts of their subordinates as a result of a high level of mutual trust. If there is no trust, there is no credibility. A commander takes into account the needs of the unit he manages and creates a working environment in which people feel like they are the host in order to benefit from them and increase the efforts of his soldiers. Host psychology is related to job satisfaction and the positive emotion that is felt as a result of the evaluation of one's experiences. These experiences are measured by the harmony between the soldiers' personal judgments and work and the degree of satisfaction the soldiers receive from their institutions. Host psychology improves organizational performance and success, boosts trust and loyalty towards the organization, and reinforces solidarity in the army.

A commander should know how to be respectful to laws, the hierarchy of organizations, and the internal regulations in his orders. Every supervisor must respect formal and non-formal customs, traditions and religious faiths. The authority and responsibility given to commanders

in military service are not for a despotic administration. Despotic administrations do not develop solidarity, and decisions are not passed through the filter of logic. The authority and the responsibility to give orders and to command soldiers given to commanders do not belong to structures with despotic administrations. Commanders' command and command privileges are essentially a heavy responsibility. A commander shares this responsibility with his conscience, as well as with his headquarters during the reasoning phase. Of course, a commander does not always have to justify his decisions in a rational manner, but in practice, this is not possible. Ultimately, only a commander is responsible for any decision made. A commander is a person with situational awareness, a broad imagination, and certainly a lot of empathy, and is someone who knows the requirements of the situation and how to act effectively. The most valuable skill that makes it possible to create a center of gravity through an analysis of the opportunities and abilities of the enemy, exploit the weak points of the enemy, and intensify one's own forces at a certain point is definitely a superior skill of empathy. In the words of Sun Tzu, it is not only self-knowledge that is necessary for success in war, but it is also surely necessary to know the enemy. Those who are far from empathy are not really aware of their own possibilities and abilities; they cannot analyze their strengths and weaknesses, nor recognize their enemies. Deprived of the ability to empathize, poor adversaries try to solve their problems by assuming their enemies are fools and their subordinates' nature is that of a poor door servant. Therefore, all they do is cringe at their lower-level officers and manage the situation by solving the simple problems they create.

A commander with empathy knows how to give commands to his subordinates and opens up the space for them to use their initiative and creativity. In essence, leadership means having the ability to engage in a goal of one's own accord by convincing one's interlocutors. Leaders can only convince their interlocutors with the guidance of reason, logic, and common sense. A commander is a person who guides, encourages, gives responsibility to his subordinates, and sometimes solves and takes charge of the problems in an authoritarian way. Commanders make things easier for their subordinates.

To be able to command, one must first know how to obey. To be able to command others, one must first learn to command oneself. A commander is not only the commander of his unit, he is an exemplary person who feels a sense of trust in all aspects of his profession as a way of life. With his presence, it is the vitality, power and energy source of the army. The sworn guard of the honor of the officers' army is the honor of the nation. The art of commanding is the glory of the officer. An officer is a person who learns and teaches the art of commanding as a professional and is a representative of the union's brain, heart, and will. The characteristic features of a commander are the ability and technique of directing and managing the power of the personnel and elements assigned to him by combining these with his own power and turning them into a single force. A commander does not hesitate to give his life for his homeland if necessary, and he creates a peaceful and harmonious working environment with his work style. A commander knows how to encourage his subordinates to work spontaneously with an exemplary sense of responsibility. A commander always has an aggressive spirit and ideas, and with his honesty and diligence, he wins the hearts of his environment and ensures he has their trust. In order to be able to hit the target when shooting, rifle control factors and aiming principles must be applied accurately and correctly. If the target is hazy, hitting the target is incidental, or it may be impossible to hit the target. In his professional life, a commander only knows his job well and does his job; he does not enter into having high expectations and focuses only on performing his duty rather than the benefits he will obtain. As Atatürk stated, a war that does not have a valid cause is murder. A person who does not know himself is a fool. The strength of an army reflects the capacity of the officers' delegation. The real power of the Turkish Army today and in the future, as it was yesterday, can be found in Atatürk's words:

“First of all, the Turkish Army will consist of competent, knowledgeable and well-trained leaders [officers].”

Result and Discussion

Officers are the backbone and cerebellum of the nations to which they belong. A nation whose officers are discredited is like a paralyzed and crippled person. For this reason, the most important educational institutions in Britain, which had the empire where the sun never set, are the Military Academy and the War College. These schools are without a doubt a privilege for the entire British royal family and even for the kings, kingdoms and princes of many other countries that rule their country (Şengöz, 2020b, p. 205-224).

