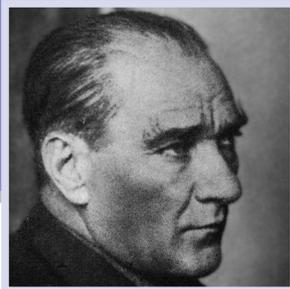


“My Moral Inheritance are Reason and Science.”

K. Atatürk



günce

Owner

Engin Bermek
President of the Turkish Academy of Sciences

Editor

Metin Heper

Advisory Board

Cengiz M. Dökmeci
Yücel Kanpolat
Bernard Lewis
Saim Özkar
Dinçer Ülkü

Managing Editor / Coordinator

Filiz Çiçek Bil

Copy Editor

Michael Shields

Publishing Assistant

Namık Kemal Sarıkavak

Presidency & Secretariat of TÜBA

Atatürk Bulvarı 221, 06100 Ankara
Tel: +90.312.426 03 94; 467 67 89
Fax: +90.312.467 32 13
Web: <http://www.tuba.gov.tr>

DIARY/GÜNCE

TÜBA Tunalı Hilmi 111/ 9, Ankara
Tel: +90.312.466 27 66; 428 16 41-42
e-mail: tubagun@tuba.gov.tr
ISSN: 1302-9541

Printer

Alp Ofset Printing Ltd. Co.
Tel : +90.312.230 09 97

Distribution

Günce is distributed free of charge

Responsibility

Articles published in DIARY/GÜNCE express the individual opinions of the authors, and not necessarily those of the Academy.

Letter from Editor

With this issue we begin the publication of the Diary/Günce, of the Turkish Academy of Sciences. In Diary/Günce we shall have select articles and other material that appeared in the past year in Günce, a two-monthly publication of the Academy in Turkish. In Diary/Günce we aim to convey to other Academies and related institutions as well as to the academic world at large some of the scholarly activities in Turkey as well as the efforts of the Turkish Academy of Sciences to accomplish its mission—that of improving the level of scholarship in Turkey. We also wish to make Diary/Günce a medium through which the Academy will be able to make its views known on critical issues Turkey and/or other countries face.

It is in the latter spirit that the lead theme of the present issue is the ‘clash of civilisations’. We report the views on this issue of some scholars from Turkey, the country that, although close to 99 per cent of its population is Muslim, has nevertheless readily taken its part on the side of those that started the ‘War against Terror’. Thus Turkey has gone a long way to refute Samuel P. Huntington’s well-known view that the 21st century will be a century of the clash of civilisations, where ‘civilisation’ is used interchangeably with ‘religion’. This should not come as a surprise; after all since the mid-1940s Turkey has been the only Muslim country with democracy.

This issue also includes pieces on the philosophy and aims of the Academy, the state-academia relations in Turkey, examples of research questions that have recently preoccupied some Turkish scholars, some of the research projects the Academy presently supports, and other activities of the Academy and its members.

With good wishes.

Editor

In this issue...

- | | | | |
|-------|---|----|---|
| 1 | Letter from Editor | 10 | TÜBA's Views on Ethics in Academia |
| 2 - 6 | Clash of Civilisations | 11 | The Human Genome Project |
| 7 | Speech of İsmail Cem | 12 | Course of European Association of Neurosurgical Societies |
| 8 | Center-Periphery Relations and Scholarship in Turkey | 13 | Cultural Sector Project |
| 9 | Turkish Scholarly Publications in the Sciences Citation Index | 14 | Population and Development |
| 10 | Turkey's Information Highway-ULAKNET | 15 | Promising Young Scholars Programme |
| | | 16 | TÜBA Fellows and Their Areas of Interest |
| | | 17 | TÜBA Publications |

Clash of Civilisations

The Quest For Intercivilisational Dialogue and Justice*

Ahmet Davutoğlu

Beykent University, Istanbul

(ahmetd@beykent.edu.tr)

As the parameters of the Cold War era fade, a new link has been established between the political decision-making process of the power centres of the international system and political theories. This is reflected in the post-Cold War theses of Fukuyama's "End of History" and Huntington's "The Clash of Civilisations."

Fukuyama wrote the first versions of his thesis in an extremely optimistic atmosphere during the collapse of the socialist regimes symbolised by the pulling down of the Berlin Wall. He declared the ultimate victory of western liberal democracy and argued that it "may constitute the end point of mankind's ideological evolution and the final form of human government and as such constitute the end of history." The ultimate fossilisation of other cultures and civilisations as a counterpart to the end of history is inevitable, according to this theory, because "culture—in the form of resistance to the transformation of certain traditional values to those of democracy—can constitute an obstacle to democratisation." Fukuyama's thesis, which glorifies the universalisation of the political values and structures of western civilisation, furnished the principal perspective in evaluating the political affairs in the post-Soviet and pre-Bosnian era. The Bosnian crisis became the end of 'the end of history'; it revealed the intra-civilisational imbalances in the West and also the deformities of the existing world order. This situation necessitated a new analytical framework. Huntington's 'Clash of Civilisations' has undertaken to provide this framework.

Huntington started with a different assumption than Fukuyama's. He did not refer to a universal set of values or an international order. Instead he tried to analyse the existing political disorder with a view to identifying the areas of conflict. Where Fukuyama emphasised the unavoidable and irresistible universalisation of western values, Huntington attempted to explain the alternative civilisational processes which mobilise the masses into political action and confrontation. The ambitious and idealistic rhetoric of Fukuyama made way for Huntington's realistic and cautious one. Where Fukuyama refers to Hegelian philosophy to reinforce his argumentation, Huntington refers to the history of civilisation, though both use the same selective methodology when citing philosophy and history. This selective approach, it seems, does not represent methodological error. Rather it is due to a theoretical preference which is directly associated with the mission behind the Huntington

thesis. Huntington ignores the hegemonic character of western civilisation in the formation of global intellectual/philosophical trends, socio-cultural codes of behaviour, and the international order. This is the reason why he blames non-western civilisations for the existing crises and conflicts.

Huntington also neglects the fact that the most destructive global wars of human history were the intra-civilisational wars among the systemic forces of western civilisation which were "wars fought to decide who will provide systemic leaderships, whose rules will govern, whose policies will shape systemic allocation processes, and whose sense or vision of order will prevail." Thompson, using the data provided by J. Levy, states that global wars—those having more than 280,000 battle dead each—among the systemic forces, have been responsible for nearly four-fifths of battle casualties in the wars between the (Great) Western Powers, (William Thompson, *On Global War: Historical-Structural Approaches to World Politics*, Columbia, SC: University of South Carolina Press, 1988, p. 7; Jack S. Levy, *War in the Modern Great Power System, 1495-1975*, Lexington: University Press of Kentucky, 1983, p. 96). The overemphasis on inter-civilisational regional clashes may keep from view some very important factors behind those clashes originating from competition among the intra-systemic power centres.

These two contradictory approaches related to the role of civilisations in political affairs—the one Fukuyama's, which in identifying western civilisation with the fate of the human race or human history, overemphasises the role of this civilisation, the other Huntington's, which absolves western civilisation from generating conflicts and crises—are actually parts of the same picture. Huntington completes the picture drawn by Fukuyama by providing the hegemonic powers with a theoretical justification for the overall political and military strategies required to control and reshape the international system: western values and political structures have an intrinsic and irresistible universality (Fukuyama), and it is other civilisations which are responsible for the political crises and clashes (Huntington). Huntington's

* This article is a summary of the original article entitled "The Clash of Interests: An Alternative Explanation of the World (Dis)Order", *Intellectual Discourse*, 1994:2 /2, pp. 107-131 and re-published in *Perceptions: Journal of International Affairs*, December 1997-February 1998/II:4, pp. 92-122.

