


Mehmet Şevki (Yazman) as an Author of the Journal Kadro

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Abstract

After the National Struggle, Turkish National State was established under the leadership of Atatürk. The revolutions made one after the other were meant for the movements to protect and enable this new national state. After the World Economic Depression of 1929, the Republic of Turkey adopted the principles of statism in 1932. One can argue that the Journal Kadro, which started its publication life the same year and published 36 issues in 3 years, tried to produce a unique theory of the Turkish revolution. The articles in the journal were generally focused on culture, literature, domestic and foreign policy and the current political situation. But actually articles on economics and economy were focused. In this context, the authors of the Journal Kadro, who were motivated by Turkey's need for economic development, published original ideas on industrialisation and technological progress. In this paper, the articles of M. Şevki (Yazman) Bey in the Journal Kadro were evaluated. It attempted to reveal that the ideas and thoughts put forward by Yazman contributed to the economic, technical and scientific development of Turkey.

Keywords: Kadro the Journal, Turkish Revolution, M. Şevki Yazman, Statism, Marksizm

Kadro Dergisi Yazarlarından Mehmet Şevki (Yazman)

Öz

Millî Mücadele sonrasında Atatürk önderliğinde "Türk Millî Devleti" kurulmuştur. Bundan sonra birbiri ardına yapılan inkılaplar, bu yeni millî devleti korumak ve yüceltmek hareketidir. Türkiye Cumhuriyeti Devleti 1929 Dünya Ekonomik Buhranı ile iktisat politikasında değişikliğe gitmiş, adım adım ilerleyerek 1932'de devletçiliğe ulaşmıştır. Aynı yıl ocak ayında yayım hayatına başlayan ve 3 yılda 36 sayısı yayımlanan Kadro Dergisi'nin bir bakıma Türk inkılabının kendine has teorisini üretmeye çalıştığını söylememiz mümkündür. Dergideki yazılar kültür, edebiyat, iç ve dış politika ve güncel siyasi durum gibi konular üzerinde durmuş ise de iktisat ve ekonomi konulu yazılar ön planda olmuştur. Türkiye'nin iktisadi kalkınma ihtiyacından kaynaklı Kadro Dergisi yazarları bu çerçevede sanayileşme ve teknolojiye ilerleme konularında özgün fikirler öne sürmüşlerdir. Bu çalışmada Kadro Dergisi yazarlarından Mehmet Şevki (Yazman) Bey'in dergideki yazıları değerlendirildi. M. Şevki'nin ileri sürdüğü fikir ve düşüncelerin Türkiye'nin iktisadi, teknolojik ve fenni gelişimine katkı sağlamış olduğu ortaya koyulmaya çalışıldı.

Anahtar Kelimeler: Kadro Dergisi, Türk İnkılabı, M. Şevki Yazman, Devletçilik, Marksizm

1. Introduction

The Journal 'Kadro' started its publication life in January 1932 and was published for 3 years until January 1935. In the first issue of the journal, its founders were named as Yakup Kadri (Karaosmanoğlu), Şevket Süreyya (Aydemir), Dr. Vedat Nedim (Tör), Burhan Asaf (Belge) and İsmail Hüsrev (Tokin). Yakup Kadri was also the main editor and publisher and Nedim Tör was the head of the editorial board of the journal. The headquarter of Kadro was in Ankara.

In fact, only Şevket Süreyya and Vedat Nedim held important positions in the Communist Party of Turkey (Ertan, 1993, 27: 551). Şevket Süreyya and Vedat Nedim were especially focused in the economic aspect of communism, saw it as a tool to save Turkey and tried to integrate it with nationalism (Aybars, 1982: p. 274).

Mehmet Şevki Bey's Kadroism was controversial. As pointed out by Temuçin Faik Ertan (Ertan, 1994: p. 46-47), apart from Şevket Süreyya's mention, there is no further information about M. Şevki's Kadroism in the articles of other authors of Kadro and other studies about the Journal Kadro. Although in some studies M. Şevki is given as one of the founding members of Kadro, which was published for 36 issues, he was not. According to our researches M. Şevki joined the staff of Kadro with his article "Electric Turkey" in its 13th issue published in January 1933 (M. Şevki, 1933, 13: p. 35-41). Afterwards, he published articles on purely technical subjects in Kadro.

