

THE STORY OF LOVE THAT KILLS PRIDE

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Abstract:

This article talks about the partial life of Rashon Nuri Guntekin, one of the famous Turkish literature figures, and “Çolikushi”, which is considered one of his most famous works, about the pure love in it and the injustices in the society of that time.

Keywords: creator, novel, Feride, Kamron, image, Turkish society, nation.

Rashad Nuri Guntekin, a worthy spiritual follower of forward-thinking Turkish writers and one of the leading representatives of Turkish literature, is a Turkish writer who created effectively in the period that can be called the “Golden Age” —the end of the 19th century and the first half of the 20th century. Writer was born in 1892 in Istanbul. He decorates his creative path with such fields as writing, translation, and dramaturgy. Although Oz left behind 24 novels, 7 collections of short stories, and a number of plays, the work that brought him the most fame is the novel “Çolikushi”. “Çolikushi” was written in 1922 and published in the weekly editions of the “Time” newspaper. The work was first published in 1923 under the name “Istanbul Girl”. Due to the French occupation of Turkey, he had to overcome many difficulties in reaching the fans of the work. The reason for this is that the social situation is captured by telling the story of a girl’s diary.

In 1937, Rashod Nuri Guntekin gave the work the name “Çolikushi” and republished the novel perfectly. “Çolikushi” is also important as a novel with a skillful critical approach to the social problems of that time, along with being a work written on a romantic theme. As evidence of this, it is worth quoting Flashback’s comments: “I have heard a lot about this book, and I watched the TV series when I was a child. I thought I should never stream it anyway. For some reason, I have developed a huge immunity to the topic of love between a boy and a girl, and being a little realistic, I did not read novels about love, or, even if I did, I did not think that the main theme in them was love. Meanwhile, after reading this book on the recommendation of a friend, I realized that it is possible to gain local knowledge not only about love but also about the social life and history of Turkey at that time” [2.1.].

Except for the last part of the novel, the main character’s memory book is narrated in her own language and contains the events from her youth until she reaches the age of twenty-five, until she finds her love, Kamron. In the fifth part, the meeting of Feride and Kamron is told. The first part of the play begins with Feride’s 4th grade period and teacher Alexi’s imaginary

exercise, “Try to write your first memories in life. Let us see what you remember. For you, this will be a wonderful exercise of the imagination”. These words serve as the first page of Feride’s sixty poems [1.1]. To put it simply, “I was a completely different girl” [1. 4].

Feride, who lost her sick mother in Mosul at the age of six, starts living with her grandmother in Istanbul. When he was nine years old, his grandmother also died. Her father sends her to a French girls’ school called Damdosion, where she can stay. Feride stays at her aunt's house during the holidays. Feride was a girl who did not stay in one place, neither at school nor at her relatives’; she was very fierce and mischievous; she would climb a fallen tree; in short, she could not tolerate any kind of bullying. Her teacher, who saw Faride crawling from branch to branch during school breaks, nicknamed her “Çolikushi”. Unbeknownst to him, Ozi loves his cousin Kamron and is always jealous of a young, beautiful widow named Narimon. In addition, a girl named Munavvar appears among them. The people behind Kamron's decision will further complicate his relationship with Feride. Even when Kamron and Narimon have little chance to get hungry, a scheming letter sends a chill between them. The letter was from Munavvar, and it contained Kamron’s declaration of love to Munavvar, beginning with “My yellow flower...” Feride reacts to this as follows: “I do not know how long Komron waited for me, unfaithful, by the cliff where he would not see us reconcile again. However, when he comes home tired of waiting and sees these lines written on a lined school notebook and placed on the table, he is always in a hurry: “Effendi Kamronbey. We shot the novel “Yellow Flower” from beginning to end. It is nice to see each other. I hate you” [1. 112].

If we analyze the work perfectly, Kamron is a young, handsome, and very delicate person. At the same time, he was also not indifferent to Feride, who was unequaled in beauty and whose silent horn concealed the world. Feride’s unusual blushes reveal her feelings. Feride, with her love in her heart and the wounds caused by Kamron, is hired as a teacher in Onadolu. Looking for work, he travels to many towns and villages in Onadolu. Including Bursa, Zainilar, Çanakkale, Izmir, and Kushadasi. Although Feride, a kind-hearted person, always left behind a good deed and showed kindness wherever she went, the trials of life tried her with suffering that is more painful. In the village of Zainilar, a mushtipar named Munisa, whose mother is a lonely woman, adopts a little girl and starts living with her. Nevertheless, this fate also took Munisa away from him, and a simple disease, diphtheria, took him away. Of course, this is a tragedy. In a big country, there is no desire to remove this problem. Is not this an injustice for the Turkish people and for the Goaks? Is not it too much that this society subjected Feride to various tortures and various sufferings? Although the author has used love as a weapon to beautify the work, in my opinion, its meaning is based on these defects.

