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# THE REFLECTIONS OF TURKISH REVOLUTION ON THE LANGUAGE BETWEEN 1930-1938

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### Abstract

There has been a continuous social change in Turkey since the Reorganization (Perio). With the Reorganization Edict, the Ottoman turned its face to the West with many modernization movements. The revolution staff which appeared in the continuation of the Young Turk movement that tried to save the Ottoman Empire and with the power of historical accumulation, established a new state. As in every revolution that started to build a nation-state in the world, Turkish Revolution gave a special importance to Language, History and Education while carrying out building nation-state. Nation states, which are the product of political and bureaucratic interventions, has tended to create their own languages as a result of their institutionalization. Especially as specifying the Turkish identity, the language phenomenon which defines "us" and differentiates "other" has had great importance for Turkey. At the same time, Language in providing nation integration contributed to the social and political participation of individuals as citizens. In the 1930-1938 period, the Revolutionary staff produced policies for the field of language and gave great importance. In the reflection of these policies, the Turkish Language Association, the First, Second and Third Turkish Language Congresses appear as important activities.

**Key words:** Turkish Revolution, Nation State, Language

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## 1930-1938 ARASI DÖNEMDE TÜRK İNKİLÂBININ DİL ALANINDAKİ YANSIMALARI

### Öz

Tanzimat'tan günümüze kadar Türkiye'de sürekli bir toplumsal değişim yaşanmıştır. Tanzimat Fermanı ile Osmanlı birçok alanda çağdaşlaşma hareketleri ile yüzünü Batı'ya çevirmiştir. Osmanlı Devleti'ni kurtarmaya çalışan Jön Türk hareketinin devamında ve tarihsel birikimin gücü ile ortaya çıkan İnkılâp kadrosu yeni bir devlet kurmuştur. Dünyada ulus-devlet inşasına başlayan her inkılâpta olduğu gibi Türk İnkılâbı da ulus-devlet inşasını gerçekleştirirken Dil, Tarih ve Eğitim konusuna ayrı bir önem vermiştir. Siyasal ve bürokratik müdahalelerin ürünü olan ulus devletler, kurumsallaşmalarının bir sonucu olarak kendi ulusal dil oluşturmaya yönelmişlerdir. Türk kimliğini belirtirken özellikle Dil olgusu "biz"i tanımlayan, "öteki"nden ise farklılaştıran bir politika olarak, Türkiye içinde büyük önem taşıdığı söylenebilir. Aynı zamanda Dil, ulusal bütünleşmenin sağlanmasında, bireylerin vatandaş olarak toplumsal ve siyasal alanlara katılmasına katkı sağlanmıştır. 1930 - 1938 sürecinde İnkılâp kadrosu Dil alanına yönelik politikalar üretmiş ve büyük önem verilmiştir. Bu politikaların yansımada karşımıza Türk Dil Kurumu, Birinci, İkinci ve Üçüncü Türk Dil Kurultayları önemli faaliyetler olarak karşımıza çıkmaktadır.

**Anahtar Kelimeler:** Türk İnkılâbı, Ulus-Devlet, Dil.

### Introduction

The history of mankind is a whole story of change. From the emergence of human communities to the present day, there has been a constant development and change in every aspect of social life. This change takes place in every aspect of social life such as family order, state systems, economic life, communication, religion, language, art, etc. Whole accumulation of mankind lies under the process of social change. This accumulation is "Technology" in the field of material culture and "Ideology" in the field of non-material culture<sup>1</sup>. Many tendencies of man from his daily behaviors to his political preferences are in fact a sign of his ideology.<sup>2</sup> The transition from a traditional to a modern society has

<sup>1</sup> Emre Kongar, **Toplumsal Değişme Kuramları Ve Türkiye Gerçeği**, Remzi Kitabevi, İstanbul, 2004, p.56. Veysel Bozkurt, **Değişen Dünyada Sosyoloji**, Ekin Kitabevi, Bursa,2006, p. 330, 331, 332.

<sup>2</sup> Emre Kongar, *ibid*, p. 343.

resulted in a holistic and radical change in patterns of human life.<sup>3</sup> Although modernization is an evolutionary process, the main developments that has taken place in the modernization phenomenon are defined as Enlightenment, French Revolution and Industrial Revolution.<sup>4</sup> Enlightenment has constituted the intellectual dimension of modernization. Along with the Enlightenment movement, basic concepts and approaches such as Rationalism, Humanism, Human Rights, Secularism, Democracy, Freedom, Equality, Positive Science Approach have also become an integral part of modern and mature societies.<sup>5</sup> These features are also the milestones of Nation-States.

XX. century is the century of ideologies and major transformations. The origin of this transformation is XIX century. XX. century has been the field of application of this transformation. XX. century was the century that Liberalism, Communism, Capitalism, Imperialism and similar movements and orders were born. XX. century is the century of concepts. The most important feature of the XX century was that the longing for independence has spread all over the world. Another source of inspiration for the rapid independence phenemomen of XX century was the war of national independence against the Western colonialist states in Anatolia and the Turkish Revolution during this war. Constitutionalism and Republic periods established the social change in Turkey. In the Ottoman history, the Tanzimat Edict has an important place in the history of renewal. This was the period when the Ottoman Empire tried to make comprehensive reforms in administrative, military, financial, judicial, educational and cultural fields. Although it was a discourse of reviving old Ottoman," the idea of creating a new thought" has begun. In addition, the foundations of the movement of thought such as equality, freedom, democracy, republic, Islamism, nationalism, socialism, liberalism, positivism, materialism and feminism were laid during the Reorganization and Reformation periods. The developments in the constitutional period and especially in the Republic period has originated in terms of intellectual and institutive in Reorganization and Reformation periods.<sup>6</sup> It would continue the social engineering project that started in the Ottoman-Turkish society in the 1860s, this time without losing ideological constitutional process of creating

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<sup>3</sup> Samuel Huntington, Transl: Fahrettin Altun, **Modernleşme Kuramı**, Küre Pbl., İstanbul, 2000, p.150.

<sup>4</sup> Macit Gökberk, **Felsefe Tarihi**, Remzi Kitabevi, İstanbul, 1999, s.289.

<sup>5</sup> Erik Jan Zürcher, **Modernleşen Türkiye'nin Tarihi**, İletişim Pbl., İstanbul, 1996, p.25. Bernard Lewis, **Modern Türkiye'nin Doğuşu**, TTK Pbl., Ankara, 2007,p.40-41.

