

No. 742

Dear Friends:

Near East Mission
United Church Board
for World Ministries
Posta Kutusu 142
34432 Sirkeci, Istanbul
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SIR JAMES W. REDHOUSE : 1811-1892

by Çağla Erdoğan

Sir James W. Redhouse, one of the greatest English Turkologists, lived in the 19th century. His works that still exist today prove that he was an extraordinary person. But unfortunately his life and personality are practically unknown. Redhouse was successful in his diplomatic life, and his interests in mathematics, astronomy and literature lasted throughout his life. His focus for all these was on linguistics which was his basic field. He has left his Turkish and English Lexicon of 1890 in this field. Today the Redhouse Turkish and English Dictionaries which we use bear his name and are based on that voluminous work.

Redhouse was born on December 30, 1811, near London and was orphaned early. William S. Angill who was a family friend helped him to get accepted into Christ's Hospital which was the place where Redhouse began his formal education. He studied first in the part of the school for small children at Hertfort between 1819 and 1822.

He went to London in 1822 and was accepted in the higher division of the school which emphasized mathematics. This was one of the better schools for orphans in those days.

The curriculum included trigonometry, navigational drawing and mathematics. Thus the technical education that Redhouse received at this school formed the foundation for his rich vocabulary in the dictionaries that he was to prepare later. Latin was probably the only language he studied there. The French and German

which he learned later were included in the school's curriculum many years after he had left.

Redhouse's formal English education ended abruptly on September 11, 1826, because of his repeated misconduct. According to the school records he had been a truant already two times before this date. The authorities felt that their school was no longer the place for him.

At that time the Greek fight for independence had caught the sympathy of the English public. The well-known author, Lord Byron, had increased interest in the Middle East by his romantic championing of the Greek struggle. His death in 1824 in Greece was still fresh in people's minds. Young Redhouse, who was 15 years old when he left school, was probably influenced by this popular cause. Perhaps this led to his taking a berth on one of the ships sailing to the Mediterranean.

In his first days in Istanbul, he worked as a draftsman in one of the shipyards. In those days the shipyards were equivalent to an engineering school and there the application of technical and mechanical knowledge was emphasized. Thus, Redhouse found a milieu in Istanbul for using his technical knowledge and for developing his talent.

At the end of the 18th century the Ottomans needed schools that would help their technical development. With this purpose two engineering schools were established in the middle of that century. Redhouse worked as an instructor in one of these; thus he was an official of the Ottoman government. Also he was one of the students in these schools which were modeled on European standards. So he found an opportunity to have an education parallel to his education in England. There he learned Turkish, Arabic, Persian and French in a very short period.

In those years, Professor İshak Efendi was one of the most important persons Redhouse met. In the 19th

century there were two different movements in science in the Ottoman Empire: one was towards the West, the other was Eastern. Professor İshak Efendi belonged to the first movement. He played an important role in the reform of the army, and worked as a translator both in the engineering schools and in the Ottoman Council of State. He wrote the important Mecmuai-ülûm-î Riyaziye (A Periodical on Mathematical Sciences). Like Redhouse, he was also interested in technology and linguistics.

Another important person was Mehmet Ruhuddin Efendi who was in the translation office and a teacher in the two existing engineering schools. His son, Ahmet Paşa, met Redhouse at some point.

Redhouse became a translator for the Turkish Foreign Office at the time that Mehmet Namık Paşa was a member of it. Mehmet Namık Paşa worked as a translator at the time of the treaty of Akkerman in 1825-26. Redhouse and he translated together The Journey of İbn-Batuta that was presented to Sultan Mahmut by King William IV of England. This was Redhouse's first literary work. The relationship between Redhouse and Mehmet Namık Paşa continued for many years.

Hüsrev Paşa was another person who played an important role in the reform of the army. He worked ten years for the army. He was the first Grand Vizier during the reign of Sultan Abdülmecid I (1829-1861). Redhouse was his private translator in 1839. Hüsrev Paşa was against the reform movement, so he was unable to continue as Grand Vizier for a long time. On the other hand he was interested in education and taught many non-Moslems and also his slaves. Among these, some became viziers and grand viziers. Perhaps Redhouse might have studied in his private school before 1830.

Redhouse was in Russia between 1830-33. The reason for this journey is not known. There Redhouse learned Russian and a Turkish dialect spoken in Eastern Anatolia. At the same time he prepared his first

dictionary; it was in Turkish, English and French. The dictionary was ready for publication in 1834. Redhouse came back to Istanbul and stayed for a while, then he went to England with the aim of publishing his work. However at that time Bianchi's Turkish-French dictionary had been published and Redhouse's was not needed. So Redhouse gave up that idea. He stayed four years in England. In those years he continued his relations with the Ottoman government through the Ottoman embassy in London. It happened that the ambassador at that time was his friend Namık Paşa. Redhouse worked with him and the next several ambassadors including Mustafa Reşit Paşa. He taught them English and French. Redhouse directed the groups of Ottoman officers who had been sent to England for study as part of his work with the Ottoman Embassy. (Today this would be similar to the work of directing foreign scholars abroad.) Right along with all of these activities Redhouse continued his oriental studies in England. In 1837 Redhouse returned to Istanbul on a special mission from Ambassador Sarım Efendi to Reşit Paşa who was now Foreign Minister. By that time he was married to Jane Carruthers; she accompanied him to Istanbul.

They stayed for 15 years in the Ottoman Empire. The business of international diplomacy kept him busy during these years and also he worked on linguistics. Some of his works were published in those years.

He became a translator for the Imperial Council. Later he worked privately as a translator in the relations between the British and the Ottoman governments.

In 1838 he translated some books, and one of them, Epitome of Navigation (Seyr-i Sefain Hûlasası) was published. He had made some technical translations into Turkish, among them in 1840 the French Code of Forest Laws, and Regulations of the Royal Navy.

In the following years the European countries became embroiled in the problem between Egypt and the Ottoman government. At this time Redhouse was transferred from the Foreign Ministry to the Navy Department. He was a member of the Naval Council for two years until it closed. Two of his most successful diplomatic missions occurred in this period. One was in Syria. He was with İzzet Paşa and Baldwin Walker at the siege of Acre. He received the Nişan-ı İftihar (Medal of Honor) from Sultan Abdulmecid because of his work in Acre. After the abolition of the Naval Council he returned to his duty in the Foreign Ministry.

In 1842 he presented the Sultan with his Muntahabat-ı Lûgat-ı Osmaniye (A Dictionary of Arabic and Persian words in common use in Turkish). That was the product of the previous four years of his work. It was published in accordance with the Sultan's command.

This dictionary was written in Ottoman Turkish and included Arabic and Persian words used in Turkish. It was reprinted many times and became one of the most important dictionaries of that century.

Redhouse was appointed as a translator during the negotiations between the Ottoman Empire and Persia in 1843. During these negotiations he and his wife stayed in Erzurum. In those four years he translated various diplomatic papers and prepared the Grammaire Raisonnee de la Langue Ottomane (Logical Grammar of the Ottoman Language) which was published in Paris in 1846. He prepared the text of the negotiations in three languages, Turkish, Persian, and French. So good was his work that the negotiations were signed without any corrections to his text.

When he came to İstanbul he continued his former duty and became a member of the Imperial Academy of Arts and Sciences (Encümen-i Danış) that was established during those years (1850). He also set up

a library in the translation office. However his health was not good and so he was unable to work as hard as he had been used to. The years in Erzurum had told on him. He returned to England in 1853.

In 1857 he joined the mission in Paris to negotiate the Anglo-Persian treaty. This was the last time he took part in such work. In the following years his diplomatic duties took less of his time than before. This freed him to give more time to linguistics.

Redhouse prepared and published two little dictionaries between 1855 and 1856. The first was a small size bilingual book which included grammar and short dialogues. It was written using the Latin alphabet and was called the Turkish Campaigner's Vade-Mecum of Ottoman Colloquial Language. The other was also a military dictionary.

In the same years, Redhouse translated the New Testament and Evidences of Christianity by Paley into Turkish for the British and Foreign Bible Societies.

Redhouse's dictionaries, being superior books, were seen by the American missionaries in Istanbul to be an excellent tool to spread the knowledge of the English language as a response to the French influence on the Ottoman Empire during that century. British missionaries supported this idea. Redhouse joined them with the help of the British Foreign Secretary, Lord Clarendon. The American missionaries bought the distribution rights of Redhouse's English - Turkish dictionary in the Ottoman Empire. The dictionary was published in 1861 and was reprinted many times between then and 1922. From time to time the publication of this dictionary was censored by the Ottoman government.

Redhouse worked also in very different fields such as astronomy, anthropology and Arabian poetry. These writings were speculative works rather than scientific and so there were many criticisms of them. On the

History, System, and Varieties of Turkish Poetry (1879), Arabian Poetry for English Readers (1881), Notes on Prof. E.B. Tylor's 'Arabian Matriarchate' Propounded by Him as President of the Anthropological Section (1884), The Pearl-Strings; and A History of the Resulyy Dynasty of Yemen by 'Aliyyu'bnu'l-Hasan 'El-Khazrejiyy, With Translation, Introduction, Annotations, Index, Tables, and Maps (1906-18) came from the interests that he had throughout his life and were extensions of his linguistic work.

Redhouse's great dictionary, the Turkish and English Lexicon, shewing in English the Significations of the Turkish Terms (Kitab Maani-i Lehçe), was published in 1890. In addition he began two larger dictionaries, but he was unable to finish either. He began the first of them in 1864. It was planned to be a ten-volume Ottoman dictionary for Turkish people and would include all the Ottoman words in alphabetical order. He used special marks to indicate the pronunciation and included an etymology of all the words. He asked for help from the Ottoman government for the publication, but his demand was not met. Before the work was finished he sent a substantial amount to İstanbul in 1885. He had entitled it Külliyat-i aziziye fi'l-Lûgati 'l-Osmaniye (The Complete Ottoman Turkish Dictionary). This has since been lost.

Parallel to the first, he worked on a bilingual Turkish-English dictionary. It was planned to be a complete, unabridged listing of all the words appearing in all Turkish sources. The American missionaries wanted to publish its abridged form, but it was never finished. By 1885 he had written the 10th volume--somewhat less than half of the whole. This he presented to the British Museum.

In the following years he continued his writing; he revised his dictionary that had been published in 1890 and he prepared some other works.

He received an honorary doctorate from Cambridge University in 1884, and was knighted in 1888.

His first wife died in 1887 and he was married a second time to Eliza Colquhoun in 1888. His death occurred on January 4, 1892.

Redhouse's name is carried by the dictionaries that are still published today.

He developed, thanks to his own talent and personality. He was privileged to be one of the rare persons who has left a pioneering, exhaustive work. This work is still an unchallenged authority in the field of Ottoman scholarship.

Anna G. Edmonds, editor

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No. 743

Dear Friends,

In the report which Douglas Hill presented to the meeting in Izmir on April 26 he says, "Planning is going on related to the curricular program and particularly at the lise level where we are phasing in a science and a mathematics section... We have received word that the USAID has approved a grant of \$ 300,000 to construct a science education building." In another place he also notes that "the development of a boys' division is an exciting one. The public in Izmir is very supportive and already more than enough has been pledged to finance the first stages. Boys will be admitted in the usual manner of incoming hazirlıks."

The Uskudar school is looking forward to its computer center to be set up in the fall, and Tarsus, which already has one, distinguished itself in the Arts Festival at Izmir, April 19 to 23. In Uskudar also there was a Graduates Arts Week from April 12 to 19 which included a panel discussion, a display of pictures and sculpture and a theater performance.

Among the important family changes that have taken place recently we should put high on the list one adoption and three engagements. Gwen Colegrove (Uskudar 1981-1985) was in Istanbul this May during her term break from teaching at Dansalan College in the Philippines. She announced that she has signed the pre-adoptive papers and has three months' custody of Raymon Raterta, a Filipino boy born February 6, 1985. Mary Heather Robeson and Ahmet Göktepe were engaged during ceremonies in Tarsus last September. They hope to be married this fall. Also engaged recently are Lilje Sargent and Roland Verniers; Roland works with the Ford Tractor

Company in Kayseri. Whitman Shepard (Tarsus 1981-1983) and Bengu Akin, both now at Robert College, became engaged this spring. Bengu has a small daughter, Nazey, from a previous marriage. Both they and Lillie and Roland are looking forward to being married during the summer. Best wishes to all in these new relationships.

Three other visitors this spring have been Mr. Alan Smith, Mrs. Gwen Scott and Mrs. Lillie Keen. Mr. Smith came to see his son, Peter Smith, in Tarsus. Peter's father had visited him before in 1983 when his mother was also here. (Mrs. Smith died last summer.) Gwen Scott arrived in late February and has been enjoying visiting the many, many friends she knows from her years of teaching with her husband, John Scott (died 1975) in Talas (1946-1960) and in Uskudar (1960-1980). Lillie Keen (Uskudar 1978-1981) expects to travel in Turkey the month of May and then give a month of Volunteer service at the Uskudar School.

