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LOTUS

fanzine



Language, Literature & Translation

T A B L E O F

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PREFACE & ACKNOWLEDGEMENTS

Dear reader,

We dedicate this fanzine issue to Gazi Mustafa Kemal Atatürk, the founder of our Republic. Atatürk is not only a statesman but also a thinker, an art lover, and a revolutionary who aims to promote the cultural development of the Turkish nation. The cultural revolutions carried out under his leadership created a significant transformation not only in the intellectual structure of society but also in fields such as art, literature and language.

Atatürk's innovations in many areas, from his efforts to simplify the language to his importance to art, formed the cornerstones of our modernisation process. The belief that art and culture are a force that enlightens, moves forward and unites society accelerated social development in the first years of the Republic and liberated the people politically and culturally.

In this issue of our fanzine, we included various content to carry Atatürk's cultural heritage to the present day and to contribute to our society by being inspired by the path he followed. Our shared responsibility is to embrace this legacy that Atatürk gave us, to continue modernisation in every field and to protect our cultural values. Hoping to take a step towards a brighter future together, in the light of the past...

We would like to express our gratitude to everyone who contributed to this issue.

Special thanks to Meryem Odabaşı for her brilliant idea and effort in initiating Lotus Fanzine, as well as for her endless support and dedication to her students.

Gratitude also goes to Elif Güzel for her invaluable technical and editorial support, which has been instrumental in bringing this project to life.

editor of the issue

OZAN CEYLAN

A LETTER TO ATATÜRK FROM LOTUS FANZINE

Dear Atatürk,

We, the youth of Atatürk University and the Fanzine team, write to you with deep respect, admiration, and gratitude. As students who walk the path you illuminated, we stand firm in our commitment to the ideals you entrusted to the youth of this nation. Your vision for a modern, enlightened, and progressive Türkiye continues to guide us in our academic, artistic, and personal endeavors.



You once said, "The future lies in the hands of the youth." We embrace this responsibility with pride and determination. In the halls of our university, in the pages of our writings, and in the voices of our creativity, we strive to uphold the values of reason, science, and art that you cherished so deeply. Every word we write, every idea we share, and every step we take is a testament to our unwavering dedication to your legacy.

Your belief in the power of education and free thought inspires us daily. In our fanzine, we explore literature, culture, and philosophy, knowing that intellectual curiosity and expression are the foundations of a strong and independent nation. We challenge ourselves to think critically, to dream fearlessly, and to work tirelessly for a brighter future—just as you envisioned.

Atatürk, we promise to protect and nurture the Republic you built with such sacrifice and devotion. We will continue to pursue knowledge, justice, and innovation, ensuring that your ideals remain alive in every generation to come.

With respect, love, and eternal gratitude,

The Youth of Atatürk University, Lotus Fanzine Team



DO YOU KNOW WHO?

*Rescued the motherland through
With the contemporary view
Blonde hairs and eyes blue
Oh dear, do you know who?*

*Established the country new
Lots of enemies, allies few
Made liberty ivies grew
Oh dear, do you know who?*

*Left this land to you
Gave it his all, no rue
His ideas still continue
Oh dear, do you know who?*



M. EMİN AKGÜN



HIDDEN ASPECTS OF ATATÜRK: A PERSON BEYOND LEADERSHIP

Mustafa Kemal Atatürk is not only the founder of the Republic of Türkiye but also a leader who was able to manage versatile powers. Known as the greatest revolutionary in history, Atatürk emerged at the forefront, both for his political and military success and for his unique behaviors and passions. In this article, we will touch upon some interesting features of Atatürk that are usually unknown.



Obsession with Symmetry: Atatürk was obsessed with putting everything around him in total symmetry. He would often make changes in the paintings and furniture of Dolmabahçe Palace to keep everything around him in perfect order.

World Tour Dream: There was a dream of Atatürk going on a world tour, but time and circumstances did not allow him to do so.

Honored by UNESCO: UNESCO celebrated Atatürk, one of the most important leaders of the 20th century, and declared him the “Leader of the Century.”

Curiosity About Languages: Atatürk could speak fluently in French, Arabic, and Persian; simultaneously, he took vital steps to simplify Turkish and revolutionize this language.

Animal Love and Philanthropy: He even adopted a dog, showing his humanity toward animals. He also performed social reforms, gave scholarships to students, and did important things for the good of the people.

Mathematical Terms and Languages Revolution: Atatürk introduced mathematical terms that were not previously used in Turkish and worked to make them more understandable for the public.

BENGİSU AŞAR & BENGÜ AYDIN



ATATÜRK IN FOREIGN PRESS

Atatürk is a leader praised in Türkiye and worldwide for his achievements and courage. He has become a source of inspiration and respect for the Turkish nation and universal values. His peaceful and liberal perspective has been carefully followed and appreciated by world leaders, writers and newspapers. Here are some statements made about Atatürk in the world press:

“He was a soldier-statesman, one of the greatest leaders of our era. He ensured that Turkey got its rightful place among the most advanced nations in the world. He has given the Turks a sense of self-confidence and endurance, forming the foundation stone of a nation’s greatness. I take great pride in being one of Atatürk’s loyal friends.” (General Douglas MacArthur, Commander-in-Chief of the Far East Forces, U.S. Army, 1963).



“Mustafa Kemal is the heart of a new Turkey. He has built a strong new country from a worn-out nation, and with his unequalled character and energy, he has earned the respect and trust of everyone.” (Ma Shao-Cheng, Writer, China)

“The death of Atatürk, who saved Turkey during the war and revived the Turkish nation, is not only a loss for his country, but it is also a great loss for Europe. The sincere tears that people from all classes have shed are the true reflection of this great man – the Father of modern Turkey ... The sincere tears shed after him by all classes of people is nothing other than an appropriate manifestation of this great hero and modern Turkey’s Ata.” (Winston Churchill, Prime Minister of the United Kingdom, 1938)

“The name Atatürk reminds one of the historical achievements of one of the great people of this century, his leadership that inspired the Turkish Nation, his foresight in his understanding of the modern world, and his might and courage as a military leader. Undoubtedly, no other example can be cited more successfully than the birth of the Turkish Republic and the deep and wide revolutions that Atatürk and Turkey have embarked on since then.” (John F. Kennedy, US President, 1963)