Clash of Civilisations

“the West versus the Rest” polarisation is the political reflection of this picture. “The Rest”, it is presumed, will always need the West's guidance to reach the end of history and overcome the disorder due to geo-cultural clashes. This, to be sure, is a recrudescence of the spirit of Rudyard Kipling's fundamentalist colonialism, expressed in terms of the "white man's burden" and is a natural corollary of what Arnold Toynbee described as "egocentric illusion."

The existence of such an illusion is noticeable in the connection Huntington establishes between his theoretical analysis of civilisational clash and his strategic recommendations to western policy makers. His reference to civilisation-consciousness in analysing political and military confrontations is a correct but partial explanation. No doubt, the collapse of the Soviet system dissolved pseudo-identities, as well as the pseudo-political fronts of the bipolar international system. However, this vacuum has been filled with historical/cultural identities which have become the core factor of political mobilisation and inter-civilisational clash. This fact should not lead us to disregard other factors such as intra-civilisational strategic competition among the western powers, the geopolitical prioritisation, the trade war to control the international political economy, and the like.

The most critical areas of political disorder in contemporary international relations are geopolitics and the international political economy. When we analyse the flash points of world politics and the areas of military confrontation, we can see an intensification in those regions, which is significant from these two perspectives. The areas where these two factors intersect are the most sensitive areas for the emergence and provocation of conflicts. The end of bipolarity has created sensitive regions where there are power vacuums. But power is needed to control the strategic capabilities of the geopolitical core areas as well as the vast resource, production, and trade capabilities of the international political economy. The competition among the intra-systemic hegemonic powers to control these areas is the main cause of military/political clashes and conflicts that occur in the strategically sensitive zone, which is vulnerable to global domination.

Therefore, Huntington who starts his article with a historical and civilisational analysis, concludes it with a set of strategic suggestions to western political leaders. He does not aim to find out peaceful ways of resolving inter-civilisational clashes. On the contrary, he suggests western policy makers should manipulate, and sometimes provoke, these clashes in order to secure the strategic interests of western civilisation: "In the short term it is clearly in the interest of the

West to promote greater cooperation and unity within its own civilisation ... to moderate the reduction of western military capabilities and maintain military superiority in East and Southwest Asia; and to exploit differences and conflicts among Confucian and Islamic states"

In fact, this strategic pragmatism is the major factor for the emergence of political and military clashes. The history of civilisations is not composed only of clashes. We have many examples of dynamic and peaceful co-operation and interaction among civilisations. A pluralistic civilisational coexistence was achieved in Spain, Eastern Europe, and India throughout the centuries until the western strategic interests started to function. A clash is not the only inter-civilisational mode of relationship. A clash starts when this civilisational difference is being utilised for a strategic objective.

Today there is an urgent necessity for the redefinition of the axiomatic principles of a just international order. Such an attempt necessitates a global consensus on the axiological framework of this international order that is shared by different cultures and civilisations. A western consensus which intends to exclude Islamic civilisation (with one-quarter of the world's population on the strategically most important belt of the globe); Chinese civilisation (with one-quarter of the world population concentrated on the economically most dynamic region); Japanese civilisation (with a huge economic share controlling the financial arterial system of the international political economy); and traditional civilisations (which spread all over the continents) cannot achieve a real global order and peace. A comprehensive civilisational dialogue rather than a strategic pragmatism exploiting the civilisational clash is needed for a globally legitimate international political order. The end of the post-Cold War era created a golden opportunity for such a global attempt. This opportunity, however, has been missed because of the intra-systemic crises.

The first and the most important prerequisite of a civilizational dialogue is the recognition of the right of the survival of several different civilisational identities in an atmosphere of coexistence. The existing civilisational crisis can only be overcome by a civilisational dialogue and a free exchange of values. The confrontational categorisations based on the provocations of civilisational differences, such as West versus Islam or West versus Rest, can neither contribute anything to global peace and security nor to the process of re-adjustment of the international system.

Clash of Civilisations

Samuel P. Huntington's "Clash of Civilisations" and September 11

Binnaz Toprak

Boğaziçi University, Istanbul

(toprak@boun.edu.tr)

Samuel P. Huntington's 1993 article in *Foreign Affairs* and the subsequent book he published in 1996 on what he called "the clash of civilisations" have led to a good deal of controversy in academia. His argument was based on his conviction that wars between nations over economic resources or ideological differences were something of the past and that future wars would take place between countries belonging to different civilisations. In this context, he foresaw conflicts, as he put it, between "the West" and "the Rest."

The criticisms against Huntington's thesis centered on the political implications of drawing insurmountable boundaries of animosity between peoples who happened to believe in different faiths, had historically constructed different cultural paradigms, and had built different civilisations. His thesis seemed especially objectionable in a new context of multiculturalism accompanied by the increasing integration of large parts of the world with the global economy and the civilisation it brought about. Huntington, so it seemed, was now asking for an end to a multi-cultural, integrated world, telling "the Rest" to remain where they are, and "the West" to isolate itself, or if that proved impossible, to fight the intruders. Thus, his "Clash of Civilisations?" article was likened to George Kennan's famous 1948 article, the "X article" as it came to be known, that had started the Cold War in its dangerous style of self-fulfilling prophecy.

The events of September 11 were taken by many to have proven Huntington right. Hollywood's "The Russians are Coming" was by now a nostalgic reference compared to the Muslims arriving at the heart of America. The Bush administration's initial line that the terrorists of September 11 attacked America out of jealousy for the freedoms that Americans enjoyed helped further strengthen "the clash of civilisations" thesis. The enemy was at the gate not for reasons of faith, or ideology, or economic gain, but because of

envy of American civilisation. The peril of Huntington's thesis was summarily tested in the days following September 11 as ordinary U.S. citizens of Arabic or Muslim backgrounds were denounced and attacked by their fellow Americans. This led President Bush, in a moment of true statesmanship, to praise Islam as one of the world's great religions and the Muslim communities in the U.S. as peaceful and worthy of respect. To put it differently, what September 11 events proved was not Huntington's thesis but the danger of it in multi-cultural settings.

The few voices of dissent within the U.S. following September 11 have correctly pointed out that the rage the Muslims or others in the underdeveloped world feel towards the U.S. has to be taken seriously in political terms. It is neither envy nor differences of civilisation that account for this rage. These critical voices are calling attention to what Huntington considers to be a bygone era of conflict stemming from poverty, repression, helplessness, and lack of a space to live, none of which American foreign policy in the past has acknowledged. Unfortunately, there are no signs that the Bush administration has taken heed of these warnings. On the contrary, the gap between the rhetoric and realities of U.S. foreign policy continues, and the Huntington thesis helps to strengthen the rhetoric as the U.S. starts a military campaign against the "axis of evil."

After September 11, we seem to have come full circle. History records endless wars over resources. From time to time, it also records clashes over injustice and repression. If, for a brief moment, these seemed something of the past at least in the pages that Huntington has written, they are once again haunting us. It is an irony of history that this should have been brought to our attention under terribly tragic circumstances at the twin towers of a great city that stands as a true citadel of multiculturalism.

Clash of Civilisations

Clash of Civilisations and Just War

Ahmet Insel
Galatasaray University, Istanbul
(ainasel@turk.net)

In his article “Clash of Civilisations”, published eight years ago, Samuel Huntington anticipated that a neo-darwinian “global competition” would dominate the 21st century. A few civilisations were going to be the actors of this competition. This means wars would no longer be among nations or ideologies but among sets of civilisations. Within this new sphere of struggle, which is no longer defined by the conflict between the modern polarisations, differences would be determined by civilisational identities. According to Huntington, among these the most important determinant is religion. People may be half-American, half-Arab and citizen of two countries, but they cannot be both Catholic and Muslim, or both Protestant and Jewish. So, religion forms the absolute and irreducible difference among people. Thus for Huntington, the future war of civilisations will be the war of civilisations defined in the sphere of religion.