Virginia (Moffat) Shepard died on March 5, 1986 in Haverhill, Massachusetts. She was born July 8, 1902 and was 93 years old at her death. The wife of Dr. Lorrin Shepard (who died July 16, 1983), Virginia was a graduate of Wellesley College. From 1919 to 1925 (not continuously) the Shepards were in Gaziantep. They moved to Istanbul in 1927 where Lorrin was the first director of the Admiral Bristol Hospital until his retirement in 1957. During some of her years in Istanbul Virginia taught a class in child care at Uskudar. She is survived by their five children, Alice Cary, Frederick (Aleppo, Talas, Uskudar, Izmir, Istanbul, Aya Napa 1954-1983), Robert, Robert, Bar lay, and Constance Jolly (Izmir 1972-74).

Joan Reed Westra (daughter of Rev. Cass Reed who was president of International College in Izmir from 1926 to 1934) died at her brother Lachlan's home in Florida on March 20, 1986. Joan had taught in Izmir in 1945-1948. Most recently she had led a tour group to Izmir last fall. Gifts in her memory may be made to the teachers' lounge project of the Izmir school.

Two other close friends of the Mission have died since the last issue of this newsletter. Theresa M. Goell, the archeologist who worked at Nimrud Dağ in the 1950's and uncovered the tomb of Antiochus I, died in New York City on December 25, 1985. Nebahat Karaorman, widow of the Mission lawyer, Hamit Karaorman, and member of the Health and Education Foundation from its beginning, died in Istanbul on January 30, 1986.

The third annual Alma Mater banquet was held this year on February 28 at the Sheraton Hotel in Istanbul. At the same time the first Alma Mater brochure was published giving information on the plans for an educational-social center that is planned in Istanbul for the use of the alumni/ae of the Board schools.

Two Dutch Chapel Cantata Choir and Orchestra concerts have taken place. On December 20 and 21 William Edmonds conducted performances of Handel's Messiah. More recently, on April 10 and 13 the music included Mozart's Kyrie in D, Vivaldi's La Notte Concerto for flute, and Parts 1, 4 and 7 of Brahms' German Requiem.

The Rev. Gregory Seeber has announced that he has accepted the call to become the first minister of the newly organized English-speaking Protestant Church in Warsaw, Poland. He expects to take up his duties there in the fall. At the time of this writing Greg is attending the Conference of Pastors and Spouses of the International Churches of Europe and the Middle East, meeting this year in Cairo, Egypt. While the Union Church of Istanbul regrets Greg's leaving, they wish him well in his new challenge. They are glad to report that the Rev. Mark D. Atkinson is expected to come to fill the pastorate with his wife, the Rev. Lois Ann Atkinson and their son Benjamin. The Atkinsons expect to arrive in early September from Rockford, Illinois.

On the morning of December 19 the main building of the Istanbul International Community School was gutted

by a fire that broke out in the furnace room. No people were hurt thanks to the quick evacuation of the building, but books, science equipment, computers, records and personal effects were severely damaged as was the building itself. The Community School dates back to 1911 when its students were largely children of Robert College teachers. In the 1870's the Edwin A. Grosvenor family lived in the house. Prof. Grosvenor taught Latin at Robert College and was the author of the 2-volume work, Constantinople. His son, Gilbert, who was born in the house, was the founder of the National Geographic Society. In honor of that association, for many years an essay contest was sponsored by the Society for the upper three grades of the school and an atlas with the winner's name embossed in gold was awarded at graduation.

Melvin Wittler was present at the meeting of the Near East School of Theology Board of Governors meeting in Aya Napa, Cyprus, May 5 to 7. He reports an enrollment of 45 students in spite of the difficult circumstances in West Beirut.

Helen Morgan (Uskudar 1952-1977) has a new address : 546 Bradford Court, Claremont, CA 91711.

Dottie Steward (Izmir 1978-1945) is currently teaching at the United World College in Montezuma, New Mexico. She sent Doug Hill the following short article which she had submitted to her school paper.

"In December of 1984, by chance, I noticed a one-paragraph article on an obscure back page of the Chicago Tribune announcing that NASA was looking for a teacher to participate in a shuttle mission. Astounded that such an opportunity existed, I wrote at once for an application.

The opportunity was open to all full-time classroom teachers (U.S. citizens), who had been teaching for at least five years. It was open to teachers in both

public and private schools as well as overseas schools serving U.S. dependents. There was no age limit, nor did it matter in what subject area nor at what grade level the teacher taught. My eligibility was questionable since I was teaching at a Turkish school, but we had one U.S. dependent enrolled, so I applied.

The application consisted of seven essays and a project to be carried out during the shuttle mission. The candidates were to be evaluated on 1) Creativity and Originality, 2) Communications Skills, 3) Professional Background, and 4) Community Involvement. The application stated that "the intent of this opportunity is to help communicate the space flight experience to the public." The successful candidate was to be involved with conducting and filming demonstrations and experiments aboard the shuttle and with participating in activities related to the teacher's discipline.

I put out a call for help from my students to assist in designing a project. Our top physics student and two top art students were among those who responded. We designed a project intended to be entertaining as well as educational. It included a "space ballet," a dramatic monologue by Comlet, the Floating Omlette, and experiments with sensory deprivation in space to test the feasibility of selecting people with physical disabilities (on earth) as astronauts.

The seven essays were an excellent exercise for re-examining my life and goals. I was asked to describe my philosophy of teaching, my communications skills, my community involvement, and why I wanted to be the first U.S. private citizen in space. The question I found most interesting was, "How do you help your students to develop a national and international awareness?"

Eleven thousand teachers applied for this shuttle mission and many thousands of students helped with the proposed

projects. Among the 118 semi-finalists were Bruce Wixted (Kuwait), John Jonasson (Djakarta), and Lynn Swanson (Caracas). Pre-semifinalists were Edward Fablsak (Brasil), and Robert Kozach (Abu Dhabi).

Those of us who were eliminated early followed the project project for thirteen months becoming a part of it in spirit, if not in reality. The teacher who was finally selected represented all of us from all over the world, and her students represented all of our students. The mission was the beginning of the dream that private citizens would travel in space to develop and participate in activities designed to educate and inspire.

It appears that this dream was shattered in the clear skies over Florida early this week. Although it was intended to be the first of many missions involving private citizens, it now appears that private citizens will be excluded from future space missions for an indefinite period of time.

We all knew the risks involved and that an accident of this nature was quite possible. Nevertheless, many of us felt strongly enough about the Teacher-In-Space Project to accept these risks. Private citizens are just as willing as soldiers and professional astronauts to make sacrifices, and even to die if necessary, attempting to reach the goals in which they believe.

When I heard the news about the shuttle accident, a part of myself died along with its crew. I would like for future generations to inherit space as my generation did: as a great laboratory with infinite possibilities for experimentation and exploration, and not to inherit instead a "restricted area" for weapons testing or, worse, an extra-terrestrial battlefield.

On my application to NASA I wrote; "I would like for people everywhere to know that Americans are truly interested in world peace and intercultural cooperation. That's why I would like to be the first U.S. private

citizen in space." I still feel this way and I still believe that education is the key to international understanding. It is my fervent hope that, despite the recent tragedy, the American people will be willing to try once again to put a classroom and a teacher in space and that the space program be dedicated to "peace for all mankind" rather than U.S. "defense" did not disintegrate with the Challenger.

Dottie Steward

Ten children's fairy tale books have been published recently by Redhouse Press, each one illustrated with a different technique. The ten are available separately, but they are also being bound in one volume while a second set of ten is being prepared. Each has a large poster in addition as a gift.

1. Hansel ile Gretel (Turkish by Neşe Ersöz and Fatma Yücel; illustrations by Huban Korman) (Hansel and Gretel)
2. Jack ve Fasulya Ağacı (Turkish by Neşe Ersöz, illustrations by Şahin Erkoçak) (Jack and the Beanstalk)
3. Kırmızı Başlıklı Kız (Turkish by Neşe Ersöz, Zerrin Cebeci; illustrations by Zerrin Cebeci) (Little Red Ridinghord)
4. Bremen Çalgıcıları (Turkish by Neşe Ersöz; illustrations by İbrahim Niyazioğlu) (The Musicians of Bremen)

5. Uyuyan Gzel (Turkish by NeŖe Ersz; illustrations by Ŗahin Erdin) (Sleeping Beauty)
6. Gzel ve Canavar (Turkish by NeŖe Ersz; illustrations by Emre Zeytinođlu) (Beauty and the Beast)
7. İmparatorun Yeni Giysileri (Turkish by ađla Erdođan; illustrations by ađlayan rge) (The Emperor's New Clothes)
8. Kurbađa Prens (Turkish by NeŖe Ersz; illustrations by Huban Korman) (The Frog Prince)
9. Bengiboz ve Kk Ŗehzade (Turkish folk story rewritten by ađla Erdođan; designed by İbrahim Niyazlođlu, executed in cross stitch by ađla Erdođan)
10. Pamuk Prenses (Turkish by NeŖe Ersz; puppets and stage design by Feridun Oral, costumes by Ŗkran zer, photography by Tlin S. Kenber) (Snow White and the Seven Dwarfs)

Of these illustrators, Feridun Oral's work was exhibited at the Book Fair in Bologna, Italy, April 10 to 13. It will also be shown at the Otani Memorial Art Museum in Nishinomiya, Japan.

Anna G. Edmonds, editor

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Dear Friends,

Eyüp, the Person and the Place

Eyüp was one of the men who fought with the Prophet Muhammed in the seventh century. He is buried at the far western end of the Golden Horn in a subdued garden shaded by stately planes and cypress trees. There his türbe (mausoleum) and the Mosque of Eyüp now remind visitors of a past splendor and a hope for a better life. As the shores of the Golden Horn are being turned into green parks this year, can we imagine ourselves back to the glories and the customs of an earlier century? His name now helps hallow this place.

Here the worldly remains of many people are clustered around the mosque. Their last wish was to be buried within hearing distance of the Eyüp muezzin's call, "God is great." For Muslims, this is one of the most holy places of pilgrimage, ranking only slightly less important than Mecca, Medina and Jerusalem.

Its merit goes back to the tradition that the Prophet Muhammed told his followers, "You shall conquer Constantinople; peace be upon the prince and the army to whom this shall be granted." In the hopes of fulfilling his prophecy an Arab army attacked the city in 664, about thirty years after Muhammed's death. Among the leaders of the army was Ebu Eyüp el-Ensari, the standard-bearer of the Prophet.

Evliya Çelebi, the 17th century Ottoman chronicler, describes Eyüp in these words :

"When the Prophet fled from Mecca to Medina guided by Gabriel who held the bridle of his camel, the beast fell upon its knees in front of Ebu Eyub's house. Thereupon

Eyub took in the Prophet as his guest, by which act he ensured unto himself the honor of having the Prophet's tomb erected on the site of his house, where it stands to this day.

"Ebu Eyub was one of the Prophet's most devoted companions both in peace and war, and many traditions concerning him survive. In the reign of Moawwiya the Ommayad, he and Maslama twice led an expedition against Constantinople. From the first expedition he returned to Damascus with rich booty. During the second he captured Galata. A truce having been concluded with the Emperor, it was stipulated that Eyub be allowed to make the pilgrimage to Aya Sophia in order to perform his devotions either there or in Solomon's Square, but he was killed on the way back in front of Egri-Kapu (The Crooked Gate) by a stone cast down upon him by the infidels. There exists, however, another tradition which says that he died of dysentery."

A different source adds that Eyup requested that he be buried near the walls of the city. On his death his last wish was carried out. When the Byzantines saw a radiance streaming from the tomb they were astounded and in the morning the Emperor sent a special envoy to the Arab army. The Arabs explained who Eyüp was and thereupon the Emperor ordered that a mausoleum fitting such a person, with four lamps lit at the four corners, be erected over his grave. From then on the Byzantines joined the Arabs in praying for help from Eyüp's spirit, and found that the water which flowed from a spring at the entrance to the mausoleum was particularly good for people with nervous disorders.

Evliya Çelebi's narrative continues: "Mehmet II, when laying siege to Constantinople, spent seven whole days assisted by his seventy saintly companions, in searching for Eyub's burial place. At last Ak Shemseddin cried aloud, 'Good news, my Prince, of Eyub's tomb.' - after which words he began praying and then fell into a trance. Some interpreted his trance as a feint to cover his discomfiture at having failed to discover the tomb;

but, after a short while, he raised his head, his eyes bloodshot, the sweat pouring from his forehead, and thus accosted the Sultan: 'Eyub's grave stands on the very spot where I had spread my prayer-carpet.' Upon this, the whole party - Sheikh, Sultan and suite-began to dig for all they were worth and at a depth of three yards came upon a square slab of verde antico on which was inscribed in Cufic characters: 'This is Eyub's tomb.' They lifted up the stone and discovered beneath it the body of Eyub wrapped up in a saffron-colored shroud and holding a brazen play-ball in his fresh and well-preserved hand. Having put back the stone they piled a small mound with the soil they had dug up and in the presence of the whole army laid the foundation of the mausoleum.