M. Şevki (Yazman) Bey was born on July 1st, 1896 in the village of Germili (today Atıksaray Mahallesi) in Elâziğ. His father was Zeynel Abidin and his mother was Kamile Yazman. He completed his secondary education at Erzincan Military Rüştiyesi and Erzincan Military İdadisi (Military Middle School). After that he went to Kuleli Military High School in Istanbul. In 1914 he started his military education at the Harbiye Military Academy in Istanbul. Due to World War I. M. Şevki completed this education in 1926.

During the World War I, he served in Gallipoli, Galicia and Palestine fronts. M. Şevki participated also in all phases of the National Struggle after the World War I. He was awarded the War Medal in World War I, the Silver Medal of Honour, the Austrian Third-Class Military Order of Merit in Combat and the Medal of Independence during the National Struggle. In 1927, while holding the rank of captain, he entered the Istanbul University, Faculty of Science, Institute of Electricity and Machinery. He graduated as a High Mechanical and Electrical Engineer in 1931. On August 30st, 1945, he was promoted to Colonel. On July 12th, 1946, his resignation from military service was accepted to run for parliament. He was an elected representative on the ranks of the Democratic Party in the 9th (1950-1954) and 10th (1954-1957) legislatures in the Turkish Grand National Assembly and made more than fifty speeches and expressed his views on draft laws and bills. M. Şevki wrote articles and columns in newspapers such as Akşam and Ulus (only in Akşam we have identified more than a thousand of his articles in various disciplines, mainly military) and in Dünya, Vatan, Cumhuriyet, Yeni İstanbul, Vakit, Tan and Zafer. In addition to the Journal Kadro, he also published various articles in Journals of Konya Halkevi, Hayat Tarih Mecmuası, Tarih Coğrafya Dünyası, Çalışma (published by the Ministry for Labour), Türk Kadın Yolu, Yeni Tarih, Varlık and Savaş. Between July 1946 and February 1947, he served as Bursa Regional Director of the Ministry of Labour. He was a member of the Board of Directors of the Turkish Petroleum Corporation. He also served as the chairman of the Board of Directors of the Ankara Houses Cooperative in Istanbul. Refik Koraltan and Dr. Mehmet Fuat Umay (who was also Yazman's son father-in-law) were also members of this board. He was fluent in German

and had enough knowledge in French to understand what he read. He wrote books in the genres of history, memoirs, stories and novels, which can be considered as first-hand sources on World War I and the National Struggle. When we analyse these books, it is possible to say that his works “Türk Çanakkale”, “Mehmetçik Avrupa’da”, “İstiklal Savaşı Nasıl Oldu?”, “Büyük Taarruz Nasıl Oldu?” have a very important place in the history of Turkish warfare in World War I and the National Struggle (Öztürk, 1998: p. 371-372.). He also translated dozens of books and articles by important German historians and authors such as Prof. Dr. Franz Babinger, Otto Liman von Sanders, A. D. Mordtmann and Prof. Dr. Reinhard Stewig into Turkish. He died on 26 November 1974 in Istanbul (Milliyet, 28 Kasım 1974: p. 6).

The understanding of the Turkish Revolution is only possible years after its realization. Even if this revolution is the result of the development and maturation of some scattered intellectual movements that preceded it, it can't be attributed to any preconceived ideas because of an ideology. If the Turkish Revolution has a book, it is a living history and life itself (Safa, 1959: p. 174-175). After the National Struggle to protect the Turkish homeland from enemies inside and outside, the reform movements undertaken to ensure national unity and solidarity and to raise the Turkish nation to the level it deserves in all respects consist of the construction of the new Turkish world.

Historical materialism takes the anthropological being that Darwin brought to the door of society and examines it as a part of the social system. In social relations, man is no longer an anthropological but a social element. The life of this element is explained in social relations according to the laws of society. There is now an intermediary between society and nature. The name of this intermediary is technique. The people of society wage their war against nature by means of technique, or in other words, by means and instruments of production. The development of technique requires socialisation. Technique forms the backbone of the society. On the other hand, the economic power of a society is directly proportional to the technical development of that society. In addition, the ideology of society, its values such as language, morality, religion, law and art are also related to this technical development (Aydemir, 1968: p. 39-41).