This is Onadolu, a word with a broad meaning that illuminates the social aspect of the novel. The logical world of this word includes this area, the people who lived in this area and the problems related to them. In the work, when we look at the life of Onadolu and the people who lived there, we come across such situations as kindness, ignorance, and deprivation of the joy

of living. The images of the village of Zainilar, where Feride lived for a while, clearly show before our eyes the truths of not only Onadolu but also the talent of the Ottomans, who were at the top of the government at that time. In the picture of the village of Zainilar, the condition of the students was also very sad. The author, who was also a teacher, embodied Feride, the hero of the novel, as a teacher and paid special attention to the issue of education in the work. In the novel, there is a struggle between the traditional concept of education and the new form of education. Mrs. Hadicha from the village of Zainilar does not have enough knowledge to be a teacher; she hits students, promotes the threat of academics, throws students to the ground during class, forces them to urinate loudly, and opposes the urinating of wealthy girls. Moreover, Feride, the propagator of the new education system, is completely against the actions of Mrs. Hadicha and begins to educate the students using the method he knows best. He sends the children out one after the other, does not allow them to make noise, teaches adult girls as well, tries to bring out the danger of the scientist, and promotes the joy of living.

Because Feride was a beautiful, young, and charming girl, she was always attracted to her. If the men did not know Feride's name, they called her by names like "silk worm" and "flower picker". Many people propose marriage to her. Due to such compliments and all kinds of gossip, during the five years he spent in Onadolu, he was forced to write many applications about starting work and constantly change his place of residence. Even these mishaps led to the construction of a fake marriage with Munisa's father, Dr. Khairullabey. Of course, Feride's gentle purity and kindness to people did not go unnoticed by Khairullabey. Khairullabey leaves a deposit for Kamron as a bequest to his wife Feride before his death. This deposit was a letter and Feride's diary. After the doctor's study, Feride comes to Tekirdog, to her aunt's house, in order to fulfill her husband's will and hand over the deposit he left to Kamron. They meet again at his aunt's house. Pochchasi Azizbey: "What is wrong with me, Çolikushi? It is your entire fault. You are a well-to-do, healthy woman, but your nature and face are still like those of a young child. Who calls your face a young face? [1. 393.]. These words scratch Kamron is hearted.

Feride hands over the deposit. While reading the memoir, Kamron learns the whole truth about Feride and will not let go of him for the rest of his life. Although Feride does not admit her love for a long time and says that she hates Kamron, she continues to love Kamron deeply even when she is at school and when she wanders around in Onadolu looking for a job. The reason why Feride lost her love for a long time is that she does not know enough how to love and be loved. To be more precise, Feride, who could not stop the constant struggle between pride and love, lived for many years suffering from the victory of pride over love. Nevertheless, in the end, he gives up and defeats Kamron. "What shame happened? Oh God! You caused it; by God, you caused it!" [1. 430.].

In the last pages of her memoir, Feride finally confesses her love, which she has tried to hide from herself for years. “Yes, why should I cheat now? Regardless of all my hatred, my rebellions, and all the excesses of unpleasantness, I was a piece of you” [1. 341.].

Another aspect we should focus on in the work is pride. The main character of the novel “Çolikushi” is a role model for the Turkish nation. Feride was an enterprising, modern girl who had not hurt anyone since childhood and was able to defend her rights. He does not complain about Kamron’s betrayal; he does not accept fate. Feride’s strong pride and self-confidence made her leave Kamron for the remote villages of Onadolu and try to move forward with all her might over the years.

The novel “Çolikushi”, which we can recognize as both love and society's shortcomings, is written in a language close to the reader, and for this very reason, the reader loves it. The variety of images and the abundance of knots help the reader feel himself among the events. Especially the writer, who expressed the mental states of Feride with perfect analogies, also used images of nature similar to Çolikushi. This work is sung and applauded as a legendary love story not only by the Turkish nation but also by fans of literature.

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