

**MAPPING THE NEXT GENERATION'S IMAGINATION:
BALKAN WARS AND THE TURKISH NATIONALISM**

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Characterized by voluntaristic nationality in terms of citizenry concept, Ottomanism as a political ideology lost gradually its credit due to the political developments¹⁴⁶ in the post-1908 Revolution period. Especially the loss of *Rumeli* with the Balkan Wars and with the Muslim immigration from there, the multi-ethnic composition of the Empire was relatively disappeared. It was commonly accepted that the Balkan wars was a turning point in Turkish nationalism, which was “materialized as a political ideology”¹⁴⁷ and was recognized as an official policy by the Unionists, who came to power with a coup d'état in 1913. Before the Balkan Wars, Turkism was appeared as an expression of Ottoman intellectual's identity searching in terms of both the reinvention of ethnic history and a defense mechanism against the Western expansion.¹⁴⁸ The disappointment experienced in Ottomanism transformed Turkist movement, which had been a reactionary cultural movement, into an officially accepted ideology and to some extends it “became synonymous with the Pan-Turkism”¹⁴⁹, which aimed the political unification of all Turkic peoples. Even though the approaches on the scope of official Turkism-from cultural Turkists to Pan-Turkists- was variable, one should realize that Turkism in general was evaluated in this era a compensation way for the crushing defeat in the Balkan Wars.

No doubt, such an ideological transformation in the political regime was reflected on the educational field. Turkish nationalism as a political ideology was included to educational system in 1913 by the Temporal Law Enacted for Primary Schools. In the preparation phase of the law, intellectuals such as Ethem Nejat , İsmayıl Hakkı [Baltacıoğlu], Tüccarzade İbrahim Hilmi[Çırağan] ,sought the reason of the defeat in the Balkan Wars in the education system rather than the military capacity of the Empire. Comparing the pedagogical attitudes of Bulgarians, Greeks and Serbs with the Ottoman Turks, they determined that the triumph of the former subjects of the

146 The annexation of Bosnia by Austria and Crete by Greece, the independence of Bulgaria and Albania, Trablusgarp War and finally the Balkan Wars

147 Mehmet Ö. Alkan, "Modernization from Empire to Republic and Education in the Process of Nationalism.", In *Ottoman Past and Today's Turkey*, edited by Kemal Karpat, Leiden;Boston;Köln: Brill, 2000. p.110.

148 Gülay Göksu Özdoğan, *Turan'dan Bozkurta Tek Parti Döneminde Türkçülük (1931-1946)*, trans. İsmail Kaplan, İstanbul: İletişim Yayınları, 2001. s. 41.

149 Ibid. p. 42.

Empire stemmed from their “qualified and patriotic” educational system.¹⁵⁰ It should also be mentioned that these intellectuals mentioned above ,who considered the defeat as a result of the lack of nationalist pedagogy and supported the new regulation of school curriculum in 1913, were among the writers of the main periodicals ,as *Çocuk Dünyası* and *Talebe Defteri*, published after 1913. Moreover, the foremost Turkist intellectuals of the era were among the writers of the periodicals for children: Ziya Gökalp, Mehmet Emin [Yurdakul], Hüseyin Ragıp [Baydur] in *Çocuk Dünyası* ; Yusuf Akçura in *Talebe Defteri* . In parallel with Pan-Turkist approach, *Çocuk Dünyası* was fixed a price of two Ruble for its Turkic subscribers living in Russia, even we have no information if there existed any. Nevertheless, it should be mentioned that the Turkist approach and the relation between the Committee of Union and Progress and the periodical publishing can not be generalized for all the periodicals and writers in this era.