"The domed tomb, mosque, college, khan, bath, alms-house and bazaar were built by Mehmet II. All his successors have added some embellishment or other to its splendors so that the monument today resembles a very kiosk of Paradise. The mausoleum's windows look upon the courtyard of the mosque, the walls are lined with fayence tiles and the tomb is surrounded by a silver grille with Eyub's banner planted at the head. The mausoleum is filled with gold and silver lamps, candle-sticks holding camphor candles as tall as a man, censers and rose-water sprinklers set with jewels. Nowhere else are so many antique Qur'ans, masterpieces of the calligraphers art, to be seen, unless it be in 'Ali's tomb. Such precious offerings, fittings and hanging ornaments are to be met with only in the mosque of Sultan Ahmet I. At the Saint's feet is a cistern from which all persons who visit the tomb drink and are, by God's aid, cured of their ailments. The gold-inscribed texts which adorn the walls have not their equal except it be in 'Ali's mausoleum. A full description of this tomb would alone require a book to itself. The blessing of Allah be upon him and through his intercession likewise upon us." *

An old well, known as Golden Water (Gumuşsuyu), figured in a different belief reported by Evliya Çelebi. Those

who had not had news from someone for a long time or who had had some article lost or stolen went there. After praying for God's blessing, they called the person's name asking him to appear. If he was alive the waters stirred slightly. In the case of lost articles a faint noise from the well would indicate where they were. Evliya Çelebi said once he asked the well if his uncle Osman was alive. The well reported that his uncle was buying flour in Aydıncık and would be arriving soon in Istanbul. He did arrive in three days and swore he'd been in that town buying flour.

On the first Fridays of the months of the Arabic calendar people who had special prayers would give some small bit of clothing belonging to themselves to the muezzin. He would display these from the balcony of the minaret while he was giving the call to prayer. When he descended he returned them to their owners. Also during the call to prayer those whose business was not going well and the young girls who were engaged would turn on the water faucets on the four corners of the iron fence around the large plane tree in the inner courtyard and leave the water running. The ones behind them would turn the water off and then turn it on again.

Not only the sultans but also many others, as Evliya Çelebi noted, have made gifts to the mosque. Korans, prayer beads, inscriptions and prayer rugs are only a few of these. Because of these and similar philanthropies, the poor of the area have been greatly helped. Even today it is through such gifts that the soup kitchen in connection with the mosque continues to feed about one thousand people a day. This custom which used to be common in many of the mosques of the city is observed in only three others: at Piyale Paşa, at Sokollu Mehmet Paşa, and in Kartal.

As Evliya Çelebi says, Mehmet the Conqueror built the türbe first and then the mosque: this was in 1458, over five hundred years ago. Since then a number of changes

have been made in both: the mosque was enlarged in 1591 by Ekmekçizade Ahmet Paşa. In the early years of the 17th century Mahfiruz Sultan, the mother of Sultan Osman II, built the cūzhane (treasury for Korans and other sacred writings) immediately next to the türbe. On her death she was buried within the cūzhane. The large silver candlesticks at the head and foot of Eyüp's casket were presents from Sultan İbrahim. Sultan Ahmet III in 1723 determined that new, tall minarets were needed in order for the holiday mahya to be high enough to be seen. (Mahyas were illuminations in oil lamps hung between the minarets of the imperial mosques.) The footprint of the Prophet was found among the treasures of the Topkapı Palace, and Sultan Mahmut I presented it to the mosque. Sultan Selim III made the brass railing for the window of the türbe and the silver grill around the tomb. He also renewed the chandeliers in the türbe. During his reign the mosque had fallen into disrepair so he had it pulled down and rebuilt. Only the minarets from Ahmet III's time were left standing; thus the present building dates from 1800. The custom of royal gifts to the mosque was continued by Sultan Mahmut II who himself worked the embroidery on the new cover for the tomb. In 1823 the minaret closest to the sea was damaged by lightning; it was subsequently restored. Even in fairly recent years a past prime minister, Adnan Menderes, recarpeted the floor of the mosque in partial gratitude for miraculously surviving an airplane crash.

Many people great and small have had the privilege of being buried in the environs of Eyup. Twenty grand viziers are there including Sokollu Mehmet Paşa (grand vizier under Sultan Selim II), Hadım Gürcü Mehmet Pasha who was killed by the Janissaries about the same time that Sultan Osman II was; and Evliya Çelebi's uncle, Melek Ahmet Paşa. Twenty-four grand muftis from Alaattin Ali, who died in 1496, to Mehmet Ziyaettin (1917), four sultans' women, and five daughters are here, but only one of the last sultans of the Empire, Sultan Mehmet V who died in 1918. Fevzi Çakmak, general

under Mustafa Kemal Atatürk, lies here, as does the 18th century poetess Zübeyde Fîtnat. Twin brides (Çifte Gelinler) who died the same night were buried in the outer courtyard; their türbe became the place around which mothers walked their naughty children three times.

Eyüp has been a place where not only the dead but also the living have found rest and inspiration. A small old-fashioned tea house on the crest of the hill overlooks the mosque and its cemetery and offers a once-magnificent view of the Golden Horn and the city. The tea house is named for a romantic Westerner, Pierre Loti, who frequented Eyüp and wrote love stories about the beautiful women of Istanbul in his novels Aziyade and Les Disenchantes.

A number of customs grew up around the mosque and türbe. Visitors entered the courtyard silently. If they were men they stopped to pray in front of the window of the türbe. Women entered the türbe, prayed at the foot of the casket and then walked reverently around it three times. Children kissed the satin covering. At the end of the visit the man in charge of the türbe who was reading the Koran near the inner door said a prayer for the children. On leaving, visitors do not turn their backs on the casket. People believe that Eyüp loved children, so parents have brought them here to mark the important events in their lives.

The present-day mosque and its environs keep much of the peaceful calm of past years in spite of the hundreds of daily visitors and the frantic hustle of the dirty city surrounding it. The college, the khan, the bath, and the bazaar which Evliya Çelebi enumerated in the 17th century have disappeared, but the soup kitchen continues and the mosque and türbe are always open, welcoming those who will pause to remember a power greater than themselves. The tiles and stained glass windows, the ancient plane trees and towering cypresses, the courtyards with the hordes of pigeons, and the spreading field of tombstones and türbes that extends up the crowded hillside behind the mosque

present the same effect of a hallowed resting ground that they have for centuries.

Throughout the hundreds of years of the Ottoman Empire the sultans came here to be girded with the sword of Osman. This ceremony took place a few days after they came to power. It was deeply significant to the whole country because it linked the new ruler to all his predecessors. In choosing this mosque for the engirdling, these sons of Osman were hoping that Eyüp's spirit would bless their reign.

People of Istanbul have wished to be buried here within the hearing of the call to prayer because of their belief that that call will rescue them from the torments of the grave that might be inflicted on them by the questioning angels.

As the standard bearer, Ebu Eyüp el-Ensari carried into battle the symbol of the sentiment that united the men fighting with the Prophet Muhammed. He was chosen because he was the bravest man, because he would guard that symbol with the greatest jealousy.

Today, and yesterday, and tomorrow - beyond time - the splendor, the fervor and the charm of the faith which he associated himself with has continued to lift people above themselves, to remind them of their high resolves and to inspire them with hopes for a better future.

Anna G. Edmonds
Editor

* Pallis, In the Days of the Janissaries pp/ 79-80.
Adapted from my article in the Istanbul Hilton Magazine, Spring 1986.

Near East Mission
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8 September 1986

No. 745

Dear Friends:

Shock, sorrow and revulsion are the reactions of the country to the terrorist attack September 6 on the Neve Shalom Synagogue in Istanbul in which 24 people died. After several years of relative freedom from such events, this massacre reminds us again of the unresolved frustrations which hurl innocent people into tragedy. The police are still trying to identify some of the dead, including two who carried out the attack, and to prevent other violence.

Four weeks of language study and orientation for the new teachers ended on Sept. 5 with a noon luncheon for the students and teachers at the Konyalı Restaurant at the Topkapı Palace. In addition to the regular classes directed by Muñit Yıldırım, the group enjoyed a tour of of Iznik during Kurban Bayramı. Prof. Necdet Yelmer talked to them about the history of the Turks and Turkish mysticism; Prof. Adil Özdemir spoke about Islam; Prof. İlter Turan discussed Turkey's Political Institutions; Dr. Esin Kuntay talked on The Family in Turkey and the Children We Teach; and Julide Erten and Cerina Blakney led two discussions on intercultural relations.

At the same time that the language school program was going on, a three-day conference on school administration was held at the Uskudar School. Principals and vice principals of the three schools attended the sessions on objectives and strategy formulation, administrative styles, communication, organization, conflict and public relations. These were led by Boğaziçi University professors: Dr. Özer Ertuna, Dr. Hayat Embiyaoğlu, Dr. Ahmet Koç, Dr. Behlül Üsdiken, and Dr. Deniz Erden.

The new teachers who will begin their classes on Sept. 22 include the following : for Izmir Elizabeth Orbaşı (UK)

Sheila Bradley (UK), Anne Downie (UK), Ben Lachance (Canada), Jan Maytum (US), Lynda Aytan (UK), and Ann Topsever (UK). For Tarsus Margaret Abbott (US), Sharon Lloyd (UK), Muvaffak Necdet (UK), Jadison Perrin (US), Katherine Robinson (US), Timothy Weible (US), and Bruno Yomoah (Ghana). For Üsküdar Sheilah Neilson (UK), Lynda Furneaux (UK), Henry and Nancy Lennstrom (US), Michele Rundle (US), Lois Miller (US), and Ree Rita (US) volunteer.

Margaret Abbott was in Tarsus with her parents from 1972 to 1976, Lois Miller is the daughter of Virgil Miller who was in Tarsus from 1954 to 1957. Michele Rundle (İzmir 1981-1983) comes back after two years in Lansing, MI.

A number have left our midst: from İzmir Jane Goodale has returned to Iowa City, IA. Betty and Kenneth Frank and Irene and Ian are on a year's furlough in Garden Grove, CA. From Tarsus Scott Anderson has resigned from the Mission and is in Nashville, TN. Also resigned are Lynda Bakkaloğlu and Peter Smith who have remained in Tarsus. Anne Conway and Elizabeth Morris have returned to England; Paul Andrews, Donald Brasted, Grant and Barbara Mortenson, and Charlotte and Paul Wellen are back in the United States. From Istanbul Greg Seeber has gone to Warsaw, Poland to take up his pastoral duties there. Fern Smith is retired (but undoubtedly still active) in Minnesota. Robert and Margery Johnson moved across the Bosphorus to Robert College. To one and all our best wishes in these major changes.

The Mission meeting was held in the Tur Hotel on Uludağ from June 6 to 10. Business sessions were chaired by Bill Edmonds. Speakers included Profs. Adil Özdemir, İlter Turan and Gül Turan. Special recognition was made of the approaching retirements of Fern Smith and Betty Avery.

Laura Webber (Üsküdar 1978-1981) graduated last month as a physician's assistant from the Albany Medical College.

Jack Batten (volunteer 1984) is the Stewardship Council's new associate for stewardship program and administrator of United Church Resources. He and Margaret have moved to St. Louis. Barbara Kacena (Üsküdar 1973-79, 1981-83) is working at the Agriculture College Library of the Univ. of Nebraska. Tim Fowle (parents Rik and Irmalyn, Tarsus, Gaziantep, İstanbul 1962-1976) has graduated from high school; Eric Ryoti (father Don, İzmir, Üsküdar 1973-76) graduated last year. Robert and Kris (Cope -- Üsküdar 1978-80) Edmonds have a second baby girl, Leslie Alida, born August 29.

Three weddings have taken place recently: Lynda Furneaux was married in İstanbul on August 29 to Ziya Koseoglu. Lynda will be teaching this year at Üsküdar. In a double ceremony on September 4 in İzmir Mary Heather Robeson and Ahmet Göktepe were married as was Ahmet's brother and his new wife. Whitman Shepard (Tarsus 1981-83) and Bengu Akin were married on July 2. Whit's parents, Fred and Mary Alice Shepard (Aleppo, İstanbul, İzmir, Aya Napa 1954-83) and his brother Lorin were present. We wish them all many years of shared happiness.

Christof and Barbel Meyer visited his parents, Hans and Sylvia this summer as did Armen and Helene. Other visitors have included all of Mel and Nancy Wittler's children: Nathan, Brian, Heather, and Kent. A friend, Gardenia Hung is with them for the family reunion.

The Union Church of İstanbul has welcomed the Reverends Mark and Lois Ann Atkinson and their 14-month-old Benjamin. Mark is not a stranger to the Middle East having led a group of seminarians to Egypt and Israel in 1982. Other church news is that The Union Church of İstanbul, a History by Anna G. Edmonds has been published. Intended to help raise money for the church, the book is available from the church office for \$ 5.00.