“On the day when the independence of my homeland became an international reality, the first name I remember after thanking God was Gazi Mustafa Kemal Atatürk. In the moments of depression when the doors of hope were closed, his epic life and struggle inspired me.” (Habib Bourguiba, President of Tunisia, 1955)

“England salutes the great man whom first we know as a brave and noble enemy and then as a loyal friend.” (Sunday Times)

“Atatürk has left Turkey without a single enemy. This is something that no other state leader of our time has succeeded in doing.” (German Volkischer Beobachter Journal)

“The Turks, who are the most loyal of all nations, will never forget that Atatürk was a savior of the nation.” (Noell Roger Journal)

“Men like Atatürk are not born for just one generation, nor are they born for just one period. They are persons who will reign during centuries over people with their leadership.” (Tehran Journal)

“At the head of a state that he created with his people’s absolute trust till the end of his life, the personality of this glorious commander is an example of a unique character.” (Carlo Sforza)

“A confusing and attractive person. Great as a soldier, greater as a statesman.” (Japan Times)

“Atatürk is not only a great figure in Turkish history, but also a great man of peace. His work that created the new Turkey will remain as a monument for centuries.” (General Metaxas, Prime Minister of Greece)

“With the death of Atatürk, the world lost a great leader.” (Gazeta Del Popolo Newspaper, Italy, 11 November 1938)

“Many, many revolutionaries were seen. But none of them did what Atatürk dared and succeeded in.” (Messenger D’Athenes Greek Newspaper, 11 November 1938)

“Atatürk saved the new Turkey with his sword and put it in order with his genius. There is no area where his creative spirit and fervent patriotism have not been activated.” (Polska Newspaper, Poland)

GAMZE ŞEN



ATATÜRK AND MUSIC

Mustafa Kemal Atatürk valued music, an essential part of contemporary Turkish culture. His understanding of music is based on protecting national values and modernization. Realizing the richness of Turkish music, Atatürk believed that this heritage should be developed and carried to universal dimensions, and he pioneered this goal with his approaches to music.

Atatürk said the following words about music in one of his speeches:

“Hayatta müzik gerekli değildir çünkü hayat müziktir. Müzikle ilgisi olmayan varlıklar insan değildir. Eğer söz konusu olan hayat, insan hayatı ise müzik mutlaka vardır. Müziksiz hayat zaten var olamaz.”

Turkish Folk Music and Turkish Classical Music, the traditional musical heritage of the Turkish nation, were extremely valuable to Atatürk. However, he argued that this music should find a more significant place in the contemporary world and be carried to a universal dimension. In this regard, he has often stated that local music should be processed with a modern approach.

Atatürk’s love for music was not limited to his thoughts; he showed this love with the works he listened to and liked. He believed that music was a tool that brought people together and reflected emotions. He shared this love with artists such as Müzeyyen Senar, one of the strong voices of the Republican Era. The songs echoing at his tables revealed the elegance of Turkish music.

Atatürk’s favourite song, “No One is Like You” (Benzemez Kimse Sana), summarized his understanding of music and his love for this branch of art. Reinterpreting Turkish music in a universal language through the translation of the song contributes to efforts to introduce this cultural heritage to wider audiences:

“Benzemez kimse sana, tavrına hayran olayım
Bakışına süzülen işvене kurban olayım
Liütfuna ermek için söyle perişan olayım
Hüsnüine ermek için söyle perişan olayım.”

“No one compares to you, for I admire your demeanor
I would be sacrificed to the coquetry flowing from your gaze
To earn your grace, tell me, and I’ll be shattered
To earn your beauty, tell me, and I’ll be shattered.”

NİSA NAZ ÖZKURT





illustrated by
BEYZANUR KAPLAN

ATATÜRK AND OPERA

The First Emergence of Opera

Opera began to earn a reputation in Italy during the Renaissance. The Italian composer Claudio Monteverdi, often regarded as the father of opera, revolutionized the genre with his pioneering work *L'Orfeo* (1607), widely considered the first opera in history. Meanwhile, in Türkiye, the first opera performed was the translation of *Belisario* by Gaetano Donizetti, staged in Istanbul in 1842. It was the beginning of Turkish opera; however, opera was not widely popular among the public and was primarily known to the elite, with most of the interest coming from the palace.

Atatürk and Opera

In 1913, Atatürk went to watch the opera *Carmen* in Sofia. Atatürk was so impressed by this opera, and later, he told his friend Sakir Zumre:

“Now I understand better why we lost the Bulgarian war. We know them as shepherds, yet how they have progressed without us knowing. All artists are Bulgarian... Even they built an opera house... Will our hometown see the days when we meet the opera? If we cannot reach this level of civilization, we have no right to live anymore.”

As can be understood from these words, after that evening, Atatürk laid the foundations of the revolutions he would make in music and art.

Opera After the Republic

After the proclamation of the Republic, *Musika-I Humayun* (Turkish military marching band founded in 1827) was renamed the Presidential Symphony Orchestra in 1924. *Ozsoy Opera*, to which Mustafa Kemal contributed, is the first native and lyrical opera in the history of the Republic. Besides, it is the first example of the musical revolution. When Reza Pahlavi, the Shah of Iran, visited the Türkiye in 1934, Mustafa Kemal requested that the *Ozsoy Opera* be prepared in a short period of up to two months. Following these developments, music and art schools began to be established. Vocal musicians have started to be trained. In 1935, the opera “*Ülkü Yolu*,” about love, was staged using the symbols of the Republic. One scenario even included a six-arrow archery tournament. In this scene, Atatürk’s principles are referenced.

Today’s Opera

The Opera Stage, also known as the Grand Theatre in Ankara, is still preserved. As a sign of respect for Atatürk, the seating area where he sat and watched the opera is set up before the stage. The audience does not sit there during performances. Emphasizing that a society without music and art would always remain incomplete, Atatürk brought a different perspective to the concept of art in our country with his innovations. Today, we can still see traces of this in ballet, theatre, opera, art schools, and conservatories that have been established.