<sup>6</sup> Şerif Mardin, **Türk Modernleşmesi**, İletişim Pbl., İstanbul, 1991, s. 12.

a modern.<sup>7</sup> The first organized opposition was the community called “*İttihat-ı Osmaniye*” which was established by the students of Military Medicine, *İshak Sükûti, Mehmet Reşit, Abdullah Cevdet, İbrahim Temo and Hüseyinzade Ali* in 1889. The power of this society expanded over time and it became “*Osmanlı İttihat ve Terakki Cemiyeti*” with Ahmet Rıza who took lessons from the French positivist Pierre Lafitte.<sup>8</sup> These developments clearly show the intellectual heritage transferred from the II. Constitutional Monarchy and the Young Turks to Kemalism.<sup>9</sup> We see that Turkish modernization has had an uninterrupted continuity starting from the Reorganisation ideology to the Kemalist six arrows.<sup>10</sup> With the end of the War of Independence, Mustafa Kemal Atatürk implemented the social change project in a holistic approach that comprehended all dimensions of society. Especially after defining the National Pact, the staff turned towards the building a nation-state in a more radical way.

## 1. LANGUAGE ELEMENT IN NATIONAL STATE FORMATION

The process which started with Renaissance and Reform and then continued with Enlightenment in European history has also shown its effect in political field. It was a basis for national communities, a new necessity to manage and it was a new idea that would conquer the masses and tie the nation to its state by overcoming ideologies with all individual interests. It was anew basis for national communities, a new necessity to manage a new idea that would conquer the masses and connect the nation to the state by overcoming ideologies with all individual interests. It was the idea of nation which saved Europe once more from disintegration, religious conflict and civil war and nurtured and fostered sense of community.<sup>11</sup> This idea would lead to the emergence of the mo-

<sup>7</sup> Cemil Koçak, “*Yeni Osmanlılar ve Birinci Meşrutiyet*”, Modern Türkiye’de Siyasi Düşünce, Volume IX, Dönemler ve Zihniyetler, İletişim Pbl., İstanbul, 2009, p. 82.

<sup>8</sup> Sina Akşin, *Jön Türkler İttihat ve Terakki*, İmge Pbl., Ankara, 1998, p. 26,27.

<sup>9</sup> Erik Jan Zürcher, “*Kemalist Düşüncenin Osmanlı Kaynakları*”, Transl: Özgür Gökmen, Modern Türkiye’de Siyasi Düşünce, Kemalizm, Cilt II, İletişim Pbl., İstanbul, 2009, p. 44-55.

<sup>10</sup> Paul Dumont, “*Kemalist İdeolojinin Kökenleri*”, Transl. Meral Alakuş, Atatürk ve Türkiye’nin Modernleşmesi, Hazırlayan Jacop M. Landau, Sarmal Pbl., İstanbul, 1999, p.

<sup>11</sup> Hagen Schulze, *Avrupa’da Ulus ve Devlet*, Transl. Timuçin Binder, Literatür Yayıncılık, İstanbul, 2005, s.91.

modern state. The first country that realized the nation-state structure in the modern sense was Britain.<sup>12</sup> The nation-state process that began in Britain was enriched by the opinions of many philosophers and spread across Europe. In Europe, many philosophers such as Montesquieu, Bodin, Hobbes, Rousseau, wrote about the ideal state. Machiavelli's "Prince" and Thomas More's, Utopia were the works that had same purposes. In Europe, those ideas influenced many countries, mainly France. Concepts such as human rights, freedom, equality and democracy were rapidly spreading and being discussed both in Europe and America. As a result, there would be the French Revolution, where concepts like Nation and Nationalism would come to the forward. The American Revolution marked its appearance among the British colonialists in the New World; the French Revolution, put it in the European continent with a semi-religious commitment.<sup>13</sup> In almost the whole world, concepts such as liberty, equality, justice, democracy and secularism have become indispensable elements of the countries.

The Congress of Vienna in 1815 gave a new direction and speed to nationalism. Many countries in Europe were reshaping around the slogan of "a state for every nation, but only a nation for a state".<sup>14</sup> In Germany, with another idea, a nation united as a community that shared a common language and culture.<sup>15</sup> In Europe, various sizes of countries has occurred. These countries have been nation-states, based on citizenship in the modern sense. Paris Peace Congress in 1919-1920 adopted the principle of nationality, unlike the Vienna Congress of 1815 and it was included in Europe's public law. At the end, the political map of the entire European continent was radically changed and redrawn. The idea of nation had tones that evoked religiosity. Nationalism has become the worldly belief of the industrial age and the new state was imposed by the nation, not by God.<sup>16</sup> National state meant independence, even development. By bringing in so many different political functions, with a word which was defined in XIX century, it was natural that such a common concept which appeared as "Evil Face" and offered "cure-all" has led to different interpretations and understanding

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<sup>12</sup> Carlton J. H. Hayes, **Milliyetçilik Bir Din**, Transl. Murat İzkaya, İz Yayıncılık, İstanbul, 1995, p.68.

<sup>13</sup> Carlton J. H. Hayes, *ibid.*, p.68

<sup>14</sup> Hayes, *ibid.*, p.122.

<sup>15</sup> Schulze, *ibid.*, p.153.

<sup>16</sup> Schulze, *ibid.*, p.155.

throughout the World, mainly in Turkey.<sup>17</sup> If we consider nation and nationalism as a modern phenomenon, we can consider the national unity of nations as a necessity of this modernity. Because modernization has covered every aspect of life, including intellectual, political, economic, social and cultural. For this reason, a common language makes instilling many functions, from education, political participation and cultural values, a necessity of the expanding modern world. For that reason, even though language is not one of the basic elements in the national unity, single language policies have been carried out in almost all countries. After the French Revolution, for many Nation-States which has been established around the idea that *each nation will have its own political unity and an independent state*, Language, Culture and History, come to the prominence as a unifying element. Writing with the same language, keeping the record of history in the same language and creating a common culture with a common language, creating a mentality change, directing the masses to specific purposes, are the desired aims of both modernization and nationalist policies in the process of nation-building.

Language is defined as a multi-faceted and developed system which enables the thoughts and emotions of the individuals that make up the society to be transferred to others by using the common elements and rules valid in terms of voice and meaning in that society.<sup>18</sup> Language is an important phenomenon for social life. Language is not only a means of communication between individuals, but also one of the basic conditions for participating in social life. In the modern world, it is the most important indicator of being a citizen. We can see the functionality of the language in many areas such as participation in political life, getting education, learning our cultural values, being a member of a group, expressing our thoughts, etc. As in Heidegger's "*language is the home of man*" or as famous linguist F.Brusot "*Language is an entity created by the community. Born, grows; it is always in the service of her speaking community*"<sup>19</sup> Language as a social phenomenon is also directly related to culture as part of social life. Ziya Gökalp regards language as the main element of culture. According to him "*every nation kneads its own language and culture for centuries. Culture works are the frozen forms*

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<sup>17</sup> Baskın Oran, *Az gelişmiş Ülke Milliyetçiliği- Kara Afrika Modeli*, Bilgi Yayınevi, 3. Basım, Ankara, 1997, p.22.