A major exhibition celebrating the reign of Sultan Suleyman the Magnificent will be held in the United States this coming year. The exhibition of over 200 pieces will be on display first at the National Gallery

of Art in Washington DC February 1 to May 17, 1987; The items will include the Map of Piri Reis, a throne, various ceremonial swords and shields, and illuminated manuscripts. At the same time there will be a number of cultural events intended to promote present-day Turkey: folk dancers, the janissary band, and the one woman drama, I, Anatolia, presented by Yıldız Kenter. A number of books are being prepared in connection with the occasion.

According to an article by Cahit Akyol in the May 15 Hürriyet, a new bridge for the Golden Horn in Istanbul will become its pearl necklace. The Sezaî Turkes - Feyzî Akkaya and German Thyssen firms have the contract for the work which is expected to be finished in 1988. The new bridge will replace the present Galata Bridge and will have six lanes of traffic. Beneath it there will be a modern market area.

This new bridge is only one part of the general beautification of Istanbul that has been spurred on by Dalan, the mayor of the city. Green parks now line the old city shore of the Golden Horn; they dot the shores in other areas also, most notably in Karaköy and Kuruçeşme. A mammoth sewage system is being put in to shunt the city wastes deep into the waters of the Sea of Marmara. The second Bosphorus bridge from Rumelihisar to Anadoluhisar is scheduled for completion in 1988 also, and while at present its aesthetic qualities aren't apparent we haven't given up hopes that it, too, will become the talk of the town.

Anna G. Edmonds
Editor

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No. 746

Dear Friends,

Dr. Turan is Assistant Professor in the University of Istanbul Faculty of Economics. She received her B.A. from the American University in Cairo and her Ph.D. from the University of Istanbul. The following is an address which she gave to the NEM meeting on June 8.

The Management of International Economic Relations, its Effects on the Developing World with Special Emphasis on the Turkish Case.

by Dr. Gül G. Turan

International economic relations involve issues such as trade, money, investment, aid, employment. Those issues in turn involve actors such as states, multinational corporations, international banks, international and regional organizations. States can be grouped into larger categories such as the Developed Western World (the North), The Eastern Socialist Group (the East), and the heterogenous Developing and Less Developed Countries (the South).

When discussing the management of international economic relations one has to keep in mind the fact that most of the time economic relations have a political nature. Political factors not only shape economic systems, but they also influence economic policies. Therefore interactions among different actors in the international system can range from absolute conflict to intimate cooperation. The subject of international economic relations may be viewed as the management of conflict and cooperation at all levels. Thus one can discuss the management of conflict and cooperation between governments, between multinationals, between different pressure groups over issues such as

wealth, use of scarce resources, access to markets, control of raw materials, control over the means of production. These are all intimately linked to conflict over power and sovereignty, as well as to cooperation to insure mutual goals.

As a result of these interactions, states have established institutions and procedures that help the management of international economic relations. The World Bank, the IMF, the OECD, the EEC, and GATT are such examples.

1. Overview of world-wide economic relations of the past thirty years.

Much of the fifties and sixties can be called the era of prosperity for the North. This expansion (1945-1968) was followed by a period of transition (1968-1973) which led into a period of world-wide economic stagnation.

In the aftermath of the Second World War the U.S. had a balance of trade surplus compensated for by large capital transfers to Europe. Restoration of war-ruined European countries was facilitated through the spread of U.S. corporations and through private and public aid programs.

These relations were gradually undermined by a slow but steady deterioration of the U.S. world trade position.

Deterioration mainly was caused by two factors :

- Rising production costs in the U.S. relative to the rest of the world. This in turn was due to rising relative wages. Increasing military spending resulted in the transfer of working forces away from the export sectors.
- Aging capital structure in the U.S. compared to the rest of the world.

In a growingly interdependent world, developments in one country can influence others pretty rapidly. And, that is exactly what happened in the seventies. The dollar was the main reserve currency; it was the main denominator in currency valuations and was the main currency used in trade and investment. The structural developments in the U.S. led to a depletion of the dollar. And this in turn led to the collapse of the international monetary system known also as the Bretton Woods System. The dollar was no

longer convertible into gold, and the monetary system based on fixed exchange rates ended, leading to the present dirty floating exchange system.

At the time when the international arena was already in turmoil, the oil shock of 1973 was felt. Oil price increases helped undermine world expansion. A massive transfer of wealth from oil-consuming to oil-producing countries started. In most cases these deficits were financed through loans granted from the Euro-credit markets. In some cases consumption of oil was curtailed.

The immediate results of these developments were higher prices all over the world. To fight high rates of inflation countries had to resort to lowering production. Lower production implied lower growth rates and increasing unemployment. Higher oil prices involved deficits in the balance of trade. These developments and uncertainty about the future led to rising protectionism in the world.

In the meantime, the U.S. followed an easy money policy to finance its balance of trade deficits. This implied larger transfers of dollars abroad. At a time when there was no shortage of dollars in the world but an abundance, these transfers accentuated the exchange crisis. It also contributed to the world-wide inflation of the late seventies and early eighties. New flights from the dollar forced the U.S. to adopt a tight monetary policy in late 1979. Interest rates were increased, production dampened but the initial result was still increasing prices. This can be explained partly by the fact that the Federal Reserve's tight monetary policy was compensated for by an easy fiscal policy and by larger federal budget deficits. Tax cuts were expected to promote higher levels of output. Increasing output levels would imply higher tax revenues which would finance higher government spending. These developments did not occur. The policy change in the U.S. on the other hand had side effects which affected the rest of the developed world.

Interest rates in the U.S. being relatively higher than those in Western Europe, foreign capital flowed into the U.S. Western European countries were following both a tight monetary and a fiscal policy to hold prices down. These

policies led to slower growth rates, and high unemployment. Thus when investable capital, already in short supply, started accruing to the U.S., already existing problems in the Western European Countries were aggravated.

The capital that entered the U.S. on the other hand had unexpected side effects for the U.S. economy. This capital was mostly used for speculative purposes like buying land and stock. Productive sectors of the economy did not get much of it. The U.S. is currently faced with massive public, consumer and business debt, depression in the agricultural sector, and acute problems in the manufacturing sector. Above all there is uncertainty about the future value of the dollar.

In short the dilemma the North faces has not been solved yet. Being the focus of the leading managers of the international arena, the North still faces important problems, and the repercussions of these problems on the heterogenous South become even greater as these problems remain unsolved.

II. General Characteristics of the South.

The developing world is not a homogeneous group. Some of these countries are at an early stage of development. Many the high return investments with long gestation period such as those in education, health, roads, electricity, sewage, and other infrastructural investments have not been completed. Being countries with very low growth rates, and therefore not able to generate savings that could be invested, these countries have to rely mainly on foreign concessional assistance.

Then there are other countries that have made these investments, achieved stable growth rates, and who can borrow from the official and private international capital market. As these countries develop further their capital stock, increases and domestic savings will rise high enough to promote domestic investments. Turkey belongs to this group.

Generally speaking the main characteristic of the South can be summarized as follows :

1. Relatively low GNP per capita which usually results in low savings ratios and inability to finance investments on their own,
2. High reliance on the agricultural sector; a high agricultural sector in GNP,
3. Adverse terms of trade,
4. High rate of domestic inflation easily exacerbated by inflation imported from abroad,
5. Unequal income distribution, and
6. Poor administration.

The end result of these characteristics, to which many more could still be added, is that these countries face major economic problems such as difficulties in attaining a self-sustained stable growth, difficulties in overcoming balance of trade deficits, and difficulties in the repayment of their debts, and the restoring of their lost worthiness.

III. Repercussions of Problems in the International Economic Arena on the South with an Emphasis on Turkey.

When discussing the management of international economic relations, it should be reiterated that the present international economic environment is in great turmoil. The external shocks that the South has been faced with can be summarized under five headings :

1. Effects of world-wide inflation
2. Effects of world-wide stagnation
3. Effects of rising protectionism
4. Effects of capital inflow into the U.S.
5. Effects of inflation.

The main impact of higher foreign prices is that it will raise the import bills of the countries concerned. If the South imports mainly luxury and/or consumer goods, it can evade the consequences of having a deficit by cutting down such expenditures. But if the South imports essential raw materials, petroleum, investment goods on which the industry relies, there cannot be major cutbacks on such imports. Import bills will rise, reinforcing inflationary tendencies in the country. As prices increase within the country, the proceeds from exports will also increase. But usually this

increase is at a slower pace than the increase in import bills. Adverse terms of trade come into the game at this point. The end result is an increasing deficit in the balance of trade. On the other hand, increasing prices may shrink the domestic market. Declines in the aggregate demand will reduce domestic production leading to a recession in the economy.

Turkey felt the shock of the 1973 and 1979 oil price increases. The price of oil quadrupled in 1973 and increased by around fifty percent again in 1979. Turkey's imports of petroleum amounted to 60 percent of its exports. Imports of other products had to be curtailed when it proved to be too difficult to obtain loans from abroad. And domestic production fell.

Certain other developing countries borrowed from abroad to maintain their oil expenditures at pre-1973 levels. Nothing was done to increase foreign exchange earnings and these countries started accumulating large debts. When the oil shock of 1979 fell upon them, their credit worthiness was at its lowest. They could no longer borrow.

2. Effects of world-wide stagnation.

Lower growth rates in the world imply lower world trade relations. Stagnation in the world can affect countries in two ways. There may be less demand for the products exported and there may be less surplus freed to be imported or exported. Such a development accentuates recessions and will tend to increase prices.

Since Turkey started an outward-oriented policy at a time when Western Europe started slowly to recover, it did not feel the impact of world-wide stagnation as strongly as some other countries did.

3. Effects of Rising Protectionism in the World.

The North that had always been the advocate of free trade has now resorted to direct and indirect measures that restrict trade. This tendency is also known under the name of "the rise of a new neo-mercantilist period."

Turkey along with other developing countries is presently affected by this policy. The rise in protectionism has come at a time when the Turkish authorities had decided to liberalize the economy. Turkey's attempts are being hampered. Entry to foreign markets is becoming harder and in some cases impossible because of recent protectionist measures adopted by the EEC countries and the U.S.

4. Effects of Capital Inflow into the U.S.

If capital inflow into the U.S. continues, there will be less funds available for the developing South. In 1984, around 60 to 80 billion dollars entered the U.S. This tends to limit funds which could have flowed elsewhere. Such shortages would be detrimental to the economic development of countries which still rely heavily of foreign capital investments and loans.

It is essential that there be economic stability and satisfactory growth in the North to minimize the negative impacts of the world economy on the developing world. Only if the developed countries put their economy in order and are successful in achieving a sustained and non-inflationary growth without major trade restrictions, can the developing countries be somewhat free of the burden of coping with additional problems emanating from the Western economies.

Anna G. Edmonds,
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8 October 1986

No. 747

Dear Friends,

One hundred eight boys and one hundred eight girls marched together onto the stage of the outdoor theater as the new preparatory class on the opening day of school at the American Collegiate Institute in Izmir. According to Doug Hill, the principal, it was a notable occasion. In Turkish now officially the Amerikan Lisesi, the six prep sections are fully staffed. Space for the needed classrooms was made by walling in the veranda on the lycée building. Further plans include an academic and a science building to accommodate the doubling enrollment. Some of the funds for this expansion have come from the local community which is behind the school's change to coeducation. Of the entering class, 5 students have both mothers and sisters who have attended ACI; 14 have sisters in the school; and 21 have mothers who are graduates.

In Uskudar a new elective class has been started in computer science. Made possible by the gift of four computers in memory of Ripley Tracy (who taught there for six years) and by three computers and a printer from the alumnae, the class is open to girls in Lycée I.

As the three schools in Turkey realize their increasing needs for coordinated outside financial aid, a new person, Julide Erten, has been appointed General Secretary for Management and Development. Her responsibility is to the Schools' Board of Governors. In connection with development plans related to the schools' alumni/ae, the Health and Education Foundation (SEV) has recently begun to publish a bulletin entitled Alma Mater.

News has come from Jim and Hulya Sowerwine that their daughter, Melissa Jean, was born in Madison, Wisconsin on September 5. Melissa has an older sister, Leyla, and

an older brother, Jon. We say to all of them, "Analı babalı büyüünler."

Lilie Sargent and Roland Verniers were married in Brussels on September 12. They are now at home in Kayseri where Lilie continues her work with the Development Foundation: c/o Türkiye Kalkınma Vakfı, Sivas Caddesi 109, Kayseri.

A recent letter from the Reverend Gregory Seeber, now in Warsaw, gives his new address : AMCONGEN (WAW), Siesmayerstrasse 21, D-6000 Frankfurt/Main, W. Germany. He says that he is comfortably settled in a 4-room apartment although he needs his winter clothing which had been held in Istanbul pending the issuance of his residence visa by the authorities. His windows look out onto a park and an old castle, and he is near transportation. Rationing is in effect : 1 kilo of meat a month, 1½ kilos of chicken, etc. His telephone is one of four extensions in his buildings; as a party line there are 15 other parties which also have a variety of extensions. Greg says that when the phone rings, between 40 and 60 people may pick up the receiver. He remarks on that connection on his limited Polish vocabulary, and adds that it was a relief when the phone went dead for several days.