ZEYNEP ALIŞ

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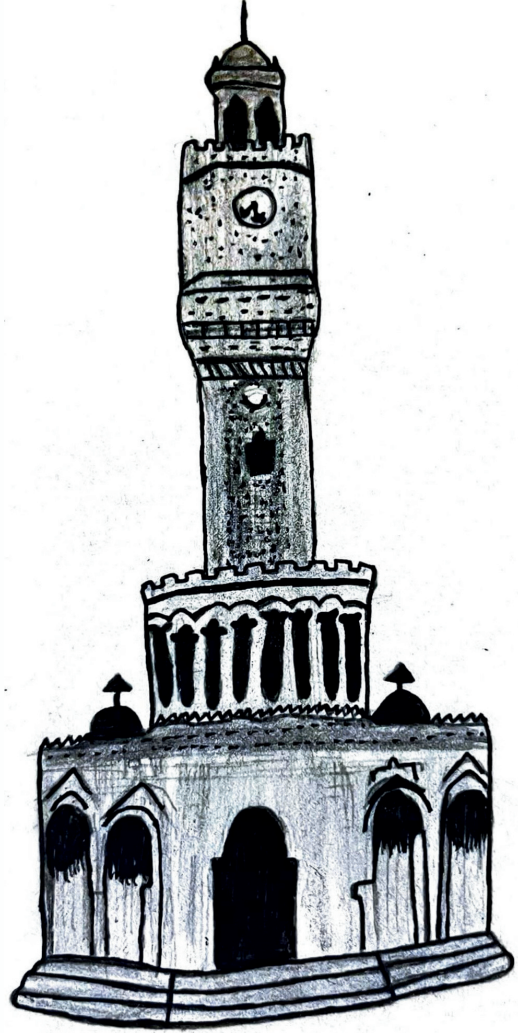
İZMİR MARCH

*Flowers bloom on the mountains of İzmir
The golden sun scatters its glory in there
Defeated enemies flee like the wind
Long live General Mustafa Kemal; long live
Your name will be written on a precious stone*

*Enemies placed bombs on the mountains of İzmir
The Turks placed their flag in front
They drowned the enemies with glorious victories
Fate was like this, my dear poor mother
Let my blood be sacrificed to my pretty homeland*

İzmir March is Atatürk's favorite march. Münir Nurettin Selçuk wrote the lyrics, and the music was composed by Muzaffer Özdemir, although there are some debates about the exact authorship of the lyrics and the music.

After the establishment of the Republic of Turkey, İzmir March became a prominent symbol of the country's independence struggle. It became a widely embraced cultural artifact, reflecting the spirit of the Turkish War of Independence and the establishment of the new republic. The march was played during various national celebrations and military parades.



translated by
SİDELYA SELÇUK

illustrated by
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ATATÜRK AND LITERATURE

Literature

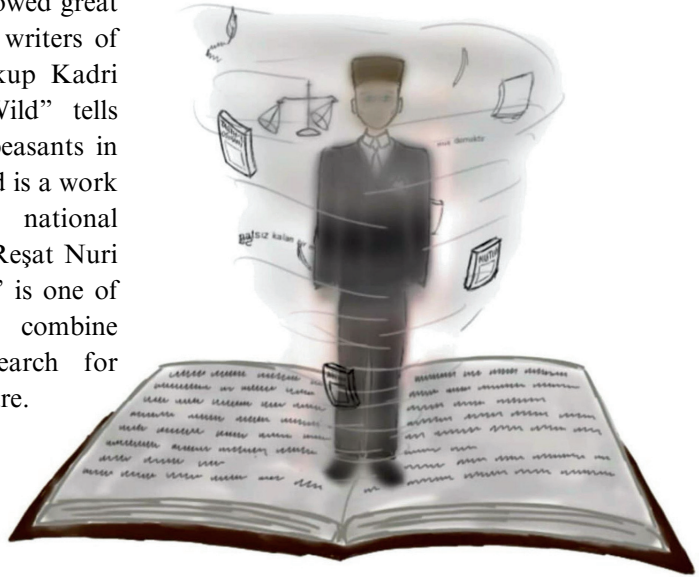
Literature is an important field that carries a nation's cultural values into the future. After the proclamation of the Republic, Mustafa Kemal Atatürk initiated reforms to simplify and enrich the Turkish language, viewing literature not only as an art form but also as the foundation of national consciousness and cultural unity. Atatürk emphasized that language and literature are among the most powerful tools in strengthening a nation's identity, and he believed that innovations in this field would play a crucial role in bringing Turkey to the level of contemporary civilization.

Reform in Turkish Literature and Its Integration with the Public

With steps such as the establishment of the Turkish Language Association, the acceptance of new letters, and the translation of classical works into Turkish, literature was aimed at reaching all segments of the public. Atatürk's vision in this field enabled literature to bridge Turkey's cultural modernization process. Atatürk respected the cultural values of the Turkish nation and showed a special interest in folk literature. He gave importance to the works of folk poets such as Aşık Veysel. For example, he listened to Aşık Veysel in Sivas in 1931 and supported his works.

Modernization and Turkish Novel

In addition, Atatürk also showed great interest in the works of the writers of the Republican period. Yakup Kadri Karaosmanoğlu's novel "Wild" tells about the role of Turkish peasants in the War of Independence and is a work that aims to create national consciousness. In addition, Reşat Nuri Güntekin's novel "Çalıkuşu" is one of the essential works that combine modernization and the search for national identity with literature.



illustrated by
ZEYNEP ÖZYURT

Bringing Western Literature Into Turkish

By supporting the translation of leading works of world literature into Turkish, Atatürk ensured a connection with universal culture. With his encouragement, the works of authors such as Victor Hugo, Tolstoy, Shakespeare and Goethe were translated into Turkish and included in the education curriculum. For example, Hugo's "Les Misérables" and Goethe's "The Sorrows of Young Werther" attracted significant attention. Atatürk believed that these works would increase the cultural richness of the Turkish society.

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Translations from Atatürk's Favorites

Atatürk gave great importance to both Turkish literature and world literature to enrich the cultural accumulation of the Turkish nation. In this context, some examples of works that he encouraged or liked:

A Quote from Victor Hugo

Turkish:

"Vicdan, insanın içindeki Tanrı'dır."

English:

"Conscience is God within man."

A Quote from Mehmet Emin Yurdakul

Turkish:

"Ben bir Türk'üm; dinim, cinsim uludur.

Sinem, özüm ateş ile doludur."

English:

"I am a Turk; my religion and race are noble.

My heart and soul are filled with fire."

