

No. 650

Near East Mission
United Church Board for World Ministries
Posta Kutusu 142
Istanbul, Turkey
1 January 1976

Dear Friends:

THE MARMARA SCIENTIFIC AND INDUSTRIAL RESEARCH
INSTITUTE

A large, modern complex of buildings has recently become visible to those who travel the main Ankara highway between Istanbul and Izmit. Located on the Marmara side of the highway near Gebze and just east of the circlet of tall cypress trees that surround Hannibal's supposed grave, the complex houses the new Marmara Scientific and Industrial Research Institute (Marmara Bilimsel ve Endüstriyel Araştırma Enstitüsü).

In 1963 a Scientific and Technical Research Council (Türkiye Bilimsel ve Teknik Araştırma Kurumu -- T.B.T.A.K.) was established by the government to develop, promote, organize and coordinate fundamental and applied research in the positive sciences. In 1966 this Council decided, as one of its activities, to set up a center for research. Its basic purpose is to help Turkish industry carry out the necessary scientific and technological research and development activities in accordance with the social and economic objectives of the country. Thus the Council founded the Marmara Scientific and Industrial Research Institute, usually referred to as M.A.E. (Marmara Araştırma Enstitüsü).

The research fields which the Institute is authorized to pursue are in two sections: Under the Fundamental Research Division are 1) Mathematical Sciences, 2) Earth and Space Sciences, 3) Life Sciences, and 4) Materials Sciences. Only the Mathematical Unit has been activated in this division to date. Under the Industrial Research Division there are 1) Operations Research, 2) Materials, 3) Processing and Technological Systems, 4) Machinery, 5) Electronics, 6) Industrial Chemistry, and 7) Nutrition and Food Technology. Five of these units have been activated, numbers 1, 2, 5, and 6. In addition to these divisions there is also the Division

of Administrative and Technical Services which is divided into 1) the Administrative Services Branch, 2) the Documentation and Library Branch, 3) the Electronic Computing Center, and 4) the Workshops Branch.

As many of the problems presented to the Institute are complex and interdisciplinary, the different units and branches are expected to work in cooperation, and are thus all under the same management. The first small research teams were organized at universities where the facilities, knowledge and experience in applied research existed. When the first building at Gebze was completed in 1972 two units were ready to move in. At present there are six research units active there.

The Operations Research Unit was the first organized; it was established in September 1965 and annexed to the Middle East Technical University in 1967. Its purpose is "to provide assistance to private and public enterprises through scientific research in the solution of their management problems." This involves two areas: 1) applied research for industrial enterprises and government institutions, and 2) continuous education and on-the-job training for its members and promotion of both undergraduate and graduate level Operations Research Programs in universities with the purpose of training operations researchers for industry and government institutions.

The Materials Research Unit was established in early 1968 and located on the campus of the Istanbul Technical University in the Mechanical Engineering College. Its objectives are those of carrying out both applied and pure research and of providing a two-way link between the scientific world and industry both at home and abroad. Among its main areas of research and development are 1) steel sheet manufacturing problems, 2) ferrous and non-ferrous foundry problems, 3) corrosion and protective coatings, 4) chromium-containing materials, 5) fuel utilization and refractories, 6) scrap utilization and 7) pollution problems.

Among the projects completed is one related to the Bosphorus Bridge. In early 1972 the Director of the Materials Research Unit of M.A.E. asked to meet with the bridge designer, Dr. W.C. Brown of Freeman, Fox and Partners Ltd. The Director offered to conduct the non-destructive tests needed to verify the suitability of the materials used in the bridge. A contract was drawn up for the period of 30 June 1972 to 12 October 1973 in which the Materials Research Unit agreed to make radiographic tests of about

20 percent of the welds in the bridge, and to conduct ultrasonic and magnetic particle tests as requested by the Freeman Fox firm. The cost of the work was paid by the Cleveland Bridge and Engineering Co. Ltd., constructors of the bridge, but the results were made available to Freeman Fox.

The Electronics Unit, established in June 1968, was first located at the Electrical Engineering Faculty of the Middle East Technical University. The present activities of this unit are in the following areas: 1) digital circuits and display devices, 2) high frequency techniques for communications, industrial and other applications, 3) channelling devices, particularly active resistance-capacitive filter designs for audio channel and group filters, 4) research into manufacturing techniques leading to improvement in quality, productivity and the use of modern methods of manufacture, and 5) consultative and associated research work concerned with the promotion of the electronics industry.

The Applied Mathematics Unit, established in May 1968, was first located at the Faculty of Civil Engineering at the Istanbul Technical University. It is presently engaged in basic research in applied mechanics, biomechanics, fluid mechanics, eletro-magnetic theory, quantum chemistry, stochastic processes, optimization theory, and decision and control theory. Group research activities are also encouraged, as is cooperation with the other research units of the Institute in problems that require some mathematical sophistication.