Marxism, which understands historical materialism as a method for viewing society in terms of science, is a synthesis of German philosophy, English political economy and French socialism, which was born in Europe and developed according to European conditions where all capital movements were concentrated. Marxism did not consider the importance of national liberation struggles, it only analysed social problems from the point of view of an intensive class struggle and faced some enlightenment difficulties in the development of these national liberation movements. (Aydemir, 1968: p. 41-42).

Every revolution represents a system of ideas and is based on an ideological system. The French Revolution (1789) was one of the revolutions represented an ideological system. This system was implemented in laws before the revolution and over time it became the basis for the revolution. The Russian Revolution was also one of the revolutions based on an ideological system. This ideological system, the principles of which were determined and organised in advance, remained as the intellectual basis and basis of the revolution, with its world and social view always preserved during the revolution. In summary, Aydemir explains that the Turkish Revolution carried and represented in its own structure some of the original principles of ideas and new values meaningful on a world scale:

“At a time where nations in Western countries were ceasing to be nations, when social contradictions and class struggles within the nation threatened the survival of the nation as a nation, the Turkish revolution introduced the slogan of the nation’s independence as an entity without privileges and classes... The Turkish revolution introduced the adoption and development of high technology as a planned state control. Thus, it advocated a new national order, but one free from major contradictions and protected from violent social reactions... Instead of the colonialist national order, it proclaimed an order of nations, each politically and economically united within itself, free and equal among themselves (Aydemir, 1968: p. 93-94).”

In “One Man” written by Şevket Süreyya Aydemir the meaning of revolution and its basic characteristics are emphasised. In general, it is emphasised that the National Liberation, i.e. Mustafa Kemal’s wishes and desires, was a revolution. It has been tried to be stated that this revolution constitutes an example for countries and nations like ours and that Mustafa Kemal is the pioneer of a movement on the scale of the modern world in this respect. Aydemir expresses the definition of the Kadro Movement as follows:

“But if there is a revolution, then there must also be an explanation of this revolution, that is, an explanation of its place in history and its characteristics. Explaining a revolution means examining the objective conditions that brought about this revolution in history, compiling and synthesising its original principles from a scientific point of view. Thus, since there was a Turkish revolution, the explanation of this self-similar modern movement cannot be in contradiction with the views of Mustafa Kemal set out above¹. In fact, during Mustafa Kemal’s lifetime and under his watchful eye, an intellectual cadre endeavoured to compile, elucidate and compose the ideological principles of the Turkish Revolution from their own perspective. This movement is the Kadro movement (Aydemir, 2023: p. 428-429).”

In this context it is also possible to say that the Kadro Movement tried to create an ideology that would be applied not only in Turkey but also in colonies and semi-colonies all over the world that were hoped to be liberated soon (Kuzgun, 2013: p. 102). In this respect, the Turkish Revolution is universal. The endeavour to base the Turkish revolution on a certain ideology and to direct it accordingly is an endeavour to create an ideology that will remain valid in the future. According to them, the revolution had created its own hero and leader. This leader was Mustafa Kemal (Yuca, 2011: p. 143-144). But the theoreticians of the revolution had not emerged. In fact, it was the duty of intellectuals of this time to create ideologies on which revolutions would be based. Turkish intellectuals had not fulfilled this task until those years. The Kadro Movement felt the need to undertake this task (Turan, 2013: p. 27).

In the first issue of the Journal Kadro and in Aydemir’s work titled “İnkılap ve Kadro”, this aim is expressed as follows:

“Turkey is undergoing a revolution. This revolution is neither a mere reform nor an administrative change. Our revolution has all the intellectual elements that can be a principle for itself and a consciousness for those who will keep it alive. However, these theoretical and intellectual elements have not been compiled and organised in a system of

¹ At this point, Aydemir emphasises that Mustafa Kemal’s attitude towards doctrines was different from the behaviour of contemporary regime founders and regime leaders. In his time, Communism in Russia, Fascism in Italy, Nazism in Germany and Reformist Socialism in Democratic European countries were at the forefront and doctrinisation efforts were dominant. It was stated that Mustafa Kemal was not a man of dogma or doctrine and that the Turkish revolution had a characteristic that changed and developed according to the requirements arising from national needs (Aydemir, 2023: p. 427-428).

ideas that can be the IDEOLOGY of the Revolution.... Future generations must be educated and organised only and unconditionally according to the principles of the revolution and the ideas and principles of the revolution must be given to them as consciousness (Aydemir, 1968: p. 86-87) ... In all the circumstances of today's mysterious course of the world, it is necessary to always keep awake the fervour of our revolutionary generation, whose destiny depends on the destiny of its revolution needs..."

