

admired character in his narrative, advocates that “racial and religious prejudices are not aspects of the Turkish character. They are European diseases.” Farhi, a Turkish Jew who lives in the UK, believes that Turkey should have embraced everyone, but “certain conservative elements” added Islam as an essential component of the concept of Turkishness. This “left the non-Muslims as outsiders, as ‘non-Turks’.” The new ideology “superseded the liberal, all-embracing national identity and came to be known as Kemalism.... And since Atatürk’s death it has supported the discrimination against Jews, Armenians and Greeks—all bona fide Turks. (Atatürk must be weeping in his cloud),” says Farhi, lamenting that the great man’s ideas have been hijacked.<sup>12</sup>

According to Farhi, today’s Turkey is not what Kemal Atatürk had dreamed of building, that is, a Turkish Republic based on a strictly secular nationalism<sup>13</sup> in which religion and ethnicity have no part to play.<sup>14</sup> This ideology, known as Kemalism, has changed to the extent that it has not only

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<sup>12</sup> Farhi, *Young Turk* (2004), pp. 99–100, 117. See also Anthony Wynn’s review in “Large Tales, Little People,” *Cornucopia* 32 (2005), <http://www.cornucopia.net/aboutyt.html>. Accessed July 30, 2007.

<sup>13</sup> Turkey officially became secular in 1928 when the clause maintaining Islam as the state religion was removed from the constitution.

<sup>14</sup> There is serious research indicating that Mustafa Kemal’s dislike or rather antagonism toward Islam is due to his Jewish origin. In fact, research shows that he had a Jewish or rather *dönme* (convert) origin. Existing biographies relate contradictory stories about Mustafa Kemal’s origin, whereas recent research proves that his father was a *dönme*, and he was raised in a community of *dönme*, attending a school run by a *dönme* leader.