OZAN CEYLAN



İNSAN

*Gelenler adamdı, buldukları insandı
İnsan yalnız Tanrının yarattığı mâbluk
İnsan mâbluktan, adam insandan çıktı
Tanrının insanı yer ve içer
İnsanın adamı düşünür ve yaratır*

MUSTAFA KEMAL ATATÜRK



HUMAN

*Those who arrived were men; what they found was human
Human, a mere creature, formed by divine hands,
Human came out of a creature; man came out of a human
God's human enjoys the life's bliss
Yet human's man thinks and creates*

translated by

EDANUR AKKAYA



ATATÜRK AND LANGUAGES

Mustafa Kemal Atatürk greatly valued learning languages from a young age and improved himself in Western and Eastern languages . Atatürk's interest in learning languages was essential in his personal development and in integrating the Turkish nation with contemporary civilizations. His proficiency in languages such as French, German, English, Arabic, and Turkish is among the factors that shaped both Atatürk's achievements and his vision in state administration. This article will focus on how Atatürk's language learning process, interest in foreign languages , and success in these fields contributed to the Turkish nation.

Atatürk had become familiar with Greek due to the large Greek population in his neighborhood and the presence of Greek friends, and he had taken reading lessons from Greek scribe Karabet Efendi in the later period of his life. Still, his competency and level in Greek are uncertain. His interest in foreign languages began with the special interest of Nakiyüddin Bey, his French teacher at the Salonika Military School, where he enrolled in 1893. Nakiyüddin Bey had encouraged Atatürk by saying, "Don't give up on French."



Atatürk encountered Nakiyüddin Bey at a tea gathering hosted by teachers on September 22, 1924, and said, "While he was teaching me the basics, he also gave me my first ideas about the future". Inspiration comes from a teacher's hand and heart, while nurture begins with the first lessons learned from one's mother and father. Atatürk said that while he was at Monastir Military School, he fell behind in French. His French teacher gave him harsh warnings, which offended him. During the school holidays, he went to Salonica and took private lessons for about two or three months at the "Collège des Frères de la Salle" to improve his French. In his private lessons, his teacher, Frère Rodriguez, said this about Atatürk: "Atatürk was an earnest, clever, and hardworking person, and he constantly had a book in his hand. After becoming an officer, he visited me from time to time to take lessons". Atatürk said the following about knowing foreign languages: "A staff officer must absolutely know foreign languages; thinking otherwise is a huge mistake.

When Atatürk graduated from Monastir Military School, where the grading system was based on 45 points, he scored 43 in French and 36 in German. Before starting his education at the Military Academy, he went to Salonica and continued his French lessons. He had received the address of a lady in Istanbul who could give him French lessons from his French teacher before returning. While studying at the Military Academy, they would gather at the school one hour before the evening Azan, which signaled the closing of the doors on Friday nights. After that, Atatürk took the stage and spoke about the Figaro newspaper and what he had learned from the Caution in Paris publications, as if he were at a conference. It is known that during the period when he went to France for his illness, he wrote a memoir in French at the Karlsbad thermal springs.



Refik Halit Karay suggests that this memoir indicates Atatürk took French lessons at Karlsbad. Although he preferred to speak in French, he wrote his memoirs in this language after taking lessons from a Swiss tutor. In the memoir he wrote, he mentioned that he had read some books, conveyed texts from them, and analyzed their ideas. The first book he mentioned was *Revolt* by André Beaumier. These sections are particularly interesting because he examined the situation of our army in recent wars with extraordinary objectivity.

Another example of his proficiency in French is the letters he wrote to his friend's wife, Madame Corrine. While Atatürk frequently made spelling errors in these letters, he quickly and accurately corrected them. As a result, Madame Corrine believed that Atatürk had used a translator to write them. Additionally, after becoming president, it became clear that he knew French well, not only from his private meetings but also from his diplomatic ones. During a meeting between the ambassadors at an official evening banquet on Republic Day, Atatürk interrupted the conversation because he was dissatisfied with the translator's mediation and said, "You all speak French; I know French too. So, let's speak in this language."

His speech at the Second Balkan Conference in the Grand National Assembly was also delivered in French. Although he knew German, he felt that he couldn't understand it as well as he wanted, so he decided to take German lessons. However, he didn't like the teacher or the way the lessons were conducted. The answers the teacher gave to his questions didn't satisfy him, so he changed his mind and decided to use German only in everyday situations. In addition, he translated *Team-Kampf-Praxis*, a book by General Litzman, from German to Turkish. He translated the first part in 1909 and the second part in 1910. In an interview with the German newspaper *Vossische Zeitung* between March 21 and 24, 1930, Atatürk said: "I have ordered the translation of the Qur'an into Turkish for the first time. I also ordered the translation of a book about Muhammad's life". In a speech in parliament about the importance of reading, Atatürk said: "Gentlemen, I have studied in detail the principles on which the earliest philosophers who developed constitutional theory based their work. Read Jean Jacques Rousseau from start to finish. I did read." In the later years of his life, Atatürk invited Turkish scientists and linguists specializing in German and Hungarian Turkology studies to his table. He researched the ancient language sources and had them translate those he deemed necessary. He would bring essential language works from Europe overnight, examine them, reach conclusions within a few days, and put them into practice. It is also known that he read and listened to stories and travel articles, even on his deathbed.

It is known that Atatürk demonstrated his proficiency not only in French and German but also in English, which was crucial for understanding the period in which he lived. He also used English at a high level in his foreign affairs and conversed fluently with politicians in English. Furthermore, it should not be forgotten that he conducted readings, translations, and research on Arabic and Persian, languages that had a significant influence on Anatolian culture during and after the reign of the Ottoman Empire. Atatürk made important contributions to the study of both Western and Eastern languages and strived to improve his foreign language skills as much as possible.

"The Turkish language is the heart and mind of the Turkish nation."

GİZEM EMUCE



ATATÜRK'S FRIEND, AN OLD GERMAN WOMAN

I was very young, around 7 or 8 years old. At that time, my family and I were in Sofia and Mustafa Kemal was serving there as the Commander of the Second Army (*). It was 1914. Mustafa Kemal was a lodger in our house. My grandfather, grandmother and mother were delighted with Mustafa Kemal. Particularly my mother and Mustafa Kemal understood each other very well. My mother's name was Christianus. Mustafa Kemal constantly stroked my hair: "My darling, my child," he said. After a few months, we separated. Then, Mustafa Kemal and my mother exchanged letters. He also gave my mother a picture of him as a gift.