<sup>18</sup> Zeynep Korkmaz, *Türk Dili Üzerine Araştırmalar*, Cilt-1, Türk Dil Kurumu Pbl., No:629/1, Ankara, 2005, p.665.

<sup>19</sup> Kazım Yetiş, *Atatürk ve Türk Dili-3*, Cilt-1, Atatürk Tarih ve Dil Yüksek Kurumu Pbl., No: 830/1, Ankara, 2005, p.223.

of language in a certain place and moment. Libraries are the museums collecting language monuments".<sup>20</sup> Culture is, first of all, communicated by language, the primary tool that forms and protects it. As Mehmet İzzet states, *the ore of the nation is language*.<sup>21</sup> Kemal Arı explained the Turkish language and its importance as "*Language is a value that is connected with national feelings. The Turkish language is the heart and mind of the nation*".<sup>22</sup> In Mazzini's words "*every nation must be a state and a single state for the whole nation. In such states, a single language, the language of the nation is dominant*"<sup>23</sup> Language is the most important characteristic of human societies and direct human. If culture is born with language, enrichment has also been in writing. Written language can be transferred through education. It should also be noted that the language of writing is the language spoken by public means. This means the Official Language that is accepted for administrative, educational, political or other purposes. National unity and solidarity, which is intended to be provided by the official single language, is an important indicator that we can emphasize the importance of language for nationalism and nation-state. As language is a tool used in the identification of national identity and the transfer of culture to the future generations. This is a necessary outcome, although it is not compulsory for national identity and sense of belonging and therefore for national integration.

## 2.TURKISH REVOLUTION AND LANGUAGE

The first phase of language studies in Turkish history started with the political, social and cultural awakening of Reorganization. The reorganization is a period in which the language issue was discussed in an unprecedented manner. People such as Namık Kemal, Ali Süavi, Ziya Pasha, Ahmet Mithat and Şemsemidin Sami have frequently expressed their views on this issue during the Reorganization period and have given various struggles in this field.<sup>24</sup> Beyond the discussions and explanations, the clerks used plain and clear writing during Ali Pasha, the Ministry of Foreign Affairs, it was ordered to write in French first and then translate into Turkish; leaflets for teaching a simple language in schools

<sup>20</sup> Mehmet Kaplan, *Kültür ve Dil*, 12.Baskı, Dergah Pbl., İstanbul, 1999, p.138-141.

<sup>21</sup>Mehmet İzzet, *Milliyetçilik Nazariyeleri ve Milli Hayat*,Ötüken Yayınevi, İstanbul, 1969,p.104.

<sup>22</sup> Kemal, Arı, *Türk Devrim Tarihi - II - (Oluşumu, Öğretisi Ve Ülküsü)*, Burak Kitabevi, İzmir, 2011, p.371.

<sup>23</sup> Eric Hobsbawm, "*Ulusçuluk*", Birikim Yayınları Dergisi, Ocak Sayısı, İstanbul, 1992,p.110.

<sup>24</sup> Uriel Heid, *Türkiye'de Dil Devrimi*, Transl. Nejlet Öztürk IQ Kültür Sanat Yay. İstanbul, 2001, p.30.

were published, in short, official initiatives were also made.<sup>25</sup> The 1908-1909 Young Turk Revolution pioneered the second phase. In the early years of the Republic, there was both a mature intellectual environment and a considerable accumulation for the reforms to be made in spelling, letters and languages. As a result, the studies and discussions on the language continued in the Republican period. After the War of Independence was won and the establishment of the Republic of Turkey, various national unity and empowerment policies were implemented to ensure national integration and advance. On the one hand, Turkey rose above the consciousness of citizenship as a secular, democratic country, and on the other hand highlighted various elements as national identity. The Revolution staff, without any racist expression, by removing the phenomenon of religion, said that they saw everyone who lived on Anatolia as Turks, and related this as the unity of language and purpose as a link with the connection of the past. For all these mentioned above, in Turkey, both French nationalism based on various citizenship principles such as freedom, equality, justice, secularism, as well as the *Single Language, Single History and Single Cultural policy* based on the understanding of Cultural Nationalism of German Romanticism.

The language is a conscious system of socialized symbols. Human expresses his thoughts and feelings through language. Though man's judgment, comparison, reasoning and choice are functions of thought, thought cannot exist independently of language. Undoubtedly, language is a very important element for social life. Thomasius says; "*there is no mind without language and words*"<sup>26</sup> , Humboldt says; "*language is something that creates thought*"<sup>27</sup> Leibniz says; "*language is the mirror of the mind*"<sup>28</sup> Yunus Emre says; "*...language is the way of wisdom*" Celal Nuri İleri says "*...language is the means of expression of civilization, it is directly civilization and life. Thinking is possible through language*"<sup>29</sup>. Language Engineering, which has seen in many countries in the nation-state processes, aims to create a modern nation-state structure. For this purpose, the language has a central position and is important for both modernization and nationalism policies. The Turkish Language Reform, one of the Republican cultural policy in Turkey is important both in terms of nationalism and modernization. This process, which started with the change of the alphabet, continued with the works of the

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<sup>25</sup> Uriel Heid, *ibid*, p.30.

<sup>26</sup> Bedia Akarsu, *Wilhelm Von Humboldt'da Dil-Kültür Bağlantısı*, İstanbul Matbaası, İstanbul, 1995, p. 27.

<sup>27</sup> *İbid*, p. 30.

<sup>28</sup> *İbid*, p. 30.

<sup>29</sup> Celal Nuri İleri, *Türk İnkılabı*, Kaknüs Pbl., İstanbul, 2000, p. 128.

Turkish Historical Society and reached its culmination with the efforts of Simplification of Language. As Mustafa Kemal Atatürk wants to see Turkey “*have reached the level of contemporary civilization, even exceeded it,*” these cultural policies were the works carried out to create the modern nation-state structure.

After the victory in the War of Independence and establishment of the Republic of Turkey, he had to draw a path. Westernization and Modernization were the name of the direction of the right path for society's progress and development.<sup>30</sup> After the restructuring process in the political sphere, we see that the other reforms that were made were imitated by Western laws in the legal field, which could be the basis of these reforms. The reforms in the field of law have continued unceasingly, according to the level that could meet the needs of a modern nation-state, with a pragmatist understanding, on a secular basis. The economic understanding of the period depended on the conditions of the country. In order to develop the country and to have the economic structure of a modern nation-state, the ideal of rapid development and economic independence, which has been observed since the first years of the country, has formed the essence of economic policies. In social and cultural reforms were realized in order to form the a modern nation-state structure and the lives of the individuals who would live as members of a democratic country based on citizenship and reminder policies were followed. In short, Turkey has experienced an identification process. The main purpose of these policies was to awaken Turkish consciousness so as to provide unity and solidarity in the country. This philosophy constitutes the essence of a century-old Western influence adopted to give a universal character to the Turkish Revolution. However, in an environment in which social sciences were not well developed, scientism and science dogmatism were sometimes found to be inefficient in social analysis.<sup>31</sup> Positivist thought, every kind has been adopted as the opinion of a scientific mentality towards ideological and metaphysical world and have formed the basis of secularism in Turkey.<sup>32</sup> The intellectual movement which was based on positivism and revolutions to identify principles to make Turkey e a modern nation-state and held the future of Turkey was known as Kemalism As a political party, CHP has rolled up its sleeves to create a modern nation-state, and has developed a new idea and understanding by creating its thoughts.