2. The Effect of the Economic Conditions of the Period on Kadro Journal

Talking about the conditions of this period, it should be noted that the world economic crisis of 1929 was still in full swing, the Kadroists emphasised the economic dimension of the revolution over its social and cultural dimension and generally tried to spread their views based on Turkey's needs about economic life. Therefore, the ideology mentioned above was an ideology dominated by economics. Nevertheless, it is possible to say that the articles in the journal addressed statism as a concept that would regulate all areas of both economic and social life (Turan, 2013: p. 26-27). M. Şevki's explanatory and guiding articles in the journal, which we will give below, on issues such as economic development, energy and more efficient use of existing natural resources, clearly reveal that statism was seen as a concept that regulated social life as well as economic. In addition, M. Şevki's statement "Having a national and advanced technical industry is a proven reason for the Turkish revolution (M. Şevki, 1933, 16: p. 42)" explains that the Republic of Turkey's understanding of statism stemmed from its own needs."

The World Economic Depression of 1929 caused Turkey, which had emerged from the National Struggle and was subjected to the restrictions imposed by the two 5- and 7-year terms of the Treaty of Lausanne, to face new problems². The balance of foreign trades ran a deficit. The foreign value of the Turkish currency dropped significantly in the first years. The terms of trade were unfavourable to Turkey and Turkey fell into deflation. There was a contraction in the agricultural area, especially in the cultivation area of industrial products. These problems were of such importance that the economic and political balances maintained by the Republic in the period 1923-1929 had to be resolved and re-established (Tekeli & İlkin: p. 74). Despite all these adversities, efforts were made for the reconstruction of the country, railway policy was implemented and many of the enterprises in the hands of foreigners were purchased and nationalised. Although some foreign credits were obtained in the period of 1930-1939 (Tezel, 1986: p. 184-186), the foreign trade deficit was eliminated as a result of the developments in the field of industry.

As the capitalist system began to falter, distrust of liberal politics grew in Turkey and this situation was reflected to some extent in national economic policy. On the other hand, during

² In the years 1923-30, industrialisation could not be carried out by the state. Society expected investment from the state, but the financial resources were not sufficient. These funds had been used up during the War of Independence. As a result of the population exchange with Greece, minorities who were merchants and industrialists left the country and were replaced by Turks who were farmers and labourers. On 30 August 1930, the idea of moderate statism was introduced. This idea was included in the CHF programme in 1931. In June-July 1932, the first laws were enacted. The reason for the implementation was the lack of capital, the depression of 1929 and the loss of confidence in capitalism (Tural, 2005: p. 1493-1500). The two defining features of economic policy in the period 1930-1938 were protectionism and statism. As a result, the first serious industrialisation phase began. Due to the conditions of the time, the Turkish economy was isolated from the outside world and national industrialisation was driven by state intervention (Boratav, 1989: p. 45-62). The understanding of capital through ownership was only seen in industrialisation.

the depression years, the Soviet Union, thanks to its closed economy, had entered a planned and rapid development process without the effects of the depression. This success of the Soviets mobilised Turkish statesmen. Thus, Turkey may have benefited from some of the Soviet methods as an economic policy, but emulation of socialism as a system was never seen in the understanding of statism (Boratav, 2006: p. 143-144). Afet İnan describes Mustafa Kemal's views on statism as follows:

“Neither liberalism nor socialism was accepted as an economic method. The principle of statism was born out of Turkey's needs and is a system unique to Turkey... Although it is essential for the individual to work, it is one of our important principles to involve the State in the affairs required by the general and high interests of the nation, especially in the economic field, in order to make the nation prosper and develop the country in as little time as possible.”