Regarding the development of the communication possibilities it is expected that the differences among civilisations will be reduced. But Huntington claims that this closeness do not lessen differences among civilisations, but rather reinforce civilisation identity and consciousness. For him, in the following period, Confucian, Japanese, Islamic, Hindu, Slavic-Orthodox, Latin American and “maybe” African civilisations will stand side by side or against Western civilisation. The border lines among these will constitute the front lines of future wars. According to Huntington, the Asianisation of Japan, Hinduisation of India, re-Islamisation of the Middle East, Westernisation becoming again an issue of debate and the promoting of Euroasian civilisation in Russia, all these will put the conflicts between the West and the Rest in the axis of world politics in the 21st century. He sees the challenge imposed by Islamic and Confucian states against Western values and power, after the collapse of Western products of nationalism and socialism, as the sign of this “anti-West” cooperation.

Huntington underlines the acceleration of the integration of East Europe and Latin America which are “closest to the Western civilisation” with the West. He emphasises the urgent importance of the supporting of Western values and interests, and the enforcement of institutions that legitimise these, in the remaining

civilisations. The complementary measure is giving a halt to the military development of civilisations that are fully hostile to Western civilisation. The West, which is proposed to provoke and reinforce the contradictions between Islamic and Confucian civilisations that are predicted to be opposed to the West, should of course be cautious to reduce its military power.

This approach which is propagated by Huntington, and has advocates in today’s Bush administration, is based on culturalist political philosophy. As is known, culture was local in primitive societies. Universalism appeared with empires, which include different ethnic elements. With the new interpretation of the Jewish monotheistic religion made by the Christians, this universalism was reinforced. With the movement of humanism, universalism skimmed off its religious basis and started expressing itself with reference to constitutive and creative man.

This expression of the universal brings the concept of human rights and also, as in Marxism, makes it possible to think of the conditions for the changing of the status quo. Despite its secular basis this understanding of universal civilisation could not be completely purified from its religious bases. Universal civilisation was conceived as domination of Western culture and values. Concepts like democracy, human rights, equality and freedom were universalised within the locality of Western culture.

In the optimistic atmosphere of post-World War II, USA, the absolute leader of the West, used these concepts as weapons to prevent the expansion of the Soviet Union. The collapse of the Soviet Union, the ending of the period of economic growth that promised prosperity to everyone, and the rise of the critique of modernity all coincided. The New Right taking advantage of the fissure created by the postmodern discourse that proposed that we leave the universal and return to the particular started to advocate relativity and locality. Culture became synonymous with civilisation. And the differences among cultures could be accepted as long as they stood apart. For this culturalist discourse, human rights, democracy and even development might be alien to places outside the West. In the depressive syndrome of modernity,

Clash of Civilisations

the New Right started to define itself within a culturalist, communitarian, and ethnocentric ideology.

This approach situates religion at the irreducible basis of absolute relativity. This is why Huntington's neo-conservative approach found audience not only in the Western and Christian world, but in the rest of the worlds too. In his article Huntington expresses the common approach of the rising religious movements by exalting communitarian values and rendering the cultural differences absolute. His understanding of Islam and Confucian civilisations as the biggest danger facing the Western civilisation is not coincidental.

In the period following the publication of Huntington's article, it became obvious that culturalism was the ground where dreams of world hegemony expressed themselves and their struggles were legitimised. The new imperial attitude which supports the universal Western values against the "evil axis" with all means pays attention to gaining legitimacy from religious morality as much as Western hatred that was revealed by the September attack. Another version of Huntington's "clash of civilisations" approach, which is more cautious and self-critical but never doubting the absolute superiority of its own culture, is the letter of 60 intellectuals who support the "holy war" of the United States. This approach which defends a "just war" as a moral necessity claims that it gains its legitimacy from the "natural morality" thesis. When you examine this "natural morality" carefully, you see an absolute religious morality.

This egocentric stance which believes that universal moral values are "values that were defined by the founding fathers of the American nation as the laws of nature and God", is the moral disguise of a new clash of civilisations. According to this approach, which is empowered by the belief that the rest of the world must share its values, the United States is naturally a universal state. Because it is universal it is sure that it is the only legitimate authority responsible for the universal public order. The touts of a "just war" reinforce the ideological basis of the new imperial attitude. The idea of "the clash of civilisations" was the first step towards that attitude.

The InterAcademy Panel Co-Chairs Letter to Presidents of the Member Academies of IAP

September 25, 2001

Dear President,

As scientists who co-chair the InterAcademy Panel for international issues (IAP), the assembly of world academies, we express our deepest sympathy to all who have suffered as a result of the terrorist atrocities of 11 September 2001.

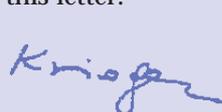
We condemn the use of terrorism nationally and internationally and stand with our colleagues in the U.S. National Academy of Sciences in seeking to build a secure world. New initiatives on scientific aspects of international security are urgently needed to combat terrorism.

Ultimately, there is no other protection against the blind rage of a few people than the emergence of a common consensus among states, peoples, and individuals, founded on the requirement for a solidarity of the human species, across divisions and differences, as a necessary condition for its survival and development.

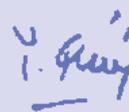
There is an urgent need for this solidarity to be made manifest through an attack on the causes of conflicts and intolerable inequalities. To continue to work for peace and sustainable development and strive to ensure that science is of benefit to all humankind is part of a long term vision for the security of peoples and individuals.

The global relationships, professional and personal, among members of the scientific community are of irreplaceable value. Moreover, science is the process of giving a coherent representation of what evidence, in the physical and in the societal worlds, can be found. From this viewpoint, it may be of decisive help to enforce openness, respect for human life, freedom, cultural diversity, and betterment of humankind's condition.

We, the co-chairs of the InterAcademy Panel, urgently ask all Academies to work, and to coordinate their efforts, in the perspective outlined in this letter.



Eduardo Krieger



Yves Quéré

Clash of Civilisations

Civilisation and Harmony: The Political Dimension*

Ismail Cem
Minister of Foreign Affairs of Turkey

"... In fact it is a concrete need that we all observed; a danger that we all sensed which made this encounter an imperative and this huge attendance a reality. It is for this same reason that I had shared my initial views with colleagues and formulated my proposal to convene such a meeting. This was met with an overall encouragement and enthusiasm.

In fact, the tragedy of 11 September, besides the deep sorrow that it generated, has shown how vulnerable the basic understanding among different cultures and civilisations is, and how easy it is for deep-rooted prejudices to surface. One of the first temptations that developed after 11 September was to identify terrorism on cultural and religious lines, pitting one part of humanity against the other. Deeper and wider fault-lines of global nature were thus encouraged.

The second result, this time positive, of 11 September was an emerging consciousness: a mutual realisation of our inadequate knowledge about each other, of the need for forging new relationships, of attaining solidarity through the respect for cultural diversity. Through our mutual efforts, it is now better understood that terrorism does not have a religion, does not have a geography, it can not be defined on cultural lines and can not have any justification.

Are civilisations, cultures, nations headed for an inevitable clash, a predestined doom? Or, does humanity have the wisdom and courage to move towards a spirit of working and living together? I believe we have the opportunity to take the positive course.

In both ancient and modern times, history teaches us that the way we address the issue of 'the Other' determines the dynamics of stability and peace. We have witnessed that trends to ignore or to snub the other, to dominate politically, economically or culturally the other, can only result in confrontation and hostility. We have witnessed as well that harmony,

knowledge, and welfare are nurtured when different nations communicate with each other, and when they feel respect for each other's culture. Political understanding and dialogue provide the platform which generates this web of relationships.

In fact, by knowing others better, the definition of 'the Other' would acquire new references. Whereas in the past, confrontational lines were drawn between military pacts, political ideologies, geographic entities, today we witness the gradual elimination of such confrontation. Unfortunate cases still prevail, they are as dangerous as ever, but the trend seems to be moving towards a 'conceptual definition', one based on 'values': 'the Other' is now defined as being the one who infringes upon values by resorting to force, to terrorism, to occupation, to injustice, and to the negation of universal human rights.