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<sup>30</sup> Nur Betül Çelik, “Kemalizm: Hegenomik Bir Söylem” **Modern Türkiye’de Siyasi Düşünce: Kemalizm**, Volume II, İletişim Pbl., 2009 p. 76.

<sup>31</sup> Taner Timur, **Türk Devrimi (Tarihi Anlamı ve Felsefi Temeli)**, Sevinç Pbl., Ankara, 1968,p. 158.

<sup>32</sup> Ibid, p. 158.

Whether it was French nationalism or German romantic nationalism, there were various elements that strengthen the national unity such as religion, language and race in the whole nation-building process. Nations are sometimes based on religion, sometimes on language and sometimes on geographical unity. But it is impossible to think all these elements independently of each other. Therefore, all elements such as religion, language, culture, race, history, geographical unity can be effective in various ways in the process of nation building. This also varies widely from country to country. In Turkey, before the language, history, culture union, religious unity has been a key element. Even today, this is still largely valid. The revolution staff also highlighted various elements such as historical unity and language unity in order to determine national identity and to strengthen national integration. History Thesis and Language Thesis that were put forward during the Republican period and the support of these two theses and the fact that the Turkish Historical Society and the Turkish Language Association were regarded as sister organizations were not coincidental results. It was a reflection of the fundamental policies of Kemalism in the process of ensuring national integration. Nationalism, as a part of the definition of Turkish identity during the nation-building process, has also been used as a tool to realize modernization.

In the time period from 1919 until 1925, Turkish Republic has sought to create a political framework. Since 1925, the revolution staff has focused on social, cultural and economic reforms, and reforms have taken place in these areas. One of the social-cultural reforms that took place was the adoption of the Latin alphabet instead of the Arabic alphabet. The first proposal to change alphabet in Turkey can also be traced back to the Tanzimat period, as in almost every reform. Ahmet Cevdet Pasha, Munif Pasha, Mirza Fethali Ahunzâde, Celal Nuri İleri, Hüseyin Cahit Yalçın and Kılıçzade Hakkı have advocated the transition to Latin alphabet.<sup>33</sup> Several studies have been conducted from time to time not to defend. Despite all the good intentions, the failure in the language field has also been seen in the alphabet work, and no final result has been achieved. . Because there was a polyphony in the language area, as a result of this lack of a certain understanding neither the driving force of modernization, nor the profound effects of nationalist movements have ensured the success of the developments in the alphabet. The real movement of this revolution was only achieved

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<sup>33</sup> Uriel Heid, *ibid*, p.32.

in the Republic. In the Republican period, we see that the discussions of the alphabet began to be discussed again by various communities. But as a nation-state of Turkey, could be carried out primarily political and legal reforms in the area, alphabet change could only take place in 1928. The rebellions that emerged during the most violent times of the political events of the period and the decisions taken as a result of them and the newly established Independence Law, prepared a suitable environment for the reforms that Mustafa Kemal Atatürk wanted to realize.

For the works to be done in the field of alphabet, firstly, Ministry of National Education established an Alphabet Council in 1928. They also benefited from foreign language experts in these studies. As the first step, the Law on the Adoption of International Numbers 1288 of the Latin Numbers, which we use today, was adopted instead of the Arabic numerals on 20 May 1928.<sup>34</sup> Mustafa Kemal Atatürk introduced the new Turkish letters to the Turkish people on August 9, 1928 at the Gulhane Park in Istanbul and said the following:

*“Our harmonical rich people will show themselves with new Turkish letters. New Turkish letters should be learned quickly. We teach every citizen, woman, man, worker, fisherman. We know this as patriotism and nationalism.”<sup>35</sup>*

Grand National Assembly of Turkey (TBMM) has adopted the alphabet with 29 letters of Latin alphabet written in left-to-right with the Law No. 1353 of November 1, 1928.<sup>36</sup> On November 24, 1928, the Grand National Assembly of Turkey gave the title of Head of National Schools to Atatürk.<sup>37</sup> The Arabic alphabet was not in accordance with the structure of Turkish, learning and teaching was very difficult, number of the vowels were a few in Arabic, there were many vowels in Turkish, all these can be considered as the reasons for the letter revolution. But none of this would be enough to indicate the true nature of the alphabet revolution. Because the letter revolution was first and foremost a result of modernization and Turkish nationalism. The adoption of the Latin alphabet would open the doors of the civilized world as the target and thus would be able to differentiate people from the Arab religionists.<sup>38</sup> And whatever the reason was indicated, it was a necessary and compulsory revolution for a country that has modeled the West, as Hamdullah Suphi Tanrıöver has said, “... It is necessary

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<sup>34</sup> Mahmut, Goloğlu, **Devrimler ve Tepkiler**, Türkiye İş Bankası Pbl., İstanbul, 2009, p.276.

<sup>35</sup> **Atatürk'ün Söylev ve Demeçleri**, Cilt II, Atatürk Araştırma Merkezi Pbl., 1997, Ankara, p. 272.

<sup>36</sup> Mahmut, Goloğlu, *ibid.*, p.283.

<sup>37</sup> Mahmut, Goloğlu, *ibid.*, p.284.

<sup>38</sup> Suna Kili, **Türk Devrim Tarihi**, Türkiye İş-Kültür Yay., 6th Edition, İstanbul, 2002, p. 308.

*to accept the Latin letters and we will accept this decision sooner or later in favor of the Turkish nation*".<sup>39</sup> This meant refinement of the past, rebuilding the future West-based for Turkey that had the dream of nation-state.

