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

No. 771

6 January 1989

Dear Friends:

SCHOOL STATISTICS, 1988-1989

AMERICAN COLLEGIATE IN IZMIR

Özel İzmir Amerikan Lisesi
35290 Göztepe, İzmir, Tel. 15 86 08 or 15 34 01

Founded in 1978

Students:	Boys	Girls	Total
Preparatory	108	108	216
Orta 1	111	129	240
Orta 2	107	129	236
Orta 3	—	116	116
	218	374	592
Lise 1	—	118	118
Lise 2	—	104	104
Lise 3	—	116	116
		338	338
Totals	326	820	1146

Scholarships: 77 full, 8 partial

Faculty: Turkish 52 Foreign 34

Staff:

Principal: Christopher Bridge
Turkish First Vice Principal: Alpaslan Özbay
Treasurer: Ali Şirin

Notes:

This year, in common with previous years, the lise 3 program has left some students with difficulties. The program offers the students the choice to follow a *Sosyal*, Math or *Fen* track. These choices fail to fulfill the requirements of students who wish to persue business administration at university. These students need more math than the *sosyal* section offers, but do not need the sciences given in the math track. To help overcome this difficulty we have been able to divide the students who take science lessons into two groups, this allows the teachers to concentrate on the needs of these different groups.

The English department has started a new system of electives for the Orta division. These electives take students in groups of 20, the selection of students has been done by the department which has allowed the grouping together of those students who are in need of more attention.

This year a laboratory technician has been employed. This will help make the work of the science department easier thus strengthening the present science program.

The university results for the last year's graduates are now known. These show that of the 119 final year students 111 were placed at university, this represents 93%. Of the 8 students who were not placed, 2 chose not to take the second exam, the remaining 6 made inappropriate selections.

During the summer much work was done on campus. The Art department moved into what used to be the kitchen, they also expanded into the adjacent classroom. Although this work was not complete for the start of term, the Art department faculty and students have been putting their new rooms to good use.

B block was completed for the start of term. We now have the Orta 2 and Orta 3 classes in one building

along with the new kitchen and dining hall, and the new Mathematics Office. The name for this building is in the process of being chosen by the students.

The new science building has been completed and is now being used. The name for this building was chosen by the Local Executive Committee and is "The Hill Science Center." This building has been both designed well and constructed well; we intend to make good use of it. The science equipment which was part of the USAID grant has just arrived. The school were required to pay 100% import duty.

The expanding student body requires an increased water supply. The water depot has been increased from 12 tons to 40 tons. The main water supply pipe was found to be inadequate, it has been replaced with a pipe of increased diameter.

The school has recently installed a new computer which will be used for accounts, inventory, student records and the alumnae records.

The school has been able to replace its telephone exchange. The new exchange, made by Netaş, will accommodate the projected requirements after the school has passed through its expansion period.

Alumnae relations have become active again with the return of Fernie Scovel from the United States. In November graduates from the Izmir region were invited to the school, and plans for similar events in Istanbul and Ankara have been made.

The Alumnae and Koruma have together generously donated an offset printer which is now being put to good use alongside our present photocopy machines. The Parent Teacher Association is again planning another active year. Their enthusiasm and energy was clearly demonstrated in the PTA Sports Day.

ÜSKÜDAR AMERICAN ACADEMY FOR GIRLS

Özel Üsküdar Amerikan Kız Lisesi
81130 Bağlarbaşı, Istanbul, Tel. 333 10 57/333 18 18

Founded in 1876

Students:	Girls
Preparatory	84
Orta 1	80
Orta 2	78
Orta 3	78
Total	236
Lise 1	77
Lise 2	73
Lise 3	74
Total	224 + 1 AFS
Total School	545

Scholarships: 36 full, 12 partial

Faculty: Turkish 20 Foreign 22

Staff:
Principal: Mary McA. Smith
Comptroller: John Leigh Smith
Bookkeeper: Gülgün Atakan

Notes:

The school year got off to a rather choppy start, due to the long and difficult period of Hazırlık registration which even extended into the first week of school. Esin Hoyi has since served on a committee to give information on problems with this year's registration and to make specific recommendations for changes in procedures for next year. In addition, we opened transfer examinations in Orta I and Orta II. Following the percentages required by the Ministry of Education we took eight students into Orta I and three

students in Orta II by Transfer Examinations. We have had difficulties because of government requirements for certain percentage distributions of students in Istanbul, outside Istanbul, and outside the country and no minimum grade point requirement on the examination.

Thirteen graduates didn't get into the university, but 3 were accepted later at Bilkent University and 1 went to England. This was probably due to making wrong choices related to their abilities. We are already beginning counseling with Lise III's to correct this problem for next year.

Five of our graduates are spending the 1988–89 academic year in the United States as AFS students; however, they registered in the Turkish universities in order to hold their places for a year. We also have a Lise II spending a year in the States as a Rotary Exchange Student.

This year 14 Orta I students studied for three weeks in England, accompanied by their teacher. Ten German students studied in Vienna under the supervision of their teacher. Again this year we had a successful camp at Aladağ for the 1987–88 Hazırlık students. Lise I students went along as counselors. It is quite beneficial for both groups.

This year the Orta I mathematics students go to the computer room once a week to learn the LOGO language and use it for reinforcement of mathematical concepts, specifically geometric concepts. This language was developed at Massachusetts Institute of Technology and has been used quite successfully. We are handicapped by having only ten computers for a class of forty. In spite of this difficulty the students have responded enthusiastically and many of the students come to the computer room at lunch time. Three of our math teachers are keeping the computer room open during lunch four days a week. It is recommended that next year the classes be split into primes for the computer experience.

The constraints of the Anadolu Curricula continue to be a problem. Most of our students want to be in the mathematics section but do not want the heavy science requirement that is included. We have begun discussions with the Lise II class in hopes of designing the best possible program within the Anadolu Lise curricular structure.

The elective program has been expanded this year to provide Computer I or Computer II options for both Lise II's and Lise III's. This year Biology is an elective, along with Geography, Sociology, Philosophy and Logic at the Lise III level. Other electives for the lower classes are German, Contemporary Novel, and Drama. We think we have an improved and rich elective system for the students, though it is by no means complete.

TARSUS AMERICAN SCHOOL

Özel Tarsus Amerikan Lisesi
P.K. 6
Tarsus, İçel, Tel. 111 98 or 126 74

Founded in 1888

Students:	Boys	Girls	Total
Preparatory	72	47	119
Orta 1	69	50	119
Orta 2	42	25	67
Orta 3	65	53	118
	176	128	304
Lise 1	54	27	81
Lise 2	99	29	128
Lise 3	75	36	111
	228	92	320
Totals	476	267	743

Faculty: Turkish 30 Foreign 25

Staff:

Principal: Alan Mc Cain
Turkish First Vice Principal: İmadettin Oygen
Treasurer: Kemal Tarım

Notes:

Tarsus American School concluded its centennial year on November 22 with a retrospective assembly. Alan Bartholomew, the school's librarian, told some of the stories he had gleaned about Dr. Christie, Col. Shepard and other important figures from the early years. Representative graduates from the more recent decades (Niyazi Özbelli, Muvaffak Kavrar, Güner Baykal, Tarık Bozbey, and Cüneyt Merze) joined retired teacher Haydar Göfer and Abbas Becerek, the employee with the longest tenure, in spinning yarns from former times.

This year;s enrollment remains at 750, about a third of whom are girls. The faculty of fifty-five is about evenly divided between Turks and expatriates; foreign staff members have come from England, India, Iran, Ghana, Cameroon and Cyprus and have had overseas teaching experience in Germany, Algeria, Honduras, Nigeria, Guatemala, Kenya, Wales and Austria.

Alan and Sally McCain have returned to Tarsus after an absence of fifteen years. Son Andrew is with them; daugther Betsy is in college in Rochester, Minnesota.

As this goes to press, the foundations for the new building on the site of the old Brewer Hall are being laid, to be followed in short order by a rebuilt academic complex where Friendship and Unity Halls now stand. The addition of the Sadık Paşa Konak across the street and Centennial Hall, a temporary building housing the orta classrooms, have greatly enhanced the program during this transitional time.

In extracurricular activities, it is the Lise Girls Basketball team that shines brightest this year, having captured the regional championship and continuing into the quarter-finals right now. Clubs in spoken French and Spanish, a non-academic course in economics taught by a graduate, and a burgeoning archaeology club are other noteworthy additions to the program.

Anna G. Edmonds, editor

Near East Mission
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Istanbul, Turkey

No. 772

6 January 1989

Dear Friends:

A number of Redhouse Press publications have appeared this fall. In the World Fairytales Series are *Gökkuşağı ve Ekmek Çiçeği*, an Australian folk tale translated by **Neşe Ersöz** and illustrated by **İbrahim Niyazioğlu**, and *Balıkçı ile Karısı*, a fairytale by the Grimm Brothers, translated by **Çağla Erdoğan** and illustrated by **Murat Öneş**. Two original children's stories have appeared: *Karşı Pencere* by **Sevim Ak**, illustrated by **Behiç Ak**, and *Yağmur Ormanı* by **Elvan Pektaş**, illustrated by **Nihan Başak**. Also for children are a cut-and-paste book (no language skills needed to enjoy this one) in the Aslı series, *Aslı'nın Giysileri*, by **Huban Korman**, and a collection of well-known riddles, *Zıpır Bilmeceler*, by **Yalvaç Ural** and illustrated by **Gamze Baltaş**. The English of the mountaineering book, *Aladağlar*, by **Haldun Aydıngün**, translated by **Füsun Cercisoğlu** and **Haldun Aydıngün**, and *The Art of Turkish Weaving* by Dr. **Nevber Gürsu**, edited by **William Edmonds**, are out, along with a guide in Turkish to identifying and caring for house plants: *Ev Bitkileri* by **Hadi Mir Rafati**, translated by **Lalegül Ergun**.

Redhouse participated in the Frankfurt Book Fair from the 5th to the 10th of October. While this was the 40th year for this international fair, it was the first time that Redhouse has taken part in an exhibition outside the country. Several other Turkish publishers, with the sponsorship of the Ministry of Culture and Tourism and the Cumhuriyet Book Club, were also represented there for the first time.

Şakir Gökçebağ, who won second prize in the Redhouse competitions for his illustrations of *Rapunzel*, exhibited his illustrations for the Redhouse *Kaz Çobanı*

Prenses in the 1988 Bologna Children's Book Fair. They were included in the catalogue of that fair, and thus probably will be published also by a Japanese firm.

The sixth number of *Redmouse*, the newssheet prepared by the Redhouse childrens' books editors **Fatih Erdoğan** and **Aslı Özer**, has appeared with greetings to its readers and a request for an octopus! It seems that **Feridun Oral**, the many-skilled artist who illustrated *Pamuk Prenses* and *Çalıkuşunun Krallığı*, prepared much of the graphics work of the Press, and entertained us with his unexpected creations, has moved to our rival, Doğan Kardeş. Those wanting to apply for his position should present their credentials to the Press.

Among the visitors to the Mission this fall has been **Bruce Foresman**, assistant treasurer of the UCBWM in New York. He was here from October 2 to 11 counselling on Board financial policies and preparations that should be made for the retirement years soon to be upon some of us. **Markus, Antje** and **Max Grützemann-Meyer**, and **Armen Meyer** visited Turkey in the absence of their parents, **Hans** and **Sylvia**, who are in the States on home assignment this school year.

The wedding of **Natalie Jo Tenney** to **Behnan Konutgan** was celebrated at the Gedik Paşa Armenian Church on November 20 in the presence of many well-wishers. Our congratulations and best wishes go to the couple.

In addition to the pleasure of having their two granddaughters living at Üsküdar (with their parents), **Bill** and **Ann Edmonds** are pleased to announce the birth on December 1 of a grandson, **Merrill Can**, to **Colin** and **Bike Edmonds**. *Allah uzun ömür versin.*

Two teachers have resigned and left Tarsus in the middle of the school year: **Dwight Hightower** and **Linda Jackson.**

"The Club," an alumni center for Tarsus-Talas students

and also for İzmir and Üsküdar alumnae, was opened officially on November 29. The address is Yeni Krisantem Sok. No. 80, Levent, Istanbul.

We are sorry to report the deaths of several friends: **Anita Beecroft-Wood** died in England this fall. With her husband **David** she taught in Tarsus for the two years 1985-87. **Betty Frank's** father died in Los Angeles on Jan. 2. She and **Ian** and **Irene** went to be with her mother. A long-time enthusiastic friend of the Mission and granddaughter of ABCFM missionaries, **Dorothea Seelye Franck** died in Syracuse, New York on October 27. The Francks had spent last spring with the Turkey Development Foundation in Ankara and had visited friends in Istanbul in the summer. We wish *Başınız sağ olsun* to all their families and friends.