Turkey hosts this Forum with the understanding that it has a particular responsibility and mission. We are attached to both the OIC and the EU; we are a country which is both European and Asian, we are a culture which has both Eastern and Western dimensions.

As the host country, we believe that the political dimension in the dialogue between cultures, civilisations, and geographies needs to be further promoted. The two political organizations, the EU and OIC, have a joint responsibility to contribute to the quest for a better understanding. Your overwhelming presence here in Istanbul already and by itself gives a message of hope, one of understanding, of cooperation and of peace...."

*Opening Remarks by Ismail Cem, Minister of Foreign Affairs of Turkey, at the Joint Forum of Ministers of Foreign Affairs of the Organization of Islamic Conference (OIC) and of the European Union (EU), Istanbul, 12 February, 2002.

Turkey and the World of Research

Centre- Periphery Relations and Scholarship in Turkey

Metin Heper

Member of TÜBA Academic Council

(heper@bilkent.edu.tr)

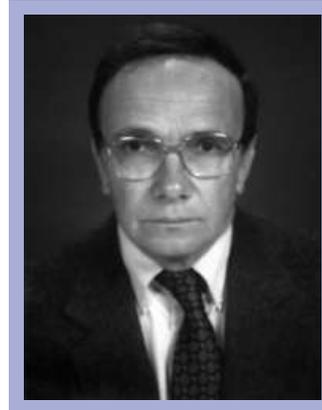
From the Ottoman times to recent decades, there had been a sharp cleavage between the rulers and the ruled in Turkey. The rulers identified the long term interests of the community with the welfare of the state. The subject people- later citizens- were looked upon as only tax-payers and potential conscripts. Furthermore, the rulers who had a virtually complete control over the ruled, could without difficulty transfer the riches of the people to the state coffers. Consequently, the rulers were not interested in how the society functioned. As Professor fierif Mardin put it, "for the rulers the society always remained a 'black-box'". The rulers thought they could easily manipulate society by regulation from above.

Under such circumstances, the bulk of the academics in Turkey came to have a normative as well as utopian worldview. They were preoccupied with the question of 'how' and gave short shrift to the questions of 'what' and 'why'. In the process, in their work they had disinterest in, if not an obliviousness to, an analytical approach and empirical studies.

In the 1930s, the founders of the Republic expected the academic circles to contribute to their nation-building efforts. This development too reinforced the tendency of academics in general and those in Social Sciences and Humanities in particular to focus their attention to proscription at the expense of description and analysis. The great majority of academics who have had a Social Science or Humanities background arrived at the conclusion that they were entitled to pontificate about every critical issue the country faced.

As would have been expected, this tradition has adversely affected scholarship in the Social Sciences and Humanities in Turkey. The almost sole preoccupation with 'what to do' led academics to pay attention to hard ideology rather than empirical data.

Knowledge was identified with such ideology; taking a critical attitude about issues without sound knowledge became a widespread tendency. Subscription to hard ideology led academics to work with ideal-type concepts, which, of course, had little affinity with reality. They have not entertained the idea that every idea may contain at least a little bit of truth. The assumption that there was only one truth (to which, they thought, only they were privy), made independent research to reach new (of course, tentative)



truths superfluous. Once in while, an exceptional soul discovered a new truth and did not insist in her/his old truth. On those rare occasions, instead of thinking whether indeed they were face to face with a new truth, the bulk of academics declared that courageous soul to be a 'defaulter'.

The tendency on the part of the bulk of the academics in Social Sciences and Humanities to be overly critical of evertng that did not accord with their own truth and their tendency of trying to set everything right in accordance with their largely utopian models of politics and society did not endear them to the rulers who in turn considered only themselves responsible for the future of their country. Consequently, while the Scientific and Technical Research Council of Turkey could be established, an Economic and Social Research Council of Turkey could not be set up. As a result, those few academics who in their research were interested in the questions of 'what' and 'why' could not be provided financial support. Consequently in Social Sciences and Humanities Turkey remained far behind other countries. In the process, governance in Turkey was conducted for the most part in the absence of necessary expertise. The academic circles were constantly engaged in non-constructive criticism and/or came up with diametrically opposed macro models of economics and politics. Under the circumstances, the people at large had often no other than their intuition to depend upon.

Today, an ever-increasing number of people in Turkey wish to see the government adopt determined measures to save the country from the critical bottlenecks it has frequently faced in recent years. It has been often suggested that present political and bureaucratic cadres should be replaced with brand new ones. If the gist of the argument made in this essay does not miss the mark what we first and foremost need in this country is the diffusion of a scientific thinking pattern in government, academia, and society at large.

TÜBA and World of Research

Turkish Scholarly Publications in the Science Citation Index 1980-2001

Metin Balci
Member of TÜBA Academic Council
(mbalci@metu.edu.tr)

There are many scientific journals in Turkey published in Turkish and English. Most of them are not covered by SCI-expanded data base. However, only four scientific journals; Türk Psikoloji Dergisi, Turkish Journal of Chemistry, Turkish Journal of Pediatrics and Turkish Journal of Veterinary & Animal Sciences are covered by SCI-expanded. In spite of this limitation, we have used SCI-expanded version to study Turkey's scientific contribution in the last 20 years because it has become a standard indicator and benchmark for measuring the relative quantity and quality of scientific productivity by countries throughout the world. Turkey published in science and technology approximately 250 papers in 1980 and 6393 papers in 2001. Turkish scientists are producing more papers each year in spite of the problems, like insufficient funding, English as a second language, economical crises in the country, and the difficulty authors face to have their papers accepted in the top internationally refereed journals.

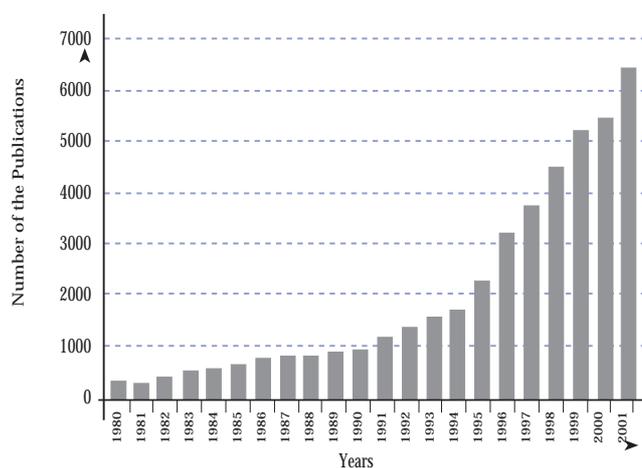


Turkey's contribution to the world output in science and technology has increased in the last

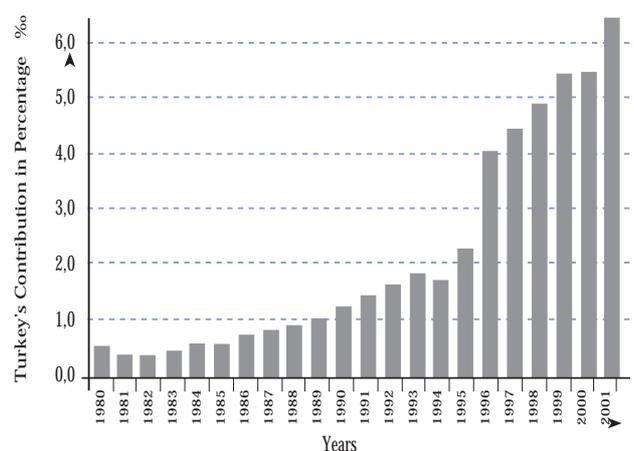
twenty years nearly twenty four-fold. More interesting than the actual numbers of papers is Turkey's share (in percentage) of the total world publication output. The percentage increase from 1980 (0.5 %) to 2001 (5.3 %) is nearly eleven-fold. This increase in the publications has elevated Turkey from the 45th place (1980) to the 25th place (2001) in the world rankings in terms of total contribution to science. This increase appears to reflect Turkish scientists' intense efforts to overcome some of the difficulties that developing countries experience in the international scientific and publication arena.