The reforms implemented intensively in the Republican period and especially after 1928 they have been directed towards nationalization and modernization. The aim of all reforms made by the revolution staff was to create a modern nation-state. Therefore, the process of nationalization continued to be supported by the process of disseminating among the people. In particular, the most concrete step of reading and writing for women and men during the education process was the acceptance of the Latin alphabet. At the same time, as a practical benefit, a faster reading-writing learning process was provided, and education was not only an area that a certain class could benefit from. At the core of this revolution was a pragmatic understanding. In other words, the reforms that were carried out during the republican period were realized with a pragmatic and hasty attitude in order to realize the rapid development and economic growth and to modernize the country. In this reform movement, we can clearly see this situation. At the same time, the necessity of a long-term study in the field of language has become more important. As Velidedeoğlu said, "the letter revolution would certainly bring the language revolution, in other words the transition from a mixed language, Ottoman to a national language, Turkish"<sup>40</sup>

Changing human beings could happen with changing his world of thought. The change of thought means changing the language. In order to enter a new field of civilization, revolutionizing language has become an inevitable necessity. The success of the letter revolution required language reform. Also a result of the exchanges, Turkey hosted quite various language communities. The language could not be expected to be different in the modern nation-state, which the reform staff wanted to create. First Turkish History Congress was held on 11 July 1932 in Ankara.<sup>41</sup> On the closing day of the congress, Atatürk has invited some of the respectable members of the congress such as Afet İnan, Yusuf Akçura, Samih Rifat, Sadri Maksudi, Hamid Zubeyr Kosay, Huseyin Namik Orkun and Ruşen Eşref Ünaydın and a large-draft program prepared by him proposed for the establishment of a similar institution for the research of the Turkish lan-

<sup>39</sup> Naşit Hakkı Uluğ, **Üç Büyük Devrim**, Ak Pbl., İstanbul, 1973, p. 165.

<sup>40</sup> Tahsin Yücel, **Dil Devrimi ve Sonuçları**, Can-Sanat Pbl., İstanbul, 2007, p. 85.

<sup>41</sup> Büşra Ersanlı Behar, **İktidar ve Tarih**, 2nd Edition, Afa Pbl., İstanbul, 1992, p.96.

guage. The next day, July 12, 1932 Turkish Language Institution (Turkish Language Association) was officially established.<sup>42</sup> According to Article 2 of the Association Regulation, "the aim of the Association is to reveal the beauty and richness of the Turkish language and to reach it to the height of the world."<sup>43</sup> In order to achieve this goal, special committees were created for the study of linguistics and philology, etymology, grammar and syntax, dictionary and terminology, word collection and publications. Turkish Language Institution in the main statutes are cited as the organization's central Ankara, Turkey Republic of Turkey and Chairman of the National Assembly for the Prime Minister and Chief of the institution was designated as the honorary president.<sup>44</sup> First of all, a link between Turkish Language Association and spoken language would be established. The language of the people, intellectuals and the state would be combined in the same level. All foreign elements from the language of writing, science and law were to be discarded. The main source, in other words the language of the people, would be used and Turkish sovereignty would be ensured. Thus, the privileges that had long existed among the individuals in society would end with the elimination of language separation. This will be an important step in the implementation of the principle of populism.<sup>45</sup> " *The return of Turkish to the language, the development of the Turkish language, the emancipation of the self is the necessity of the Turkish revolution, nationalist, populist, secular and revolutionary...*"<sup>46</sup> Besides all these, speaking and writing Turkish can be a major element of being Turkish, and in order to provide national unity and to shape the national culture, the language revolution is a very important step of modernization and nationalization. Language studies have been intensified after the establishment of the Turkish Language Association. The main purpose of the Turkish Language Association was to promote and develop the Turkish language.

## 2.1. 1st Turkish Language Congress

The 1st Turkish Language Congress began on Monday, September 26, 1932 and ended on Wednesday, October 5, 1932.<sup>47</sup> The date of 26 September

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<sup>42</sup> Şerafettin Turan, *Türk Devrim Tarihi*, Volume III, Bilgi Yayınevi, İstanbul, 2010, p. 104.

<sup>43</sup> Şerafettin Turan, *ibid*, p.105.

<sup>44</sup> Emin Özdemir, *Dil Devrimimiz*, Türk Dil Kurumu Pbl., Ankara, 1969, p. 39.

<sup>45</sup> *İbid*, p. 39.

<sup>46</sup> Utkan Kocatürk, *Atatürk Çizgisinde Geçmişten Geleceğe, Atatürk ve Yakın Tarihimize İlişkin Görüşmeler Araştırmalar Belgeler*, Atatürk Araştırma Merkezi Pbl., Ankara, 2005, p. 263.

<sup>47</sup> *I. Türk Dil Kurultayı, Tezler-Müzakereler-Zabıtlar*, Devlet Basımevi, İstanbul, 1933, s. 450.

1932, which was the opening day of the Turkish Language Congress, was later accepted as a Language Day.<sup>48</sup>

All of the participants of the congress and the management staff were the people of the revolution staff who were actively involved in or played a role in politics. We can gather the theses and speeches presented in the congress under two main headings:

- a) Comparing the Turkish with the ari and sami languages, theses on the place, importance and historical development of Turkish
- b) Theses presented about what had to be done in order to search for the development of Turkish within its own conditions

1st Turkish Language Congress was the first place that the revolutionary Staff who were in search of an environment announced the works they intended to do in the field of language. In addition to this, many theoretical knowledge that could be based on language studies were discussed in this convention and the direction of the studies in the language area was determined in a way. People who worked on the issue of language have acted in this direction. At the end of the congress, the works that were planned to be done were as follows:

- a) Turkish should be compared with the highest Turkish languages such as Sumerian, Eti, Indian-European and Semitic languages..
- b) The historical development of Turkish should be searched, the comparative grammar should be written.
- c) The words in Turkish dialects should be compiled by dialects, then the main Turkish dictionary, the terms dictionary should be prepared as soon as possible. By preparing syntax dictionary, giving names attention should be given to the processing of these annexes and prepositions to the full need of our language.
- d) History of Turkish, grammar should be written.
- e) The works on the Turkish language in the Eastern and Western countries should be collected and these works should be translated into Turkish.
- f) The Association should publish its researches of those who deal with Turkish language works both in and out.

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<sup>48</sup> Emin Özdemir, *ibid*, s. 42.

g) In the national newspapers, language should be given a special place.<sup>49</sup>

As a result, a very important element of the process of modernization and nationalization, was to deal with together with the Ist Turkish Language Congress. The aim of the Congress was inegrate people everyone living within the borders of the Republic of Turkey. In this way, it was aimed to provide unity and solidarity against both internal and external threats, and to eliminate the differences within the society in accordance with the uniformity of modernization. In the process from the Ist Turkish Language Congress to the 2nd Turkish Language Congress, the studies in the field of language were generally on the discourse collection. In 1933, a Great Language Questionnaire was launched and nearly 1,500 Arabic and Persian words were published in newspapers through scanning Kamusi Turki and all citizens were asked to find Turkish words to meet these words. It was started to be prepared Equivalence Guide with the results obtained here. Approximately 125,000 compilations have been received from each location of the country and the publication and writing books containing the assets of Turkish were determined as 150. These sources were scanned by linguists in response to foreign words. As a result of this scan, a work with the name of the Journal of the Interpretation of the Discourse from Ottoman to Turkish was completed.<sup>50</sup>

In all these studies, the results of the language questionnaire, the words in the Scan Magazine, correcting the errors of the journal, and the results obtained from the various sources of language and etymology research were used. It should not be forgotten that the contributions of the community centers on the language studies and especially the surveys that have been organized. New Turkish grammar studies were left after the dictionary and term works, but the principles of word formation which were unnecessary in word making were given to teachers in two questionnaires and their answers were taken. Together with all these activities, the association published the organization, regulations, instructions, main decisions, results of the studies of the branches, the results of the surveys and the results of the survey responses, the results of the term studies and they also published 7 issues of Turkish Language Journal, including many valuable scientific articles. In addition to these bulletins, many scientific researches related to the etymology of Turkish and its relation to other languages have been carried out, some of the works were printed and some were prepared for

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<sup>49</sup> I. Türk Dil Kurultayı, *Tezler-Müzakereler-Zabıtlar*, Devlet Basımevi, İstanbul, 1933, ps. 456.