In a letter sent to parents, teachers, students and alumnae of the Üsküdar school on 28 November, the principal, **Mary McA. Smith**, announced the decision of the Local Executive Council which approved the conditional resolution concerning coeducation for the school:

Resolved that Üsküdar American Kız Lisesi admit the first class of Hazırlık boys in September, 1990, but only if the following conditions are observed:

1. That the school has funds on hand or in the form of written pledges by August 30, 1989, sufficient to construct a gymnasium capable of handling a coeducational school.

2. That the enrollment of girls in the school *not* be reduced substantially from the 1988-90 enrollment of girls, and that the percentage of girls and boys be approximately 50% each in each Hazırlık class.

3. That it be understood in the beginning that this is a phased transition to coeducation, requiring seven years before the first boys

are graduated since boys will be admitted *only* at the Hazırlık level.

The Advent concerts of the Dutch Chapel Cantata Choir and Orchestra were held on December 13 in the ballroom of the British Consulate, on December 16 at the Church of St. Louis on the French Embassy grounds, and on December 18 in the Dutch Chapel. **William Edmonds** conducted the group in carols and in works by Telemann, Vivaldi, D. Pinkham, and Charpentier.

Following the cessation of hostilities between Iran and Iraq some of the Kurdish refugees who had fled across the borders into Turkey have gone to Iran. However, of the more than fifty-five thousand who came in the summer, most who remain have been given winter housing in southern Turkey. The Turkish government hopes that by spring only about twenty-five thousand will have settled here.

Turkey — and particularly Istanbul — celebrated the Galatasaray soccer team's victory over Neuchatel Xamox on November 16. This was the second round of the European Champions' Cup which Galatasaray won 5-0. However, the European soccer federation called for a replay of the game charging that rowdy Turkish fans had struck one of the Swiss players with a missle. (The local story was that the missle was a tangerine rind.) After some weeks of debate the first game was allowed to count, with the restriction that the next Galatasaray game not be held on home territory.

A major change took place in the country in regard to the observation of the death of Mustafa Kemal Atatürk. Previously November 10 has been a day of deep mourning for the first president. This year the whole week was set aside for various observations celebrating his contributions to the Republic. There was still the silence at 9:05 in the morning, but the rest of the time was less somber than in past years.

Anna G. Edmonds, editor

Near East Mission
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19 April 1989

Dear Friends,

A BRIEF DESCRIPTION OF THE STUDY OF RELIGION IN THE PUBLIC SCHOOL SYSTEM OF TURKEY

by Kenneth W. Frank

Turkey is a secular Muslim country. What this means is that the population is traditionally and culturally 98% Muslim, but that the government is secular. Religion is expected to be a private, individual matter which should not intrude institutionally in the sphere of government. On the other hand, the government through its Ministry of Education legally monopolizes and administers the formal teaching of religion to youth.

The most recent figures (for 1986-87) from the Government Statistics Institute show 58,000 primary and secondary schools of all types, with 9.8 million students. Class size varies widely, from 35 students per class in some schools to as many as 80 in more crowded schools. Double session schools are common, mostly in the cities.

"Religious Culture and Ethical Knowledge"

All students from grade four through secondary school, whether in public or private schools, are required in every year of their school life to take a course entitled "Religious Culture and Ethical Knowledge." This course consists of one lesson per week (two lessons per week in junior high school) and utilizes a curriculum and textbooks written by the government. The teachers are also government trained and certified. They are graduates of the faculties of theology of the government university system.

Their training consists of courses in the major areas of Islamic studies as well as specialist courses in education. The religion teachers in the public school system are part of the regular school faculties. The course they teach, "Religious Culture and Ethical Knowledge," is part of the regular program of academic study mandated for all schools by the Ministry of Education. Students compete for a grade in this religion course as part of their school grade point average.

The title "Religious Culture and Ethical Knowledge" is supposed to mean that the course teaches about the subject of religion and about ethical behavior. Since the society is nearly totally Muslim, the course actually covers Islam and Islamic ethics in detail. Within the course a line is supposed to be maintained between teaching *about* Islam, and teaching Islam.

There is a provision for parents who do not wish their children to take this course to apply to the school for exemption.

Course Content

The content of the course is developed over the several years of a student's life in the public and private schools. The role of the teacher of the course is basically to explain by lecture what the textbooks state. They center on subjects such as the following:

--the ways Muslims perform various rituals;

--the meanings of various Islamic rituals, texts, hymns, prayers, poems, and so forth;

--the structures and features of a mosque;

--prayers used by Muslims in various situations;

--the important points of Islamic history, doctrines, theology, ethics, law, and so forth;

--some features of other major world religions and religious figures;

--the well-mannered ways of acting civilly and respectfully in society (i.e. in public buildings, on the telephone, with apartment neighbors, and so forth).

The majority of Turks are Sunni Muslims. The textbooks therefore reflect the Sunni views of Islamic thought and practice. Furthermore, the textbooks stress the compatibility of Muslim beliefs and modern Turkish nationalism, showing how they support one another.

Government Control

Government control of these courses, their content, and their teachers, is strict. Not much leeway is given to teachers to vary the content or experiment with method. Most teachers and students have difficulty in working up serious academic interest in the course because it is generally one lesson per week, and becuase it is compulsory. Furthermore, it has not always been the case that the teacher of the course has been a devout Muslim since the purpose of the religion lesson is not indocrtination or proselytization. For these and other reasons, many Turkish parents think that this way of dealing with the teaching of religion is unsatisfactory or insufficient.

İmam Hatip High Schools

Consequently, over the past several years there has been an increase in a type of public high school with a more religious cast to its academic work. This newer type of school is called the İmam Hatip high school, of which there are now more than 300 in Turkey. In 1980, the government halted the opening of more schools of this type. The İmam Hatip high school is part of the public school system and is classified as a vocational high school. However, the buildings have been constructed by the parents themselves with financial donations collected from private foundations and from the general public.

The İmam Hatip high schools have several additional courses in religious studies which are not available

in other public schools. For example, there are lessons in learning Arabic, in reading and reciting the Qur'an, in Qur'anic commentary, in training for preaching, and in performing the call to prayer. The idea is that after graduation from an İmam Hatip high school, students could enter one of the faculties of theology of the national university system, where they will receive further education and training for being a leader in a mosque, or a teacher of religion in the public school system, or another sort of religious functionary. Their employer will be the govern-ment's Ministry of Religious Affairs or Ministry of Education.

If İmam Hatip students do not wish to continue with religious studies after graduation from high school, then they would also be able to enter secular professions or courses of higher education. Their parents would feel that their children would at least have benefitted while at the İmam Hatip school from learning Islam properly and from experiencing the more religiously-oriented atmosphere. Such parents trust the İmam Hatip schools for the religious and ethical values that are taught and for the protection afforded students from amorality, alcohol, drugs, and other destructive elements.

Private Courses

Some Turks who wish more religious education for their children than is found in the public schools enroll them in special private courses in Qur'an recitation and memorization, or in Arabic. These courses must be registered and controlled by the Ministry of Education. The whole issue is sensitive, as the governbment is committed to maintaining a secular nation. It is very concerned to insure that those who reject secular-nationalistic idealogies and want a government which is somehow more officially Islamic do not increase their power or influence. This concern motivates the pervasive government control of religious education and religious institutions in general.

Anna G. Edmonds, Editor

Near East Mission
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No. 774

19 April 1989

Dear Friends,

Lynda Goodsell Blake, retired missionary educator and administrator, died of cancer at her home in Auburndale, MA on February 9, 1989. She was 82 years old; of those years, she had spent 44 with her husband, *Everett C. (Jack) Blake*, in the Near East Mission. After having taught at the Mission schools in Erenköy and Merzifon, in 1939 she and Jack moved to the İzmir American Collegiate Institute where Lynda was its indefatigable principal from 1947 until their retirement in 1971. In 1964 Lynda chaired the Educational Conference during which the Mission was challenged to greater partnership with our Turkish colleagues.

In retirement Lynda became active in many ecumenical and civil rights causes. She received the annual award of the Massachusetts Council of Churches for outstanding ecumenical work embodying the relationship between Christian unity and mission. She and Jack together were given the Newton Human Rights Award in 1987 in recognition of their work to promote understanding among people and to reduce discrimination in their community.

One of her students, *Zeynep Oral*, in an editorial in *Milliyet* noted that while Lynda was not a Muslim she had asked, "If it isn't a problem, if there isn't a religious reason not to, would you read a *Mevlut* for me?"

A memorial service was held for her in İzmir on February 19; it was conducted by the *Rev. Wallace Robeson*. Among the others taking part in it were *Nancy Wittler* and *Dr. Adil Özdemir*. Another memorial was observed by İzmir alumnae and friends in Istanbul on March 19.

Survivors include her husband Jack, two sons *John* and *Lincoln* (with whom Jack is now living), a daughter *Jacklyn Clayton*, a brother *Lincoln*, a sister *Caroline Smith*, six grandchildren and two great grandchildren.

Two other deaths need to be reported, the first that of *Mabel (Roberts) (Robin) MacCallum* in England on March 16. She was 86 years old. Robin was the widow of *F. Lyman MacCallum*, American, Foreign and British Bible Societies' representative from 1928 to 1955. (A biography of Lyman, *Call to Istanbul*, was written by *Constance Padwick*.) The MacCallums (including the senior *"Mima" MacCallum*) made their home for 10 years on the top floor of the Bible House where the Bible House staff always found a stimulating conversation around the MacCallum luncheon table (necessitating an everready unabridged dictionary), and the Mission hostel guests a gracious welcome in their home. Robin is survived by a daughter, *Elizabeth Lees* and two grandchildren.

The second death was reported by *Maurla (Haehlen) White* (İzmir 1958-61) who was here briefly enroute between Alaska and Jeddah. She brought the sad news of the death of *Mrs. Luelle T. Monsen* in the fall of 1988. Mrs. Monsen was a nurse in the American hospital in Gaziantep from 1959 to 1960. She was almost 90 years old at the time of her death.

Our sympathy goes to the families of these friends in the loss which we share.

Since January there have been a number of visiting tours to the Mission. From January 7 to 16 members of the First Congregational Church of Old Greenwich, CT led by the *Rev. Sally Colegrove* were in Istanbul, İzmir and Ankara. When they returned to the States they remembered the people they'd met here with Valentines sent from their Sunday School. *Dr. Frederick and Mary Alice Shepard* (Aleppo, Talas, Üsküdar, İzmir, Istanbul, Aya Napa 1954-1983) have been leading a Biblical Sites and Mission in Turkey Tour since March 30. Among the 24 members of the tour has been *Dr. Alice (Shepard) Cary*, Fred's sister who with her husband lives in Kyoto, Japan.

The American Friends of Turkey presented its annual Chairman's Award to *William and Anna Edmonds* on February 4 in Washington D.C. The brass plaque reads, "for their outstanding contribution to Turkish American understanding and to the intellectual life of Turkey through their efforts in editing and publishing, especially the Redhouse Dictionaries." The Edmonds' travel to the conference was paid for by one of Istanbul's leading bookstores, Haşet Kitapevi.

ÜSKÜDAR PLANS FOR THE FUTURE

During the past year the Üsküdar Academy's administration, faculty and Executive Committee (LEC) have been working on a plan for the future of the school. In October the LEC decided that if funds could be secured to build a gymnasium, the school should plan to admit boys to the *hazırlık* classes beginning no earlier than the fall of 1990. But the expansion of the school so as to become coeducational involves more than simply building a gymnasium. That is just the first step in a process which would renovate the buildings now being used and build new classrooms and laboratories which would accommodate 1008 students by the year 1997 when the school would become completely coeducational in all its classes.

In order to plan for a new Üsküdar Academy, the LEC secured the services of Conklin Rossant, a New York architectural firm experienced in drawing up master plans for schools and universities. Mr. Rossant and Mr. Hemming of Conklin Rossant interviewed the faculty and administration during one week in November, securing the necessary data from all departments of the school regarding the curriculum and extracurricular program of the school. The master plan drawn up by Conklin Rossant includes plans for the placement of new buildings (3) during the next 7 years as well as a detailed description of the use of all spaces in every building both old and new.

The Gymnasium/cafeteria

The first building scheduled to be built is the gymnasium-cafeteria building. As a matter of fact, VAKSA, the foundation of the Sabancı Holding Co., has agreed to give this building, and therefore the planning of it is now underway. Conklin Rossant will draw up the floor plan and exterior of the building, but all the detailed plans and specifications will be done by the architects and engineers of VAKSA. If everything goes according to schedule, the actual construction should start about September 1st with completion about 15 months thereafter. The gymnasium-cafeteria will have a cafeteria adequate for the increased student body, and kitchen facilities on the ground floor. The gym will be on the first floor, along with locker rooms and showers for boys and girls which can be subdivided for physical education classes for boys and girls at the same time. The second floor (above the locker rooms) will have space for such activities as gymnastics and folklore with the same space being available for pull-out bleacher seating for spectators.