Here, it should also be noted that in 2001 Turkey increased its number of publications by approximately 18% whereas the total world increase was about 3%. As such, in terms of the increase in the number of publications in one country, Turkey ranked first!

Turkey's Publication Output in SCI-Expanded from 1980 to 2001



Turkey's Share (in Percentage % of the Total World Publication



TÜBA and World of Research

Turkey's Information Highway-ULAKNET

Namık Kemal Pak
President of TÜBİTAK, Member of TÜBA
(npak@tubitak.gov.tr)

The first computer, invented by J. Atanasoff and C. Berry in 1939, could complete a single operation in 15 seconds. In our day, the number of operations carried out by computers is measured in billions. The number of Internet accounts, just 1.3 million in 1993, exploded to over 100 million by 2000. The Web traffic now doubles in volume every 100 days. While in the past one page of information could be transmitted over the telephone lines per second, today information enough to fill 100,000 volumes is sent over telephone in the same amount of time.

Turkey's first step towards the inception of Internet technology was taken in 1991 within the framework of a programme supervised by the Scientific and Technical Research Council of Turkey (TÜBİTAK). In September 1992, first test operations were started and the Internet was formally opened to public use in 1993. When the backbone of this web, named TR-NET, could no longer cope with the growing demand, the NSF connection capacity was doubled to 128 Kbps.

Set up in 1996, TÜBİTAK-ULAKNET (Turkish National Academic Network and Information Centre) caters to the needs of universities and research establishments. About 1.5 million students as well as 65,000 academics and researchers at 120-odd university and research centres currently make use of the facility.

At present, ULAKNET comprises a 34 Mbit backbone network and lines connecting abroad at 64/16 Mbps asymmetric communication speed. The planned expansion is a 155 Mbit backbone network and an outside connection with at least 155/34 Mbps asymmetric communication speed.

The academic Internet, which is the most extensively used offshoot of distant education, will help address the shortage of qualified personnel and play an important role in the training of human resources that Turkey's accession to the European



Union (EU) as a full member would call for.

The implementation of the decision taken at the 6th Meeting of the Supreme Council for Science and Technology for the

upgrading of ULAKNET will help it attain international standards in providing instant access for universities and RD establishments to scientific resources, supporting the integration of education with research, promoting scientific collaborations, and enabling universities to provide online services in education and health sciences.

This upgrading is urgently needed to attain international standards in RD, facilitate scientific cooperation, enable the universities to provide online services in education and health sciences, and speed up the training of human resources the process of integration with the EU would again call for.

Science opens up new horizons for the mankind; the scientific advances, in turn, nurture the technology. Prosperity increases with the technology that in turn makes life more comfortable life. It was TÜBİTAK which introduced the Internet into Turkey, connecting all universities and scientific institutions with the world. And, as the President of TÜBİTAK, I wish the enlightened minds of Turkey a comfortable ride on this information highway.

TÜBA and the World of Research

TÜBA's Views on Ethics in Academia

14 December 2001

From time to time, the Turkish Academy of Sciences has made its views on ethics in academic and scholarly activities known.

In 2001, too, the Academy's Ethics Committee continued its work, and a report on "Ethical Issues in Academic Research" was prepared. In its 1 December 2001 meeting, the General Council of the Academy adopted the report in principle. It was decided that the report should be reviewed in accordance with the views expressed at the Council meeting, and the final text should be published as a book.

At the same meeting, it was decided that the basic principles formulated in the report should be made available to the public as soon as possible. They are as follows:

1. **Validity:** Data should be obtained by observations and experiments, the latter being carried out in accordance with scientific methods. No other approach can be adopted for obtaining data. Data so obtained should not be distorted. Data cannot be fabricated.

2. **Scientific Research Should Have no Harmful Effects:** Research should have no harmful effects on people used in experiments. The latter should not be forced to take part in experiments. Those who volunteer should be fully informed about the experiment. Research should also not harm those carrying out experiments, the environment, and people's health. In the case of experiments involving animals, no unnecessary pain should be inflicted on them.

3. **Responsibilities and Rights:** Researchers have the responsibility of informing people about research results and warn people about possible harmful applications of the research findings. Researchers have the right of not participating in research that may lead to applications which according to their judgement are harmful for others.

4. **Authors:** Research results are published with the names of all those who participated in the research. Names of those people who have not taken an active part in the planning and carrying out of the research and in the preparation for publication of a paper or book should not be included among authors.

5. **Citations and Quotations:** In scholarly publication or those publications made for the general public reference should be made to all published and unpublished material used as a source. Excepting universally recognized theories and mathematical theorems and their proofs, a publication cannot be used without making proper citation to it and no parts of it can be reproduced without prior permission.

6. **Members of Academia and Scholarly Ethics:** In all stages of his/her career and while performing duties of teaching, administering, and evaluating academic performance, members of academia should take merit as their basic reference point. S/he should not violate academic and scholarly ethics and should not allow others to violate them. S/he should act diligently in teaching all course material, should not overlook cheating in examinations, should take no other criteria than merit as essential in academic promotions and conferring academic awards, should not act favorably toward some students or candidates, and the like.

TÜBA and World of Research

The Human Genome Project

Aslıhan Tolun
Member of TÜBA
(tolun@boun.edu.tr)

One of the highlights in science in the year 2000 was the announcement of the first draft of the human genetic information. The work is carried out within the scope of the Human Genome Project, an international collaboration that was initiated in 1990. When the project reaches completion, which is expected to be in 2003, we will know the exact number of our genes and the location of each gene on our 24 chromosomes and its structure, that is, how many amino acids it is composed of and the sequence of those amino acids.

In June 2000 the US President, Bill Clinton, announced the first draft of the human genome, the total genetic information in our chromosomes. The chief administrators of Celera, a private company, and the National Human Genome Research Institute accompanied President Clinton in the press conference. While Celera had not yet made its data freely available to scientists, everyone, including the scientists at Celera, had free access to the data generated by the international collaboration. Clinton declared that Celera would make its data available soon; however, this was postponed several times. Another point for which private companies were criticised was the patenting of the genes whose sequences had been determined. The genetic information will be useful in several ways. A comparison to those of other organisms will reveal the degree of relatedness between the organisms. It is now certain that the majority of our genes are common with monkeys and mice, and even with yeast, a eukaryotic organism made of a single cell. These findings support the theory that all organisms have descended from a single archaic ancestral cell, an evidence in favor of the theory of evolution. The main contribution of the collaborated work, however, will be in our understanding of the functions of our genes. When the structure (the amino acid sequence) of a gene is known, it can be compared to those with known functions in other organisms. Another strategy to identify the function of a gene is first to find its location, that is, to determine what part of which chromosome it is on. This is best accomplished by utilizing large families afflicted with a genetic disorder. Later, an evaluation of all genes in that address will point out to a few of them as good candidates to be responsible for the disorder. A gene defect detected in a candidate gene will reveal that the gene is indeed responsible for the disorder. Considering that we have about 40,000 genes, figuring out the functions of all of them is a great challenge.

When the first draft of the human genetic information was announced, some people declared that human life will be prolonged to several centuries and cure will be available soon for all genetic diseases. This is an exaggeration since functions of all genes need to be known and techniques for genetic manipulations within organs should be perfected before all that can be accomplished. This is expected to take at least a decade, even though the high pace in genetic research makes it impossible to speculate on what the near future will bring.