Mr. Edip succeeded in arranging a meeting with the nurse to see his mother. He got an address, and when he was discharged, he started looking for Allenberg B. He started looking for house number 229. And he stops in front of a dilapidated door at number 229 although he had imagined a splendid apartment.

He goes in. He is taken into a small, dimly lit room with ancient furniture. To the observer, this is a poor home. And in one corner of this dim room sits Madame Hilda Christianus, her greying hair in disarray, her wrinkled face sad, her eyes tearful.

He answers the questions like this:

"My child, Mustafa Kemal, learned German from me. And you would be surprised how quickly he grasped it."

"Of course," Mr. Edip replies, "Mustafa Kemal is intelligent."

Old Christianus was astonished by the word "intelligent":

"What do you mean intelligent?" he thunders. "This word does not suit him. He was a genius. The earth has never seen such a man. I don't think he ever will. I'm afraid he's gone too soon."

The story of Hilda Christianus

After a moment's pause and a moment's recollection, Hilda continues as follows:

"I first got to know him in France. Then I taught him German. He spoke very little. My father and mother liked him very much. They invited him every day for a talk. I was married and had a daughter, the nurse that you met at the hospital."

My husband was also delighted with him. We gave him a room in our villa. When Mustafa Kemal came to Sofia, he settled in the Splandit Hotel. After a short time, he moved to our house. His room was a small place with one window and simple furniture. In front of the window, against the wall, there was a small desk. He loved silence. He was always writing and working at night. His face was always smiling. When a guest would come to our house, it would be filled with joy and happiness."

"... He was a kind-hearted person; he was never angry. He was always thinking. He would stare at the light and gaze into it for a long time. Sometimes, I used to ask:"

"Why are you pensive?"

"How can I not be so? I don't like the situation in Turkey. We need to save it", he would reply.

translated by

MELEK YILDIRIM

Source Text: Borak, S. (1980). Öyküleriyle Atatürk'ün Özel Mektupları, Çağdaş Yayınları

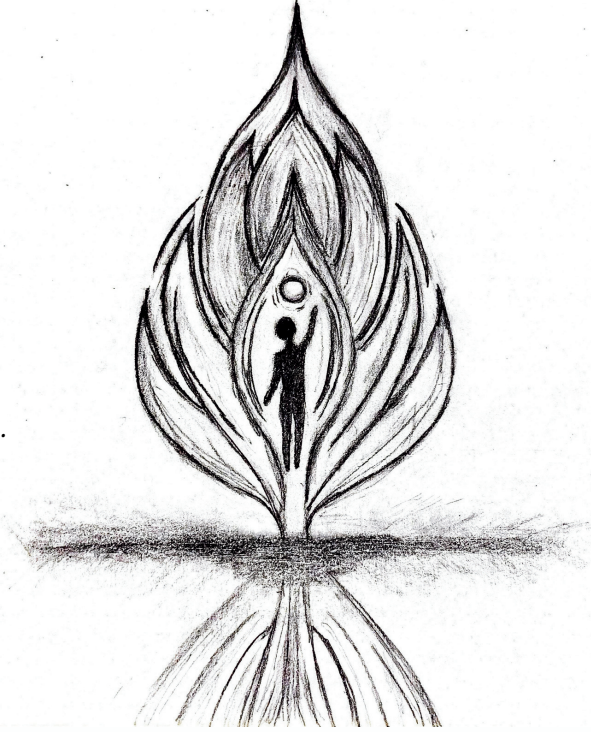


THE FLAME OF HOPE

*In surreal prophecy, your umbra stands,
From sick man to strong hands.
Through somber days, feels blue,
He sowed the hope in our hearts so deep.
Even after centuries, we will keep.*

*We stand in silence with carnations,
They're red and yellow.
The legacy you left, centuries-old willow.
We will not forget you,
In the light of the testament given by you.*

*In every eye, your flame still burns,
Every word you say returns.
You are our Pyxis,
Even in the vortexes.
We find your path,
Forever thankful, you are our Atatürk.*



SEVDE BURCU MAKULOĞLU

illustrated by
**ALEYNA RAHİMİ
& HİLAL YİĞİT**

LANGUAGE REVOLUTION

Language reform was a crucial part of the founding of the Republic of Turkey. Atatürk aimed to modernize the Turkish language, making it more straightforward and accessible to the public, as Ottoman Turkish, filled with Arabic and Persian influences, was difficult for most people to understand. Atatürk believed a simplified language would strengthen education, communication, and national identity.

The Alphabet Revolution 1928, which replaced the Arabic script with a Latin-based alphabet, played a key role in this reform. Atatürk launched a nationwide campaign to teach the new alphabet, making literacy more accessible, especially to the youth and rural populations.

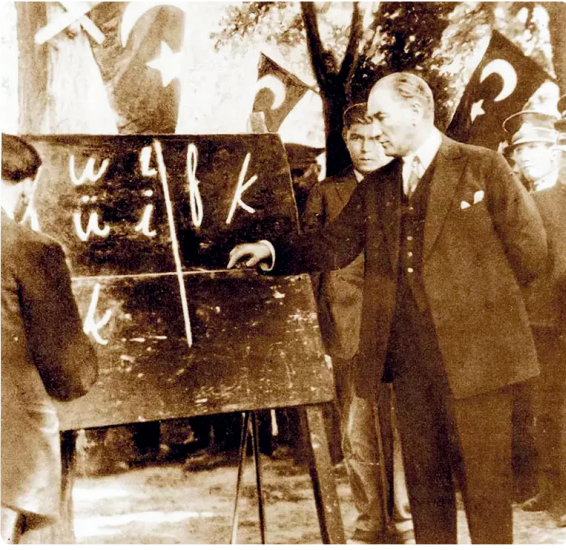


Following the alphabet change, efforts focused on removing foreign words from Turkish. Atatürk held “table language lessons” with close associates to find Turkish equivalents for foreign terms and explore the language's roots. The Turkish Language Association, founded in 1932, further institutionalized these efforts.