The Lise Building

This summer the school will apply to the US government AID program for funds for the new *Lise* building. If AID grants the funds for the building, it would be planned during the 1989/90 academic year, and construction would probably start in early summer of 1990. The building will contain laboratories for biology, chemistry, physics and computer science, as well as classrooms for all the *Lise*.

Once the *Lise* building is finished, the Library in Martin Hall will be expanded to accommodate the growing student body, taking over the whole first floor. The library will become a modern media center, including a room for audio-visual purposes.

Bowker Hall

The master plan envisages the renovation of Bowker Hall over the course of two or three summers. This renovation will begin as soon as we raise the necessary funds for the first part of the renovation which will involve the creation of a new entrance in what is now the rear of the building, conversion of a faculty apartment into a clinic, a new heating system, and additional work on the old study hall. We hope that the money for the renovation will be contributed this year by alumnae, parents, and the friends of the school in Turkey.

The Student Center

After the Gym/Cafeteria is finished, the present cafeteria and kitchen will be converted into a Student Center (canteen, student activities, organization offices, etc.) which will provide expanded space for student activities during the lunch period.

Alumnae facilities

Completion of the Gymnasium will also provide an opportunity for the alumnae to make use of the extensive recreational facilities which the school will then have. A new Alumnae Center can be located close to the gym which then will be a place for alumnae social activities as well as a place apart from the students where alumnae can gather for meals or for relaxation after exercise gatherings. One possibility being explored is access to such a club from an entrance at the lower end of the school property at the former main gate to the school.

The Hazırlık Building

Finally, about seven years from now we hope to have funds available to build a new *Hazırlık* building which will connect Huntington Hall and Martin Hall. This will be the smallest of the three new buildings

and will have facilities specially designed for efficient language instruction. When the *Hazırlık* building is completed, Barton Hall will be demolished, making the central garden into a beautifully landscaped quadrangle where the traditional flag ceremonies will be held.

Contributions

In order to provide an opportunity for businesses and some individuals in Turkey to contribute to the school and also to benefit from certain provisions of the Turkish tax laws, UAKL has made an agreement with the Hısar Vakfı, a tax-exempt foundation related to Robert College. Those wishing to make contributions to the school through this foundation should contact the principal, Mary McA. Smith.

Anna G. Edmonds, editor

P.S. Our apologies to the İzmir school: it was founded in *1878*, not a hundred years later as shown in the Dear Friends issue No. 771.

Near East Mission
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P. K. 142, 34432 Sirkeci
Istanbul, Turkey

No. 775

5 June 1989

Dear Friends:

EXPLORING GALATA

Among the pleasurable challenges for me of Istanbul has been what *Ruby Birge* many years ago characterized as living intimately with beauty and antiquity. I usually think of her comment in connection with St. Sophia or the Palace Point, or Rumelihisar near which she and her husband *King* (director of the Press and NEM secretary until 1952) had their home. But Galata, although less commonly explored by tourists, is an equally old and interesting section.

There've been a number of changes made in the last few years in the district on the north side of the Horn, in Karaköy or Galata as it is known. Old walls and old buildings have been torn down. Since the city is being renewed, my interest in its much older walls and older buildings has been revived. Or has my interest been stimulated because as I advance in age I'm reassured when I see that the older an object is the more it's valued?

Guidebooks in hand, my husband Bill and I set out one Saturday, curious about what impressions we would gain of the Galata that represent its years of antiquity.

The newest building we explored was the first one we entered, the Azabkapı Mosque, built on the shore of the Golden Horn in 1577/78 by Mimar Sinan for Grand Vizier Sokollu Mehmet Pasha. This is only one of many buildings which Sokollu Mehmet Pasha commissioned Sinan to build for him. Sokollu Mehmet Pasha became Grand Vizier during the reign of Sultan Süleyman; his power continued through that of Sultan Selim II into the reign of Sultan Murat III when he was stabbed to death by an insane Bosnian. The 19th century historian,

Creasy, says of him that throughout his life he "maintained the air of grandeur in enterprise and of vigour in execution by which the Sublime Porte had... been distinguished."

Even more visible at first than the mosque is a square fountain/*namazgah* which was built two hundred years later. Most people notice the ornate stone carving around the fountain, not realizing that the building's uniqueness is in being the only surviving Ottoman outdoor place of prayer in Istanbul.

The oldest of the buildings we found was Yeraltı Cami near the Karaköy boat landing. It is thought to be the basement of the Castle of the Holy Cross. The Castle must have been a stronghold from its beginning. The proof of the firmness of its foundations is related to the presumed date of its construction: Not even all the strength of the army of Muslims which was besieging Constantinople in 670 AD was able to tear away the chain across the Golden Horn. That chain (a piece of it is now in the Harbiye Museum) was fastened here to guard the entrance to the Byzantine harbor. The underground room which is used now as a mosque is occupied largely by a checkerboard of square pillars solid enough to create a problem for someone who might have wanted to uproot the castle.

While naturally the history of Galata is as old as that of Istanbul, its character up until the beginning of the Turkish Republic has been quite different. Its early condition was that of a fig orchard -- Sykae by name. But, perhaps influenced by the harbor that it shared with Constantinople, it became the commercial center of the city and the home of most of the resident foreigners doing business here.

European traders -- people from Amalfi, Lombardy, Genoa, Pisa, Venice, the Karaim Jews -- first lived in separate concessions in the old city. The Genoese were south of today's Sirkeci and the Venetians were in the region encompassed by the valley up Mahmut Pasha to the Covered Market and then back down Uzun Çarşı to the Golden Horn -- including the Bible House property. Shortly before the Fourth Crusade, Galata became the

special residence of the Genoese, moved there by the Emperor partly because he needed to keep them from squabbling with the Venetians.

The Genoese shortly gained the leadership in trade, and with this advantage established what in effect was a free port administered by the home city but within the Byzantine Empire. They demonstrated their power and their arrogant independence by defeating the Byzantine Emperor's fleet and then by disgracing his flag as they trailed it in the waters of the Golden Horn. They refused to accept any currency except that which had been minted in Genoa. Their business prospered, more colonists arrived, and by degrees they made the Byzantine Emperors concede more and more territory to them in Galata.

By 1400 Galata included what now would be described as the land from the Atatürk Bridge to Tophane, up the hill to the Galata Tower, then past Şişhane and back to the Atatürk Bridge. West and north of Şişhane extending down the hill towards Dolapdere was their cemetery.

The control of Galata by Genoa diminished when Constantinople was captured in 1453 by Fatih Sultan Mehmet, but its expatriates who made up the bulk of the residents continued their mercantile supremacy and their national and religious loyalties. They also maintained a fluency in their mother tongues. Indeed, they were proud that even their tiny tots could chatter in several languages.

For centuries Galata remained essentially a town of foreigners, mostly Christian and Jewish, whose driving passion was commerce. For the Muslim residents who lived in old Stamboul, Galata was like its short *Tünel* (the oldest subway in Europe), a place to pass through as quickly as possible without being tainted by its character. Some have seen it as a parody of its Italian name: the *Magnifica Communita di Pera*. Its composite nature can be traced in the stories of many of the buildings still standing there.

Arap Camii, a mosque with an appropriately composite background located north of the wide Tersane

Caddesi, is distinguished by its large, square minaret. As we walked through the gate beneath the minaret, Bill noticed a marble pedestal peeking out of the ground. Could it have been the remnant of a colonnaded entrance to a Temple to Aphrodite that was prudently converted into a church toward the end of the fourth century when paganism was outlawed?

Another story identifies the mosque as one built in 715 by the Muslim general who was besieging Constantinople. If so, it passed back into Christian hands during the Latin occupation of Constantinople, because the Dominicans reconstructed it and built the belfry (now the minaret) about 1232. It was known to them as the Church of St. Paul or of St. Domenic.

In the 15th century the Sultan confiscated all the church bells of Galata; then on the arrival of Spanish Moors in Istanbul he awarded them this building for their mosque. When the wooden floor was renewed in 1913, Christian tombstones were found under it and moved for safekeeping to the Museum of Antiquities.

Arap Camii is near the market square of Galata, the Perşembe Pazarı or Thursday Bazaar. Although there are families who live around this square permanently, the items for sale here have long since ceased to be the daily foodstuffs or household notions of the weekly markets in other parts of the city. Now another change is taking place as today's shops of brass and iron fixtures are being moved into a huge complex in Okmaydanı away from the city center. Perhaps only the name of the street will remind us of this ancient fair.

In the narrow side streets around the market we noticed two kinds of houses. One was built of wood, the other of stone and brick. Both probably were equally cramped when they were first built: some streets in Galata have been widened, but many follow their original winding ways. Both kinds of houses looked equally old -- though the wooden ones could not have been standing much more than 100 years. Both reminded us of the cycle of houses being built of stone until an

earthquake destroyed the district, whereupon they would be built of wood only to be brought down in equal numbers by fire.

A vivid description of such a fire in 1870 can be found in Edmondo de Amicis' book, *Costantinopoli* (in Turkish *İstanbul*, trans. Akyavaş). He paints naked firemen trying to squeeze water out of a fountain that didn't work, flames vaulting from one house to the next, people shouting above the roar of the fire and the falling timbers, others carrying their injured children and being trapped in a cul-de-sac.

The stone buildings in Galata are identified by some as being of Genoese origin. One on Bankalar Caddesi is supposed to have been the city hall when the ranking Genoese citizen was the *podesta* appointed by the council in Genoa and sent each year to rule its colony here. The old name of the street was Voyvoda Caddesi from the title of the Ottoman official appointed to govern the district after 1453.

In Galata there are three still-active Catholic churches whose origins are reassuringly ancient. The date of one of them, St. George, may even predate that of the Castle of the Holy Cross. There is a spring (called an *ayazma*) -- a holy well to St. Irene -- in the choir of the church. That spring is firm evidence of its antiquity as a place of worship. Justinian is said to have repaired this church shortly before he had to rebuild the St. Irene on the palace point following the Nika Riots. Probably until the Fourth Crusade the Greek Orthodox rites were celebrated here. St. George was rebuilt most recently by Louis XV in 1731. Today it is held by the Lazarites, and is adjacent to the Austrian lyce.

A short distance up the hill from it is the Church of St. Peter and St. Paul, the building of which backs into the Genoese wall of 1349. However the earliest date known for this church is 1535 when the Venetian who owned the property gave it to the Dominican fathers. Burned down in several fires, it was reconstructed by the Fossatis (the Swiss brothers who worked on St. Sophia) in 1841. Part of its fame lies

with its icon, the *Hodegetria*, which is reputed to have been painted by St. Luke. Lady Mary Wortley Montagu who saw it in 1717 remarked that it was "very little to the credit of his painting, but, however, the finest Madonna of Italy is not more famous for her miracles."

The Church of St. Benoit was built by Benedictines in 1427 on land that had been included in the Genoise enceinte of 1400. The first school was opened there in 1804. A medieval belfry (probably also used when necessary as a watch tower) rises above the church and is visible from Kemeraltı Caddesi, the thoroughfare for traffic from Fındıklı to Karaköy.

By luck we found the *bekçi* of St. Benoit who let us into the church to see the memorials there, among them one to the Austrian, Baron Wysz who died in 1569, the first foreign ambassador to be buried in Constantinople (he is joined here by several later French ambassadors), one to the Flemish painter of the time of Louis XV, Jan Van Mour (which we didn't identify), and one to Prince Rakoczy, pretender to the throne of Hungary. Prince Rakoczy lived in exile in the Ottoman Empire after he was unsuccessful in leading a national rebellion against Austria. He died in Tekirdağ in 1735 and was buried in Galata.

We walked past the site of another church, that of St. Francis, now long since gone. It was the work of monks who came to Constantinople in the 13th century during the lifetime of their gentle brother of Assisi. A diplomatic row, most contrary to the spirit of its patron saint, took place in this church towards the end of the 16th century. One Sunday the ambassador from one European country managed to ensconce himself in the front seat usually occupied by the ambassador of another. The insult was acknowledged by the outraged man slapping the face of the other. When the incident turned nasty, Sultan Murat III closed the church until the men improved their manners. The church burned in the big fires of 1660 and 1696, and then became the site of the Yeni Cami of Gülnuş Sultan.

Well up the hill and with a commanding view of its surroundings sits the Galata Tower. When it was first built at the end of the 5th century it was for defense against attack. Destroyed and rebuilt several times,

it has served a variety of purposes in the intervening years: Fatih Sultan Mehmet kept his prisoners of war here; it has long been a fire tower; more recently tourists have enjoyed the restaurant and the view of the city from the top. The present stone base perhaps dates back to 1349 when the growing numbers of Genoese settlers forced the Byzantine Emperor John VI Cantacuzenas to concede an enlarged piece of land for their houses and the right for them to fortify their holdings in Galata.