The Reverend Alan McCain, his wife Sally, and their children Betsy and Andrew, arrived in Turkey the end of July. They were here sightseeing and visiting old friends. Mick taught in Talas from 1961 to 1964; Betsy was born while her parents were in Tarsus 1967-1973. Sally and Andrew returned to the United States the end of August, but Betsy is now studying at the American Collegiate Institute in Izmir and Mick is planning to be in various areas of the Mission until mid-November.

Other former Mission personnel have also come back for a year of teaching : George and Barbara Helling (Tarsus 1948-1951; Izmir 1948-1951) are both on Fulbright teaching and research appointments to the Middle East Technical University in Ankara. They will be visiting the three schools and discussing policy and progress

as they consider the changes in Turkey which they observe this year.

A number of people have asked for further information about the Süleyman the Magnificent Exhibition which is being organized by the General Directorate of Antiquities and Museums of the Ministry of Culture and Tourism. It will be at the National Gallery of Art in Washington D.C. from February 1 to May 17; at the Art Institute in Chicago from June 14 to September 7; and at the Metropolitan Museum of Art in New York from October 4 to January 17, 1988. From there it will go to Great Britain between February 14 and May 29; to Japan from August 1 to February 1989. At the end of 1989 to the beginning of 1990 it is expected to be in France.

Mrs. Wanda Brunkow who was a volunteer at the American Academy for Girls in Uskudar working particularly with alumnae from 1967 to 1970 died in Fairfax, VA September 12. Alert and active to the end, she was 87 at the time. She is survived by two daughters, nine grandchildren and eight great grandchildren.

A new Head of Robert College has been appointed by the Board of Trustees. Harry A. Dawe arrived this summer to take up his duties on the Arnavutkoy campus.

Melvin Wittler contributes the following notes on recent local elections: On September 28 electors in 11 districts cast their ballots for 11 vacant seats in Parliament. Six new members of the Motherland Party, 4 members of the True Path Party and 1 member of the Socialist Peoples Party were elected. The major surprise was the extensive campaigning by former Prime Minister Süleyman Demirel supporting the True Path Party which won the second highest number of votes in the election. Erdal İnönü, son of İsmet İnönü, was elected from Izmir. The present party membership in Parliament is: Motherland Party, 237; Socialist Peoples Party, 85; True Path Party, 29; Free Democrat Party, 20; Democratic Left Party, 5; Patriots' Party, 2; and Independent, 21. One seat is vacant.

Three new books have been published by Redhouse Press: Güneş Nereye Gitti? is the second in the series of Aslı's questions on nature. It was written by Fatih Erdoğan and illustrated by Huban Kormen, one of the winners of the Redhouse Press artists' awards in the spring. Şahmaranın Yüzüğü, a story from Elazığ, was retold by Çağla Erdoğan and illustrated by Nesrin Çelik; Çağla translated Çalılıkusunun Krallığı, one of the Grimm Brothers stories, and Feridun Oral illustrated it. These two books are part of the second volume of a series of world fairy stories; the first 10 in this series were listed in the May 13 issue of Dear Friends.

Anna G. Edmonds,
Editor

No. 748

Dear Friends,

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7 November 1986

HUMAN RIGHTS IN TURKEY

by İlder Turan

From the perspective of the practice and the violation of human rights, Turkey has received much attention in recent years. One may wonder why this is the case: Has there been a decline in the observation of human rights or conversely, an increase in their violation? Or has something else changed so that more attention is being paid to what happens in Turkey as regards human rights?

Background to the Intensification of Concern with Human Rights in Turkey

Complaints on human rights violations in Turkey in European and American political councils and public opinion began to be heard in the 1970's; they intensified toward the end of the decade, and were particularly clamorous during the first part of the 1980's. Although the issue continues to be of contemporary concern, the attention being paid to it has begun to decline, if only gradually, after the restoration of competitive politics in late 1983.

Within the period in question (1970-1986), until 1982, there was little legal change in Turkey restricting human rights or imposing new limitations on them. There was no major governmental effort, for example, to introduce restrictive legislation. Starting in 1968, however, what initially appeared to be student demonstrations gradually developed into movements of political terrorism, posing major constraints on the operation of Turkish democracy. The breakdown of public peace led in 1971 to the declaration of martial law in most major provinces and eventually to an indirect military intervention which took the form of pressuring the parliament to produce

above-party governments charged with effecting constitutional changes in order to render governments more capable of dealing with public disorders.

It appears that the bringing under control of public disorders and acts of terrorism during the 1971-1973 period was temporary. After the resumption of "politics as usual" late in 1973, law and order eroded in Turkish society as accidents of political terrorism increased to such a degree that the daily loss of several lives had become commonplace by the end of the decade.

Mounting terrorism led to an intensification of the law and order activities of government, and to an expansion of the law enforcement apparatus. This development had consequences in the field of human rights.

To begin with, terrorism was a previously uncommon, and therefore unfamiliar, crime to the law enforcement agencies. In the short run, they were unable to come up with effective means of coping with the challenge. Thus, they often tended to substitute toughness for effectiveness or, alternatively, they felt that toughness was the method of achieving effectiveness.

The sense of emergency which came to prevail in the government apparatus led to the toleration of the harsh methods employed by the law enforcement agencies in their attempts to cope with the terrorist challenge. The public, wary of their own personal safety and security, were not concerned. Political parties and their leaders sometimes expressed concern, but generally only in cases in which persons close to their own political orientations were involved.

The speed with which acts of terrorism became commonplace, the rapid erosion of law and order, the breakdown of public authority, and the sense of urgency which the governments fell under led to the expansion of the law enforcement personnel in a short time. There was neither the time nor the facilities to train the new recruits. They were sent to the field shortly after being hired and asked to do a job the rules and the constraints of which they were little aware of, and the qualifications of which they hardly possessed.

The ineffectiveness of law enforcement agencies, as the above discussion indicates, derived from two factors: being neither equipped nor prepared to deal with the new types of crimes, and the lack of professionalism among the law enforcement corps exacerbated by their rapid expansion. This ineffectiveness was rendered worse by the politicization of the police force into rival camps. It appears that the different governments which held office during the 1970's each recruited officers who, in a loose way, were sympathetic to their political preferences. These officers organized themselves into rival professional associations and evolved into adversarial solidarity groups within the same governmental agency. Each group appeared to feel that the militants of the rival ideological camp were mainly responsible for the rampant terrorism. The behavior of some officers came to resemble the members of those groups whom they were supposed to control.

The inability of the ordinary law enforcement apparatus to achieve the maintenance of law and order led in many provinces to the introduction of martial law, giving the military civilian duties. Martial law, as is known, is a state of emergency during which certain rights such as that of assembly, association, and press are restricted. Military courts take over cases which are concerned with those crimes which are cited as reasons for the declaration of martial law. Many of the crimes carry heavy penalties, including death. The issuing of death penalties was a product of the due process. In spite of that, it was not well received by European countries many of whom have chosen to do away with capital punishment. This unfavorable reception was reinforced by two related factors. First, although many of the defendants were given heavy penalties, they were convicted of ordinary crimes which the defendants claimed they had committed for political purposes. Yet, somehow, in international public opinion, the "political" dimension was emphasized over the criminal nature of the problem. Second, as the effectiveness of government forces, particularly the military, increased against political groups associated with terrorism, some participants sought refuge in Western Europe and engaged in efforts to create an image of Turkey as an authoritarian system with no regard for human rights. But why were they so successful?

The negative images of the Turk are a part of the European historical tradition. These had been reactivated and cultivated in European and American public opinion since 1974 by Greece, particularly after the Cyprus intervention by Turkey. While freeing Greece of the regime of the colonels, the Turkish intervention, prompted by a Greece-sponsored coup to annex the Island, had demonstrated to Greece that the Turco-Greek balance in the Eastern Mediterranean including the Aegean could not be changed by military means. The new strategy Greece adopted to redress the power balance between herself and Turkey was to pursue policies which would undermine the latter's standing within the international community, especially within the western community of nations and their political councils. In practice, this has meant that Greece has promoted or supported activities which cultivate a negative, non Western Turkish image, and it has extended facilities to any movement which has one issue or another to settle with Turkey. For example, Greece has led the efforts to render the Turkish entry process to the European Economic Community difficult; it has been the most vocal actor in the Council of Europe against the reinstitution of the full role of Turkey as a member; and it has extended a welcome to groups to utilize Athens as a base for anti-Turkish activities.

The fact that Turkey went through a terrorist ordeal which could not be contained within the means of the democratic process has constituted ample ammunition which the government of Greece has used freely to undermine Turkey's international standing.

By way of concluding this section then, I have made the two following arguments :

1. There was, in all likelihood, an increase in the incidence of the violation of human rights in Turkey during the 1970-1982 period, owing both to the widespread disorder the country experienced and to its inability to cope with it,
2. The international concern with human rights violations in Turkey and the manifestation of sometimes highly

exaggerated claims can be, in part, attributed to the presence of a party which sought to promote and tended to benefit from an unfavorable international standing for Turkey.

THE STAGE OF HUMAN RIGHTS IN TURKEY

When we talk about human rights, we are referring to two related but in fact separate phenomena; First, we may talk about rights as law, that is, how they are stated in the constitution and the laws. In this approach, we are interested in the rules which direct, limit or regulate behavior. The judgments we make about them are value-based and therefore subjective. Second, we may look at human rights as a policy question, that is, at the level of governmental activity, to see how laws are adhered to and implemented. In this second case, we may be empirical in our judgments and see if behavior conforms to rules and regulations.

Human Rights at the Level of Laws

Each society has different understandings of justice, good, right, each has different practical needs and different historical experiences which shape its laws. It is not possible to say that any society is superior to others. Societies are simply different. Does this mean that we are lacking in criteria in judging the human rights performance of countries? I think not since as human beings we have the faculty to make moral judgments. And certainly criteria are not lacking in the case of Turkey. By its own choice, Turkey has aspired to become a western style political democracy. It has chosen to become a member of the Council of Europe and NATO, and an associate member of the European Economic Community. These are all organizations comprised of members which possess democratic systems and which hold human rights in high esteem. Therefore, both the legal limits and the practice of human rights in Turkey should be judged in the same way and the same criteria employed as would be in the case of western democracies.

The existence of similarities or even some uniformities

among the western democracies as regards their political systems and their practice of human rights should not lead us to overlook the fact that there are differences based on the specific experiences and traditions of each country. For example, in each country the scope of state or governmental intervention is defined differently. For another example, death sentences are found to be acceptable in some such as the United States but not in others.

Just as it is with other political democracies, certain cultural, historical and traditional forces have influenced the formulation, the content and the interpretation of the constitution and the laws in Turkey. Some of the more salient features of Turkish political culture which have a bearing on human rights are the following:

1. In contrast to the Anglo-Saxon tradition which assumes that the individual has certain inalienable rights (meaning rights which cannot be curtailed or taken away in the name of higher authority), the Turkish political tradition puts the collectivity (earlier the community of Moslems, the ummet, now the nation, the millet) above the individual and views the latter as a unit whose raison d'etre is the collectivity. This introduces a proclivity to favor the collectivity when its perceived interests clash with those of the individual.

2. Similarly, the State (Devlet) is perceived to possess an autonomy, an independence which is highly cherished, in marked contrast to the Anglo-Saxon tradition but not unlike some continental understandings. An American might view the state (Americans usually call it government) as an institution whose encroachments in the private life of the individual should be controlled. The Turks, on the other hand, often feel that the safety and the security of the individual can be maintained only by the existence of a strong state. This places the state at a point of advantage if a conflict arises between it and the individual.

3. In the Turco-Islamic ruling tradition, societal life has been perceived as an integrated total, rendering it

difficult to make a distinction between the public and the private aspects of life. This means that both the public and the government agree that the scope of government intervention in societal life is very broad, if not unlimited. This is different from the western tradition in which public life has been viewed as being comprised of several autonomous domains, some of which have been recognized as being out of the arena of governmental intervention.

4. The Turkish state has been a major force behind the modernization and the secularization of Turkey. As distinct from the western democracies in which the state has gradually become an ideologically neutral institution except for its being in favor of political democracy, the Turkish state continues to exhibit a tendency to be ideologically dirigiste and define the direction and the limits of acceptable ideology.

Under the influence of these constraints, the Turkish constitution and the laws tend to define individual liberties more narrowly than those of many western democracies. Let us take some examples:

1. Freedom of expression : The dissemination of ideas which advocate the domination of society by a race, the establishment of a state religion, the establishment of the domination by one social class over others, among others, are banned. While these ideas may not be looked upon with favor in stable democracies, their dissemination is not criminal. Because the laws are imprecise in distinguishing between what constitutes simple expression of ideas and what constitutes their dissemination with the intention of enticing action to achieve them, persons sometimes end up being penalized for only having expressed their ideas in writing.