“... Although the term “Mixed Economy” is used for this, the principle of statism is to determine that the state must act in a programmed and planned manner in the field of economy. Since development would be achieved through industrialisation, it was accepted that it should take place within the governmental organisation and that the country should be examined and regulated in this respect. In this regard, the state's completion of all infrastructure (i.e. roads, dams, irrigation canals, electricity, etc.) and the opening of large industrial centres for operation with its own means are foremost (İnan, 2020: p. 162-163).”

President Mustafa Kemal (Atatürk) Pasha, Prime Minister İsmet Pasha (İnönü) and Party Secretary General Recep (Peker) Bey were the three important figures who would determine statism. Mustafa Kemal Pasha and Recep Bey had the same ideas about statism, but they differed in practice. According to Atatürk, statism was based on the private enterprise and personal activities of individuals and the state should do what private enterprise could not do. However, Recep Bey considered this unnecessary (Gül, 1998: p. 39-40). Recep Bey was also in favour of the institutionalisation of the party. His idea that “only the party can develop and defend Atatürk's reforms and ideology” and his perception of the Journal Kadro as a threat in this context reveal this understanding (Ertan, 2003, 4: p. 25-26). Prime Minister İsmet Pasha was also in favour of Mustafa Kemal Pasha's idea of statism. In the 22nd issue of the Journal Kadro in October 1933, the month in which the tenth anniversary of the Republic was celebrated, İsmet Pasha stated that although he included private enterprise in his statist views, he did not think like the authors of Kadro who tied everything to the state (Başvekil İsmet, 1933, 22: p. 4-6). Prof. Dr. Mustafa Şeref Bey, General Director of Industry and Minister of Economy, believed that a factory related to public interest (the paper factory to be established in İzmit) should only be built by the state and that it was not right to have it built by private enterprise. Due to the conditions of the period, the statesman who understood and adopted statism like Mustafa Kemal Pasha was Mahmut Celal (Bayar) Bey, who was both an MP and the General Manager of İş Bank at the time. He considered it necessary to support private enterprise. Bayar would become the Minister of Economy on 9 September 1932 (Goloğlu, 1974: p. 45-47).

After this date, state intervention in the economy increased, but ceased to be an official economic policy after 1939. The period between 1940 and 1945 will be a period of war economy and the interventionist character of this period is related to the forces of war economy; it is not the result of statism. After 1946, the transition to a period in which the liquidation of statism as an official policy began (Boratav, 2006: p. 137-139).

3. M. Şevki and the Journal Kadro

M. Şevki wrote 21 articles in 20 of the 36 issues of the Journal Kadro³. In addition, Aydemir wrote 60 articles, Belge 45, Karaosmanoğlu 42, Tökin 36 and Tör 35 (Karataş & Yıldız, 2010, 14: p. 281). This situation shows that M. Şevki was one of the authors who wrote the most articles in the journal after the Kadro founders and therefore one of the most important names of the journal.

In his articles titled “Electric Turkey” and “How should the Electric Industry be in Turkey?”, he clarifies the electrification of Turkey, thus bringing the coal under the ground into the Turkish economy and the ways in which this goal can be achieved. He points out that due to the importance of electricity generation for the national economy, the state should first prepare an “electrification plan” in this direction. In doing so, he compares the distribution of electricity generation in countries such as Germany, England, France, Japan, Italy and the United Kingdom with Turkey.

The geographical and economic situation of a country provides a basis for the type of means of transport (Kurtbek, 1942: 85). Atatürk’s statement “Railways are a sacred torch that illuminates a country with the lights of civilisation and prosperity (Kocatürk, 2005: p. 406)” shows that connecting the country with a railway is a national necessity. When it is considered that only when the Ergani copper mine is fully operational, a railway that will continue to the Euphrates will consume 83,000,000 kilowatts more than the power consumed by Turkey at that time, it is understood how much it is needed (M. Şevki, 1933,14: 45). The transfer of electricity to a region will not only illuminate that region, but it will also ensure the formation and development of industry in the region. Development will accelerate with easier access to existing underground and surface resources (M. Şevki, 1933, 16: p. 42).