In the very beginning of Ottoman educational modernization, “patriotism” was the main incentive behind the public education whether in the Hamidian or Second Constitutional period. However, the mention on the patriotic educational system in the Temporal Law indicated the re-identification of “citizens of the future”, who had been expected to show a voluntaristic loyalty to the Ottoman identity in the period before the Balkan Wars, in order to create a new generation loyal to an ethnically determined fatherland. Turkish nationalism seems to be possessed as the same meaning with patriotism where the Ottoman fatherland became to be mentioned as Turkish fatherland. In this way, with its vengeful nationalistic discourse, the period after the Balkan Wars was a new phase in the political socialization of homeland’s children in which they were identified as the soldiers of the future or the little soldiers who would take the Turkish revenge of loss lands. Thus, periodicals for children functioned firstly for “reminding” the children of their Turkish ethnicity. “I am a Turk, I have a great history. Bulgarians are bloody enemies! My noble heart is filled with eternal zeal of grudge and enmity against to you” says İlyas Şükrü in the name of Turkish youth in *Mektepli* “Bulgarian! Learn this: The nobility of Turkishness is revenge. Revenge! Revenge!”¹⁵¹

Not only were the foundation period of the Ottoman Empire but also the distant past in Central Asia unified under a glorious Turkish history. Such a reminding practice through a Turkish historical context with references to distant past was combined with the function of “making children not to forget” the loss of Balkans at present in order to mobilize them for taking vengeance in future: (accents are mine)

150 Yahya Akyüz, "Eğitim Alanında Aydınların Özeleştirisi ve Balkan Savaşları," Tarih ve Toplum, no. 228 (Aralık 2002), p. 55.

151 “ Ben bir Türk’üm muazzam bir tarihim var . Bulgar kanlı düşman ! Kalb-i asilim sana karşı müebbet kin ve husumet ateşiyle yanıyor. (..) Bulgar bunu bil . Türklüğün asaleti intikamdır. İntikam! İntikam!” İlyas Şükrü, "Genç kini," Mektepli, no. 5 (13 Haziran 1329), p. 82.

“My brother you are Turk, you belong to a great and an honorable nation. *Once upon a time*, your ancestors had shaken the world. Khans had knelt down in front of the Turkish flag, nations had submitted Turkish Khans. Yet, Turkishness is in dark *today*. Turkishness is ill; you will cure it. The dirty flags of our former servants are waving on the holy lands that your ancestors conquered by their swords. (...) Having read this history, you will proud of being a Turk, your eyes will be filled with tears of joy. *You will not hesitate* about dying in order to keep it [the Turkishness] alive, about sacrificing your happiness in order to make it happy. Do you hear what your ancestors say? ‘Turkish son you have an obligation, a great obligation: Vengeance!’”¹⁵²

In the formulation formed with the discourse of “past-today-future”, children were expected to be a generation who would feel the fervid faith in the uniqueness of Turkish existence and pride in Turkish history. They were to feel themselves as the heirs of ancient times, the times of “once upon a time”. The matter was not just related with the homeland itself, it was also about survival of Turkishness and thus, the main duty of children, taking vengeance, signified a more vital point that transcended the emotional affection felt for a certain territory. The great fervor about the glorious Turkish past would bring the great ardor about taking vengeance or in other words, it would provide the emotional background for the main duty foisted upon children. On the one hand “being vengeful” was a feature that indicate being worthy of glorious Turkish past. The military action that would be performed in the future was a revival of the wars in the first conquest of the Balkans. The war on vengeance would be like *Kosova War* or *Sırpsındığı War* in which soldiers of the future would “make Sofia remained in blood”.¹⁵³ At the same time, the vengeance was a historical responsibility for them in which the future was personified as for calling children to account for their actions. “If you do not strive for taking back the banks of the Danube and do not make your unfortunate mother smile the next generation will damn you” said Nezihe Kemal addressing Turkish youth, who was described as the sons of *Ertuğrul* and *Yavuz*, in her article *Hatırla ki ! (Remind that!)*¹⁵⁴ From this point of view, standing on the ground between their ancestors and the next generation military service was a historical responsibility for children in this era rather than constitutional obligation.