In the first concession of 1303 the Genoese land was a rough rectangle between the present two bridges which extended inland to just below Bankalar Caddesi. Emperor Andronicus III forbade them building up any fortifications when he permitted them to settle in Galata in an organized community. Since they couldn't go up, they promptly went down and dug a moat filled with sea water around themselves. Later when their district was enlarged, although they were by then allowed to have the curtain walls interspersed with defense towers, they also continued that moat.

One side of the moat is still in place east of the Galata Tower. It was an effective deterrent to any greedy general. Its massiveness shows that the hazard was not a shallow ditch that could be lightly leapt across. Rather, once the attacking soldier had managed to avoid the rain of arrows and had swum from one side to the other -- encumbered by his armor and carrying his sword -- he still had to struggle up the slippery (probably also slimy) wall below the Tower before he could engage the occupying forces. There is no record of this Tower ever having been stormed by any enemy except fire.

The Galata Tower stands about 40 meters above the Golden Horn. As I looked down the hill around it I was puzzled at how deep the moat would have had to be to hold the sea water. I was beginning to imagine an engineering feat to equal the Corinth Canal, and to wonder why the history books didn't make a big thing of it when Bill reminded me of the simple expedient of a system of stepped locks.

I also wondered, if the Genoese were so concerned about protecting their enceinte, why they stopped part way up the hill to build their tower. Was there an old stream at this point that made the beginnings of a natural moat?

An etching of Galata dated 1635 shows the moat, the bridges across (were they draw bridges?), the high gate, and the curtain walls. According to the guide books, those walls were in place and functioning as part of the district's defense up until 1857. Their gates were locked each night and tardy residents could not gain entrance to go home before morning without paying a stiff fine. Those gates were pulled down in 1865 and the moat filled in.

The Genoese city was undoubtedly picturesque. The city in early Ottoman times must have seemed to be a bit of Italy or France unaffected by its transplantation. It's still a pastiche of European influences, its character shaped because of the numbers of foreigners who have lived and worked here and whose family ties go back many generations.

Our own ties are recent, our knowledge of Galata is largely bookish. But this walk made us more aware of the struggles -- the triumphs and the tragedies -- of the people who have been here before us. In a way we feel like we have conquered parts of it. By knowing something of both their outsides and their insides we have made a number of buildings our own. We appreciate Ruby's intimacy with beauty and antiquity.

We only began to explore Galata. We didn't walk the length of the Golden Horn or climb Step Street. (Could Justinian's theater have been located near Yüksek Kaldırım, and some of the steps have been built using the theater seats?) We still don't know if the altar of the Temple to Aphrodite is waiting for the right archeologist. We haven't solved the questions of why one old object still stands while others which seem as valuable to us have been lost. Perhaps it's well for our imaginations that many of our questions can't be answered: they may tempt us to explore Galata again.

Anna G. Edmonds, editor

Near East Mission
United Church Board for World Ministries
P. K. 142, 34432 Sirkeci
Istanbul, Turkey

No. 776

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Dear Friends,

Martha Millett is retiring this spring after having been a part of the Üsküdar school faculty since 1951. For these 38 years Martha has been teacher, housekeeper, maid-of-all-chores, counsellor to young and old, vice principal and principal, and caring friend day-in and day-out. Recognized for her long service to the youth of Turkey by the Ministry of Education, Martha was the commencement speaker at the school's graduation ceremonies on June 11. We are happy to print her address:

Today my words start with two questions. Why are you here? Why am I here?

In answer to my first question, all of you are here because your daughter has studied at this school. But let us move farther back and ask why she started this school Perhaps it was because you know English and dreamed that your daughter would be able to live in "the world of English" as you have.

Maybe you wanted her to have some other advantages offered by this school, such as good character development, good academics and good leadership training. Perhaps something else. It could be that you wanted your daughter to have something you never had. Whatever the case, I am proud to say that you stand with many in the modern world who believe women should have a good education. I am sure you agree with the ancient Chinese saying "Women hold up half the sky."

I sincerely hope that some or all of the dreams you have had for your daughter have been realized or will be in the future.

When I said "Why are you here?" I was also asking the members of the graduating class. Maybe you are here because some parent or relative made you take the entrance exam. But you are also here through some personal efforts of your own. I hope you too will experience satisfaction in achieving the goals and dreams you have.

Let us come to the other question. Why am I here? When I first came to Turkey in 1951, I was a young person who was very idealistic. I believed that I could contribute something important by being a teacher. I found Turkey an interesting place to live and work. Right away I started to learn a bit of Turkish so that the people became real people to me. I liked them. They were friendly, hospitable and interested in learning what I had to say. I found the children I taught had many abilities, so teaching them was challenging.

I came here to teach, but I have also learned much that has become a part of me. Living in Turkey has helped me see the world in a broader framework. I can no longer accept stereotypes of national, ethnic or religious groups as I might once have done.

Before I started studying Turkish, I did not know how to speak any language but my mother tongue, English. The effort to learn Turkish not only made me more empathetic with my students, who were also trying to learn a new language, but made me see how much a culture is bound up in the language people speak. This whole experience helped me to understand my own background and my own language better.

So why are we here today? Surely not just to think and talk of the past.

Just as the graduates of this school have much to look forward to, so is the school itself looking forward to a bright new future. We always say a school is not just the buildings, but the buildings do provide a framework for the school. They need to be refurbished and updated. Our new principal, Mary Smith, has plans for much needed modernizing of the school plant.

By being a part of the past and the present at the Üsküdar American Academy we are really also part of the future. Let's be a significant and active part of that future.

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This spring has been a time for many visitors to the Mission. *Dr. Dale L. Bishop* (Middle East Regional Secretary of the UCBWM), *Dr. Jack Kemp* (chairman of the UCBWM Middle East Committee), *Anita Cooper, Rev. Pat De Jong, Rev. Dan Gall, Enid Jones, Rev. Susan Minassian* and *Nan* and *William Myers* spent three weeks visiting and studying the area this April. Their tour included Cyprus, Israel and Turkey.

The *Rev. Sally Colegrove* and her mother, *Mrs. Colegrove*, were in Istanbul for a week in May. Sally had been here in January with the tour from Old Greenwich, CT. Mrs. Colegrove's connection was through her grandfather who had been a professor of English at Euphrates College in Harpoot at the turn of the century.

Dr. William Griswold (Talas 1954-18), *Dr. Roderic Davison* and a number of other distinguished scholars were invited guests in Istanbul at the formal opening of the Turkish archives on May 16. Bill was recently honored by Colorado State University with his election to Phi Beta Kappa.

The *Drs. Frank and Ruth (McClintock*, Izmir 1948-51) *Henderson* were here June 2 - 5 enroute to a conference on biochemistry in Israel.

Redhouse Press authoress *Dr. Sally Taylor* (*A Traveller's Guide to the Woody Plants of Turkey*) and her sister, *Ann Walko*, stopped in Tarsus and Istanbul in their tour which concentrated on Eastern Turkey.

Nancy Wittler's step brother and his wife, *Roger and Joy Floyd*, enjoyed a three-week visit which included a boat trip down the Aegean and Mediterranean coast.

Betty Avery (Tarsus, Istanbul 1949-1986) and *Fern Smith* (Üsküdar 1980-1986) have been here for a month visiting friends throughout the Mission.

We report with sorrow the recent deaths of *Thelma Belair* and *Lloyd Swift*. Thelma Belair and her husband were with the UCBWM in Zimbabwe 1957-62. From November 1979 to May 1980 she was a volunteer in the Mission

office and at Üsküdar. She was 74 years old when she died on May 8 in Pleasant Hill, TN where she had been living in retirement since 1980. She is survived by a daughter, Maureen J. Gilbert and three sons.

Lloyd Balderston Swift died on April 7 at his home in Behtesda, MD. Lloyd was a teacher with the ABCFM (predicessor of the UCBWM) in China from 1948 to 1951. From then until 1958 he was in the Middle East, teaching in Talas, Mardin and Beirut. He joined the Foreign

Service Institute's school of language studies in Washington DC in 1959 and was there until he retired in 1985. His books include *A Reference Grammar of Modern Turkish* (1966), *Lanny's Story* (1988), *Bethesda Friends Meeting, the First 25 Years* (1988), and *Lloyd Balderston's Visit to China, 1925-26* (1988). He is survived by his wife, four sons, five grandchildren, and a sister. He was 67 years old.

The biennial Redhouse Press award for children's story illustrators went to *Sumru Eğinlioğlu* for her line drawings of the Pied Piper of Hamlin. Honorable mention included *Esin Düzakın, Kağan Güner, Murat Öneş, Hale Tekcan* and *Murat Yılmaz*. The prizes were presented on June 9, Thirty-two contestants submitted illustrations for this year's contest.

The Doğal Hayatı Koruma Derneği (Society for the Protection of Wildlife) has just published a children's book urging our care of sea turtles. The species, Caretta caretta which is unique to Mediterranean Turkey, has been threatened with extinction because of the touristic developments in the Köyceğiz region. In addition, a pamphlet, "Turkey, a challenge for birdwatchers," was prepared on the occasion of the 17th ICBP European Continental Section Conference in Adana, 15 - 20 May 1989. Both publications and further information about the Society may be had by writing to its headquarters, P. K. 18, 50510 Bebek, Istanbul.

Anna E. Edmonds, editor

Near East Mission
United Church Board for World Ministries
P.K. 142, 34432 Sirkeci
Istanbul, Turkey

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Dear Friends,

Dr. Paul Stirling is Professor of Anthropology at the University of Kent. From 1949 to 1952 he did field research on two Turkish villages, S and E. His book, Turkish Village, is one outcome of this work. Since then in 1974 and in 1985 - 86 he has continued his studies. He presented the following paper, which is a forthcoming publication, at the Conference on Mediterranean Migrations held at the University Al Charif Al Idrissi, Morocco in July 1988.

Labor Migration and Changes in Anatolia.

Paul Stirling

I am currently working on a body of data collected by Turkish colleagues and myself, in 1985-6, in a restrudy of two villages near Kayseri in Turkey. 1 This data is not fully ready for analysis, and I am therefore offering some provisional findings and remarks on the research, and some general ideas. The aim of the research was to create a longitudinal ethnography over thirty five years of dramatic social changes in Turkey, by building on my detailed field notes from 1949-52, a brief restudy in 1971 (Stirling 1965,1974), and a series of brief visits thereafter.

Turkey - Migration

Since Kemal Atatürk created Turkey as a nation state in 1923, Turkey has grown fast in population and in wealth. In round estimated numbers, from 1923 to 1985, the population multiplied by four from 12.5 million to 50 million, the GNP by allegedly twenty, and the GNP per capita by five, to around $ 1000. In approximately the same period, the percentage both of people working outside agriculture and that of people living in towns rose from around 20% to around 50%.

To realize such growth, Turkey needed labor, not just labor but politicians, entrepreneurs, financiers, civil servants, engineers, scientists, technicians, doctors, lawyers, teachers, craftsmen, and a whole host of specialists of all kinds, besides factory workers and laborers. Nearly all these people came from the villages. A large majority of the present urban population are first or

1 I wish to thank my village friends and other informants, my research colleagues, the Economic and Social Research Council for their support, and the Republic of Turkey for research permission.

second generation village immigrants to town. So there has been a vast internal migration, a migration which has supplied the manpower necessary for economic growth which was caused by economic growth, and which stimulated economic growth. And a vast amount of educating and learning both formal and by experience has gone on.

At the same time, the villages themselves have changed. Soldiering apart, relatively few villagers in the 1920s had had experience of earning in towns. Most village households relied mainly on subsistence agriculture for their main income; the rest in the west and south, on cash crops. In 1986, almost no villages are without any remittances from villagers working outside the village, and probably most households have at least one person with such experience, at least among kin and close neighbors. Almost all villages now have roads and bus services, and people can and do constantly visit towns for all kinds of reasons.

In the 1960s, Turks began migrating to Germany and to other countries in West Europe; first, by formal arrangements agreed between governments. But far more wanted to go than the official channels needed or could handle, and by 1975 the waiting list reached some 2 million. Very soon men learned to find their own way informally. Remittances on a large scale flowed back to Turkey, and of course to individual households. After the international oil crisis of 1973, the situation changed dramatically, and Germany and other countries stopped officially importing workers. Informal flows were reduced and in time virtually stopped. The Turkish immigrants changed tactics, bringing their wives and their close kin to Germany, so that neither the total immigrant population nor the total number of workers changed very much. At this point, in the mid 1970s a labor market for Turks opened up in oil rich Arab countries, especially Saudi Arabia, and especially in construction. The switch in January 1980 of national economic policy from import substitution to export-lead industrial growth increased the demand for Turkish construction labor in the Middle East. This demand, and the rates of pay, began to decline in 1983 with the fall in oil prices and the increase in rival labor supplies. But many Turks still work in the Middle East.