Regarding the issue of national fuels⁴, M. Şevki firstly referred to Turkey’s resources such as hard coal (benzene, synthesis, petrol, naphthalene, naphthalene, aviation gas), lignite (petrol), alcohol, wood and charcoal, petrol and diesel, etc.) and their abundance in the country. He explained the identification and importance of the most advantageous raw materials (hard coal and lignite) for their production and utilisation. He expressed his views on the determination

³ These articles are as follows chronologically: “Elektrikli Türkiye”, Kadro, S: 13, January 1933, s. 35-41; “Elektrikli Türkiye II-Türkiye’de Elektrikli Sanayi Nasıl Olmalıdır?”, Kadro, S: 14, February 1933, s. 45-50; “Elektrikli Türkiye III”, Kadro, S: 15, March 1933, s. 40-46; “Elektrikli Türkiye IV-Evvela Enerji Planı”, Kadro, S: 16, April 1933, s. 42-46; “Milli Mahrukat Meselesi”, Kadro, S: 18, June 1933, s. 50-53; “Milli Mahrukat Meselelerinden: Petrol ve Türkiye Petrolleri Hakkında Bir Eser” Kadro, S: 19, July 1933, s. 41-44; “Milli Mahrukat Meselesi III-İspirto”, Kadro, S: 20, August 1933, s. 37-42; “Milli Mahrukat Meselesi IV-Kömür ve Linyit”, Kadro, S: 21, Eylül 1933, s. 33-38; “Teknikte İstiklal”, Kadro, S: 22, Ekim 1933, s. 33-36; “Milli Mahrukat Meselesi V-Kömür ve Linyitlerimizden Mayi Mahruk İstihali”, Kadro, S: 23, November 1933, s. 26-32; “Büyük Sanayi Kuruluşunun Devletleşmesindeki Teknik Zaruretler”, Kadro, S: 24, December 1933, s. 33-36; “Kömür Yakan Türkiye”, Kadro, S: 25, January 1934, s. 30-33; “Harp Sanayii-Rakamların Anlattığı Sanayi”, Kadro, S: 27, March 1934, s. 44-48; “Bizde Kok ve Demir Sanayii I”, Kadro, S: 29, May 1934, s. 33-36; “Bizde Kok ve Demir Sanayii II”, Kadro, S: 30, June 1934, s. 35-40; “Sanayi Kuruluşunda Eleman Meselesi”, Kadro, S: 31, July 1934, s. 29-34; “Sanayide Norm ve Kalite Meselesi”, Kadro, S: 32, August 1934, s. 22-24; “Yapı Heyecanı”, Kadro, S: 32, August 1934, s. 37-39; “Kömür Sanayiine ve Madeni Mahrukata Doğru”, Kadro, S: 33, September 1934, s. 33-36; “Enerjide Tarife Meselesi”, Kadro, S: 34, October 1934, s. 31-33; “İleri Teknik ve İleri Sanayi Amacımız”, Kadro, S: 35-36, November 1934, s. 50-54.

⁴ M. Şevki expressed his views on the same subject in his column “Military issues” in the Akşam Newspaper 13 months before he started writing in the magazine (M. Şevki, 1933, 4828: 6).

and importance of the most beneficial ones (coal and lignite) in terms of production and utilisation. The most productive natural resource in terms of cost-benefit is oil, but oil extraction and processing cannot meet the desired need throughout the country due to the conditions of the period. The scarcity of information on the applicability of petroleum is in fact a factor that makes planning in this field difficult (M. Şevki, 1933, 19: p. 41). M. Şevki, explaining that although there were data in English, German, Russian and French on Turkish petroleum, there was no Turkish version of these data, stated that the work “Petroleum Mines in Turkey” published by Kemal Lokman Bey, an engineer, was the first and most important step in eliminating the lack of information. After criticising the work, M. Şevki drew attention to other issues that Kemal Lokman Bey thought was essential to be addressed in his other work, “Petroleum Industry”, which he promised to publish.

M. Şevki, who dealt with the issue of spirits in the issue of fuel, firstly emphasised that spirits were relatively expensive. Obtained from the wastes generated during the processing of sugar beet, spirit is a liquid fuel. M. Şevki interpreted the abundance of this by-product of sugar production and the fact that it would gradually increase as a value that should be brought into the economy (M. Şevki, 1933, 20: p. 38).