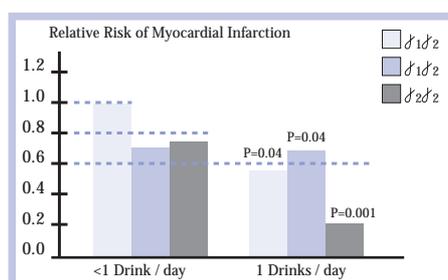
Genetics of Beneficial Effect of Alcohol on Heart Attacks

Emin Kansu
Member of TÜBA Academic Council
(ekansu@ada.net.tr)

Alcohol dehydrogenase (ADH) is the key enzyme in the metabolism of alcohol. The enzyme exists in three isoforms (ADH1, ADH2 and ADH3). There are two genetic forms of ADH3: one oxidizes ethanol slowly and the other quickly. A polymorphism in the gene for ADH type3 alters the rate of alcohol metabolism. In a case-control study, researchers investigated the relation among ADH3 polymorphism, the level of alcohol consumption, and the risk of myocardial infarction.

Moderate alcohol consumption (more than 1 drink per week but < 1 drink per day) was associated with a decreased risk of myocardial infarction in all three genotype groups. The ADH3 genotype significantly modified this association and men who consumed at least one drink per day and were homozygous for the gamma-2 allele had the greatest reduction in risk of myocardial infarction. These men also had higher plasma high-density lipoprotein levels.

This study showed that men with a slow rate of oxidation of ethanol, a trait that is genetically determined accrue greater benefit from drinking alcohol than do men with a rapid rate of oxidation.



LM Hines, MJ Stampfer, JMa, JM Gaziano, et al. New Engl J Med 344:549-555, 2001

TURKISH ACADEMY OF SCIENCES

A Definition of Identity

Turkish Academy of Sciences was established with the aim of promoting research in Turkey in all areas of science. As such, it strives to encourage young people towards scholarly pursuits, helps to improve the social status of scientists and researchers, and raise the level of science and research to international standards. These missions, which overlap with those of other institutions devoted to popularization and support of scientific research, characterize only partially the unique identity of the Turkish Academy of Sciences.

The Turkish Academy of Sciences is an autonomous institution which determines its own membership, activities and organizational structure. The main features differentiating the Academy from other institutions in the country with similar functions are that it is essentially an institution based solely on scientific excellence measured by contributions to universal science. The Academy is responsible for elevating the level of science Turkey. It also addresses the critical issues the polity and the society face as well as the social implications

of scientific and technological developments. The function of the Academy vis-à-vis scholarly ethics emerges in this context.

No institution in the world can survive in isolation from the environment in which it exists. Nor can it be indifferent to issues concerning its country and society, even if it approaches phenomena from a universal perspective. The Turkish Academy of Sciences considers it as its responsibility to investigate and submit proposals for solutions to problems it sees critical. It serves accordingly as a platform of debate not only on scientific issues, but also on the problems the country faces. Its task of acting as an advisory institution is understood in this context.

Engin Bermek, President,
Turkish Academy of Sciences



Photographs by Bill Hocker (from left to right)
Woodworker, Sherman Oaks, California, 1975
European Union, Luxemburg, 1972
Professional Carrier Antigua, Guatemala, 1978
Boatman, Aberdeen, Hong Kong, 1974
Petanca, Barcelona, Spain, 1983
Paris- France, 1972
New York, New York, 1980
Reconstruction, Ramesseum Theban Necropolis, Egypt, 1998
Morning Chat, Portugal, 1983
Berber Near Gafsa, Tunisia, 1972
Street Vendor, Bangkok, Thailand, 1974
Papal Direction Vienna, Austria, 2001
Hmong, Near Ching Mai, Thailand, 1974
Campesino, Mexico, 1973
Shrine, Sifnos, Greece, 1992

TÜBA and World of Research

Course of European Association of Neurosurgical Societies

Yücel Kanpolat

President of EANS Research Committee

Member of TÜBA Academic Council

(kanpolat@ada.net.tr)

The first course on Methodology of Research and Publication was held on 28-31 March 2001 in Antalya as an activity of the Research Committee of EANS (European Association of Neurosurgical Societies). The purpose of this course was to present a standard for young scientists who have an enthusiasm for research. It was prepared in two different sections.

The first day was designated basically for research. In the morning sessions, the significance of research, construction of a research project; ethics in research methodology, communication in science, anatomy, and functional, cellular and molecular research were presented by Yücel Kanpolat, Turgay Dalkara, Emin Kansu, Haluk Deda, Antonio-Jose Goncalves Ferreira, Ali Savafl, and Sieger Leenstra. Afternoon sessions were designated for the research models of neurosurgery consisting of trauma, vascular, developmental, neuroncology, neuroendocrine, and restorative neurosurgery, presented by Shlomi Constantini, Ender Korfal, Aşahan Ünlü, Jörg-Christian Tonn, Nejat Akalan, and Selçuk Palaoğlu.

The second day was designated for publication. In the morning sessions, significance of publication, a reviewer's perspective, data evaluation, ethics in publication, illustration for publication (article, oral-poster presentation), structure of experimental neurosurgical manuscript, and structure of clinical neurosurgical manuscript (retrospective-prospective clinical study, case report) were presented by Luc Calliauw, Johannes Schramm, Murat Hayran, Ouz Güç, Özden Palaoğlu, Necmettin Pamir, and Nur Altınors. In the afternoon sessions, the main challenges of publication were presented and discussed. This course was received by the trainees with great interest.

The papers presented were accepted by the editors of Acta Neurochirurgica to be published in a special volume as a supplement. This volume is edited by Kanpolat and will be published in 2002, through the support of the Turkish Academy of Science.

The Methodology of Research and Publication course will be presented again in Antalya, at the same venue, on 4-7 April 2002. At that course, afternoon



sessions will be separated into discussion groups. In the first day, main lectures and models about research methodology will be presented in morning sessions. In the afternoon sessions, three groups will discuss three different topics: "Developmental research models for neurosurgery", "Anatomical models for neurosurgery approaches" and "Molecular and genetic research for molecular neurosurgery". On the second day, main lectures about publication methodology will be presented in morning sessions. In the afternoon sessions, three groups will discuss three different topics: "How to prepare a research paper", "How to prepare a case report for a prospective and retrospective clinical study" and "How to say it clearly."

A future goal of the course is also to provide a forum for dialogue between young and experienced physicians throughout Europe on methodology and publication. The Research Committee of EANS is planning to organise these meetings as a tradition of neurosurgical training every year. The next course will be held in 2003, in Poland. During the course, European Association of Neurosurgical Societies (EANS) Research Committee will evaluate and announce the best research paper of 2002. AESCULAP Company will give US \$ 5,000 plus travel expenses as the EANS Research Prize.

TÜBA Projects and Activities

Cultural Sector Project

TÜBA has recently started the Cultural Sector Project to protect the Turkey's cultural and natural heritage, which is in danger of being completely destroyed. A programme for the next 10 years and a two-volume report were already prepared with the cooperation of the Ministry of Culture, the Directorate of Vakıfs (Foundations), related departments at universities, museum curators, and civil society foundations, under the leadership of TÜBA. In this report the Cultural Sector Project was outlined and the activities to be carried out as part of this project were designated.

First, Turkey's detailed culture inventory will be prepared. The areas to be inventorized, including the natural environment, were determined as archaeology, urban and rural architecture, ethnography, and oral history. It was decided that the culture inventory documentation will be started in two pilot regions, which are Diyarbakır/Birecik-Suruç in South Eastern Anatolia and Denizli-Buldan in South Western Anatolia. The documentation activities will be extended to Sivas, Çanakkale, Fethiye, and Faralya in Summer 2002, and will cover all of Turkey in due time. Several volunteer groups are going to be set up for the culture inventory project. The goal here is that of awakening a consciousness in society of the country's cultural as well as natural inheritance.

The Project is administered by TÜBA Archaeology Committee. The Ministry of Culture and some other public as well as private sector foundations will contribute to the carrying out of the project. Steering Group of 15 members working in collaboration with the TÜBA Archaeology Committee will coordinate the activities to be under taken by these different actors. The project management will also include a panel of scientific advisors and a secretariat.