Pendular and Household Migration

Sometimes a labor migrant leaves his or her household with the intention of sending back part of his earnings and returning in due course, at least for regular visits. Such a person remains a full member of the household, even its head, and I have counted all such migrant laborers as mem-

bers. Sometimes a whole household moves to and settles in a different place where the members gain a new livelihood. Although these two cases are plainly very different, with very different consequences, no accepted pair of terms exists to distinguish them. I use 'pendular' and 'household' migration in this paper. There are of course borderline cases; moreover, the distinction also leaves out unmarried individuals who leave home for good, and expect neither to contribute nor to receive support. In contrast to Europe, such people are rare in Turkey, and almost non-existent in these villages.

The Two Villages.

In 1949, S village was a small stone-built village of flat roofed, higgledy-piggledy houses lying on the main road from Kayseri to a small town called Tomarza on the foothills of Mount Erciyas. Around 1947, this road had been opened up to motor traffic for the first time, and three or four lorries passed through on most days. There were some 100 households and 600 people; all but ten owned land, many had land enough to live on. The people cultivated fairly poor uplands, and kept sheep and cattle. I counted around 40 migrant building craftsmen, without whose remittances the village could not have survived.

E village was some five hours walk further on, close to the main road from Kayseri to Malatya. It looked very similar. It was larger, had a great deal more land, and more per head. It was an administrative center, had some public buildings, and a few decidedly richer and more educated people. But the differences for most people were barely noticeable.

In both villages many of the poorer people were short of food, clothing and fuel for heating in the bitter winters. Many households lived in one room, a few of the poorest with their animals. Virtually everyone claimed to be in debt except for those who could not even borrow.

S Village : Past Migration.

At some point - perhaps till the late 1920s - S village produced roughly enough from its own poor land and its animals to ensure its own survival without income from outside. The village always had spare labor capacity outside the relatively short spring ploughing season and the harvest. Village men, they told me in 1950 with simplifying exaggeration, only work four months year; though in those four months they do a year's work. Villagers with insufficient or no land could work or sharecrop for households with a labor shortage, or they could serve the village as herders or watchmen; or they might service

other villagers as artisans. I heard anecdotally of one or two wealthier households in the recent past who collected animals from the villages for the urban markets; and there had been a trickle of migrant labor. In the 1930s, several men had walked to Ankara - a two weeks' journey, staying as guests in other villages - to find unskilled work, and one man had been a ganger on the railways. But numbers were small and earnings also.

Around 1938-1940, two men became skilled construction workers and recruited younger kinsmen and neighbors as apprentices to learn the trade. In this system an *usta* takes on a *çırak,* who works for him for next to nothing. In due course, the apprentice is given, or finds for himself, a chance to work as a master in his own right; later, some succeed in sub-contracting and employing their skilled friends. In 1950, a plasterer earned about three times more than an unskilled laborer. I counted about forty skilled building craftsmen, mostly plasterers, in a village of 100 households and 600 people. A few of these were probably subcontractors. Already, it was clear that the village land could no longer feed all the village members if they all returned and ceased to earn outside. But the skilled men earned well, and most stayed away from the village for nine months or more each year. The secret was a good network for finding work. They were decidedly more prosperous than most full-time farmers; but they all said that they would stay and farm if only they had enough land. I did not totally believe them. I was struck by the now well-known fact that by and large the migrants did not come from the neediest households but from the better off, those who had the resources and the contacts to exploit their surplus labor profitably. The main aims were to clear debts or to prepare to meet the heavy costs of a future marriage, or to improve housing; but people were interested already in accumulation. 'Target' migration was not the norm.

Migration was steadily increasing. Everyone needed more cash, from the hungry poor to the village investors; and the village lands could neither absorb nor feed the growing supply of young labor. But migration could turn spare labor into material benefits. Soon - around 1957 - and in accordance with national trends the first villagers moved out with their whole households and settled in town. The first people went mostly, not to the local town Kayseri, but to Antakya and Iskenderun, where building work was not interrupted by winter frost, and where a number of pendular workers already had good networks. Soon, the main place for this village became Adana, and later still many went to Antalya. A few settled in Ankara, and rather

more in Kayseri. But men from the village worked all over Turkey, and one or two settled in other towns. In the early sixties, the first villagers left for Germany, at first officially, and later as 'tourists' or by special arrangements with kin already there. Up to sixty men from the village went to Europe, and perhaps thirty had their households there at some point. About fifteen still do. Many more wanted to go. In 1973 it became officially impossible to get a work permit, and only those with connections who could find a way round the rules could go.

By around 1975 some men were working in Saudi Arabia; village pilgrims to Mecca had a sharp eye for opportunities in building. In 1977 one successful subcontractor took a whole bus load back with him. People recruited their neighbors, for a fee, and the numbers rose rapidly. In 1980 a villager counted 100 by name, though a few of these were from households already settled in towns. In 1986 the total was over 150 mostly from village households. Earnings had dropped and difficulties increased, which inhibited the growth of numbers, but the total seemed not to be falling. In the best years the most successful had earned sums out of proportion to the Turkish economy, while others earned only enough to keep their village families in sufficiency. Some even made a net loss by failing to cover the very considerable cost of getting themselves there legally. As they described it to me, a lot depended on the luck of finding a reasonable native guarantor, on a person's skill in circumventing the formal rules, and in 'social networking.' Most found it a hard dull life, a difficult climate, and complained about the Arabs. They suffered it only for the money.

Thus in 1950 already, S village was to some small extent a workers' dormitory and a place of domestic reproduction for men employed virtually full time in the urban economy. Later, as earnings increased, and especially with international migration, remittances provided village households with opportunities to invest, so that rent and profit on urban land and on business further increased a few household incomes. Household heads derived considerable advantages from keeping their wives and children in the village. They already had houses and could afford to improve or rebuild them. Most of them had land, or had parents with land, so that their families enjoyed an income from the crops and animals. A village home provided food and shelter for rest, or during unemployment. Some also said that the village base allowed them to go for work anywhere in Turkey: a nation-wide labor market. Others countered that sticking to one place and building a local reputation was a more effective

strategy: a local labor market. No household migrant ever admitted to anxiety about leaving a wife alone during working hours in a new urban environment, but some did express the desirability of leaving a household under the watchful eyes of village kin.

Those who did succeed in establishing a set of relations which guaranteed earning in one place - often by becoming subcontractors - moved out of the village and into town. The main motive which they talked about was the daily comfort of wife, home and children. The women, who in 1950 feared a move to the town, by 1971 welcomed the escape to a life free from some domestic and all agricultural chores. They did have problems adjusting, but time helped, both by giving individuals experience and neighbors, and by providing social knowledge and a friendly or family welcome for those who came later. The first to leave were able to occupy or buy building land, and over time construct a reasonable home, often with a small garden. These homes became substantial assets as urban authorities became reluctant to evict squatters, and in time provided services and even titles to property. The flow from the villages continues, and by 1986 the outflow seemed roughly to balance natural increase for my two villages. One or two other villages in the area seemed still to be growing, but in a few migration had produced a net population loss.

Income from agriculture also rose after say 1960. Improved techniques and improved seeds, plus a large increase in the use of fertilizers, increased yields of cereals, so they said, by about 50%. They also switched into cash crops - potatoes, onions and chickpeas - and two villagers began growing apples commercially. In 1971, I found two tractors in the village. The government was generous with credit, and the first owners profited from the great demand for their services from neighbors with migrant members. In 1986, there were 26 tractors, more than in most neighboring villages. Most of the capital for these came from remittances, and owning a tractor became partly a matter of prestige and convenience. They used them like a family car for driving around and visiting other villages.

All this has four obvious effects. *First*, since all households without tractors now contract with kin or neighbors for ploughing and other jobs which tractors can do - threshing for example - the village territory can be farmed with far less labor, so more is available for export. *Second*, annual cash operating costs rise sharply. People either have to pay the tractor owners or at least fund their own tractor. Fertilizer is expensive, and most

people spray for weeds. Since costs are high, it no longer pays to farm the less fertile land, so some village land has gone out of cultivation. Poor harvests - not uncommon - leave farmers with net losses. So higher inputs increase yields, but they also increase risks. The external income finances operating costs and provides a cushion against losses. *Third*, milk. In 1950, most households had at least two work oxen. These are now redundant - the last were sold in 1984 - and households can keep more cows. Milk is freely available as food, and a lot is marketed, providing a daily cash income. Many households have purchased cows of, or crossed with, European breeds. These are stall fed, expensive, and vulnerable to disease, but they produce twice to four times as much milk. *Fourthly*, the village sells a fairly large proportion of its output, and buys inputs. The government fixes the price of cereals, and of fertilizer and diesel fuel. So the farmer's profits are directly in government hands. People seriously and often discuss whether it is worth farming at all; but so far no village household with land has given up more than its poorest fields.

Thus the greatly increased cash income from outside the village has helped to transform village farming techniques and the village farm economy. It is now in effect a small agrobusiness; much less arduous, more productive both per decare and per person-day; but perhaps worth doing only because it uses mainly family labor - women, children and the old - for whom there is no opportunity cost. It does ensure food and animal feed outside the market; and of course the whole village is culturally geared to farming.

Since I am discussing migration, I have omitted carpet weaving; here I say only that since the 1960s, S village has been part of the 'home working' sector of the Kayseri hand-made carpet industry, and virtually all girls in S now weave hard during the winter for a very low rate per hour, which nevertheless gives a steady and useful local income to all households with young women in them.

Migration and Agriculture : E village

E village has much more land per head than S. A few farmers are quite prosperous (30 to 50 ha); most middle farmers can survive without additional income, and some have no spare labor. The village has now some 90 tractors; around two for every five households, as against around two for every eleven households in S. But these are not 'peasants' content with their agricultural sufficiency. As in S, everyone wants more money. Those with spare labor power and the resources to do so branch out into non-agricultural activities, and the carpet industry plays a

large part in the village economy. Partly perhaps by accident, partly because it has long been an administrative center with a school and some richer and more sophisticated people, E village has produced allegedly about 100 schoolteachers and a number of other educated professionals, including an engineer from Birmingham University, plus some small entrepreneurs and business men. It also has a great many plasterers and tilers, but the overall range of occupations is much greater, and the overall proportion of migrants probably less than for S. Agriculture is still a central activity. Some villagers have been to and returned from Europe, some are still there, and a small proportion of people work in Arabia. But on the whole, operating capital comes from remittances to a much smaller degree, and on the contrary for the better off, agricultural income is used to finance non-agricultural investments..

The role of remittances as insurance was illustrated for us by an unusual circumstance in E village. The harvests of 1983, 1984 and 1985 were all disastrous; one year saw a regional lack of rain, but two years' failures were caused by very local and exceptional late frosts. Households with other incomes weathered the storm with difficulty. Small farming households with no labor to export suffered very greatly, were forced to sell their animals which form an essential part of annual income, and were unable to finance adequate inputs for the normal harvest of 1986; a bleak outlook.

Household Economies

A model 'pre-migration' household would have at least enough land and draft animals to feed and to employ its members and to buy absolute necessities. In fact, the limits on production were often labor and animal power rather than land. The household head managed and directed the work of all members, and decided their rewards. For junior members, the cost of defiance was high. But once young men are earning cash in contexts outside the household, the father's role is immediately weakened. His right to control all members' earnings theoretically remains, but he has no final sanction. What sons give their fathers is up to the sons.

Households, then, become multi-income management units enjoying income from outside the village, from wages, carpet weaving, trade, property, as well as from land and animals. If the external income is relatively large, cultivating the household land may become secondary. The household then depends on its remittance earner, or earners. Unemployment may be disastrous.

When a household income comes substantially to exceed immediate outgoings, the changes that may follow are diverse. For example, one man from a fairly large and prosperous household in S reported very considerable earnings in 1980, 1981 and 1982 from Saudi Arabia. But his wife became ill and died, and he had a son to marry. He claimed that all his savings disappeared on medical expenses and two marriages. But the household retained its long term goal to set up a business in Kayseri. They talked of living in urban comfort, and continuing to farm their land by contracting and commuting. Another successful migrant had opened a wholesale grocery business in Kayseri, using a younger brother still resident in the village as partner. Several bought urban plots or houses or flats and eventually moved into them, perhaps retaining a village home for the summer months and farming some land by contract or sharecropping or renting. In several cases where a man has several sons, they will set up separate households but still cooperate closely economically in enterprizes outside the village. Or they may quarrel and go their own ways.