In five of his 21 articles published in the Journal Kadro, M. Şevki deals with the issue of coal and lignite, firstly giving information about what coal and lignite are, how they are used and Turkey's existing reserves. He explains by giving examples that lignite is the cheapest and the most economical fossil fuel for the country. He emphasised the importance of examining the industrial branches in which these mines could be developed prior to their extraction (M. Şevki, 1933, 21: p. 33-38).

During this period, iron constituted the biggest part of our imports. However, many parts of Turkey had very good iron. In this case, it is emphasized that iron material constitutes both the backbone of industry and economy and is extremely important in national defence:

“In countries with developed iron and armament industries, the money allocated for armament always necessitates an economic movement and expansion, whereas in other countries it will cause a contraction as it will be imported as manufactured goods from abroad... Therefore, in order for other countries to be able to continue the armament work, which is essential in the face of invading countries and in order for the money that they are destined to allocate from their budgets to be partially utilised in a beneficial way by causing an expansion in the domestic industry, it has become an absolute necessity of today to establish the iron industry, which constitutes the basis of the war industry, in their countries (M. Şevki, 1934, p. 29: 34).”

In this framework, the production of coal would ensure the cheap cost of iron and the development of coke production needed in the processing of iron. Because coke is the most needed fuel for the iron industry (M. Şevki, 1934, 30: p. 35). He also explained that it was also possible to meet the imported iron from within the country at the same price by saying, “In this context, it is a most important issue to be focused on as it allows the needs of national economy and national defence to be mutually compensated.” (M. Şevki, 1934, 30: p. 35). The by-products (ammonium sulphate, tar, benzol, gas, naphthalene, etc.) that will emerge in this production chain will meet the artificial fertiliser needs of Turkey, a country of agriculture, in the cheapest way possible. As a result, liquid fuel crops (30 per cent spirit and benzol, 40 per cent gasoline) would be produced without any industry (M. Şevki, 1933, 23: p. 32).

In his article titled “Coal Burning Turkey”, M. Şevki states that Turkey is among the countries with the richest coal mines, yet it is not utilised sufficiently, especially for heating. In order to spread the use of coal, it is imperative to produce coal stoves in mass quantities and supply them to the public at the cheapest price without seeking too much profit. A second factor in the spread of coal is to reduce the price of coal. Thus, by burning coal instead of wood, the public will be able to heat more efficiently and cheaper and the country, which is devoid of trees, will be allowed to grow green (M. Şevki, 1934, 33: p. 33-36).

During this period, the First Five-Year Development Plan (BBYSP), also known as the “Orlof Plan” due to the work of Prof. Dr. Orlof, who was invited from Soviet Russia, was drawn up (1934-1938) (İlkin, 1980: p. 270). Priority was given to industrial plants whose raw materials were or would be produced domestically, as well as projects that required large-scale industry and advanced technology and care was taken to keep operating capacity at a level that covered domestic consumption. The 44 million Turkish Lira allocated for the implementation of the plan, which came into effect on 17 April 1934, 49.9 percent was allocated to weaving, 26.9 percent to mining, 12.1 percent to paper and cellulose, 5.3 percent to the chemical industry and 4.6 percent to the ceramics industry. The remaining 1.2 per cent was allocated to sending students abroad for technical training (Tokgöz, 2007: p. 78-79).

While the First Five-Year Development Plan was being implemented, the Second Five-Year Development Plan was prepared on 20-24 January 1936 and the statesmen of the period set industrialisation as a goal for the protection of economic and political independence. The Second Plan, which was more detailed than the First Plan, envisaged housing, mining, fuel, chemicals, shipbuilding, shipbuilding land and industrial investments, as well as power plants, which M. Şevki emphasised in general terms. Due to the death of Atatürk and the approaching World War II, it was only partially implemented. 1934-1938 Planned Period Industrialisation, which is the result of the implementation of Moderate (Moderate) statism. The subtleties of this statism and its difference from other socialist and other socialist-collectivist planning is that in the First Five-Year Development Plan, the three main productions were sugar, weaving and paper; in the Second Five-Year Development Plan, coal, iron and oil were considered as the three basic black essentials.