Pretending children as if they had been the members of the “ready armed forces” was also appeared in the sample solider children heroes appeared in the “national

152 “Dedelerinin yastık yerine kılıca yaslanarak kazandıkları mübarek topraklar üzerinde dünkü uşaklarımızın kirli bayrakları dalgalanıyor. (..) Bu tarihi okuduktan sonra Türk olduğun için göğsün kabarcak , gözlerin sevinçten yaşaracak . Onu yaşatmak için ölmekten , onu bahtiyar etmek için kendi bahtiyarlığını feda etmektен çekinmeyeceksin İşitiyor musun bak ataların ne diyor? Türk oğlu senin bir vazifen var , büyük pek büyük bir vazifen: İntikam!” Rıdvan Nafiz, "Küçük Türk tarihi," Çocuk Dünyası, no. 57 (10 Nisan 1330), p. 99

153 Fahri Hamit, "Yurdun dileği," Çocuk Dünyası, no. 4 (25 Mayıs 1329), p. 2.

154 “ Ey Türk genci, sebat etmesen Tuna'yı, güldürmezsen bedbaht anayı lanetler seni ahfadın.” Nezihe Kemal, "Hatırla ki.." Çocuk Dünyası, no. 69 (3 Temmuz 1330), p. 290.

stories". Consider for instance, the series of *Kahraman Nuri* (Nuri-The Hero) published in *Çocuk Dünyası*.¹⁵⁵ Having listened in his village, in Afyon, how the Bulgarians killed Muslims in the Balkans as like the "wild animals", Nuri, a twelve years old boy, joined to the army and became a veteran. The photograph of a little soldier child made the story more realistic. In another national story Tayfur, who was again twelve years old brave Turkish son, put the Turkish flag on the top the highest tree of the town occupied by the Bulgarians. None of the enemy forces had been able to haul down the flag, yet Tayfur was shot and he became a martyr.¹⁵⁶ Islamic symbols were as important as Turkishness in order to naturalize the death among children. Presenting the military service was an Islamic sacred deed; periodicals for children glorified the nationalist values of patria, nation and state through the Islamic values of jihad, ghaza and martyrdom.

Calling children to die renders this period different in terms of the meaning attributed to the childhood's distinctiveness and it vindicates the fact that the identification of children or even the concept of childhood per se, is moving on a volatile ground depending on current politics. At least in the level of discourse, the social construction of children as the ready force that would run for fighting reduced the description of childhood, which was mainly based on the separate nature of children from adults, to a minimum level. Because, whether the small heroes that the children would take them as a model or the presentation of military service as a quality of Turkishness and Islam, the periodicals tended to consider the Turkish children as "little adults" in terms of little soldiers rather than adults of the future. In one respect, one can claim that in the scene occurred after the Balkan Wars, children were expected to sacrifice their childhood for the homeland, and for the nation. Thus, in contrary to the modernity's construction of "extended childhood" through a long public education process, periodicals for children published after the Balkan Wars were inclined to shorten the process through the militarization of childhood. No doubt, this tendency appeared in the periodicals stemmed from the survival question of the Empire and social Darwinist approach about the life and the future of the state occurred after the War. Indeed, it was nothing to define a distinct period for children in case of the Empire had come to an end. Before evaluating the social Darwinism as a basic motive in the periodicals for the identification of children as little soldiers and calling them to die, the conceptualization of fatherland in this era should be underlined in order to grasp the fact that children were called to die for the sake of whom.

Indeed, one of the most important reflections of the loss of the Balkan Wars in the periodicals for children was the re-conceptualization of fatherland. Putting it simply, it can be observed that there existed two different but related with each other, imagination of fatherland. The first one was the Ottoman Empire itself, which

155 Ethem Neşet, "Kahraman Nuri -Milli Hikaye-," *Çocuk Dünyası*, no. 6 (18 Nisan 1329), pp. 2-3. , no. 7 (25 Nisan 1329), pp. 1-2. , no. 11 (23 Mayıs 1329), pp 1-2.