Migrant Households

The villages have exported a large number of households. Very roughly, I estimate that if we reckon, as the villagers themselves usually do, patrilineally, then each 1950-52 household is represented now by almost three households. I estimate, pending full analysis, that about a half of the households descended from the 1950-52 households are now in towns. For S village, most of them work in construction, distributed from one rich contractor, and another six or seven smaller contractors, through many comfortable subcontractors, down to housepainters who earn now little more than unskilled laborers. There are also shopkeepers, wholesalers, milk-selling businesses, minibus and lorry operators, a sewer pipe manufacturer, and a German-trained doctor practicing in Hamburg. Many of the urban children are now achieving professional level educations. There are also casualties. There are some alcoholics and compulsive gamblers, at least one disastrously so. Some of the urban-born children are unskilled-unemployed, or low-paid workers in the private sector, renting poor homes and thus joining the urban poor. Interestingly, I have a strong impression that E village not only contributes more educated migrants, but also more households to the 'proletariat' - those with nothing to sell but their labor, and not much skill at that.
In other words, people who themselves or whose parents lived in a poor village, with close and intimate if often hostile and certainly unequal relations, now span positions in the national urban hierarchy from a few rich

middle class down to a few very poor. All of them are strongly aware of their village of origin, and most of them maintain relations with it and their village kin, and with their kin and fellow villagers in towns. Yet they are now a heterogeneous network, and certainly do not seem to constitute a working class, still less a 'proletariat.' Partly, because of this heterogeneity, partly because my analysis is incomplete, I do not here elaborate on the complex issues all this raises.

Demographically, my provisional figures for S village show the average household size in the village in 1986 as 5.74 (6.0 in 1950, 6.4 in 1971), and in the towns as 4.25. The number of multiple households (those housing more than one married couple) in the village was one in four, whereas in the town it was one in twelve. At first sight, this fits the almost universal sociological cliche that urbanization and industrialization cause a change from the 'extended family' to the 'nuclear' family. Certainly there are major changes in domestic structures, and in the way kinship works and the uses to which it is put. But these changes are complex. In the short run, some of the statistical change is related to the typical age of migrant household heads and the fact that the bulk of the urban households have moved out within the last twenty years. In the longer run, we have to distinguish changes imposed by the constraints of the housing and labor markets from changes in norms and images of family life and kinship obligations.

Social Relations : The Villages

I use this wide heading to enable me to make only a few selected points about the social consequences of the vastly increased prosperity in the villages.

Government initiatives, sometimes solicited, have provided a number of new amenities: schools, roads, electricity, piped water, irrigation in E village, access to medical services, village telephones. Private initiatives have brought buses, travelling shops and weekly markets, a huge increase in domestic carpet weaving. Higher incomes have provided adequate diets, decent clothes, far more domesti heating, more, better and larger houses, far more and far more showy furnishings and domestic appliances, especiall televisions and refrigerators; and a whole range of other commodities and baubles - eye glasses, detergents, toys, footballs, cosmetics, nicknacks, gadgets. The poor are fewer and less desperate than their counterparts of 1950 though the general level of hope and aspiration may make their poverty more conspicuous and more galling. In fact, the poor are almost all not 'structurally' poor, but individual victims of ill health, misfortune or handicap.

Two negative and polemical points. First, exploitation. Neither within the villages, nor between more successful and less successful migrants is there any increase of exploitation. There is no tendency to concentrate land holdings, and indeed the landless and unemployed are less exploited by powerful fellow villagers, who not long ago could and sometimes did use violence (more sons, more guns). Second, dependence. Obviously, the villages are now far more 'dependent.' They never were independent; but now they are closely integrated into the national economy, and directly dependent on national and international labor markets. Economic policies control the profitability of agriculture, the opportunities for investment, the terms of trade, the rate of inflation, the viability of the carpet industry. (Are they in fact more vulnerable than subsistence peasants or pastoral nomads who have to cope independently with weather, disease, enemies, and governments?) In return, they enjoy a much higher standard of living, a much greater range of economic choice, and above all they and their children are much more prone to stay alive. And many of them have some cushion of reserve resources against calamity.

Next, I discuss two large and difficult issues, which are related: the villages as social units, social entities; and inequality and hierarchy within them. I was struck in 1950 with the self-conscious unity of the villages, and the fact that movement of men between them was rare. Most men belonged very sharply to, and remained for life in the village of their birth. Though about half the women changed villages at marriage, they too remained firmly members of their village, or of their two villages.

Obviously, regular pendular migration, and much more strikingly, household migration blurs this sharp frontier. Individual members develop loyalties and ties outside the village, and later even people who reside entirely in towns continue to regard themselves and to be regarded as members of the village. Many of them contribute cash and labor to village households, and many of them receive produce, and at times financial help or capital from the village. But obviously, the degree of 'membership' varies from case to case, with personality, circumstances, time away from the village; and for the town-born children the ties are much weaker and even more variable. We are dealing with something not measurable. 'Membership' of the village depends partly on material commitment - land, remittances, houses, loans - and partly on identity, moral commitment, and time allocations in people's social networks. Even for those who remain in the village, the meaning of belonging to it changes. In 1950 the village

was the main arena for success, power, achievement. Now people see a very much wider and more complex world of competition and success. How much the village matters varies with the individual and with her or his circumstances.

Secondly, the village hierarchy. In 1950 opportunities to accumulate resources were extremely limited. Those who owned land and had sons and animals were at the top. Those with little land, little domestic labor and fighting power, and few or no animals were not in position to acquire them, except gradually by good fortune, hard work, and sharp judgment over a long period. Urban earnings, and especially foreign earnings, altered this stability. By and large, those with both material resources, and with sophistication and social networks, are likely to do best. but success in the new ways of accumulation is only loosely related to previous positions in the village. One set of brothers from a very poor father, an old man still living austerely in the old 1950 house, were all prosperous contractors and subcontractors in 1986. Such a continuing series of changes in what was a fairly stable social order complicates relations of inequality in the village. Instead of an agreed hierarchy of force and ownership, the new hierarchy is far less homogeneous or consensual, depending on a display of consumer symbols rather than on the unspoken, agreed reality of village power.

One final point about social relations. The villages, by sending out labor migrants, take on a new organizational role. They become colonizers of the towns, centers of a web of relations from Europe to Saudi Arabia. The village now has three kinds of members. First, it has its residents whose daily work is concerned with the day-to-day maintenance and survival of the people (cooking, mothering, housework), with the land and animals, with village services, or with carpet weaving. Second, it has, as formal but absent residents, workers who work outside it but spend their vacations in and their earnings on the village; they belong to village households as household heads, or as sons and brothers. Thirdly, there are households of village people in Kayseri, Adana, Antalya, Ankara and so on; and in Europe. These do not normally contribute money, though many do; but they do visit, they often use the village or migrant fellow villagers to find spouses for their young, and they turn to the village at life crises and in troubles and disasters. Along the very complex networks which these three kinds of members establish passes a large amount of resources for many purposes; and even more, an exchange of all kinds of

services, such as fostering urban children in the village, providing an urban home for village children for secondary or higher education, finding jobs, providing urban lodgings, providing holidays from the city, arranging patron/client links to officials and others whose services may be required. Along this network also passes a vast amount of knowledge and experience, so the whole network develops a new level of 'social cognition' better adapted to cope with the growing complexity, exigencies and opportunities of an industrializing national society. People are no longer members of a community held together by co-residence and dependence on the land, but of a network held together by the mutual benefit of the exchanges, and by the moral obligations of kinsmen and of fellow citizens. A word heard all the time in Turkey is *hemşehri*, 'same towner'. Exchanges depend on mutual satisfaction; morality depends on sanctions. Both become weaker links in a society which offers alternative opportunities. But because the society is still poor and the risks great, those who have less security in wealth and skill and social relations need those with more of these things. The village nodule continues very important to a lot of people besides those for whom it is still home. Some emigrants can and do reduce or sever the ties at will; but they are replaced by new and still dependent emigrants. So far, the open-ended village nodule is as firmly self-reproducing as was the pre-migration sharply bounded village community.

Households: Social relations

In 1950, the households closely resembled each other, and the exceptions could easily be accounted for by quarrels and misfortunes.. The most important change is change itself. The external and economic sanctions which support customary rules and paternal authority have weakened, and the number of accidental differences in circumstances between households is much larger. People who face unprecedented dilemmas and problems adopt different solutions. Moreover, the changes, important as they are, are often subtle.

I identify three main changes. First, the number of surviving children per mother has increased greatly. So 'nuclear' families have more members, and the young more siblings. Second, the rules and practices of separation of younger married couples from the husband's father's household have changed greatly. Thirdly a large number of young and middle-aged wives live without their husbands for months, even years at a time, some within a joint household, some separately with their children, with varying degrees of support and surveilance. These changes

are not surprizing - they are familiar all over Turkey and indeed all over the world.

In 1950, a man was expected to remain with his father until his father died; then in due course his sons arranged a separation of assets and domestic units. In 1971, they explicitly said that the rules had changed. A son still married in his father's house, but after a reasonable period, and with negotiated dignity, he and his bride might leave and set up their own household. However, one son should remain with the older couple. Because the old were living much longer, and because many more children were surviving to marriageable age, I found both that the number of household heads separated from living fathers had risen greatly, and also that the proportion of multiple households (households with two or more resident married couples) to simple households (households with only one married couple) in the village had risen slightly

By 1986 the same processes had gone further. But still roughly a quarter of all 145 households were multiple. One man with eight grown sons complained that they had all separated. One rule seems to hold, for good reasons. A wedding is a very large expense - it may still cost the equivalent of around two years' earnings. So nearly all young men get married with the support of their fathers and of their brothers, if any. The bride initially comes to live in the groom's pre-marriage household. In the village, immediate separation is rare. But separation within the first year is acceptable, and fairly common. Thus, the total number of multiple households at any one point includes some that are likely to be short-lived. As they separate into simple households, new weddings will produce replacements for them.

Women

The formal rules have not changed. Men and women are still segregated, the division of labor is strict, and women are firmly subordinate. Sexual conduct is a matter of honor and shame, and sexual misconduct an occasion for violence. But much has changed. At the level of personal impression, I found the women much easier to talk to and the young women noticeably less retiring and bashful, and with much more to say, and not only to me.

I group my all-too-compressed comments into four sections; work and the division of labor, domestic space, sources of information, and absent husbands. First, the division of labor. The mechanization of agriculture has greatly reduced women's agricultural chores, especially at harvest, though the harvest remains a time of hard physical labor

for all the household members. Moreover, changes in crop patterns towards onions, potatoes, and other vegetables have increased the amount of hoeing, and women seem to be responsible for lifting potatoes. The switch from work oxen to cows, especially stall-fed cows, increases women's work. And as I shall say, some women have to take on responsibility for farming decisions and managing the annual farming cycle. The arrival of electricity and domestic gadgets, and especially of piped water, diminishes daily domestic chores. I could not measure this, but I doubt if it makes much overall difference. Almost certainly, domestic comfort has increased, and the amount of effort directed to make do and mend, or plain managing without, must have decreased. Against this, all girls now weave carpets, mostly only in winter, for roughly twenty long days a month. One young bride described a winter day of work from five in the morning to around eleven at night without rest seven days a week. But actual pressure varies from household to household with the accidents of demography and wealth.

One striking difference is in the amount of domestic space and the rules that govern its use. In 1950-2, guest rooms were only for the better off. In S village, only nine guestrooms were heated in the winter 1949-50 for 100 households, and all the men congregated in these after the evening meal, taken at sunset. Family life went on in the one room which often served as kitchen, eating room, and bedroom for the senior couple, unmarried children, and even, rarely, married sons. By 1971, most households had their own guest rooms, which now served as family sitting rooms and bedroom for single males. Young couples all had separate rooms. By 1986, many households had two comfortable sitting rooms, and all had one. Many also had kitchens with sinks and taps. One result was an enormous increase in expenditure on heating, and most households bought coal and wood to supplement the home-produced cakes of mixed dung and straw. Women by no means avoided these sitting rooms with the formal rigor of 1950; when guests came, they would greet them and sometimes sit. Girls came in to watch the television in the evening, and I came across several times occasions when married couples paid joint social calls on other couples; unthinkable in 1950. These changes were obviously mainly the result of greater affluence, directed primarily to improving and enlarging people's homes; comfort and prestige both played their part. But the meanings of the layout of domestic space were also changing. Doors and walls marked boundaries between activities, and between people in new ways. Though visiting men still kept firmly to the guestrooms, the boundaries between male and female spheres were less sharp

In 1986, women were incomparably better informed, and better endowed with cognitive and social skills. Almost all young women and girls had attended the village school. Not all girls completed it by any means, but a lot of women are now literate, and some of them read for pleasure. Many can cope readily with money, forms, newspapers, letters from migrant workers. Secondly, every household has close kin in the towns. Women and girls go to visit sons and daughters, brothers and sisters. Some members of all households are familiar with towns, and the whole horizon of the village is much wider. Since women still form a segregated network in the village, these sources of information and ideas are widely diffused, even among those who have not been to town or to school. Moreover, everyone in the village now watches television. Many older women seem largely to ignore it, but younger ones brought up on large daily doses obviously enjoy and understand it. This innovation raises for me a mass of questions which I cannot answer.