In his other articles, M. Şevki emphasises how and in which branches the industry should develop in Turkey within the scope of statism. M. Şevki also mentions the need for skilled human resources that would arise within this framework and offers suggestions on how the deficiency could be overcome in the best and most permanent way (M. Şevki, 1934, 31: p. 29-34). In addition, adherence to national norms in the production of Turkish goods and the creation and development of these norms under state intervention and control were prioritised (M. Şevki, 1934, 32: p. 22-24). The idea that housing in accordance with the requirements and possibilities of the age is perhaps the most prominent cause of the Turkish revolution attracts attention (M. Şevki, 1934, 32: p. 37-38).

Ataturk wrote: “I remember that when it was being published, its aim was to serve the establishment and development of a profession and method unique to the Turkish nation in the nation and the country. I wish the Journal Kadro great success in this aim (Aydemir, 2023: p. 434).” His statements show that the Journal Kadro was an organisation that received support from Atatürk. M. Şevki guided the Turkish nation in this period when the Republic of Turkey was orientated towards a policy of statism for the Turkish nation to possess the newest and most

advanced techniques required by its own natural and economic conditions and to ensure its own scientific, cultural and welfare superiority through this means. However, it is possible to say that M. Şevki and other Kadroists remained faithful to Atatürk's hopes and wishes.

Various opinions have been put forward about the termination of the publication life of the Journal Kadro, which was M. Şevki's biggest journalistic activity. Kadroists, who opposed private enterprise and adopted a widespread statist approach, announced to their readers in the 34th issue that the journal would suspend its publication for a while from the next issue onwards and that the reason for this was that "the publisher Yakup Kadri Bey would leave the editorial staff due to his duty to represent our government in a foreign country". It can be argued that the Journal Kadro, which ended with Yakup Kadri's appointment to the Embassy in Tirana as a common reason and although it was ostensibly published independently of the Republican People's Party, in reality, Atatürk put an end to this formation because he wanted to bring the proponents and opponents of this formation together at a common point (Ertan, 2003, 4: p. 30).

There have been positive and negative opinions about the Journal Kadro and Kadroists. "Marxism" has been the starting point of almost all negative opinions. While circles opposed to Marxism characterised the Kadroists as Marxists and communists, circles close to Marxist thought, on the contrary, saw these people as those who harmed Marxism and sometimes even accused them of fascism (Ertan, 1994: p. 258). The Marxist theory of change is a reflection of a period following the industrial revolution and the realisation of significant changes in economic technique. In this theory, the total of production relations constitutes the economic structure of society and on this real basis the superstructure, i.e. law, political relations and all other social elements rise. Thus, the organisation of society is expressed in terms of economic structure (Dönmezer, 2004: p. 19). The Kadro Movement opposed class struggles, class conflict and the dictatorship of the proletariat and aimed to create a society different from the goals of Marxist thought (Ertan, 1994: p. 259). In this framework, it would not be correct to interpret these theories, which were utilised, as unchanging. However, the economic conditions that gave birth to the socialist nationalism of states such as Germany, Italy, etc. should be well known. Then it can be understood that Turkey's economic conditions are far from socialist views, cannot be identified with fascist nationalism and have a unique dynamic.

4. Conclusion

Socialism, which Soviet Russia was trying to spread and establish and which European intellectuals, especially France, were trying to adopt, were internationalist ideological ideas and efforts that rejected nationality. Against these ideas, which shook the world starting from 1917, Kemalism was a regime based on a completely local and national, even nationalist thought. Those who wanted to mould this regime based on the principle of national awakening with socialist interpretations searched for a national socialism. The Kadro movement emerged as an intellectual movement in contrast to Marxist and even communist groups, which had become fanatical without suffering the ordeal of ideas. The fact that this movement, whose economic theses were weak and could not overcome the templates, but whose propaganda power and skills should be considered remarkable, did not find a response among the people is a situation that should be emphasised.

Although M. Şevki Bey was not one of the founders of the Journal Kadro, he is shown among its founders in many studies. This is due to the fact that Şevket Süreyya Aydemir states that M. Şevki was among the cadre that launched the journal.

M. Şevki Bey graduated from military school and rose to the rank of colonel. In this respect, he differs from the other authors of the Journal. However, since he was a graduate mechanical and electrical engineer, all his articles were on technical subjects. It is seen that these articles he wrote on technical issues influenced the planned industrialisation policies of the country at a time when Turkey was oriented towards a policy of statism. As a result, he contributed to Turkey's economic and scientific development arising from its own needs.

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