156 Nazım Hürrem, "Kahraman Türk oğlu," *Çocuk Dünyası*, no. 25 (7 Teşrin-i Sani), p. 39.

was engendered, weak, and divided space. The second one was *Turan*, which was a masculine, powerful and glorious fatherland, appeared as the second imagination. What the feature in common for both imaginations was, from this time on, apart from its narrow meaning of a person's birthplace, the fatherland was presented not only as the state to which one currently belonged, but also as that state's predecessors. The fatherland was a territorial unity, which was determined via clear references made to the past. It can be observed that periodicals' two main functions related with the collective memory, "making children not to forget" the loss of Balkan wars and "reminding children" their Turkish ethnicity, maintained the fatherland's different conceptualizations. In this manner, "making children not to forget" corresponded to a weak and divided fatherland whereas the reminding function corresponded to *Turan*.

Contrary to the fatherland concept that was defined under the well-protected domain of an absolute sultan and which was identified and concretized through the Sultan's own existence, or constitutional domain of happy Ottoman collectivity, the "distinct spirit" of the fatherland was put forward and more direct bond was constructed between children and the fatherland. For instance, in 1886 the periodical *Etfal* questioned the source of the sense of loving fatherland and concluded that it was appeared naturally in human beings. Yet, in this era after having personified, the fatherland started to be talked with children in periodicals in order to underline why children were to possess the sense of loving homeland:

You are eating, drinking, and living thanks to me. I am providing your happiness. In response to this, consider my happiness and bring it into existence.¹⁵⁷

From this point of view, being benevolent was a quality possessed by the fatherland itself rather than an image that legitimized the absolute existence of the sultan. At the same time, the fatherland, which had been identical with the paternal mission of the sultan, appeared to be engendered in the process of this personification. The concept of fatherland was replaced by the concept of "motherland", and thus it began to indicate the children's own mothers or sisters.¹⁵⁸ Due to the chaotic atmosphere in the Empire following the Balkan Wars, the fatherland was depicted as a mother who was about to die or very sick. This metaphor became identical with the lost territories, especially with Edirne. The concept thus was divided into the free and independent fatherland and the captive fatherland. Students, therefore, were obliged both to love the whole fatherland and to liberate its captive parts in the future. The period starting with the occupation of Edirne and its recapture by the Turkish army, was narrated through the engendering of boundaries and spaces in *Çocuk Dünyası* as follows: (accents are mine)

157 " Benim sayemde yiyor, içiyor ve yaşıyorsun. Bahtiyarlığımı ben temin ediyorum. Buna karşılık sen de benim bahtiyarlığımı düşün ve meydana getir."Hamit, "Yurdun dileği.", p. 2. A similar article was published in Mektepli: Emin Haki, "Vatanın dileği," Mektebli, no. 1 (15 Mayıs 1329), p. 7.

158 For a similar engendering process of fatherland in the Iranian context see: Mohammad Tavakoli-Targhi, "From Patriotism to Matritism : A Tropological Study of Iranian Nationalism: 1870-1909," International Journal of Middle East Studies, no. 34 (2002), pp. 217-238.

My mother was ill. She was so ill that she turned pale, her lips were torn out, her arms were broken off, and her mouth dried out. She was a patient, who had been struck at her breast, at her brain. Why could we, her thousands, her hundreds of thousands of children, not treat our mother? My poor, sick mother died and her virtuous soul reached her beloved God just beside, even in front of, the vile and damned enemies, despite all of the many treatments made...Nobody left for protecting us. We were crying, struggling, yet could not shout. *Alas! Nobody was grieved besides than patient's real children. Her real children injected the thing that the greatest physicians were not able to find*, into her body; then the patient slowly regained consciousness... Finally, she said to her children, who were standing at her bedside: "My children, I am pleased with you. *I have five more sisters who are sick like me. Even if it is not today, go to the help and rescue them tomorrow*"... *The name of my mother, who recovered today, is Edirne.*¹⁵⁹