Atatürk also sought to revive Old Turkish words, drawing from historical sources like the Göktürk Inscriptions. His goal was to make Turkish a national identity symbol and a modern, universal language. These reforms significantly enriched the Turkish language, making it more suited for scientific and cultural advancement. Some of the words revived from Old Turkish to modern Turkish during the language revolution are as follows:

- **Tanrı:** Derived from the Old Turkish word "Tengri."
- **Süre:** Replaced the word "Müddet" and was commonly used by the public.
- **Uygarlık:** Adapted from Old Turkish as the equivalent of "Medeniyet" (civilization).
- **Yurt:** Used in Old Turkish to mean "vatan" (homeland) and was reintroduced into the language.

Atatürk emphasized the importance of incorporating everyday words from Anatolia to make the language reform more accessible to the public. Through research in villages, many forgotten words were reintroduced. The Turkish Language Association was established to collect and integrate these words into modern Turkish systematically.



Creative methods were used to encourage public participation in replacing foreign words, such as newspaper ads asking for suggestions and offering rewards for the best proposals. This approach fostered widespread engagement, creating many new Turkish words still used today. This practice conveyed that Language Reform was not a top-down imposition but that the people were also an active part of the process. The people's suggestions helped make the reform easier to adopt by using words commonly spoken daily.

Collecting word suggestions through newspaper advertisements enabled the participation of not just the elite but all segments of society in language reform. As a result of all these efforts, many words were added to the Turkish language. Some of these words are:

Mektep: School **Muharebe:** Battle **Maarif:** Director **İmtihan:** Exam

Atatürk aimed to make Turkish a scientific language and gain international recognition. He believed science, education, and cultural progress required a language the public could understand. To overcome barriers like Ottoman terms, he contributed by writing a Geometry book in 1937 and encouraged the creation of Turkish terms in various scientific fields. In this context, some words he contributed to Turkish are:

In the Geometry book, Atatürk introduced several Turkish terms for mathematical concepts. These terms include:

- Açı (angle)** - Previously known as "zaviye."
- Kenar (side)** - Refers to the side of a shape.
- Dikdörtgen (rectangle)** - Also referred to as "müstakil dörtgen."
- Üçgen (triangle)** - Known as "muselles" in the past.
- Eşitlik (equality)** - Used for "müsavat" in older texts.
- Çember (circle)** - Replacing "daire-i muhit."
- Yarıçap (radius)** - Previously "nisf-ı kutr."
- Türev (derivative)** - A term directly related to calculus.
- Doğru (line)** - Referring to "hatt-ı müstakim."
- Kenar (katı)** - Previously "katı."
- Daire (circle)** - Same Word used previously, but with a more narrowed definition.
- Çokgen (polygon)** - Referred to as an "eşkenar çoklu şekil," a multiple-sided shape.
- Açıortay (bisector)** - The line that divides an angle into two equal parts.

These terms were created or adapted to reflect the scientific concepts in a more understandable and accessible way for the Turkish public.

Other terms that Atatürk gifted to the Turkish language in different fields:

Terms Accessible to the Public (Halkın Anlayabileceđi Terimler):

- Öđrenci (talebe)** - Student
- Süreç (müddet)** - Process
- Ulus (millet)** - Nation
- Devrim (inkılap)** - Revolution
- Yazı (mektup)** - Letter
- Bađımsızlık (istiklal)** - Independence
- Tarih (mazi)** - History

Science and Technology Terms (Bilim ve Teknoloji Terimleri):

- Uzay (feza)** - Space
- Evren (kâinat)** - Universe
- Dođa (tabiat)** - Nature
- Yerçekimi (gravitasyon)** - Gravity
- Güneş (şems)** - Sun

Everyday Life and Governance Terms (Günlük Hayat ve Yönetim Sözcükleri):

- Anayasa (kanun-i esasi)** - Constitution
- Başkan (reis)** - President
- Eđitim (maarif)** - Education
- Cumhuriyet (republic)** - Republic
- Yönetim (idare)** - Administration

The language reforms aimed to replace foreign words with those rooted in Turkish, making the language more accessible. Atatürk's Language Revolution modernized Turkish, ensuring it was simple, powerful, and reflective of the nation's past. This legacy continues to inspire future generations.

NİSA GÜNEŞ & ELİF GÜZEL



TRANSLATION ACTIVITIES OF THE REPUBLICAN ERA



illustrated by
CANSU KURTOĞLU

With the translation mobilization during the founding years of our Republic, it can be stated that the translator began to gain an institutional identity. This institutionalization and the elevation of the translator to a superior position are the results of a process that started in the 18th century during the Tanzimat period and continued with the Encümen-i Daniş, which gained an official status through the initiative of Ahmed Cevdet Pasha in 1851. However, there is undoubtedly a difference between the Republican period and this earlier period in terms of publication policy. Namely, during the Tanzimat period, translations of works related to empirical sciences were envisaged to be made not from Arabic, as in the past, but by going back to the primary sources in Ancient Greece and Rome on the other hand, in fields such as literature and philosophy, works or translations from the East in Arabic or Persian were translated into Ottoman Turkish, in other words, into old Turkish (Kurultay, pp. 13-33).

During the Republican period, it was observed that more emphasis was placed on literary texts from Ancient Greece and Rome than works related to empirical sciences from these languages. There are two primary reasons for the translation activity movement initiated by H. A. Yücel, which lasted from the 1940s to the 1960s. The first of these is the concern to become part of the universal culture by focusing on the translation of works dating from Ancient Greece and Rome; the second, considering the adoption of the alphabet revolution in 1928, is to agree on a common official language and to establish the infrastructure of a settled society that thought and wrote in that language, which is the essential factor in uniting the nation, by focusing mainly on the translation of literary texts in the transition from oral culture to written culture. This period is significant in two respects: first, the attempt to spread literacy and universal knowledge, which were previously attributed to only a specific segment of society, to the grassroots through translation journals and publications under the direction of the Ministry of National Education; second, its role in accelerating the transfer of information by creating an environment for translation activities; and third, providing translators with a prestigious identity, even if not a financial one. In fact, the respected identity of the translators as the leading writers of the period also played a significant role in this. On the other hand, the fact that the authors were especially translators undoubtedly contributed significantly to the achievement of the national culture movement initiated by the Ministry of National Education, in other words, to the unity of language. For instance, although leading author-translators such as Eyüboğlu and Ataç made their decisions based on the source culture during the translation process, their dominant identity as authors prevented them from adopting an utterly submissive attitude towards the target language and culture. Moreover, the fact that the translations of these authors, especially the translations of the classics, are still being read today is the most significant evidence of this. The emergence of translation activity as a state policy, as I mentioned above, is, in fact, a result of the attention paid to Turkish as an official language. For this purpose, teamwork was employed at every level, from the publication committee to the editor. Furthermore, the editor was paid twice or a quarter more than the translator in order to emphasize the significance of the native language (Salman 2000: 139). Nevertheless, it cannot be said that translation activity in the Republican period was limited solely to literary translation. Scientific advancements in the Western world inevitably led to the extension of translation activity to universities. Henceforth, in the founding years of the Republic, two areas of activity stand out. One of these is the translation of journals, and the other is the translation activity in universities.