<sup>50</sup> "Türk Dili", *Türk Dili Tetkik Cemiyeti Bülteni*, Bulletin 8, September, 1934, p. 12-18.

printing.<sup>51</sup> The Etymology Branch of the institution was working on a thesis on Turkish history studies. It was the thesis that Turkish language was the main source for all advanced languages, Turkish culture and all cultures of the earth. From this point of view, the Etymology Branch collected many information about that Hindu-European and Semitic language sections, which were the source of the post-Ural-Altay, had many words from Turkish.

## 2.2. II. Turkish Language Congress

2nd Turkish Language Congress began on 18 August 1934 and continued for six days and ended on Thursday, August 23rd. Atatürk followed all sessions of the congress. Kazım Karabekir, who was also the second congressman, as he was in the first congress. Some of the theses submitted to the Second Turkish Language Congress were read in front of the assembly and some were given to commissions. All the theses were reviewed by the General Directorate of the Turkish Language and published in the Turkish Language Bulletin of the Turkish Language Association. While preparing the data in this section, they benefited from the 8th issue of the Turkish Language Bulletin published at that time and 2. Turkish Language Congress guide which published only for the members.<sup>52</sup> Therefore, there was not a list of the participants as it was in the previous section. The working program of the Congress was grouped under three main headings as follows:

### 1- *The place of Turkish language among world languages*

- a) *Relations between Turkish and Indo-European languages.*
- b) *The relationship between Turkish and Semitic languages .*
- c) *The place of Turkish among the Ural-Altai languages.*
- d) *Relations between the various dialects of Turkish.*

### 2- *Historical flow of Turkish language*

- a) *Consequences of linguistic studies of paleontology and comparative paleontology on the history, history thesis of the Turkish language and the oldest language relics*

<sup>51</sup> "Türk Dili", Türk Dili Tetkik Cemiyeti Bülteni, Bulletin 8, September, 1934, p. 8-11.

<sup>52</sup> Türk Dil Tetkik Cemiyeti Kurultay Kılavuzu, İstanbul Devlet Matbaası, 1934.

- b) *Investigations about the oldest known Turkish languages (Sumerian, Eti, Elam languages) and their evidences.*
  - c) *Investigations about the last 13 centuries of Turkish language and various Turkish dialects.*
  - d) *Researches of the effects of language issues on history and public affairs in the Republic of Turkey language.*
- 3- *The meaning and objectives of the language revolution*
- a) *The general view: The essence of the desired Turkish language and the destination to reach within this scope.*
  - b) *Examinations and observations on the activities of the association towards the language revolution*
  - c) *Investigations on the needs of the Turkish language and its future.*<sup>53</sup>

In the 2nd Turkish Language Congress, a collective evaluation of the works that have been carried out since the 1st Turkish Language Congress and the reasons leading to deficiencies and confusion have been emphasized. Since the theses and speeches presented in the congress were evaluated by a commission again, a dissertation or speech which was not appropriate for the general understanding could not be made. As a result of the studies carried out since the 1st Turkish Language Congress, theses explaining the history of Turkish language, its importance in languages, its relations with other languages and the aim and importance of the language revolution were presented and speeches were made. Another point is a change of understanding that it was now necessary to make a planning rather than a planning in the language area. Again 2nd Turkish Language Congress has revealed some facts. Although significant results were obtained in the compilation work, it was not possible to achieve a planned progress in the country. Individuals from all walks of life were trying to write or speak with the words they invented. Especially the language used in schools was in grave condition. Because, on the one hand, the newly accepted terms, on the other hand, the words of the teachers as a result of playing with the words the derivation has become a deadlock situation. Finally, Yusuf Ziya Bey in his thesis titled 'The Relationship of Turkish with the Ural-Altai Languages' stated that Turkish should be considered as the mother of languages. This opinion, mentioned by some other participants in the congress process, was the

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<sup>53</sup> II. Türk Dil Kurultayı, Tezler-Müzakereler-Zabıtlar, Devlet Basımevi, İstanbul, 1934, p. 142.

first discourse of the Sun-Language Theory, which would be put forward in later years. In addition, the Surname Law was enacted on 21 June 1934. This law also influenced the development of the language revolution because the surnames to be taken were supposed to be Turkish. This has led to the emergence of numerous Turkish words. This was also important as an internalization of a single national identity, covering religion, sect, and class distinctions. In this respect, it was compatible with both the language revolution and the secularism, populism and nationalism principles of Kemalism. Efforts to translate the language of worship into Turkish have also begun after the Surname Act such as Reading the Kuhutbahs in Turkish, translation of the Azan into Turkish, translation of the Quran into Turkish. All these developments were the works to protect and strengthen this national unity after the establishment of national unity.

In accordance with the general purpose of the Congress, after the second Turkish Language Congress, academic research has been carried out on the scientific importance of Turkish language and its place among world languages. Within this period, the gap between the language of writing and the language of the speech was filled as much as possible and the ways in which the articles written for the public were understood by the citizens as much as possible. As it is known, it was decided in the previous congress it was decided to publish the Equivalents Guide from Scan Journal. Efforts have been made for this, surveys have been arranged and as a result, pocket guides were printed from Ottoman to Turkish, from Turkish to Ottoman. Compilation works continued after this congress. On the Sun-Language Theory, a very rigorous and large work process has begun. However, the work of the institution's branches was not stopped and the works continued. Many works have been translated until this period. After the studies made by the Turkish Historical Society, it is seen that the Turkish Language Association has put forward a new language thesis by using these studies. The new Turkish language thesis finds the language of our old ancestors, the Turks, who spread this culture to the world in all the cultures that carry culture on earth. As a result, not only the languages in the Ural-Altaic language family, but also the dialectic families of the Indo-European and Hamito-Semitic languages, are dialects of the main Turkish language. In the next period, it is stated that the studies would continue to be the proof of this thesis and it

was stated that Ankara University would be the Language, History and Geography Faculty.<sup>54</sup> In addition, on the results of the language thesis and the following statements were stated on the results: "*Sun-Language Theory, the language of foreign language in our language so far to prove that the origin of the Turkish source of work in the field has provided a large breadth and convenience.*"<sup>55</sup> Studies on language have been carried out on the support and development of Sun-Language Theory.