Perhaps as many as 200 men are away from the village for months every year. Many of these are married, and leave wives and children behind. Kiray and others point out that many women left to run their household and receive the remittances tend to separate from their husband's father and manage their own affairs, thus learning a new sophistication and independence. A few cases of this kind occur in our data. In many cases wives remain with their husband's father; sometimes they run a separate household in a room in the same compound, sometimes they live quite separately. Where a husband earns well and sends regularly and sufficiently, a woman may live a life of reasonable ease. But many husbands either do not earn well regularly, or do not send money regularly. One wife had had no news from Germany for 6 years. But certainly, some women have direct experience of dealing with cash, investments, and bureaucracies in a way inconceivable in 1950.

So yes, women in general have more freedom, and vastly more sophistication, social skill and awareness than in 1950. But they remain subordinate, they do not own or control much income or property, and they are still liable to violent sanctions if their conduct is seen as improper.

Anna G. Edmonds, Editor

* See Dear Friends No. 666

Near East Mission
United Church Board for World Ministries
P.K. 142 34432 Sirkeci
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Dear Friends,

September has brought the usual influx of new teachers for the Board schools, their teaching preluded by the orientation and language program. That language program (directed by *Müfit Yıldırımalp*) this year received publicity in the newspaper *Sabah* (11 September) along with two pictures of the classrooms and the comment from the Turkish teachers that their students were very capable.

The orientation program was highlighted by several social events: a picnic supper, a city tour (led by *William Edmonds*), a tour of the Üsküdar mosques (led by *Filiz Özer*), a boat trip to the Islands, and a tour of the Topkapı Palace with the final lunch on the Palace grounds. Speakers were *Dewayne Loomis* (survey of Turkish history), *Binnaz Toprak* (Turkey's political scene), *Esin Hoyi* (education in Turkey), *Adil Özdemir* (Islam), *Semiha Atakan* (Turkish customs and family life), and *Ahmet Koç* (the Turkish economy).

Those attending the classes were, according to their schools: İzmir: *William Bowen, Meredith Dalebout, John Dowds, Carolyn Klauber, Thomas Lankston, Douglas Maclean, Steven McDowell, Pamela McDowell, Jim McKinney, Mary McKinney* (and their three children *Amy, John* and *Beth*), *Brenda Samuelson*, and *Tina Sines*; Tarsus: *Eddie Hodges, Mary Hodges* (and their son *Kelvin*), *John Leight, Kenneth Lockhart, Kenneth Pearson* and *John Riordan*; Üsküdar: *Claire Andrews, Margaret Blaze, Kenneth Osborne* and *Brian Suchomel*. *Dr. Helga Prignitz Poda* also attended the classes.

Two families have returned from home assignment in the United States. *Johannes* and *Sylvia Meyer* have moved from Üsküdar to the Tarsus American School (P.K.6, Tarsus, ph. 11198). *Wallace* and *Ruth Robeson* are now living at 1807/3 Sokak, No. 6, Bostanlı, İzmir (ph. 620011). Wally is teaching at Özel Çapkı Bey Okulu.

Mission members who have completed their contracts and left Turkey include *Dr. Alan* and *Mary Bartholomew* (at Tarsus since 1977), now resident with their children *Robert, Daniel* and *Lydia* at 451 College Avenue, Lancaster, PA 17603; *Martha Millett* who has retired after thirty-eight years of teaching and administration at Üsküdar; and *Alison Stendahl* (İzmir and Üskudar 1980-89) who is on a two-year leave of absence to study for a master's degree

at Andover Newton. Martha is presently a volunteer in the library at Andover Newton.

A number of others have also left: from Izmir: *Evan Brigham, David Elders, Karen Harries, Timothy Hibbert, Joanne Isabel, Ben Lachance, Catherine Mader, Georgeanne Maytom, Barbara Timmermann,* and *Margaret VanDyke;* from Tarsus: *Richard and Norma Cowan* and *June Tolbert,* and *Jo Beth Taylor;* from Üsküdar: *Gordon Blazenko, Noel Debbage* (teacher of math 1975-78, 1982-89; with *Cathy* and their children *Martha, Ann* and *Caleb*), *Sharon Lloyd, Gretchen McCullough* and *Sheilagh Neilson.*

William C. Amidon (Talas, Tarsus 1963-76) has been appointed executive director of Friends of the American Board Schools in Turkey (FABSIT). In his new capacity he will be visiting the three schools in October along with the *Rev. Miles Walburn,* UCBWM treasurer.

This summer has brought a number of visitors to the Mission, among them many who have close personal ties. *William* and *Ann Bliss* from New Haven, CT were interested in information about his grandfather, *Isaac Bliss,* missionary with the American Board from 1847 to 1856 and then Levant Agent of the American Bible Society until 1889. Isaac Bliss was the person who built the Bible House in Istanbul. (See Dear Friends No. 598)

William and *Betty Nute* and *Marilee (Nute) Craghill* spent ten days in their summer home in Namrun. Dr. Bill was with the Near East Mission and located in Ankara, Talas, Tarsus and Gaziantep from 1948 to 1965.

Louis, Beth and *Charles Wilkins* arrived in Gaziantep having travelled by bus north from Amman, Jordan where Charles has been studying Arabic. Their Turkey connections are for Lou in Tarsus from 1955 to 1967; for Beth in Gaziantep, Talas and Tarsus from 1959 to 1967. Lou is guidance counsellor for juniors and seniors at a high school in Elon, NC; Beth continues her work as a nurse in Elon.

Betsy McCain visited her parents, *"Mick"* and *Sally,* in Tarsus. *Armin Meyer* travelled through eastern Turkey before seeing *Hans* and *Sylvia* in Tarsus. *Helene Meyer* had been here earlier.

Sarah (Chapman) and *Tim Monahan* came on their honeymoon to see where Sarah had worked as a volunteer for Redhouse Press in 1985-86.

Dr. Daehler Hayes (Rhode Island Conference Minister) and his wife, the *Rev. Joy Utter* (pastor of the Seekonk, MA Congregational Church) visited Istanbul and Izmir.

Dr. Donald Holcomb (member of the Middle East Committee of the UCBWM) and his wife, the *Rev. Marrilyn Holcomb* (pastor of the N. Hadley MA Congregational Church were on a tour around Turkey and the Mission centers the end of August.

Melvin and *Nancy Wittler* are enjoying the privileges and duties of proud grandparents as they become acquainted with *Heather* and *John Eruren's* daughter, *Briana*. The baby girl was born August 11 in West Dummerston where Mel and Nancy are on vacation for a month.

Laura (Hill) Womersley, her husband Michael and their children are currently stationed in İzmir. Laura was secretary to *Helen Morgan* at the Üsküdar school, 1981-82.

The *Rev. Gregory Seeber* has completed his three-year service at the Community Church in Warsaw, Poland and returned to the United States. His current address is 600 South 15th Street, Quincy, IL 62301.

This year's Mission Meeting took place from June 22 to 26 at a hotel in Gölcük, a village in the Bozdağ region east of İzmir. Thirty-one adults, sixteen children and eight guests were present. The theme, Quo Vadis, opened up questions on the definition of Christian mission in today's world, pluralism in Islam, the current economic problems of the Mission, and, in the light of these, proposals for new directions for Redhouse Press.

This week about 75 theologians and scholars have been meeting in Istanbul for four days in the Fifth Conference on Islam and Christian Solidarity. Chaired by *Professor Emel Doğramacı*, dean of Hacettepe University Faculty of Letters, the conference is sponsored by both Hacettepe and by the Royal Academy for Islamic Civilization Research in Amman, Jordan. The Turkish Foreign Ministry medal of honor for outstanding service was presented posthumously to *Msgr. Pierre Dubois*, Roman Catholic archbishop who was both vicar of St. Esprit and teacher of Latin and philosophy at Galata Saray Lycee from 1932 until his death this spring.

The wealth and variety of ceramic ware produced in İznik during the Ottoman Period is being celebrated with the designation of *1989: the İznik Year* by the Ministry of Culture. In cooperation with Istanbul University and directed by *Professor Nurhan Atasoy*, an international exhibit will be held at the Turkish and Islamic Arts Museum (Palace of İbrahim Pasha) beginning this weekend. Examples from twelve countries and from almost forty museums are included.

The Second International Istanbul Art Biennial will be observed in more than forty public and private galleries

and museums from September 25 to October 31. Ninety-seven artists, mostly Turkish, but also British, German, United States, Portuguese, Russian, Spanish, Italian, Austrian, Yugoslav, and Greek will be represented in the exhibition which emphasizes contemporary art. Among the display areas are the Museum of St. Irene, the Süleymaniye Cultural Center, the Basilica Cistern, the Ayasofya Treasury, along the coast of the Marmara by Sarayburnu, the Sultanahmet square, the Military Museum, and Dolmabahçe Palace.

Another museum note: the British Museum has opened a new Islamic Gallery with what they claim is the widest selection in the world of Islamic art. The items include Turkish rugs woven in Süleymanköy and Iznik ceramics.

In Ottoman times (according to Raphaela Lewis, *Everyday Life in Ottoman Turkey*) the Binbirdirek cistern in Istanbul which held one and a quarter cubic feet of water was sufficient to take care of the city for fifteen days. Now the city uses two million cubic meters of water every day. Water this summer has been rationed to conserve the short supply because rains around the country have been scarce for months. The current estimation is that the reservoirs will run dry if we have no good rains before November.

Another bit of ecological information concerns the bald ibis. This year only one wild bird returned to the nesting area of Birecik. Thirty-four birds are there in cages throughout the year, but they do not breed; in effect the bald ibis of Turkey are about to join the sadly famed dodo.

Apologies are due to *Fern Smith* whose dates of service at Üsküdar were from 1978 to 1986.

A new English language newspaper has appeared in the country. *The Turkish Times*, a daily, joins *The Turkish Daily News* and *Dateline* (a weekly) in keeping readers up to date with current events. An article in the *Turkish Times*, September 12, features the *Rev. Mark D. Atkinson* and is entitled, "Fishing for souls: A preacher in Istanbul casts his net."

Bulgarian refugees by the hundreds of thousands have been flooding into Turkey this summer. Economic conditions, pressures on them to renounce their religion and their ethnicity, and hopes for a better life in a democratic country have contributed to this migration.

Anna G. Edmonds, Editor

Near East Mission
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Dear Friends,

The following article was written by Naim Güleryüz in preparation for the 500th anniversary of Sultan Bayezid II's offer of refuge to the people who were being persecuted in Spain.

The History of the Turkish Jews

In 1492 the Sephardic Jews, expelled from Spain by the inquisition, found a new and lasting home in the Ottoman Empire.

1992 marks the 500th anniversary of Turkish Jewry.

The events being planned -- exhibitions, symposiums, conferences, music, folklore, theater, films and books -- will commemorate the longevity and prosperity of the Jewish community.

As a whole, the celebration aims to demonstrate the richness and security of life Jews have found in the Ottoman Empire and the Turkish Republic over these five centuries, and show that indeed it is not impossible for people of different creeds to live together peacefully under one flag.

A History Predating 1492

The history of the Jews in Asia Minor started many centuries before the migration of the Sephardic Jews. Remnants of Jewish settlements from the 4th century B.C. have been uncovered in the Aegean region. The 4th century historian Josephius Flavius relates that Aristotle "met Jewish people with whom he had an exchange of views during his trip across Asia Minor."

Ancient synagogue ruins have been found in Sardis, near Izmir, dating from 220 B.C. and traces of other Jewish settlements have been discovered near Bursa, in the southeast and along the Aegean, Mediterranean and Black Sea coasts. A bronze column found in Ankara confirms the rights the Emperor Augustus accorded the Jews of Asia Minor.

Jewish communities in Asia Minor flourished during the thousand years of Byzantine rule and continued to prosper through the Turkish conquest. In 1326, when the Ottomans captured Bursa and made it their capital, a synagogue -- the Etz ha-Hayyim (Tree of Life) -- already existed there.

During the next hundred years, as the Turks conquered the Balkans, numerous Jewish communities fell under Ottoman rule, which adhered to the Islamic principle of full recognition of the rights of other monotheistic religions. When Mehmet the Conqueror took Constantinople in 1453, he encountered a Romaniot Jewish community in the city led by the Rabbi Moses Capsali.

In general, Ottoman Rule was much kinder than Byzantine rule had been. In fact, from the early 15th century on, the Ottomans actively encouraged Jewish immigration. A letter sent by Rabbi Yitzhak Sarfati to Jewish communities in Europe in the first part of the century "invited his co-religionists to leave the torments they were enduring in Christiandom and to seek safety and prosperity in Turkey," (Bernard Lewis, The Jews in Islam).

A Haven for Sephardic Jews

Sultan Bayezid II's offer of refuge gave new hope to the persecuted Jews of Spain. In 1492, the Sultan ordered the governors of the provinces of the Ottoman Empire "not to refuse the Jews entry or cause them difficulties, but to receive them cordially." (Yossef Daath, No. 4) According to Bernard Lewis; "the Jews were not just permitted to settle in the Ottoman lands, but were encouraged, assisted and sometimes even compelled."