Source Text: YAZICI M. (2005), Çeviribilim Temel Kavram ve Kuralları, Multilingual.

translated by
ELİF TAZEÖĞLU



ATATÜRK AND THE FARMER

While traveling from Florya Mansion to Küçükçekmece, Atatürk noticed a farmer plowing his field with an ox and a donkey yoked together. Curious, he asked his driver to stop the car and walked toward the farmer. The farmer stopped his plow as Atatürk approached.

“Good afternoon, Ağa,” said Atatürk.

“Thank you, Bey! Welcome,” replied the farmer.



“Thank you. As I was passing by, I noticed your yoke. Why have you yoked a donkey with an ox? They are not equals.”

The farmer, clearly bored and upset, responded:

“Do you think I don’t know that, Bey? But my harvest was poor this year. I couldn’t pay my taxes, and four days ago, the tax collectors took my ox, saying, “The tax will cover the debt.” They sold my ox. It ended up as meat and sausage on the tables of wealthy Beys.”

Atatürk, suppressing his anger, calmly asked:

“Why didn’t you report this to the local governor or the district officer?”

The farmer explained the bureaucratic difficulties and his helplessness. When Atatürk suggested sending a telegram to Gazi Paşa, the farmer replied:

“They say Gazi Paşa is blind in one eye and wouldn’t see it. Besides, Bey, you have a fancy car. Haven’t you heard such things before?”

Atatürk took fifty liras from his wallet and gave it to the farmer.

“Accept this, Ağa. Buy a mate beside this ox,” he said, shaking the hand of the farmer whose hands were shaking and leaving in a hurry.

Then he returned to Florya Mansion and summoned Prime Minister İsmet Paşa and the Council of Ministers to Istanbul. Atatürk sent his driver to pick up the farmer. The farmer coming to Florya Mansion internally lamented, "Oh my God, what have I done?" When a stylishly dressed gentleman who greeted him at the door said, "Follow me, sir," in a gentle voice, he felt relieved but was very scared. He followed the man into a large meeting hall.

“Welcome, Ağa. Come, your place is here.” Atatürk said, pointing with his hand to the chair he had reserved next to him on his right side.

“Thank you, Bey, thank you.”

Atatürk waited for the farmer to take a breath and relax. After a while, Atatürk asked him to recount his experience in detail before the ministers.

The farmer told each person what he had experienced. Atatürk completed the missing parts of what he said before. When the farmer's speech was over, Atatürk stood up and declared:

“Gentlemen, I do not want laws that force farmers to sell their animals. I do not want laws confiscating their seeds, farming tools, or dairy animals. You will return to Ankara and resolve this issue immediately.”

Following this event, the following provision was added to the Execution and Bankruptcy Law:

Article 82/4: For indebted farmers, land, draft animals, farming tools, seeds, and other essential items necessary for their livelihood, as well as their families, shall be exempt from seizure.

translated by
EREN CAN ÇOKGEZ

Source Text:

<https://www.trakkulup.net/threads/mustafa-kemal-ataturk-ile-ciftcinin-hikayesi.97993/>



LETTER FROM A 10-YEAR-OLD AMERICAN BOY TO ATATURK

In 1923, right after the establishment of the Republic of Türkiye, the world was looking with interest at the revolutions led by Mustafa Kemal Atatürk. During this period, which witnessed the building of a new nation, Atatürk's ideas and reforms influenced the Turkish people and people worldwide. In October 1923, when the Republic was newly declared, Atatürk and his friends were in a great rush.



During this challenging period, Atatürk was devoted to work all day. One day, his aide enters Atatürk's room with an envelope in his hand.

Pasha, you have a letter from America!


Looking at the name on the envelope, Atatürk could not recognize the name. Atatürk became even more curious when he saw the letter from a stranger named Curtis LaFrance.

Honored Sir, 

I am an American boy ten years old. I am very much interested in Turkey and its new government. I have been reading an interview with you published in Madam Kemal. I have started a notebook on Turkey and already have several articles and pictures, including you and Madam Kemal. Please send a kind message to the American boy, together with an autographed photograph. I hope someday to visit Turkey.

Respectfully yours,

Curtis LaFrance

Sayın Efendim, 

Ben 10 yaşında Amerikalı bir çocuğum. Türkiye'ye ve yeni hükümete çok ilgi duyuyorum. Siz ve Bayan Kemal hakkında bir röportaj okudum. Türkiye hakkında bir defterim var ve şimdiden içerisinde siz ve Bayan Kemal'in de olduğu birçok yazı ve görsel topladım. Lütfen Amerikalı bir çocuğa, bir küçük not ve bir imzalı fotoğrafınızı gönderin. Bir gün, Türkiye'yi görebileceğimi umut ediyorum. When he are

Saygılarımla,


Curtis LaFrance

Curtis La France states in his letter to Atatürk that he is very interested in the republic. The young boy wants a signed photo from Atatürk. Before it is too late, Mustafa Kemal Atatürk reads the letter of 10-year-old American LaFrance and decides to write an answer.

Dear Mr. Curtis LaFrance, 

I received your letter. I appreciate your interest and wishes about the Turkish homeland. I am sending you an autographed picture as requested. The only request I have of intelligent and hard-working American boys like yourself is this: Do not believe in everything you hear about Turks and do not insist on grounding your opinions on scientific and historical research. I wish you much success and happiness.