### 2.3. III. Turkish Language Congress

The 3rd Turkish Language Congress began on Monday, August 24, 1936 and ended on Monday, August 31, 1936. The main subject of this Congress was Sun-Language Theory, which was described as brand new school of linguistics. Therefore, there were quite a large number of participants and foreign scientists from various countries participated in the congress. The 3rd Turkish Language Congress the official relationship between Turkish History Thesis and language became formalized and in other words, it was a conference in which the Sun Language Theory has been harmonized with the Turkish History Thesis. During the congress, the role of the sun in religion and civilization was emphasized; based on this theory, paleocytological investigations were performed using the panchronic method. The anthropological characteristic of the theory was illuminated with great care. Again based on this theory, terminology examples were given and some features in Greek languages were examined. Comparison of Turkish and Arabic and useful analysis analyzes were carried. This process of change that started in language was not easy. But the theory, which was emphasized in those days, was the basis of the reform movements that started in the language. Language reform was temporarily rescued by the introduction of Sun Language Theory in 1935. This theory acknowledges that all languages originate from a single language originally spoken in Central Asia, which belongs to the earliest periods of history and Turkish is the closest one in all languages and they accepted that all languages came from the oldest language through Turkish. This theory, invented by a Viennese Orientalist named Kvergic, was met with suspicion by Turkish linguists, however, the repression of the revolution staff led to the adoption and support of this theory.

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<sup>54</sup> II. Türk Dil Kurultayı, Tezler-Müzakereler-Zabıtlar, Devlet Basımevi, İstanbul, 1933, p. 11.

<sup>55</sup> İbid,p. 11.

The Sun Language Theory was based on a very simple reasoning. According to this, it was the light that caused the first man to understand or make sense of the people around him. An individual, who regulated his voice, tried to express his love, wonder, fear and interest for the sun the first time. On the other hand, as the physiological researches show, the first sound that a human could naturally take was the sound "a". Continuous repetition of this a sound has finally combined with the half-consonant to reveal the first word as "ağ. At this point, using the word ağ in the old Turkish dialects in the meaning of 'create' "change color", "light", "intelligence", "sky", "fire" was evaluated as an evidence that the first primitive language was created by Turks.<sup>56</sup> With the Sun-Language Theory, the issue of etymology has become prominent in the language field. The problem was not to find new words, but to prove that the existing words were of Turkish origin. All studies were progressing in this direction. The Turkish History Thesis was one of the tools used in trying to establish a new national identity and a strong national unity of Kemalism. It has also been an indication that Turks existed as a civilized country and could exist thereafter. The claim that the Sumerians were Turkish was also supportive of both the writing and the language revolutions. Because Sumerians had invented the writing, this civilization, which was also advanced in the field of architecture, left many works. Turkish History Thesis met with Turkish Language Thesis in "Sun Language Theory". *"After this stage, the Sun Language Theory was based on the Turkish History Thesis and claims: If culture, which is the creation of the Turkish race, is the source of modern world civilization, all cultural languages are derived from Turkish as root language.."*<sup>57</sup> That is why the Turkish Historical Society and the Turkish Language Association were qualified as sister organizations. Both institutions had the same objectives as a result. This thesis admitted that the Turks had originally lived in Central Asia but had to migrate to other countries such as China, Europe and the Near East because of drought and famine. Thus, the Turks formed the world's high civilizations. Sumerians, Hittites, Urartians etc. were actually the first Turks. Atilla and Genghis Khan were defined as performers of civilization mission. This thesis aimed to give the Turks a sense of pride that was independent from the past, that is to say, for their own past and their national identity. The fact that the Hittites were the first Turks was of great benefit in proving that

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<sup>56</sup> III. Türk Dil Kurultayı, Tezler- Müzakereler-Zabıtlar (1936), Devlet Basımevi, İstanbul, 1937, p 245.

<sup>57</sup> Ibid,p. 245.

Anatolia was a Turkish country since the ancient times, and the origins of the Republican citizens were thus extended to the lands they lived in.<sup>58</sup> Falih Rıfka Atay summarized this issue as follows:

*"I never believed in this theory. The aim of Atatürk was to make the Turkish language one of the richest ones by proving that foreign words were in Turkish. Many things have been said for history theses and it has been suggested that Atatürk pursued a pseudo history. Indeed, our language and our history were nothing like what the Ottoman intellectuals thought, nor everything that the time of Atatürk was forcing. It was not enough to conclude his work. Alas, the recent language studies found the disease depressions that undermine Atatürk's unique and astonishing common sense."<sup>59</sup>*

For Atay again, *"In order to convince the Turks that he can create a civil society outside his own personality and the Islamic world, it is necessary to convince about his language and history. In order to save his nation from inferiority, Atatürk did not hesitate to adopt even the most exuberant claims of linguists and historians."<sup>60</sup>*

## CONCLUSION

The revolution staff knew the need to process, reinforce and develop national feelings in the language field. The Turkish Language Revolution, simplification of the Turkish language, a significant portion of the activities carried out in this period was seen as the simplification of the terms in the primary and secondary schools. The simplification of the language, in the early days, must be understood as the simplification of Arabic and Persian words. In the following years, a more moderate attitude was seen in the language. On the other hand, doors of Turkish language were almost open to Western languages. As a result, each language is in the form of its own time. Idioms were forgotten, idioms were derived; syntax gained new features. These were born from the needs of the language. In order to meet these requirements, the society had necessity of making changes in language and has given it the necessary form. Every language is in

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<sup>58</sup> Erik Jan Zürcher, **Modernleşen Türkiye'nin Tarihi**, p.79.

<sup>59</sup> Falih Rıfka Atay, **Çankaya**, Pozitif Pbl., İstanbul, 2004, p. 475-480.

<sup>60</sup> Zeynep Korkmaz, **Türk Dili Üzerine Araştırmalar**, Volume I, Türk Dil Kurumu Pbl., Ankara, 2005, p. 303.

the current flow..<sup>61</sup> Therefore, the reforms taking place in language, are valid for all countries and in many other countries, such language policies that have been applied in Turkey, was seen. Therefore, language policies are directly related to nationalism and modernization projects. The nation-state, one of the parameters of modernization, is a structure built on one language and this structure is shaped by nationalism approaches; the language has taken its share of this formation. This is very important in ensuring the modernization and national unity.