Immanuel Aboab attributes to Bayezid II the famous remark that "the Catholic monarch Ferdinand was wrongly considered as wise, since he impoverished Spain by the expulsion of the Jews, and enriched Turkey."

The arrival of the Sephardis altered the structure of the community and totally absorbed the original group of Romaniot Jews. Over the centuries increasing numbers of European Jews, escaping persecution in their native countries, settled in the Ottoman Empire. By 1477, Jewish households in Istanbul numbered 1,647 or 11% of the total. Half a century later, 8,070 Jewish households were listed in the city.

The Life of Ottoman Jews

For 300 years following the Inquisition, the prosperity and creativity of the Ottoman Jews rivaled that of the Golden Age of Spain. Istanbul, Izmir, Safed and Salonica become the centers of Sephardic Jewry.

Most of the court physicians were Jews: Hakim Yakoub, Joseph and Moshe Hamon, to name only a few.

The new art of printing was brought to the Ottoman Empire from Europe by Jews. In 1493, one year after their expulsion from Spain, David and Samuel ibn Nahmias established the first Hebrew printing press in Istanbul.

Ottoman diplomacy was often carried out by Jews. Joseph Nasi, appointed the Duke of Naxos, was the former Portuguese Marrano Joao Miques. Another Portuguese Marrano, Alvaro Mandas, was named Duke of Mitylene in return for his diplomatic services to the Sultan. Salomon ben Nathan Eskenazi arranged the first diplomatic ties with the British Empire. Jewish women such as Dona Gracia Mendes Nasi and Esther Kyra exercised considerable influence in the court.

In the free air of the Ottoman Empire, Jewish literature flourished. Joseph Caro compiled the Shulhan Arouh. Shlomo-ha-Levi Alkabes composed the Lekhah Dodi, a hymn which welcomes the Sabbath according to both Sephardic and Ashkenazi ritual. Jacob Culi wrote the famous Me-am Lo'az. Rabbi Abraham ben Issac Assa became known as the father of Judeo-Espagnol literature.

Under Ottoman tradition, each non-Moslem religious community was responsible for its own institutions, including schools. In the early 19th century, Abraham de Camondo established a modern school, causing a serious conflict between conservative and secular rabbis which was only settled by the intervention of Sultan Abdulaziz in 1864. The same year the Takkanot ha-Kehilla was published, defining the structure of the Jewish community.

An important event in the life of Ottoman Jews in the 17th century was the schism led by Sabetay Savi, the pseudo-Messiah who lived in Izmir and adopted Islam with his followers.

Equality and a New Republic

Efforts at reform of the Ottoman Empire culminated in 1856 with the proclamation of the Hatt-i Humayun, which made all Ottoman citizens, Moslem and non-Moslem alike, equal under the law. As a result, leadership of the community began to shift away from the religious figures to secular forces.

World War I brought to an end the glory of the Ottoman Empire. In its place rose the young Turkish Republic. Mustafa Kemal Atatürk was elected president, the Caliphate was abolished and a secular constitution was adopted.

Recognized in 1923 by the Treaty of Lausanne as a fully independent state within its present-day borders, Turkey accorded minority rights to the three principal non-Moslem religious minorities and permitted them to carry on with their own schools,

social institutions and funds. In 1926, following Turkey's adoption of the Swiss Civil Code, the Jewish Community renounced its minority status on personal rights.

During the tragic days of World War II, Turkey managed to maintain its neutrality. As early as 1935, Atatürk invited numbers of prominent German Jewish professors to flee Nazi Germany and settle in Turkey. During the war years, these scholars contributed a great deal to the development of the Turkish university system. While the Jewish communities of Greece were wiped out almost completely by Hitler, the Jews of Turkey remained secure.

Turkish Jews Today

The present size of the Jewish Community is estimated at between 22,000-24,000. The vast majority live in Istanbul, with a community of about 2,500 in Izmir and other smaller groups located in Adana, Ankara, Çanakkale, Bursa, Kirklareli, etc. Sephardis make up 96% of the community, with Ashkenazis accounting for the rest. There are about 100 Karaites, an independent group who do not accept the authority of the Chief Rabbi.

Turkish Jews are legally represented, as they have been for many centuries, by the "Hahambaşi", the Chief Rabbi. Rav David Asseo, the Chief Rabbi since 1961, is assisted by a Religious Council made up of a Rosh Bet Din and three Hahamim. Thirty-five Lay Counsellors look after the secular affairs of the Community.

Synagogues are classified as religious foundations (Vakıf). There are 16 synagogues in use in Istanbul today (three in service in summer only). Some of them are very old, especially Ahrida in the Balat area, which dates from Byzantine times. The 14th and 15th century Hasköy and Kuzguncuk cemeteries in Istanbul are still in use today.

Education, Language and Social Life

Most Jewish children attend state schools or private Turkish or foreign language schools, and many are enrolled in the universities. Additionally, the Community maintains a primary school for 300 pupils and a secondary school for 250 students in Istanbul and an elementary school for 140 children in Izmir. Turkish is the language of instruction, but Hebrew is taught 3-5 hours a week.

While younger Jews speak Turkish as their native language, the older generation is more at home speaking in French or Judeo-Espagnol (Ladino). A conscious effort has begun to preserve the heritage of Judeo-Espagnol.

For long years, Turkish Jews have had their own press, La Buena Esperanza (the Good Hope) started in Izmir in 1843 and Or Israel (Israel's Light) started to be published in Istanbul ten years later. Now one newspaper survives: Shalom, an eight-page weekly with seven pages written in Turkish and one in Judeo-Espagnol.

A Community Calendar (Halila) is published by the Chief Rabbinate every year and distributed free-of-charge to all those who have paid their dues (Kisba) to the welfare bodies. Another calendar is published by the Matan Baseter. The Community cannot levy taxes, but can request donations.

Two Jewish hospitals -- the 98-bed Or-ha-Haim in Istanbul and the 22-bed Karakas Hospital in Izmir -- serve the Community. Both cities have homes for the aged and welfare associations to assist the poor, the sick, needy children and orphans.

Assimilation and intermarriages exist, but the problem is not yet acute. Social clubs containing libraries, discotheques and sports facilities give young people the chance to meet.

The Jewish Community is of course a very small group in Turkey today, considering that the total population -- which is 99% Moslem -- exceeds 55 million.

Still, there are several Jewish professors teaching at the Universities of Istanbul and Ankara, and many Turkish Jews are prominent in business, industry and the professions.

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Dear Friends,

Maynard Hall, the new building in Tarsus, was opened and dedicated on October 21. It was named in honor of *Dr. Richard Maynard* who was the principal of Tarsus from 1949 to 1964. The focal point of the campus now centers on the new Hall as flag ceremonies are now held in front of it. The building is a two-story structure in the area formerly occupied by Brewer Hall. Maynard Hall contains 6 classrooms, an administration room and a full basement.The main speaker at the event was Ambassador *Faruk Loğoğlu,* a 1960 graduate of Tarsus.

Dr. Maynard was born of missionary parents in Bitlis in 1912; after finishing his undergraduate degree at Oberlin, he returned to Turkey as a tutor in Tarsus in 1934. In 1964 he became the first Educational Consultant/Secretary for the Mission schools in Turkey. In that position he handled the official relations between the schools and the Ministry of Education and prepared and evaluated the entrance examinations for the schools. (In those years they were not conducted by the government.) Dr. Maynard was the principal of the Talas school for the 1966-67 school year. From 1972 until his retirement in 1977 he was also the treasurer of the İzmir school. He had earned his PhD degree in 1961 from the University of Chicago in the field of education.

Georgianna Maynard, his wife, was present at the ceremonies in Tarsus. Georgie noted that the occasion was exactly fifty years after she had first come to Turkey as Dick's wife and as a teacher. She also remarked about her pleasure in the picture which was taken on the marble steps of the new building when she was surrounded by her "grandchildren" -- the many sons and daughters of American Board schools' former students who themselves are now in the Tarsus school. Since her

husband's death in 1978, she has become a docent at the University of Chicago Oriental Institute's archeological museum. She is a member of the Women Geographers of the United States, a volunteer in the office of Meridian Hospice, and involved in a camera club, a play reading group, and the church. She wrote a play, co-directed it, and acted the part of the Town Woman on November 18 for the University of Chicago Service League which celebrates the 100 years of Hyde Park being incorporated into the city of Chicago.

Fernie Scovel has graciously accepted the responsibility of principal of the İzmir school following the sudden resignation on December 10 of *Christopher Bridge*. Fernie comes to the position well qualified after having been associated with the school almost continuously since 1953.

The *Rev. Myles Walburn*, treasurer of the United Church Board for World Ministries, and *William Amidon*, Executive Director of FABSIT, were in Turkey from October 20 to 29 to learn first-hand about the needs of the schools and to meet the members of the schools' support organizations. Their visit included being present at the opening of Maynard Hall in Tarsus.

Ruby Birge (Üsküdar, Talas 1927-69) celebrated her 90th birthday on November 11. Although she is bedridden and partly paralyzed following a stroke several years ago, she enjoyed a week this summer in her Maine ocean-side cottage. Ruby is living in North Manchester, IN with her daughter and son-in-law, the *Drs. Dorothy and Robert Keller* (Talas 1955-1965).

The death of *Pauline Woolworth* occurred on November 24 in Redlands, CA. Pauline Rehder first came to Turkey in 1920 when she was a teacher, first in Gaziantep, then in Marash and Aleppo. In 1924 she and the *Rev. William Sage Woolworth* were married in Istanbul. While most of their Mission service was divided between their years in Tarsus (William Sage was the principal from 1928 to 1949) and Istanbul/Üsküdar, they also lived in Kayseri for

three years just after they were married. While in Istanbul Pauline taught mathematics at the Üsküdar school in addition to being Mission librarian, an active member of the Women's Fellowship of the Union Church, and treasurer of the Girls' Service Center. Upon retirement in 1963 she and her husband were accorded Missionary Emeritus status by the UCBWM. Both were much-valued members of their new home community of Pilgrim Village in Redlands. Born in 1892, she was 97 years old on her death. She is survived by her son, her daughter, seven grandchildren, and one great-granddaughter.

Katherine (Crecelius) Dorman (Üsküdar 1975-77) and her family are spending six months of every year in Chicago and six months in Luxor, Egypt where her husband *Peter* is director of the Chicago House.

Nancy Wright (Üsküdar 1977-84) is now teaching grades 10-13 in an International Baccalaureate program at the Copenhagen International School (Gammel Konvej 15, Copenhagen V, Denmark DK 1610). Nancy completed her studies at the University of Washington in the spring and has returned to this school where she had taught previously.

The *Rev. Mark Atkinson*, minister of the Union Church of Istanbul, has presented his resignation as of the summer to the Church Committee. Mark has been the minister since September 1986.

The *Rev. Gregory Seeber*, former minister of the Union Church, has accepted a call to Community United Church (501 Park Avenue, Lake Park, FL 33403).

Dr. Thomas Goodrich (Talas, İzmir 1953-59) and his wife *Sarah* are living in Istanbul this winter while Tom is on sabbatical leave from Indiana University to pursue his quest of Ottoman maps. (Has anyone seen that missing piece of Piri Reis?)

The Dutch Chapel Cantata Choir and Orchestra Advent Concerts, directed by *William Edmonds*, were presented on December 9 at the Union Church and on

the 10th at the Church of St. Louis. The music included works by Bach, Schütz, Purcell, Buxtehude, Praetorius, Nicolai, and Handel.

Doug and Lois Hill were in İzmir early in October visiting the *Womersleys*, their daughter Laura's family.

Sylvia Meyer has been a frequent visitor to Istanbul as she continues her involvement with the committee preparing the worship service for the Women's World Day of Prayer.

Mary Lou Winkler (Talas 1959-66) is now living at 443 Malaga Avenue, Coral Gables, FL 331334.

An evening of Alma Mater friends was held on September 30 at the Sadi Gülçelik Spor Tesisleri (Gymnasium) in Istanbul. About 200 people attended the supper.

The lighting of the new play, *Daktilolar*, at the Kenter Theater has been arranged by *Robert Edmonds*. His brother-in-law, *Kerem Kurdoğlu*, is the translator, producer, and main actor.

Several items of special interest concern the Üsküdar School. According to the results published in the newspapers, Üsküdar tied with the Ankara Fen (Science) Lisesi for second place in the percentages of its graduates who were successful in the university entrance examinations. First place went to the Izmir Fen Lisesi. In the TUBITAK mathematics competitions the Üsküdar team won first place. *Lâlegül Ergun* hosted an Ecology Seminar at the school. October 30-31 attended by 170 biology teachers from schools in Istanbul. The opening speaker was *Bay Şener Birsöz*, Istanbul superintendent of education. Other speakers included *Prof. Dr. Faik Yaltırık* of the Istanbul University Forestry Department and *Prof. Dr. Kriton Curi* of Boğaziçi University.

Anna G. Edmonds, editor