The detailed reports were begun to be prepared by experts on such matters as modern museums, restoration techniques, cultural tourism, and an overhauling of the relevant legislation.

Another aim of the project is to formulate a original culture management-based development model. This would help foster cultural tourism in Turkey as well as a culture-based industry, which in turn will contribute to the prosperity of the region while maintaining its cultural characteristics. Documentation work planned for 2001 has been completed in both

pilot regions of Diyarbakır/ Birecik-Suruç and, in collaboration with the Pamukkale University and regional civil organizations, also in Denizli-Buldan.

The reports on all project activities will be published by June 2002 and will be made public.

The Opinions About This Project

At the Cultural Sector Project's the second committee meeting, the following remarks were made:

Mr. Nurettin Talay, the Minister of Culture: 'Protecting and keeping historical and cultural inheritance alive is a national duty. In this regard both our Ministry and concerned people and companies have important responsibilities. The present project will perform a great service to this country. I extend my thanks to all those who have volunteered to work at this project.'

Professor Engin Bermek, President of TÜBA: 'One of the prerequisite, of creating a contemporary society is to have an appreciation of the natural and cultural environment, to protect it so that the present and future generations would benefit from it. We are aware of the efforts made along these lines and we applaud them. On the other hand, we believe that all of these efforts have to be integrated into a detailed and concerted action of long duration. The Turkish Academy of Sciences is taking on an important responsibility, along with the Ministry of Culture, universities, and civil society foundations, of protecting Turkey's cultural heritage.'

Professor Ufuk Esin, Director of the TÜBA Archeology Committee: 'We should join our forces against the destruction of culture and the natural environment in Turkey. We should start a cultural mobilisation programme in which we should all take part.'

Dr. Alpay Pasinli, General Directorate of Monuments and Museums, Ministry of Culture: 'Turkey has an important potential in culture and archaeology areas. TÜBA Cultural Sector Project will perform an important task in bringing to the attention of the world Turkish cultural and archaeological assets.'

TÜBA Projects and Activities

Population and Development

The Third Country Programme signed between the Turkish Government and the United Nations Population Fund aims to reach a population structure harmonious with the target of balanced and sustainable development noted in the eighth Five-Year Development Plan (2001-2005).

Supporting the fulfillment of the government's policies, which seek to eliminate the differences between regions and settlements, is also the aim of the Third Country Programme. The organisations that will carry out the Third Country Programme's Subprogrammes are as follows:

Reproductive Health Subprogramme: Ministry of Health, General Directorate of Mother and Child's Health.

Women's Rights Subprogramme: General Directorate of the Status and Problems of Women.

Population and Development Strategies Subprogramme: State Statistical Institute (SSI), Hacettepe University Population Studies Institute (HUPSI), and TÜBA.

The projects in this Subprogramme are as follows:

1. To develop a comprehensive population and development database (with the cooperation of the SSI and other related institutions).

2. To improve registration systems of birth and death (with the cooperation of SSI and other related institutions).

3. To provide technical aid for the implementation of policy recommendations based upon the findings of the Population and Health Study of Turkey (by the SSI and TÜBA).

4. TÜBA will undertake the conduct of the studies that have priority.

Those research topics with priority to be coordinated by TÜBA includes, migration, urbanisation, environment, social- sexual differences, old age, and the dynamics of population.

It is foreseen that the yearly expenditures of the programme as a whole will be as follows: In 2001, \$25,000, in 2002, \$40,000, in 2003, \$40,000, in 2004, \$35,000 and in 2005, \$35,000. In relation to the tasks to be carried out by the Population and Development Subprogramme coordinated by TÜBA, a consulting committee was established which met twice (in

February and January 2001). Also a Coordination and Directing Committee (CDC) was set up. It comprises members from different disciplines. The target of the project was formulated and, the organisation plan and task distributions were made in the weekly meetings by the CDC.

As a first step, the CDC prepared an inventory of the studies made earlier. Accordingly, in July 2001, the following two studies were included in the Population Development Strategy Subprogramme of the TÜBA-United Nations Population Fund.

1. Population and Development Indicators: Their preparation in Turkey and elsewhere (planned to be finished in February 2002).

2. A critical evaluation of the published and unpublished studies about Turkish population and socio-economic development. This second study is coordinated by experts working in five different areas, (planned to be finished in March 2002).

The intermediate and final reports of the subprogrammes will be reviewed by three referees. The final reports will be published by TÜBA in Turkish and English.

The activities arising out of the Five-Year Programme will include annual policy dialogue meetings, the monitoring and review of the ongoing work, and the review of the policy recommendations that will be prepared at the end of the overall project as well as the publication of the project outputs.

The CDC met several times and directed the activities noted above. The Committee decided call for new project proposals about adolescence, old age, and immigration. Because of the urgency to start the Programme, for the first year, the project topics and directors were determined by the CDC. In the future, those to be programmes will carried out by those determined through competition.

In the 2001-2005 period, projects with priority will be completed. Close coordination among research groups, which are carrying out their respective projects will contribute to the overall success of Programme.

TÜBA Projects and Activities

TÜBA and Promising Young Scholars Programme

TÜBA Council designated the recipients of awards within the framework of Young Scholars Award Programme (YSAP). On 29 June 2001, the certificates of the 16 nominees who were awarded fellowships were given. In his speech at the ceremony, Professor Engin Bermek, President of TÜBA, pointed out that TÜBA aims to give a message to the young scholars concerned: that TÜBA recognizes their achievements. He added that the goal of the YSAP is to promote the level of the scholarly activities in Turkey through monetary award and mentorship mechanisms. In Professor Bermek's estimation, these fellowships, which are given for three years, will provide motivation to young scholars in their scholarly endeavours and help them to establish their independent research groups. Professor Bermek noted that every six months a new group of young scholars will be awarded similar fellowships.

In his speech at the ceremony, Professor Metin Balç, a member of TÜBA Council, noted that in a few years time, there will be a pool of 150 promising young scholars supported by TÜBA. Balç noted in Turkey for a long time prospects for the coming up of new generations of qualified scholars were bleak. He reminded the audience that, the progress a country registers is dependent upon its success in its scientific endeavours. He pointed out that, in order to bring up a generation to whom we can entrust the future of the country with confidence, we need qualified instructors and researchers. He lamented the fact that successful graduates in Turkey are preferring private sector to a career at the university. He ended his remarks by underlining the fact that biggest investment is that made on people, although the results will be observed only in the long run.

About the Programme

TÜBA adopted the YSAP in February 2001. The goal behind the Programme is to establish a link between TÜBA and promising young scholars in Turkey who work in Social Sciences and Humanities, Basic Sciences, or Health Sciences.

The objective is to bring up a group of scholars in Turkey in the next 20 years. Fellows for the PYSP are selected from among the young scholars who are not



yet 37-years old. Regardless of their fields of study, they are all provided with the same cash amount as fellowships TÜBA has set up rules according to which the future performance of the fellows will be monitored.