2. Freedom of Association : Associations are banned from engaging in political activity. Both the constitution and the laws stand in the way of associations and labor unions in their establishing links with political parties, coordinating their actions with them, receiving financial aid from them or giving such aid to them. Their activities are required to stay within the limits of the specific

purposes for which they have been established. Since what is political and what constitutes political action is not easy to define, inevitably, this legal framework is open to much usurpation by governments which may tend to view those activities that they do not like as being political, and those which they approve of as being non-political. Also, whether, in a democratic society, political parties could serve as sufficient channels for the participation of citizens in the political processes of their country, is open to question.

These two examples may give a flavor of the nature of the legal problems which exist in the area of human rights in Turkey. Let me touch upon some major issue areas before moving on to a discussion of human rights at the level of governmental policy and implementation. Concern is expressed that the martial law and the state of emergency powers granted to public authority are too sweeping and without checks and balances. These powers allow authorities to fire public servants without recourse to due process, to conduct searches without a warrant, to curtail or suspend the rights of labor, and to take people into custody for what many feel to be unreasonable periods.

Another problem area is the extension to law enforcement agencies of broad discretionary powers, e.g. in defining what constitutes disturbing the public peace. This problem is confounded by the still low level of professionalism of the law enforcement agencies, and the presence of highly different cultural and life-styles between various segments of the Turkish population.

There has been a tendency recently to legislate morality into law. Turkey's search to establish a balance between the militant secularist tradition of the early Republic, and the demands for a greater role for religion in public life under politically competitive times, leads on occasion to governmental acts including legislation which raises concerns about minority rights. This, it should be added, is not a unique Turkish problem. It is familiar enough in the West.

Finally, a problem of a temporary nature. The military administration of 1980-1983 added a provisional article

to the constitution denying political rights for a period of five to ten years to almost all elected politicians who were in office in 1980. Although the former political leaders have since become active in political life, they cannot become members of political parties or offer their candidacy for public office. The debate on the restoration of their rights earlier than prescribed in the constitution will remain on the agenda either until an amendment is effected or until the limits of the suspension of political rights expire.

Human Rights As a Policy Concern

Our brief discussion of human rights in Turkey has already touched upon certain questions of implementation. It has already been suggested, for example, that governments have been more inclined to challenge associations as engaging in political activity if they are in opposition to the government or specific government policies. Currently, this means that associations with liberal, social, democratic or socialist, and pro-labor views are put at a disadvantage vis a vis those which are conservative, pro-free market and pro-employers.

In another area, in provinces under martial law or under a state of emergency, authorities have been willing to use their powers to restrict or suspend liberties without hesitation, raising questions on whether such actions are really warranted. An example would be the restrictions placed on labor unions to strike or to air publicly, such as in rallies, their complaints against the anti-labor policies of the government.

A number of procedural powers have been used (currently and in the past) by the bureaucracy to deny passports to some public figures who have wanted to travel out of the country. An expanded system of security clearances for receiving public service appointments has been created causing people to wait sometimes for longer than a year before becoming employed. If employment is denied on account of security, there is no recourse to a judicial review.

Newspapers have reported incidents of local officials seizing the initiative to pressure people into religious behavior and to discourage non-religious behavior. Requiring that restaurants close down during the fasting hours of Ramadan would be a case in point. Although the national government has been reluctant in openly voicing its approval, its own tolerant mood has probably encouraged such behavior.

The most often heard complaint in the Western press has been the practice of torture of prisoners, particularly those suspected or convicted of having committed crimes with political goals or motives. Here, it may be useful to distinguish between what is called police brutality, that is, harsh treatment, physically and otherwise, of suspects by law enforcement agencies (which is recognized as a universal problem) and torture, which is the systematic employment of physical, psychological, and other means to elicit information from, to modify the behavior of, or to destroy the self-respect of suspects and prisoners. Though not officially sanctioned, police brutality has not been uncommon in Turkey. Allegations of torture, however, are more recent, indicating that they may be a consequence of the rise of widespread terrorist movements in Turkey. Both the military and later the elected governments have denounced torture, and have brought to trial some officials who have been accused of having conducted torture. Some convictions have been issued.

PROSPECTS

Although the incidents of their violation may have been exaggerated, the limits and the observation of human rights in Turkey are behind those of Western Europe and the United States. The difference derives partly from culture and historical experience, partly from the recent turmoil Turkey has undergone, and partly from the low level of training and professionalism of the law enforcement agencies in Turkey.

It may be predicted that both the scope and the practice

of human rights in Turkey will come to resemble more and more those of the Western democracies. Political stability and ordinary competitive politics are being restored in Turkey now. This normalization process is likely to have three consequences. First, there will be a de facto broadening of the scope of liberties as the sense of emergency disappears. Second, competitive politics will generate forces which will constitute a check against the possible violation of rights by public authority. Third, demands to broaden the legal limits of rights and to devise ways of insuring their observation will be made with greater frequency and force by the public through political parties and interest groups. In fact, the three points made characterize what is already happening in Turkey today.

In addition, law enforcement agencies are being rapidly professionalized, their personnel are being better trained, and they are being equipped with modern technology. It is probable that in the future these agencies will have the capacity to perform their jobs well without viewing the rights of the individual as a major impediment to their effectiveness. They will also develop a greater awareness of the legal constraints under which they have to operate.

Finally, with the return to political democracy, the question of further Turkish integration to Europe has gained currency. As relations with the Council of Europe and the European Economic Community intensify, Turkey will feel greater pressure and be more obliged to realize changes to match its practice of human rights with those of her European partners.

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Anna G. Edmonds
Editor

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United Church Board for
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Dear Friends :

A Day of Peace was observed in Istanbul on Oct. 27 parallel to the ceremonies that day in Assisi. Among the religious leaders gathered at the Church of St. Anthony in Galatasaray were the Istanbul Mufti Selahattin Kaya, the imam from Fatih Camii Ismail Biçer, Auxiliary Samuel Akdemir of the Syrian Orthodox Church, Bishop Pierre Dubois of the Roman Catholic Cathedral of St. Esprit, Greek Orthodox priest Meletios Sakulidis, Armenian Orthodox priest Manuel Yergatim, Rev. Mark Atkinson of the Union Church of Istanbul and representatives from the Jewish and Eastern Rite communities. Each participated with readings from the Scriptures and the Koran. The prayer of St. Francis of Assisi, the Fatiha, and a number of Psalms were read. The Ministry of Foreign Affairs in supporting the occasion pointed out that the basis of Turkey's foreign policy is "Peace at home, peace in the world."

The Armenian Patriarchate celebrated its 525th anniversary in Istanbul with a special liturgy at the Church of Surp Astvadzadzin in Kumkapi on October 12 and 13. It was also the occasion to honor the 25th year of His Beatitude Shnork Kalustian, the 82nd patriarch in the succession.

At the same time, Cardinal Sebastiano Baggio, Dean of the Sacred College of the Vatican, was in Turkey to celebrate mass in the restored Council of St. John in Ephesus. Restoration had been financed by the Quatman Foundation in Lima, Ohio.

Bishop Yussef Çetin of the Syrian Orthodox Church is the new head of the church in Istanbul.

Ghassan Rubeiz, Middle East secretary of the World Council

of Churches was in Istanbul for several days this fall, October 10 to 20.

This summer there have been reconciliation and dialogue group programs in the Aya Napa Conference Center in Cyprus. The Center is directed by Rose and Riad Jarjour.

Schools

All the schools observed the day of Ataturk's death, Monday November 10, with appropriate memorial tributes to him in the morning. Ever since his death in 1938 the entire country has paused to mark the anniversary as a day of mourning and remembrance. Sirens and horns sounded beginning at 9:05 and a five minute silence followed. In the schools there were speeches and poetry given in the assemblies and subdued music was played.

İzmir

Doug Hill reports from İzmir that the changes resulting from coeducation in the school are going well. The boys and girls share the same classrooms for their lessons. Gym classes for the boys this year are being taken by Brian Smith (science) and Andrew Fletcher (art). Next year these will have a special teacher. The presence of the boys on the campus has already made a real difference to the school.

The student council has begun its activities gathering clothes to take to youngsters who are in prison. The village project continues with the bookmobile. In addition Fernie Scovel and Şenel Aksu have organized a group of students to teach sewing to the young women of the village.

Rehearsals are under way for the production of Oklahoma. The committee has also started work on the 3rd annual Fine Arts Festival for April 23.

Uskudar

Several plays are being given this year at Uskudar: Sylvia Meyer is directing students in It's Your Life, Charlie Brown, and Russell Blixt is working on The Importance of Being Earnest and Antigone.

Students are taking part in collecting clothes and books to send to towns in eastern Turkey and they have gotten together earthquake relief supplies. The Spastic Olympic team which practiced in the Üsküdar gym in 1983 has asked the Üsküdar students again for their help.

The Annual Teachers' Day is to be celebrated on November 24. This is a program planned by the students and their parents to honor all the past and present teachers of the school. There will be a tea and a folklore program at school.

Tarsus

Among the activities in Tarsus are the various sports groups : one soccer team, two volleyball teams and six basketball teams. Of the latter, three are girls' teams.

Wally Robeson reports that one of the new teachers, Bruno Yomoah, is finding the climate of Tarsus uncomfortably cool. Bruno comes from Ghana.

A convivial reunion of Tarsus-Talas graduates and their teachers was held in Istanbul on Nov. 8. The occasion was a fund-raising drive for the alumni/ae center that is being planned.

Two grandchildren have been born to Henry and Nancy Lennstrom: Theresa Erica Nilsson arrived September 2 in Stockholm and Stephen Anastasia Lennstrom was born in Seattle on Sept. 30. Best wishes for many happy years together with their families.

Al Kesselheim (parents Donn and Chel, Tarsus 1952-57, 1978-79, Robert College and Üsküdar 1981-84) and Mary Pat

Zitzer have spent 14 months in the north Canadian wilderness canoeing down the Athabasca, Dubawnt, Kazan and Chipman Rivers and living for 10 of those months alone in a fishing village in Saskatchewan. An article in the Bozeman, MT Daily Chronicle Sept. 18 gives pictures of them and a few of their adventures.

In the last 30 years perhaps the most striking change that has taken place in Turkey is the increasing acreage that has been put under cultivation. Merril Isely's tree planting on Duluk Baba in Gaziantep was one of the pioneering projects of this kind. Now there is a mammoth work going on that will change the lives of people living in an area of 75,000 square kilometers in Urfa, Mardin, Gaziantep, Adiyaman and Diyarbakir. The Southeastern Anatolia Project consists of 13 major plus many smaller projects using the resources of the Tigris and Euphrates Rivers and their valleys for hydro-electricity and irrigation. Leading them, the Atatürk Dam at Karababa will be the world's fifth largest, able to accumulate 48.5 million cubic meters of water. It is planned to be three times higher than the Bosphorus Bridge and half again as long. Water from it will be tunneled east and north of Urfa to increase 17 times the productivity of the area. Major crops expected are cotton, rice, vegetables, fodder, sugar beets, vegetable oils, pistachios, and fruit. The full SAP undertakings will not be completed until into the 21st century: 15 dams, 18 hydroelectric plants, and the irrigation systems; but the Atatürk Dam is scheduled to be commissioned in 1991 and its final unit completed in 1994. It is expected that by the year 2000 SAP power stations will produce 24 billion kwh of energy or one-fifth of the country's total.

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Dear Friends,

Justinian's Old City Today

Istanbul is being renewed: the Golden Horn is being cleaned up and new parks have been planted with grass along its shores; a new sewage system is being put in; new hotels, a new bridge and new transportation services are under way. The unsightly, disreputable old city will look and act brand spanking new.

Or will it?

This recent spate of activity has prompted those of us who live here to ask ourselves what of the old city remains. What would the residents 1400 years ago recognize if they were suddenly to be reincarnated today? What of the "glorious spectacle" that the sixth century Emperor Justinian saw would still impress these travellers in history? What has endured?

From the first, the site of Istanbul has been attractive to many people for many reasons. Myths tell of Zeus who chased the beautiful Io across the strait, of Jason and his Argonauts who plied the waters of the Bosphorus. Zeus and Io are gone, but the cow's fording is remembered still in the name of the Bosphorus, and today's argonauts ply spaces at least as remote and adventure-filled.

Probably the first historic people here were fishers; probably also they settled a bit inland to protect themselves from frequent pirate raids. Migrations from Europe of Phrygians, Mysians, Bithynians, and Tauris -- to name only some -- were followed by Persians led by Darius. Then, according to Herodotus, in about 660 BC people from Megara established a city on the European thumb of land and named it for their leader, Byzas.

But whether as fishing village, seaport, stronghold, cultural center, religious forum, or capital of an empire, since the seventh century BC a long, dramatic history has

combined with a strategic location to produce a city endlessly renewed. The seas which were once the natural fortifications, the hills, the springs, the rivers, the mild climate and the fertile soil all together support the many peoples (and us included) who have contributed to its interest.