From this point of view, "the motherland provided a receptive and vulnerable image in contrast the active image of the fatherland" which the description of occupied lands in a engendered context made possible the use of the sexual imageries. The occupation of the Balkan territories of the Empire, which was executed through "the non-intimate (*namahrem*) hands of the enemies appeared to be against the intimacy of the children's mother.¹⁶⁰ The "cleaning" or preservation of the virtue of their mothers in terms of liberating the lost lands or defending the homeland was a moral obligation to be performed by Turkish children in the future. Moreover, as the article mentioned above designated, the engendered discourse constructed the sense of otherness in the minds of the little readers by putting forward a differentiation based on the motherland's "real children," the Turkish-Muslim children, who would protect the existence of the state, and the "stepchildren," the non-Muslim elements, who were considered to be the potential accomplices of the enemy. The real children-stepchildren dichotomy appeared to be another way to reproduce the feminine sexual image of the motherland and the nation. The non-Muslim elements of the Empire were described as "the bastards", and in this period, it can be

159 "Validem hastaydı. Öyle bir hastaydı ki rengi solmuş, dudakları kesilmiş, kolları koparılmış, ağzı kurumuştur. Göğsüne yumruk, beynine gülle indirilen bir hasta. Binlerce, yüz binlerce evlat nasıl oluyordu da biz validemizi tedavi edemiyorduk? Zavallı hasta valideciğim , yapılan bir çok tedaviye rağmen pak-ı mukaddes ruhunu alçak ve la'in düşmanlarının yanında , hatta onların elinde pek sevdiği Allah'ına teslim etti... Artık bizi himaye edecek kimse yoktu. Biz ağlıyor çırpınıyor , fakat bağırıyorduk. Heyhat ki, hastanın öz evlatlarından başkası müteessir olmuyorlar. O öz evlatlar büyük tabiplerin veremediği şeyi onun sevgili vücuduna zerk ettiler., hasta yavaş yavaş afiyet buldu...En sonunda baş ucunda duran evlatlarına "Sizden çok memnunum, benden başka beş hemşirem benim gibi hastadır. Bugün değilse bile yarın onların imdadına koşun ve onları kurtarın" dedi... Bugün şifayab olan sevgili validemin adı Edirne'dir." Rabia, "Hayat bulan validem için," Çocuk Dünyası, no. 23 (15 Ağustos 1329), p. 4.

160 "Ben senin validenin, bana uzanmak isteyen namahrem ellere lanet et, kır, kes, dağla. Valideni muhafaza için hiçbir şeyden korkma." Hamit, "Yurdun Dileği.", p.2.

concluded that the non-Muslim ethnicity corresponded the “loose women” image. Consider, for instance, the poem “*Çalış ve Utandır*” (*Work and Embarrass*):¹⁶¹

A little woman, even a sick woman
Breast-feeding her child in the arms
Not consider the child too little
Osmancık is his great name

Holding his mother’s breast tightly with his teeth
He doesn’t leave the nipple, he is smashing it ...
Many of the bastards of the enemies
Separated the child from his mother
Everywhere remained bloody...

The periodicals depicted the enemies of the nationalist ideology in terms of “us” and “them” with the position of Greeks and Bulgarians on the other side and reinforced the argument with articles about their savage deeds during the Balkan Wars. Moreover, these articles functioned to create a Turkish national collective memory, which was nourished by lively dramatic expressions of the enemy oppressions in the Balkans, in the minds of children in order to mobilize them to take vengeance on the loss lands and captivated part of the nation. In this era, symbols that would awake the religious and national sentiments among children played an important role. During the war, children’s sisters had been taken away to be hung, brothers had been sent away to be burned, grandfathers with the turban on his head, and Holy Korans, the gift of God, had been desecrated. The crescent and the star had been thrown into the mud and innocent orphans had been sold.¹⁶²