In Turkey, the modernization was seen as a model of advanced Western societies and communities as a whole series of policies aimed at changing the social structure as appropriate. So for Turkey's modernization is expressed as Westernization or Europeanization. Although the modernization process in Turkey, began during the Ottoman Empire, rooted in the real, regular and steady changes could take place during the Republic period. The modernization policies implemented by the Revolutionary Staff aimed to unify with the past and to integrate with the modern world. The most obvious indications of this can be seen in the identification studies carried out. We can explain the effect area of the modernization policies that we want to encompass the people, but we can explain this in part with the process of achieving. In other words, although the revolutions were intended to spread to the public through institutions such as Community Centers, Community rooms and later the Village Institutes, this was often not adopted by the public and therefore was incomplete. On the other hand, since the modernization process was often carried out in a hasty manner, the development process of the people has not been taken into account. In Turkey, as in the modernization process of breaking away from religion and tradition, a transformation was aimed into a secular worldview, where science and mind came to the fore as their mind forefront of science and secular aimed towards a transformation into a world view. Implemented policies were also appropriate to developments. The basic elements of positivism, such as reason and progress, from the old to the new order, have been the mainstreams of the Republican era and thus, positive sciences were used in processes such as information and social organization

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<sup>61</sup> Ömer Asım Aksoy, *Dilde Bilim ve Devrim*, Türk Dil Kurumu Pbl., Ankara, 2004, p. 54,55.

There are several issues that are noteworthy in the reforms to be carried out by the Kemalism thought system. The policies realized at the very beginning of this were done with a fast and decisive attitude and pragmatist understanding. However, scientific principles have always been in the core of applied policies and importance was given to positive science. Although the policies implemented were considered as nationalist policies, there was a scientific content. Negative attitudes of minorities living in the Ottoman Empire contributed to the strengthening of nationalist feelings in Turkey. Especially the Balkan War and World War I caused a break from the communities such as Armenians, Greeks and the Arab communities. However, between 1919 and 1921, religion that combines elements of the masses in Turkey had very important functions, it was the most important elements that define us. However, cultural policies that could replace a phenomenon such as religion in the later period were carried out. The main ones were history and language policies. Turkish language specifying the identity of the phenomenon of "we" define "other" as a policy that differentiates us, was of great importance in Turkey. At the same time, contribution to the integration of individuals into the social and political fields was ensured in the national integration with language reform. It has played an important role in the transfer of culture to future generations and in the process of socialization. It is clear that one of the realities of the Revolutionary Staff, which was behind both the alphabet and the language reform, was to facilitate the education and training of the people. One of the most important aspects of language reform was that History Thesis and Language Thesis had the same objectives. This is why the Turkish Historical Society and the Turkish Language Association are considered as supporting institutions. The Revolutionary Staff wanted to strengthen the national unity with the language and history thesis. The starting point of both theses was that Turks had a very important cultural civilization in history. Through migration, this civilization was scattered all over the world. Thus, as highlighted in this thesis with Turkey was once a part of civilization, it was Turkey's next steps would still be a part of modernity stated. Both theses were helping to prove the Turkishness of Anatolia. In fact, it was an attitude towards Armenians and Greeks who demanded this land. Thus, there has been studies supporting the thesis "Turkey belongs to the Turks".

All the works on language, all the messages produced, the target audience of the public as well as other areas of education institutions, through Community Houses and Community. In addition, the Faculty of Language, History and

Geography, the Turkish Historical Society and the Turkish Language Association are organizations that have had a significant contribution to studies on language. Although the policies implemented were seen as modernization and nationalist policies, there was a scientific content. For Atatürk, indicating that Turkey has undergone a shake-up process, the Turkish nation " will be along with the civilized countries both with intellectual side and writing" The importance Atatürk has given for language reform is clearly seen. Atatürk pointed out the importance of Turkish Language and Historical Society while building a nation state and put all language and history Works in the center of this process. Turkish Language Reform was the projection of Atatürk and the Revolutionary Staff as the architect of the modernization project:

*"First of all, I would like to touch upon the problem that is the first mainstream of every development. Before each vehicle, it is necessary to give the reading and writing skill to the big Turkish nation. The great Turkish nation can be stripped of ignorance, with little effort, but with such a vehicle that easily fits its beautiful and noble language This is the literary key, but Turkish alphabet is basis from the Latin Alphabet, simple experience of how the Turkish letters from the Latin basis, the Turkish language is appropriate, the city and the village of the age-old Turkish children have read how much easier to read as the sun has revealed. ... Our compatible, rich language will show itself with new Turkish letters. For centuries you have to keep our heads in the iron frame, understand and understand the signs that we understand and understand that you need to understand. The traces of what you understand will soon be witnessed by the whole world. I absolutely believe this ... This nation is not a nation created to be ashamed; a nation that has been created to honor and has filled its history with pride. But if 80 percent of the nation does not know how to read and write, this is not your fault. They do not understand the character of the Turks. It is now necessary to root out the mistakes of the past.. We will correct the mistakes... Our nation will show that they are along with the civilized countries through intellect and literacy."*<sup>62</sup>

Tanzimat Edict in the Ottoman society began to change with the prevailing system of thought and from the Reformation to the present day there has been a continuous social change in Turkey. It is the period in which the reforms in the administrative, financial, judicial, educational, social and cultural fields of the Ottoman Empire are tried to be carried out comprehensively. The period of transition from feudalism to absolute monarchies and from there to national states has been determined by the Ottoman Constitution and the Republic. The aim

<sup>62</sup> Utkan Kocatürk, *Atatürk'ün Fikir Ve Düşünceleri*, Atatürk Araştırma Merkezi Pbl., Ankara, 2005, p.257-259.

of İttihat ve Terakki to save the state was ended by World War I the construction of the "Nation-State" of the Kemalist movement began. Although the War of Independence and the Kemalist movement were more successful than the Unionists, the Republic did not have many diseases and distortions of the 2nd Constitutional Monarchy. Although the Turkish Revolution has had a three hundred years of background, we can say that it is the definition of essential crust replacement with a serious and radical breakdown starting in 1923. It is an enlightenment in political, social, economic and cultural fields and it is a movement and process that can be perceived as a crustal change in reaching the level of contemporary and civilized nations. Republic and the Revolution, the process of change initiated by Atatürk was the product of a need and necessity, it was inevitable, it was radical. Kemalism, as the intellectual dimension of the Turkish Revolution, has been a guideline for action. It can be said that Kemalism is a set of policies that are applied to change the social structure by combining the scientific and contemporary laws of the developed civilizations with their own culture. As in every revolution that started the nation-state construction in the world, Turkish Revolution gave a special importance to Language, History and Education. Because the acquisition of national identity, transferring culture to future generations, these three fundamental dynamics have a very important place. Especially with the emergence of nation-states as a mandatory process of shaping the moral sources of the nation, the establishment of national sensitivities of a common Language, History and Education for this purpose has been needed.. Thus, nation states, the products of more political and bureaucratic interventions, tend to create their own national language, history and education as a result of their institutionalization. When specifying the particular case of Language and History of Turkish identity "we" define "other" as a policy that differentiates can be said that great importance in Turkey. At the same time, Language, History and Education contributed to the integration of individuals into the social and political fields in the achievement of national integration. In the 1930-1938 process, the Revolutionary staff produced policies and focused on Language, History and Education.

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