When we look around the old city today and see the great amount of construction going on, we wonder how anything can have survived. Yet, when we look closer, we indeed see a surprising amount of evidence to recreate the public life of Old Istanbul: streets, baths, walls, palaces, statues, waterworks, and churches.

The Delphic oracle had told Byzas to build his city "opposite the land of the blind." He took this to mean across from Chalcedon because of the advantages of a safe harbor and the natural moat of the Sea of Marmara, the Bosphorus, and the Golden Horn on three sides. But even Byzas and his colony of Megarians were blind themselves because they left the provincial capital of Thrace at Heraclea (Marmara Ereğlisi). There it might still be had not Constantine had clearer vision and more judgment concerning the strategic value of this land. Much of his later fame came because he had recognized the potentials of the control of shipping between the Black Sea and the Mediterranean and the overland link in the trade routes between Europe and Asia.



BYZAS

Little of the early city has been excavated because the city has been continuously inhabited. It is possible that in the meanderings of some of the narrow streets of Stamboul one might trace here and there a goat path worn by the shepherds whom Byzas chased away. By the second century BC a major road had been started that led from Byzantium west through Thrace and Macedonia to the Adriatic Sea. Named for Egnatia, the seaport on the coast of Italy, the Via Egnatia became the royal road that linked Old Rome to New. This highway began at a gilded pillar in the Augustaeum, the forum located between St. Sophia and the Hippodrome. From here the distance to all points in the Empire was measured. The road west followed the present Divan Yolu past Istanbul University in Beyazit Square, then turned towards the sea and went through the Golden Gate of the city at the Seven Towers. Now named for London rather than Egnatia, today this main highway uses the same general route. Here and there along its length yellow archeological signs point to short pieces of the original Roman road.

When the Romans under Septimius Severus came in 196 AD, the local Byzantines fought them and lost. The Emperor



punished the city for its resistance: he tore down its walls, massacred its soldiers, and made a bonfire of its houses. Then, repenting of the wanton destruction, he came back to rebuild it. He put up another wall going from the present Galata Bridge up Ankara Caddesi. Perhaps a portion of that wall can still be seen on that street. Another portion is in the foundations of the Hippodrome which he started in 203 AD for sports events. The Hippodrome marked the south-west edge of his city.

Septimius Severus built a bath and named it for a Megarian, Zeuxippos; it was famous for its luxury and the works of art which decorated it. (Near its place today are the sixteenth century Baths of Roxelana.) Most of the present Turkish public baths have been modelled on the original Roman ones.

For several years two other cities competed to supplant Heraclea as the capital of the Eastern Mediterranean: from about 74 BC to 330 AD Nicea and Nicomedia were rivals. Diocletian was made emperor in Nicomedia in 284; in 325 Constantine called the First Ecumenical Council to meet in his palace in Nicea. At the end of that, the story goes, he prevailed upon the gathered bishops to visit a friend of his, Bishop Metrophanes, who was living in the small town of Byzantium and who because of his advanced age had missed the meeting. Constantine's intent was to use the bishops' visit as a blessing for the New Rome which he intended to found there.

In the early years of Christianity before Constantine gave the religion his approval, worshipers had met in private houses which are no longer in existence. Probably Bishop Metrophanes' church was a small building located where St. Irene now is; it was enlarged by Constantine for his cathedral and optimistically dedicated to Peace.



The orthodox versus the heretical Arian disputes which Constantine had hoped to solve in the First Ecumenical Council instead grew in violence. More than 3,000 people were killed in the courtyard of St. Irene in 346 in the cause of religion. In 381 Theodosius hoped he had solved the same problems (among them the nature of Christ) when the Second Ecumenical Council met in St. Irene to determine the wording of the Nicene Creed. A political storm intensified by religion brought the building down along with St. Sophia in 532 during the Nika riots. Like St. Sophia, it was rebuilt on its original foundations by 537. Known occasionally as the Patriarchate, the building one sees today just inside the palace walls is in large part the one which Justinian built.

Constantine greatly expanded his city when he paced out the walls. He is supposed to have been guided by an eagle as he started. His city was to be five times larger than Severius' and many times more famous. Isa Kapi Mescidi, a ruin of a Byzantine church and a Muslim school overlooking the Sea of Marmara on the hill above Istanbul Hospital, may mark the Gate of Christ toward the southern end of Constantine's wall.

Constantine's palace was on the southeastern point of land where he could watch the traffic on the water. In that area until recently there were bits of mosaic that may have been part of the floor of the inner court. The light-hearted style and subject matter of the figures are late Roman. For instance, a boy poises with a basket about to catch a rabbit. Hunting scenes, fabulous animals, and games entertained the emperors and their guests in their private residence here. (These are about to be displayed in another museum.)

Also from Constantine's time is the large, truncated column that stands to one side of Divan Yolu about half way between St. Sophia and the Beyazit Square. The column was originally the center of the Forum of Constantine; on top of the existing structure there was probably a large marble Corinthian capital which made the platform for a statue of Constantine as the god Apollo. At the base of the statue was the Christian church of St. Constantine, not the only example of Constantine's religious dualism. The statue is gone, and also the oval forum with its encircling public buildings (senate house, temples, churches), but the historians tell us that the relics which Constantine placed in the base of his column have not been touched: Noah's adze, crumbs from the bread with which Christ fed the multitudes, and the stone which Moses struck to produce water, among some other incredible items.

In his desire to make the New Rome outshine the Old, Constantine brought so many treasures that a contemporary historian, Cedrenus, remarked acidly that only the souls of the illustrious dead were needed to complete the city. The most well-known of the art treasures were four gilded brass horses from Corinth. They had been moved to Rome from where Constantine took them. In 1204 they were part of the plunder carried off to Venice. Briefly they stood atop the Arc de Triumph in Paris. About ten years ago the Venetians removed them from St. Mark's to protect them from air pollution.

From the Temple to Apollo in Delphi Constantine took the Serpentine Column which, beheaded, is still where he set it in the Hippodrome. It was cast after the battle between the Greeks and the Persians in Plataea in 479 B.C. The metal

is from the shields of the defeated Persians. The names of the Greek cities which participated in that fight for freedom were inscribed on the three coils of the snakes.

Two other monuments in the Hippodrome may also have been there from Constantine's time. The Egyptian obelisk was incised for the Pharaoh Thutmose III (1549-1503 BC), and after quite a bit of delay was erected by Theodosius I in 390 AD. Around its base are scenes of the Emperor and his family watching the races in the Hippodrome, crowning the victors, lording it over his conquered enemies, and helping put up the obelisk. Details of the dress of the time, the musical instruments, and the engineering practices are recorded here.

The second monument, the tall stone pillar, may once have been sheathed in marble or bronze. It used to be a favorite challenge (sometimes a tragic challenge) for acrobats to climb its 32 meters.

The Hippodrome has probably always been a playing field even when it was just used by little boys kicking stones around in the mud. It has never completely lost its quality of being the nerve center of the city. This outdoor stadium was a gathering place for people to enjoy both sporting events and to air their grievances against the government. The enclosed bleachers and the playing field were where General Belisarius trapped and slaughtered 30,000 defenseless citizens who threatened Justinian's reign in the Nika riots. Now, only a few steps from it, the Law Courts of Istanbul are dispensing justice to today's residents.

Often the first antiquity that a visitor to Istanbul sees is the land walls of the city that have been there since the reign of Theodosius II. Cracked, crumbling, breached in numerous places, they present an imposing reminder of the strength of the city and the challenges it met for more than a thousand years. The walls extend about six kilometers from the Sea of Marmara to the Golden Horn. They offered three stages of obstacles for the attacking army to overcome. The first was a moat now largely filled in with vegetable gardens. Beyond it was an outer wall studded at intervals with defense towers. The main wall, about fifteen meters behind the first, rose twelve meters above the city and likewise had towers like large spikes on the defensive collar around the peninsula.

The wall incorporates the Golden Gate, a Roman triumphal arch put up across the Via Egnatia in 390 by Theodosius I. The arcade was a triple one of a large rounded arch with two smaller ones on either side. The outlines of the arches can still be traced around the bricks that have since filled them in. The gates were gold-plated

and the façade had statues including a group of four bronze elephants. The gold, the statues and the gates themselves were gone before the city was conquered in 1453. Later one of the towers beside the Gate was a prison where Sultan Osman II was tortured and assassinated.

Another relic that may date back to the early wall is an ancient tower still standing on the Golden Horn near the present construction for the new Galata Bridge. This was one of the defense towers in the Byzantine sea walls. When it started being used as a prison is not known, but the name, "Dungeon Gate" which must refer to the entrance near by, is still the name of the quarter: Zindan Kapı.

The water supply of Constantinople was greatly improved in 375 by the Emperor Valens who put in a number of pipelines and built the long, double-arched aqueduct that crosses Atatürk Boulevard near the municipality buildings. It had been started by the Emperor Hadrian early in the 2nd century; Süleyman the Magnificent took part of it down so that the view of the mosque in memory of his son Mehmet (the Şehzade Camii, built by Sinan in 1548) would not be obstructed.

In addition to these waterworks, there were a number of cisterns; three large open ones are now vegetable gardens. The Cistern of Aetios, built in 421 is named for a city Prefect; that of Aspar for a Gothic general who wanted to be emperor but whom Leo executed for his heretical Arianism in 471; and the largest, St. Mocius, for a local saint martyred under Diocletian but built many years later at the beginning of the 6th century. Its area is a little less than 25,000 square meters. Fleets of small boats once entertained the residents of the city with mock sea battles on the waters of these cisterns.

The misty gloom of the subterranean cisterns has excited more romantic imagining than the sunshine in the open ones. Bin Bir Derek (the Thousand and One Columns) was built by Senator Philoxenos who accompanied Constantine from Rome. The flooring is supposed to be dirt excavated from the site of the first St. Sophia. Its title in Turkish is somewhat overstated; in all the columns total 224. A number of monograms on the marble spelled out "Christ the Lord." Each column gives the name of the patrician who paid for it, and therefore incidentally preserves a list of the senators of the time.

Yerebatan Saray, also built in Constantine's time, has 336 columns. Full of water until fairly recently, it bred a number of stories of people who set out to row to the end of it and who never returned.

A small 6th century cistern on the eastern slope of the Third Hill of the city probably belonged to a private house or small monastery. Four marble columns with Byzantine capitals roughly similar to those in SS Sergius and Bacchus (Küçük Aya Sophia) and decorated with grapes and vine leaves support the flattened vaults of the roof. Its interest to us is that it is on the property of the Bible House. It was discovered when the foundations of the buildings were being dug. The entrance has been discretely covered up in the last ten years.

Four pre-seventh century churches continue to be important: St. Irene (now a museum and a concert hall), St. John of Studios (a ruin), SS Sergius and Bacchus (the mosque Küçük Aya Sophia), and Justinian's St. Sophia (a museum).

Of the places of worship, probably those associated with a spring are the most ancient in the city. St. Irene itself is supposed originally to have been the site of a temple to Aphrodite. There are many "ayazmas" -- sacred fountains -- around the city where people from time immemorial have prayed for help in crises.

The oldest church building, the walls of which are still in place, is that of St. John the Baptist of Studios. It was founded in 463 by a Roman noble named Studios. The building was a basilica; its form can still be seen as can some of the mosaic paving and the verd antique columns. The monks of the monastery there were leaders in the revival of Byzantine culture in the 9th century. In that order sadness was a sin and melancholy had to be atoned for by 150 genuflections and 500 Kyrie Eleisons a day. The monks owned no personal property, but rather from time to time they threw all their clothes in a heap on the ground and then took the piece closest by, regardless of size or condition. If a monk kissed his mother, even at Easter, he was excommunicated for 50 days. If when he was copying a manuscript he left out a piece, he was condemned to fast on dry bread. (The others dined once a day on vegetables cooked in oil. No meat was served.) No females, not even hens, were allowed in the vicinity. Shortly before the Ottoman conquest of the city one of the sons of Sultan Bayezid studied there; on his death he was buried in the courtyard. In Ottoman times the building continued as a mosque to be a place of worship.

The church of SS Sergius and Bacchus was built between 527 and 536. Joined to it by a common courtyard was the basilica church of SS Peter and Paul which since has disappeared. SS Sergius and Bacchus is famous partly for its similarity to St. Sophia which it predates, and to the uniqueness of its dome. Justinian built it at the gate to the Great Palace in order to memorialize two Roman soldier-martyrs. They had appeared in a dream to his predecessor,

the Emperor Anastasius and convinced him that Justinian (and his uncle), whom he had imprisoned under penalty of death for treason, was innocent.