Promising Young Scholars Who Won the Science Scholarship in 2001 and Their Areas of Interest

Alpaydın, Ethem (Computer Engineering)

Bereket, Abdullah (Medicine)

Daftan, Arif (Chemistry)

Demiralp, Ersan (Physics)

Ertuğrul, Mehmet (Physics)

Gül, Ahmet (Medicine)

Haliloğlu, Türkan (Chemical Engineering)

İltan, Erhan Onur (Physics)

Mostafazadeh, Ali (Mathematics)

Sakallı, Nuray (Psychology)

Sennaroğlu, Alphan (Physics)

Sezgin, Selami (Public Finance)

Şen, Alaattin (Biology)

Tekcan, Ali (Psychology)

Tekman, Hasan Gürkan (Psychology)

Ulupınar, Emel (Medicine)

The Fellows of the Turkish Academy of Sciences and Their Areas of Interest

Honorary Fellows

Akçasu, H. Alaeddin (Medicine)
Akurgal, Ekrem (Archaeology)
Alp, Sedat (Hittitology)
And, Metin (Cultural History)
Baysal, Bahattin (Chemistry)
Çambel, Halet (Archaeology)
Çavdar, Ayhan O. (Medicine)
Eringen, Cemal (Mechanics)
Eryurt, Dilhan (Astrophysics)
Güvenç, Bozkurt (Anthropology)
Hazai, György (Turcology)
Keda, Gündüz (Mathematics)
Kalk, Halil (History)
Könü, Erdal (Physics)
Kayaalp, Özü (Medicine)
Kıray, Mübeccel (Sociology)
Lewis, Bernard (History)
Özgüç, Nimet (Archaeology)
Özgüç, Tahsin (Archaeology)
Öztürk, Orhan (Medicine)
Shaw, Stanford J. (History)
Tietze, Andreas (Turcology)
Türker, R. Kazım (Medicine)
Ulutin, Orhan N. (Medicine)
Yaflarıl, M. Gazi (Medicine)

Fellows

Alkan, Ahmet (Economics)
Alpar, Ali (Physics)
Altay, Çiğdem (Medicine)
Aras, Namık Kemal (Chemistry)
Arık, Metin (Physics)
Arıncı, Emel (Biochemistry)
Arsebük, Güven (Archaeology)
Aflkar, Atilla (Mathematics)
Atalar, Abdullah (Electronics)
Bahar, İvet (Chemistry)
Balç, Metin (Chemistry)
Bekaroğlu, Özer (Chemistry)
Berkel, A. Zü (Medicine)
Berker, A. Nihat (Physics)
Bermek, Engin (Medicine)
Biflkin, Erhan (Chemistry)
Çelik, Tarık (Physics)
Çıracı, Salim (Physics)
Daldal, Fevzi (Biology)

Dalkara, Turgay (Medicine)
Demir, Ayhan Sıtkı (Chemistry)
Demiralp, Metin (Mathematics)
Demiray, Hilmi (Mechanics)
Dereli, Tekin (Physics)
Dökmeci, M. Cengiz (Mechanics)
Duru, İsmail Hakkı (Physics)
Ercan, Sevim (Medicine)
Erman, Burak (Chemistry)
Ertekin, Cumhur (Medicine)
Erzan, Ayfle (Physics)
Esin, Ufuk (Archaeology)
Fiflek, Hamit (Psychology)
Görür, Naci (Earth Science)
Gürses, Metin (Physics)
Güven, Olgun (Chemistry)
Güven, Rahmi (Physics)
Heper, Metin (Political Science)
Hortaçsu, Mahmut (Physics)
Kaldemen, Mithat (Mathematics)
Kaldihan, Mustafa (Medicine)
Kaşıkçıbaşı, Çiğdem (Psychology)
Kakaç, Sadık (Engineering Science)
Kanpolat, Yücel (Medicine)
Kansu, Emin (Medicine)
Keyder, Çarlar (Economics)
Mengi, Yalçın (Engineering Science)
Nutku, Yavuz (Physics)
Okay, Aral (Earth Science)
Orhon, Derin (Environmental Engineering)
Ögelman, Hakkı (Physics)
Özaktafl, Haldun M. (Electric-Electronics)
Özbay, Ekmel (Physics)
Özbudun, Ergun (Political Science)
Özkar, Saim (Chemistry)
Öztürk, Mehmet (Molecular Biology)
Pak, Namık Kemal (Physics)
Pamuk, İevket (Economics)
Pekcan, Önder (Physics)
Ruacan, İevket (Medicine)
Sertel, Murat (Economics)
Soner, Halil Mete (Mathematics)
fiengör, A.M. Celal (Earth Science)

fiuhubi, Erdoan S. (Mechanics-Mathematics)
Tan, Üner (Medicine)
Tanatar, Bilal (Physics)
Tekeli, İlhan (Planning)
Terzioğlu, Tosun (Mathematics)
Tolun, Aslıhan (Molecular Biology)
Toppare, Levent (Chemistry)
Ulubelen, Ayhan (Pharmacology)
Ulus, İsmail Hakkı (Medicine)
Ungan, Pekcan (Medicine)
Ülger, Ali (Mathematics)
Ülkü, Dinçer (Physical-Chemistry)
Yaşar, Yusuf (Chemistry)
Yalabık, Cemal (Physics)
Yazıcı, Hasan (Medicine)
Yılmaz, Yücel (Earth Science)
Yurtsever, Ersin (Chemistry)

Associate Fellows

Akhan, Okan (Medicine)
Akkaya, Engin U. (Chemistry)
Beksaç, Meral (Medicine)
Büyükaksoy, Alınur (Mathematics)
Delale, Can Fuat (Mathematics)
Denizli, Adil (Chemistry)
Gülgöz, Sami (Psychology)
Kuzu, İfınsu (Medicine)
Oral, Ahmet (Physics)
Öner, Cihan (Molecular Biology)
Tafl, Cüneyt (Material Engineering)
Tuncel, Ali (Chemistry)

Deceased Honorary Fellows

Meliha Terzioğlu (1915-1995)
İhsan Ketin (1914-1995)
Ratip Berker (1909-1997)
Cahit Arf (1910-1997)
Hans Güterbock (1908-2000)
Arda Denkel (1949-2000)
Mustafa Karaca (1929-2000)
Jale İnan (1914-2001)
Muzaffer Aksoy (1915-2001)
Sırrı Erinc (1918-2002)
Semahat Geldiay (1923-2002)

TÜBA Publications (In Turkish)

Books and Monographs

- Science and Education (1994)
Legislation on University (1995)
Academic Evaluations at Universities (1995)
What Kind of Graduates Do We Wish to Have? (1996)
Training Scholars - Graduate Programs (1997)
Entrance to University (1997)
The Social Sciences in Turkey in the Republican Period, Volume I (1997)
The Social Sciences in Turkey in the Republican Period, Volume II (2001)
Research and Education in Basic Sciences and Social Development (1997)
Crises in Turkey and Democratic Measures (1998)
The International Publishing Performance in Social Sciences in Turkey (1999)
Science, Ethics and University in the World and Turkey (2000)
A Stocktaking of Scholarship in Turkey, 1923-1998, Volume I (1999)
A Stocktaking of Scholarship in Turkey, 1923-1998, Volume II (1999)
A Stocktaking of Scholarship in Turkey, 1923-1998, Volume III (1999)
A Stocktaking of Scholarship in Turkey, 1923-1998, Volume IV (2001)
TÜBA Conference Series, Volume I (1999)
TÜBA Conference Series, Volume II (2000)
TÜBA Conference Series, Volume III (2000)
TÜBA University Lectures (2000)
TÜBA Conference on Academies. A Historical Perspective (2001)
Development of Human Rights (2001)
Proceedings of the Meeting of the Academies of Turkey, Azerbaijan, Kazakhstan, Krgyzstan (2001)
Search for a New Horizon in Turkish Science Policy (2001)
Turkey in the Social Sciences Citations Index (2001)
The Collapse of the Turkish Economy and Future Prospects-The Academy Forum Series, No: 3 (2002)

Journals

- TÜBA- Archaeology I (1998)
TÜBA- Archaeology II (1999)
TÜBA- Archaeology III (2000)
TÜBA- Archaeology IV (2001)
TÜBA- Archaeology V (2002)
The Memoirs of an Archaeologist (1999)
TÜBA-Günce 17 (2001)
TÜBA-Günce 18 (2001)
TÜBA-Günce 19 (2001)
TÜBA-Günce 20-21 (2001)
TÜBA-Günce 22 (2002)



diary

günce

- CLASH OF CIVILISATIONS
- TURKEY and THE WORLD OF RESEARCH