Particularly *Talebe Defteri* utilized illustrations in order to create a lively image of the Muslim-Turk’s sufferings in the Balkans. One of them was the depiction of a household after an enemy raid.¹⁶³ In the illustration, while disappearing in the horizon, the enemy troop had left behind a pillaged home whose inhabitants were killed. Several bodies among which belonged to a baby, a little girl -possibly was raped due to her skirt was torn- and an old man, dispersed outside the house on the ground. Only an old woman had been able to survive, yet her exhausted image and her messy hair indicates she had been exposed to violation. It was shown that the

161 Bir kadıncık hem de hasta bir kadın/ Süt emiyor kucağında evladı/Pek küçük mü zannettiniz/Osmancıkmiş onun büyük adı/ Dişleri sıkılmış bütün annesinin göğsünü/Bırakmıyor parçalıyor memeyi.../Bir çok düşmanların piçleri/Annesinden yavrusunu hep birden ayırdılar / Kan içinde her yer "Çalış ve utandır," Çocuk Duygusu, no. 11 (22 Ağustos 1329), p. 1.

162 “Bağırtarak götürdüler hemşireni asmaya , başlarında tüy bitmeden kardeşlerini yakmaya. Dedelerinin sarığını çıkardılar boğdular. Tanrımızın hediyesi Kuranımızı yırttılar. Ay yıldızlı sancağı çamurlara attılar, analardan öksüz kalan masumları sattılar. Yavrularım siz bunları unutmayın belleğin. Öç duygusu kalbinizin derininde sürmeli.” Rodoslu Ahmet Kemal, "Öç duygusu," Çocuk Dünyası, no. 13 (6 Haziran 1329), p. 3

163 "Levha," Talebe Defteri (18 Temmuz 1329). p. 72..

enemy did not care the civilians; they killed, oppressed, raped, or forced them to immigrate. The image of anguished defenseless people in the captivated part of the fatherland was significant. Apart from their function of inciting hatred in order to made children ready as the soldiers of the future for taking vengeance of those defenseless people; the illustrations with their harsh depictions became also a way for giving children a Social Darwinist perception. Thus, what was conveyed by the term “reading” could also be extended to reading more than words. Through the reading of those illustrations, it was intended to discompose children in order to “awake” them and brought them back to reality of the life , which was considered to be based on violation to the extend that even defenseless people were slain. Thus, the illustrations and the articles about sufferings in the Balkans represented a “reality” that children would draw a lesson. Through a subtitle of an illustration that depicted a scene from Balkan Wars, Muallim Tevfik explained this tragic reality as follows:

“You, the Ottoman child! Do not intend to relax your sad eyes irritated from this bloody scene under the broken wings of your helpless mother. Under those merciful wings, the strength did not remain in order to reanimate the tender warmth that you expected to find. (...) The old honorable laws which had commanded mercifulness to innocence and respect to honesty, have been already removed from the humanity’s magnificent surface, and they were replaced by the black shadows of the avarice and benefits. Come my son; watch this lesson-drawing place. (...) My son, your father and grandfather did not work enough in contrary to their ancestors who had worked with great effort without getting tired. For that reason, you will not find a place for your orphan body to rest. You, the children who will be the Ottomans in the hard days of the future! Mind you are not overwhelmed by the flood of heedlessness as we did.”¹⁶⁴

The reality of life was considered for both the individuals and the nations as struggling and fighting in order to survive. The Balkan Wars was considered as an example from inside of the life, which became to be perceived as “a continuous war”.¹⁶⁵ In the new world, as mentioned in the article above, humanist merits means for nothing. In this way, the Balkan Wars was a confrontation with the harsh reality of the life, which obviously revealed the Empire’s survival question. Actually, social Darwinist perception of the life brought the “adults” about making

164 “Ey Osmanlı yavrusu: Şu kanlı manzaradan ürken melil bakışlı gözlerini biçare ananın şikeste kanatları altında dinlendirmeye koşma. O şefik kanatlarda artık umduğun munis sıcaklığı tecdid takati kalmamıştır. İsmete hürmet , masumiyete rikkat emreden eski necib kanunlar insaniyetin sath-ı muhteşeminden çoktan silinmiş, onun yerine hırs ve menfaatin siyah gölgesi kaim olmuştur. Gel evlat şu ibretgahı temaşa et (...)Yavrum dün baban ve deden büyük dedelerin gibi yorulmak bilmeden gayretle çalışmamış. Onun için bugün yetim vücudunu dinlendirecek penah bulamayacaksın. Gelecek müşkül günlerin Osmanlısı olacak yavrular ! Siz bizim düştüğümüz seylabe-i gaflete sakın kapılmayın.”