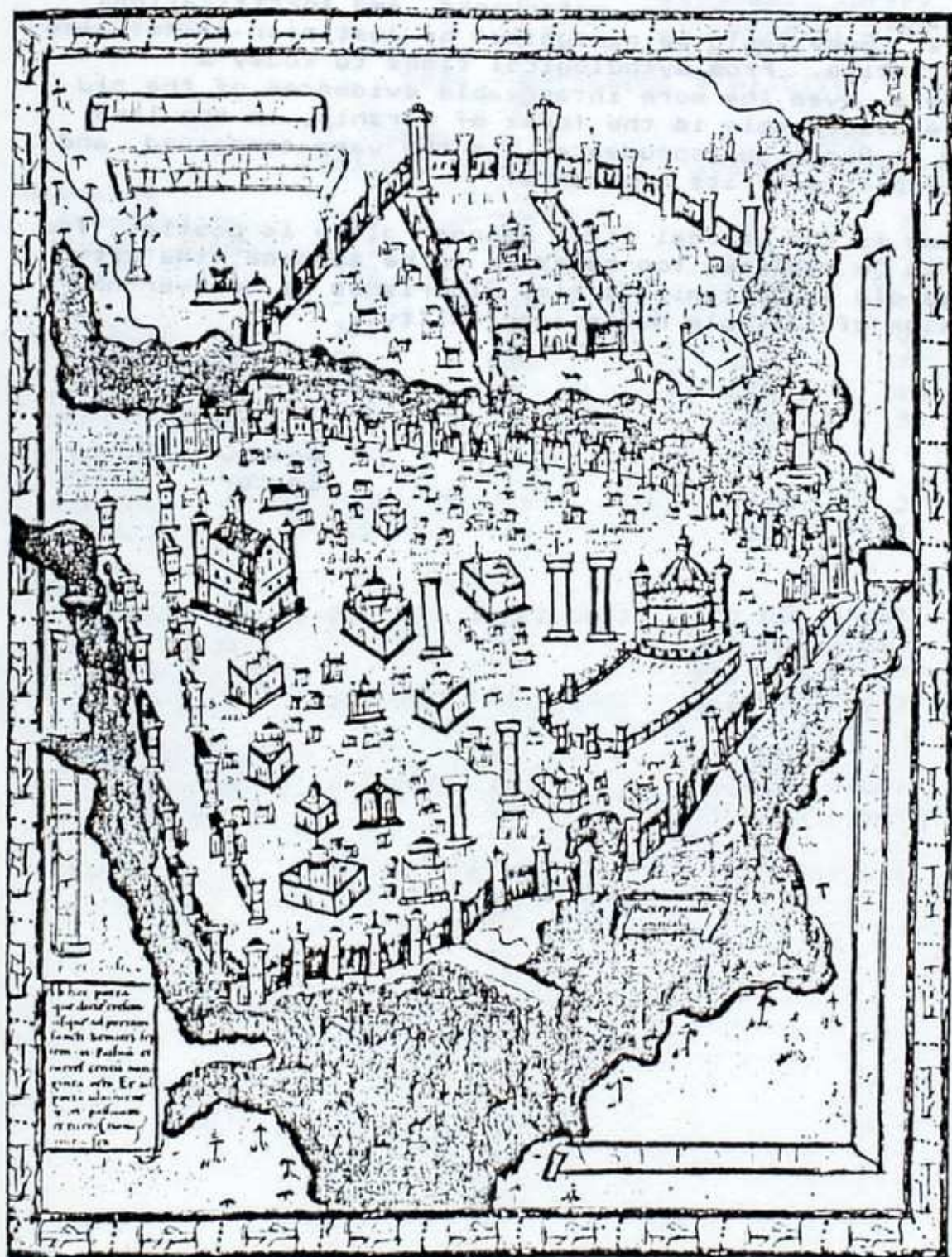
Later Justinian himself was the accuser in another trial of strength. The controversy was over a question of what constituted heresy; Pope Vigilius in Rome took one side, Justinian the other. By then the controversy had become both religious and political. Justinian called the Pope to New Rome to try to convince him to change his mind. The Pope was adamant, but he soon realized that he had angered the Emperor. Vigilius fled for his life through the palace gate and took sanctuary in SS Sergius and Bacchus. When the police appeared Vigilius grabbed the pillars of the altar. The police seized his hair and his beard to pull him away and succeeded instead only in pulling the altar down with the Pope still hanging on for dear life. Bystanders intervened at that point and chased the police away, but the next day Vigilius capitulated. From then on SS Sergius and Bacchus was the church set aside for the Pope's use whenever he visited Constantinople.

The crowning glory of the Byzantine city was its cathedral, St. Sophia. That first church was dedicated by Constantine's son, Constantius, in 360. Nothing of it seems to be left because it was burned down in 404 following the banishment (for political reasons) of its fiery bishop, John Chrysostom. It was rebuilt by Theodosius II and dedicated in 415 only to be destroyed again in the Nika riots in 532. Part of the large entrance porch of the Theodosian church can be seen on the west side of the present building.

Joined by a courtyard to St. Irene, the two churches had the same clergy and were known by the same name: Megale Ekklesia (the Great Church). St. Sophia became the cathedral when it was first built, but that distinction reverted to St. Irene briefly in 404.

The present building was built by the Emperor Justinian in less than six years between 532 and 537. Its architect was Anthemius of Tralles, a rogue who harnessed steam (an unheard of bit of magic) in his basement and ran its rumbling force up the side of his neighbor's house in order to frighten him into moving. His cleverness is obvious to us in that his architectural work continues to characterize Istanbul. More than one architect who has studied St. Sophia since has shaken his head in wonder that the building stands.

In the same way that the pagan temple, the Parthenon, dominated the skyline of Athens and its architectural proportions defined classical art, so St. Sophia has been the soaring example in this city of Eastern art and architecture. Justinian's chronicler, Procopius, said at



MEDIAEVAL MAP OF CONSTANTINOPLE BY BONDELMONTIUS.

c. 1420

the time, "It is distinguished by indescribable beauty, excelling both in its size and in the harmonies of its measures." These harmonies have lost little through the changes in taste over hundreds of years.

Byzantium and Constantinople can still be studied and enjoyed. The geography survives (if increasingly threatened by pollution today). The concrete evidences of public life have not been completely lost: some of the church buildings, statues, roads, waterworks, and fortifications are here. Some would be recognized by Justinian if not also by Constantine. From mythological times to today's newspapers, even the more intangible evidences of the old city are discernable in the forms of worship, in the laws (rooted in Roman jurisprudence), in the wars conceived, and in the exploits of its residents.

Rome is the eternal city; Athens' glory is poetic. Too wicked to be sublime, too majestic to be mundane, the city that was old in Justinian's time flourishes as an ever-new expression of fallible human immortality.

Anna G. Edmonds
Editor

No. 751

Dear Friends,

Near East Mission
United Church Board for
World Ministries
Posta Kutusu 142
34432 Sirkeci
Istanbul, Turkey
29 December 1986

1986 - 87 SCHOOL STATISTICS

	Izmir		Tarsus		Üsküdar	
	1985-86	1986-87	1985-86	1986-87	1985-86	1986-87
Students						
Preparatory	110	216	72	72	76	83
Middle School	345	360	325	336	236	231
Lise	339	360	255	299	229	240
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Total	794	936	652	707	541	554
Day students	794	936	460	597	501	531
Boarders	-	-	193	110	40	23
Scholarships	40	65	46	59	30	40
Faculty						
Turkish	33	35	21	27	23	24
Foreign	22	26	22	18	15	18
Tuition	TL		TL		TL	
Preparatory	1.056.000 (incl.VAT)		670.000 + VAT		650.000 + VAT	
Orta I, day			300.000 + VAT		520.000 + VAT	
boarding			255.000 + VAT			
total	608.000 (incl.VAT)		555.000 + VAT			
			300.000 + VAT		352.500 + VAT	
Others, day			255.000 + VAT		285.000 + VAT	
boarding			555.000 + VAT		637.500 + VAT	
total						
Lunch	500 or 600 TL/day (incl.VAT)		90.000 + VAT		80.000 + VAT	

Izmir

Staff :

Principal : Douglas Hill

Turkish Vice Principal : Alpaslan özbay

Vice Principal for Student Affairs : Bercis Ucer

Local Executive Council : Sema Gokcen (Ch.), Atillanan Donmez, Esin Epikmen, Esin Erdim, Baris Gocer, Ilter Gurel, Douglas Hill, Ulku Iskit, Ferzan Izmiri, Alpaslan özbay, Sevkett özcelik, Samim Sivri

Support Groups :

Alumnae : Efser Kayral, President

Koruma Derneği : Dr. Nail Ceyhan, President

PTA : Aynur Akbay, President

Tarsus

Staff :

Principal : Wallace M. Robeson

Turkish First Vice Principal : Imadettin Oygen

Business Manager (Advisor) : Gökçen Burdunoğlu

Local Executive Council : Yusuf Necat Yaycıoğlu (Ch.), Josef Amado, Sitki Antmen, Gökçen Burdunoğlu, Muzafer Canatan, Candan Inal, Frances Melling, Wallace Robeson, Zenra Saracoğlu, Seha Sadıklar, Imadettin Oygen, Ismet Bakırılı

Support Groups :

Alumni : Guner Baykal, President

Koruma Derneği : Bekir Kaya, President

Okul Aile Birliği : Ali Erdem, President

Üsküdar

Staff :

Principal : Martha Millett

Turkish First Vice Principal : Esin Hoyi

Foreign Vice Principal/Business Manager : Johannes Meyer

Local Executive Council : Hazine Kantarcı (Ch.), Cana Balay, Gönül Cerrahoğlu, Fusun Elioğlu, Esin Hoyi, Tulin Kiper, Fay Linder, Johannes Meyer, Martha Millett, Fusun Ustun, Özer Yelçe

Support Groups :

Alumnae : Betül Özkulancı, President

Yardımlaşma Derneği : Doğudan Bayülken, President

The properties are all owned by the Sağlık ve Eğitim Vakfı (Health and Education Foundation) and leased to the schools. The Amerikan Bord Heyeti is the owner of the permit to operate the institutions.

School	Date Founded	Facilities
Izmir American Collegiate Institute (özel İzmir Amerikan Lisesi) 35290-Çiğdemli, İzmir	1878	Nine buildings with classrooms, offices, cafeteria, kitchen, faculty living quarters and lounges, four science laboratories, two home economics laboratories, library, an auditorium, a gymnasium, an art studio, and an audio/visual room.
Tarsus American School (özel Tarsus Amerikan Lisesi) P.K. 9 33401-Tarsus, İcel	1888	Nine academic and administrative buildings with dormitories, faculty apartments, a cafeteria and kitchen, a student snack bar, a large playing field, three outdoor basketball courts, a tennis court, a volleyball court, a library, three science laboratories, an auditorium, a small outdoor amphitheater, a lounge for students, a workroom and lounge for faculty.
Üsküdar American Academy for Girls (özel Üsküdar Amerikan Kız Lisesi) 31130-Beşiktaş Üsküdar, İstanbul	1876	Seven buildings with offices, classrooms, auditorium, science, home economics and language laboratories, gymnasium, music, art, typing, and computer rooms, a dining room, canteen, one dormitory, library, infirmary, faculty day room and apartments for those in residence.

In the reports prepared for the 29 November Schools Board of Governors meeting (held in Üsküdar), the following points were made : Generally speaking the schools continue to perform well in relation both to the overall average of students taking the national university entrance examinations and to the average of students from private lycees. Crowding, text book shortages, needs for upgraded facilities, curriculum revisions, deficits, staffing are problems shared by all.

Plans are continuing on the Friends of the American Board Schools in Turkey Foundation. Eleven trustees have been appointed : Dale Bishop (UCBWM Middle East Secretary), Miles Walburn (UCBWM Treasurer), Wallace Robeson (principal, Tarsus), Martha Millett (principal, Üsküdar), Douglas Hill (principal, Izmir), Bradley Bloomer, Unal Bener, Tarhan Danışman, Turkan Kumbaracı Gardinier, Hatice Üsküp Morrissey, and Daniel Newberry. This foundation is being established in the state of Delaware.

Izmir presented a seven-year plan of development for the school which includes considerations concerning the size and composition of the student body and the physical plant, financial considerations, and teaching and administrative staff. The school is interested in several changes including a more flexible curriculum, continuing education courses for graduates and the Izmir community, selected summer courses, freedom to set its fees, a flexible scholarship aid program and a limited enrollment.

The Tarsus school has been short a number of teachers, particularly those whose native language is English. It is looking forward to being able to repair and use the Sadık Paşa Konağı across the street. The Sağlık ve Eğitim Vakfı is the 2/96th owner of the property and has secured permission for its use for ten years beginning in October 1985.

Üsküdar noted its concerns for the student body and the curriculum: the auditorium cannot seat all the classes at once; Lise IIIs have 43 class periods a week; noon classes have been added and therefore Branch and Student Association activities are squeezed into meetings on alternate Mondays.

Mr. Hill commented about one area of progress: the attitude of the seniors toward the new preps has changed because the girls have stopped pinching the boys' cheeks.

Anna G. Edmonds
Editor