An army should never be used as a tool for politics and should not become part of the current political intrigues. An army is not the specific and privileged part of a society but consists of the sons of an entire nation. An officer is the conscience of a nation, the peace volunteer, the compassionate soul. A person who is a blackguard cannot become a Turkish military officer. Whoever has the intention and desire to make others pay a price to consolidate his personal gains is only a scoundrel and has no connection with the profession of officer, because an officer is an honest, altruistic, merciful, and valuable person. Soldiers protect parliaments in developed and civilized countries. Military pilots fly military heads of state. Due to this, the cemeteries of martyrs are different. Veterans and relatives of martyrs are under the supervision and protection of the state. For this reason, the Turkish national anthem's poet gave our national oath to the Heroic Turkish Army. Therefore, before the private television channels began broadcasting, state television would start and end its broadcasts with military flag ceremonies. Mothers who sent their sons to do their military service would apply henna to their hands and pray for their sons to become veterans if they survived and martyrs if they died.

An officer should be without expectations and should just do his job like a simple and ordinary fuse voltage switch in the workplace. Nobody feels his presence until the business starts again, but when the voltage rises, all eyes turn to him. Every leader wants to have a similar environment to himself. Leaders ask their subordinates to show similar behavior, characteristics, and efforts to them. If they think that they are constantly winning their positions by satisfying their soldiers and superiors, they also want them to please them, not to voice different voices and thoughts and avoid unnecessary efforts because they will risk their chances of promotion. On the other hand, if leaders have reached their positions by showing real success, by taking the initiative because they have done the right things correctly, they expect them to act in a manner that takes the initiative from their environment, besides acting spontaneously and not being afraid of voicing deficiencies and mistakes. This is actually a matter of self-confidence (Başaran, 2003, p. 89). For this reason, instead of raising subordinates who blindly show loyalty to them, the main commanders in the military profession glorify merit and loyalty to the institution, glorify its lifestyle, and have the tone of voice, postures and perceptions of trustworthy and honest personalities. This requires an organizational climate dominated by an institutional approach that rewards real success. It is a shame to use a mirror in the country of the blind. Being an officer is not only a profession, it is a way of life. While an officer fulfills his duty with enthusiasm, diligence, and loyalty, he is the follower of an ideal life and has a clear heart and the humbleness required by his intelligence and ability without having any interest in his education and training. An officer is a good father at home, an exemplary person in society, and one who will set the time of their own death for the sake of their homeland if necessary.

An officer promises God that he will sacrifice his life for the life, future, and well-being of his country and his people, as required by the oath he makes next to the flag. A person who wears the officer's uniform once carries military service in his soul, even after he takes off his

uniform. Officership is not a profession that can only be learned through textbooks and technical skills. Military service is learned by seeing and experiencing the life of a master. Officers do not only teach in military schools, do not only do theoretical training, and do not use scientific laboratories, see their commanders, and guide their personalities. Military service requires an elevated soul and a solid and unshakable character. Being an officer requires the defense of a country with the idea of survival. Protecting the honor of a nation's self-existence requires having a mentality that involves sacrificing oneself. What allows commanders to follow their own commanders with enthusiasm is their sense of trust in them and in their high intelligence and strong moral values. Officers give their lives for the honor of their fellow soldiers and their country. Elders called mayors “a city’s trust” in the past. An officer is the sworn guard of his country's honor as he takes an oath over his weapons and the flag of his country.

Regardless of how good the education level of the military schools are for the training of officers, according to Atatürk (2010), “The real duties of officers are to be absorbed into the souls of the officer candidates and real military institutions are the real educational institutions.” But the real training units where a commander can learn the artistic side of military service are the troops. After graduating from military school, a young commander learns the true spirit of the military art from his superiors in troops. In Atatürk’s words, “A lieutenant's graduation diploma from the War Academy [Harbiye] only allows him to be a part of the troop.” A lieutenant's actual training begins within the troops. For this, the commander of the division, the captain, is responsible for teaching and training the art and science of the military profession to the young and inexperienced lieutenant as his first role model, master, mentor, and life coach. Only in this manner can officers be trained to succeed in combat, win wars, and keep armies together in peacetime. A commander is a unit's brain, its heart, and a force multiplier. In order to become a blacksmith and stay a blacksmith, you need to be engaged in this profession. Therefore, it is a mistake to use officers as planning officers in the headquarters, only engaging them in paperwork. The commissioning of officers in headquarters before service in the troops will diminish their capabilities and deprive an army of its most educated elements. For this reason, officers should first be assigned to command duties, because well-trained commanders win battles.

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