Muallim Tevfik, "Ordu -Levha -," Talebe Defteri, no. 2 (6 Haziran 1329). p. 21

165 Süleyman Sadi, "Turan yavrularına," Çocuk Dünyası, no. 37 (21 Teşrinisani 1329), p. 1.

an auto-critic in order to show the points that they failed to grasp to the next generation. In several articles writers blamed on their generation and the former one for not distinguishing the new world order, which based on the idea “strong crushes the weak” at the right time: Mehmet İlhami , mentioned that when children would start to read history at school, they would learn how their “wretched fathers” left the Balkans, their ancestor’s inheritance, to the enemy without any effort.¹⁶⁶ Although this was an unfair and exaggerated interpretation, the main intention in the “heedless” depiction of the “fathers” was motivating future generations: “[Then] my son, you will say to us ‘traitors, cowards’; your little heart will be exuberant and the passion of ‘taking vengeance on enemies’ will shine in your eyes, which stare with grudge at the coward generation”.¹⁶⁷ In this way, the main duty foisted upon children, taking the vengeance, was an expression of “*intibah*” (awakening)¹⁶⁸, which included the new perception of life and the new identification of children in order to achieve the survival of the Empire. “*İntibah*” became a separate column , where the war was evaluated with a social Darwinist manners, in *Mektepli* under the name of “Pages of Awakening” (*İntibah Sahifeleri*). From this perspective, the main intention of the periodicals published in this era through mentioning *intibah* was “making the children tremble and make them regain consciousness”. The engraving drawn by Prince Ömer Faruk Efendi for the readers of *Talebe Defteri* was well depicted this purpose.¹⁶⁹ In the engraving a student stands in front of a Balkan map, which was focused on the lost territories of the Empire. Nevertheless, no borders were mentioned in the map. It indicates the defeat in the Balkans was unacceptable and inculcated children that those lands constitutes the occupied lands of the Empire What the main feature of the engravings was the sacred and startled position of the student.

Then how would children find the encourage in order to taking vengeance of the loss lands, considering the fact that their fathers were blamed and they were startled? The answer was hidden in the masculine homeland with its glorious history. It was the distant past in Asia or the first years in Anatolia that would motivated children for their ultimate aim., the vengeance. This was expressed very well in *Talebe Defeteri*: “The future under the protection of the past”. From this point of view, having conceptualized as the other homeland, *Turan* appears as an emotional background rather than a political purpose in the periodicals.

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166 “Lakin sana tarih okutacaklar . Sen Osmanlının diyecekler. Sonra sana haritayı gösterecekler . Ecdadın diyecekler buraları aldı.Dün ki sefil babalarımız bunların hepsini tüyelerini kıpırdatmadan bıraktılar. Gözlerinden bir damla yaş düşmedi” Mehmet İlhami, "Atiye doğru," *Mektepli*, no. 1 (16 Mayıs 1329), p. 6.

167 “Sen oğlum o vakitler bize ‘hainler, korkaklar’ diyeceksin. Senin küçük kalbin hoplayacak ve korkak nesle kinle bakan gözlerinde ‘düşmanlarımızdan intikam’ sevdası kaynayacaktır. Ibid.

168 İskender Fahrettin, "İntibah ve intikam," *Mektepli*, no. 6 (20 Haziran 1329), pp. 42-44.

169 “Levha,” *Talebe Defteri* no. 16 (16 Kanun-u Evvel 1329), [Cover].

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