Gazi Mustafa Kemal
President, Turkish Republic

Sayın Bay Curtis LaFrance, 

Mektubunuzu aldım. Türk vatani hakkındaki alaka ve temenniyatınıza teşekkür ederim. Arzumuz veçhile bir adet fotoğrafını lütfen gönderiyorum. Amerika'nın zeki ve çalışkan çocuklarına yegane tavsiyem: Türkler hakkında her işittiklerine hakikat nazariyle bakmayıp kanaatlerini mutlaka ilmi ve esaslı tabkikata istinat ettirmeye bilhassa atf-ı ebemmiyet eylemelidir. Hayatta nail-i muvaffakiyet ve saadet olmanızı temenni ederim.

Gazi Mustafa Kemal
Cumburbaşkanı, Türkiye Cumhuriyeti

Curtis LaFrance made history with the letter he wrote to Atatürk in 1927. Years later, with the initiative of a Turkish citizen named Saliha Sulander, LaFrance was invited to Turkey for the 75th Republic Anniversary. He gifted this historical letter he received from Atatürk to Anıtkabir in Turkey.

The letter was first published in Hayat Magazine in 1959 and was brought to the agenda by the American Turkish Association in 1973, but LaFrance could not be reached. With the initiatives taken during the 75th anniversary celebrations, LaFrance went to Anıtkabir and delivered his letter. Today, this letter written by Curtis LaFrance to Atatürk is exhibited in the Anıtkabir Museum.

translated by
OZAN CEYLAN

Source Text: <https://www.aydinlik.com.tr/fotogaleri/ataturke-mektup-yazan-abdli-cocuk-97-yil-sonra-ortaya-cikti-curtis-lafrance-ataturk-312247?sayfa=3>

THE YOUTH OF ATATÜRK

*Youth of today
Pole star for tomorrow
Guide the way
Through joy and sorrow*

*The courage you have
Is in the unflagging fire in your eyes
The noble blood in your veins
Is where the power you need hides*

*You are a flame in the dark
Bringing hope and light
Stay strong, don't give up
Even if the road is tight*



ECRİN KÜBRA DEMİRCİ

ATATÜRK'S CAREER ADVICE TO THE YOUTH

How to Choose a Job and Achieve It?

In life, everyone wants to ensure their happiness and be beneficial to society by choosing the most suitable profession for themselves. However, choosing the right career is possible not only by being aware of personal interests and abilities but also by acting with a sense of responsibility in this choice. A person should be ready for the difficulties he will encounter in his life journey and make decisions that will bring the best results for himself and his environment. Mustafa Kemal Atatürk emphasised the importance of choosing the right career for young people with his speeches and texts on this subject.



I. Choosing a Job: Any work done unwillingly feels harsh and heavy. To enjoy and be satisfied with their work, they must choose their field or job based on their interests and abilities. That's why the most critical decision during youth is choosing a career. Both personal happiness and societal benefits depend on it. Everyone should work in a position that matches their skills. Often, a young person chooses a job because of its attractive outward benefits but lacks the ability or strength to handle its challenges. In that case, they end up working unnecessarily hard and feeling unhappy. Moreover, by taking the place of someone better suited to the job, they cause an injustice. Young people should avoid feelings of jealousy or being dazzled by the success of others. Being fair and responsible to society requires this.

For example, someone might want to become a soldier just because they like the shiny decorations on an officer's uniform. Others might want to be writers or artists simply because they are impressed by the fame or wealth of these careers. However, if they ignore their intelligence, talent, and education, such decisions often lead to disappointment. From another perspective, these individuals are, in fact, a loss for society. If they had been guided correctly, they would have achieved a better life and contributed more to the happiness of others. The innovative and correct approach is this: everyone should choose a job that matches their abilities. A person's value is reflected in their work. Whatever their role, someone who does their job well is a good person.



If someone does not choose a job suitable for them and instead goes into a field that doesn't fit, they limit their freedom and make a more significant mistake about their future than they realise. Once you've chosen a path, turning back is difficult. Every job has requirements, rules, and methods that a person must follow.

II. The Virtues of a Job: Every job requires specific skills and personal qualities. However, there are also general qualities that are necessary for success and for carrying out responsibilities properly.

These qualities are the same for all jobs, no matter the level: Respecting and valuing those in charge, being kind and considerate to those under your responsibility, and working with effort, honesty, and calmness. Without these virtues, building good relationships with colleagues or succeeding in your work is impossible. The duties a job brings affect not just the person doing the job but also, more importantly, the well-being of society. A nation thrives on all its citizens' work, help, and contributions. Every role in society has value, and no part is useless. There is only a tiny difference between a government minister leading the state and a craftsman contributing to the nation through their work: the level of responsibility. However, if both roles are done well, they have the same moral value. Therefore, everyone should be happy with the job they are assigned. No matter the job, it will ultimately provide a benefit and fulfil a duty. If someone performs their role with courage, determination, honesty, and integrity, they have done their best. At the same time, this work should be done without jealousy or resentment toward others. On your chosen path, you won't be alone; you will walk alongside others, aiming for the same goal. In this journey, others may surpass you because of their abilities. You may miss out on some successes. Don't get upset with them; don't blame yourself if you have done your best. What truly matters is the effort. The one thing we can control, and what makes us happy, is the effort we put in.

III. The Spirit of Initiative: Laziness or a lack of motivation often keeps people stuck in the same job or position as their parents or grandparents. They think, “My father and grandfather did it this way, so why should I do it differently?” However, conditions in life change from one generation to another. Those who resist adapting to new situations and stubbornly stick to old traditions often find themselves isolated, weak, or left behind. Today, no one can claim that a slow-moving old carriage is the best way to enjoy a journey. Choosing a horse-drawn carriage is the surest way to fail when competing with a high-speed train. This applies to everything. People should look for the best option that suits their abilities in every task. They should show courage and be willing to take risks. Every new attempt brings excitement and joy, helping people understand their worth and abilities. This self-awareness not only boosts confidence but also earns respect from others. When someone is alone, they feel the pain of their weaknesses.

[“Victory belongs to those who say, ‘Victory is mine.’ Success starts with those who say, ‘I will succeed,’ and is achieved by those who say, ‘I have succeeded.’” (1924) Gazi M. Kemal]

translated by
BÜŞRA YILDIZ

Source Text:

Tezcan, N. (1997). Atatürk’ün Yazdığı Yurttaşlık Bilgileri. Yenigün Haber Ajansı.