The Unit of Nutrition and Food Technology was first organized in 1970 on the campus of Ege University. The section of nutrition has the following functions: 1) the nutritional appraisal of the different sections of the population in various regions of the country, 2) finding means of overcoming such nutritional deficiencies as exist, 3) ascertaining whether there is a need for special dietetic foods, 4) trying to establish tables of compositions of Turkish foods and food-stuffs, 5) coordination of all nutritional work carried out in the country, and 6) fundamental nutritional research.

The section of food technology is presently concerned with: 1) cooperating with the nutrition section of producing, on a pilot scale, sufficient quantities of experimental foods for examination and acceptability trials; 2) investigating methods to improve the quality of manufactured goods having high export value; 3) developing improved methods of storage and packaging so as to reduce waste; 4) developing new foods;

5) converting some of the traditionally homemade food preparations into large-scale manufacturing; 6) planning research projects, in cooperation with the relevant food industries, in order to solve the problems of the growing Turkish food industry; 7) studying the possibilities of utilizing the by-products and wastes of the food industry such as tea seeds for oil and fruit wastes for vinegar, alcohol, fodder and pectin; 8) utilizing agricultural wastes for the production of single cell protein (microbial protein) in order to help fill the protein gap in Turkey; 9) determining pesticide residues on different agricultural products 10) studying the problems of enriching bread without changing its usual quality and taste; and 11) studying the environmental pollution problems of the Turkish food industry.

The last unit to be established is the Industrial Chemistry Unit in 1973. The intent is that this will serve most, if not all, of the major chemical industries of the country. At present the emphasis is on those industries which use domestic resources of potential economic value as their base materials. The present activities are in upgrading mineral resources and in evaluating cotton cellulose as the base material for cellulose derivatives. Among the first projects is one developing a process for producing boric acid and sodium sulfate from tincal (crude borax).

As the complex at Gebze was built and equipment installed, the various units were transferred there so that now the buildings house all of those described. The projects accepted by the various units are initiated and financed by both private corporations and governmental organizations. They are approved and assigned by the Director to the appropriate unit or units if they are judged to be of importance to the socio-economic development of the country. At the same time the Research Director has a responsibility to define and initiate research programs independently that he finds to have the potential of contributing to the economic development of the country.

References:

Anna G. Edmonds, editor.

The Scientific and Technical Research Council of Turkey:
The Annual Report 1967-1968.

Report on the Research Institute, 1st Ed., May 1966,
reprinted May 1973. Marmara Bilimsel ve Endüstriyel

Araştırma Enstitüsü, Tanıtma Broşürü, 1974. Marmara
Scientific and Industrial Research Institute, April 1975.

Near East Mission
United Church Board for World Ministries
Posta Kutusu 142
Istanbul, Turkey
16 January 1976

Dear Friends:

PERSONNEL

Since the last newsletter of September 22 there have been a number of comings and goings: Daniel Conboy is now teaching physics in Izmir; Irwin Glass is teaching chemistry at Tarsus and his wife, Mary, is helping in the office there. Douglas Wallace is the new librarian at Uskudar, and Michael Metz is teaching German in Tarsus. (We wish him and his wife Sibylle much happiness in their new life together: they were married in December in Austria.) Jack and Delphine Howe arrived in Istanbul on October 4 where they were busily engaged in studying Turkish until Christmas. Since January 3rd they have been in Gaziantep; Jack is now the business manager of the hospital. The Howes' previous experience with the Board has been in Mexico (1957-63) and in Ghana (1969-75). Barbara Kacena returned to Uskudar on January 7 after being in the States since the summer for medical reasons. Robert and Betty Avery also returned on January 7 from a five-month furlough in the United States. They were just in time to be present at the wedding of Sait Sermet (sales manager of Redhouse Press) and Binnur Söğüt on January 8th.

A number of people left the Izmir school during the summer: Linda Anderson (now at Uskudar), Helen Harper (also at Uskudar), Auralee Haskins (at Robert College), Susan and Andrew Dean, Neil Mehta, Jessie St. Jean, Florence Hazlett, and Marylyn McCree. Tilly Wolff, Wil Verhoeven, and Paulien Elfferich, nurses at the Gaziantep hospital, left in November. Dr. and Mrs. Howard Kaliher also completed their service at the hospital and left Turkey December 14. They expect to be back in the United States the middle of February, having visited family in South America enroute. Isabel Rudolph left in November for surgery in Boston. She is now recuperating at Walker Missionary Home in Auburndale along with Virginia Canfield. Tom Nicholson, business manager of the Gaziantep hospital, suffered a heart attack there on October 26th. He is now recuperating in retirement. He and Arza have their home at Okul Sokak No. 12, Altunizade, Uskudar.

DEATHS

John Scott, missionary educator, died in Istanbul on December 16th and was buried in the Ferikoy cemetery on the 19th. Classes were cancelled at Uskudar on the 17th out of respect for him. Many friends spoke eloquently of the warmth and extent of his concerns at the funeral service which was held at the Dutch Chapel on the 19th. All his family were present for it. Because the Chapel was too small to accommodate everyone who would like to have attended, there was also a memorial service at the school the following Monday. Part of this service was a tree-planting ceremony in the school garden, reminiscent of the many trees the Scotts have planted on Çamlıca and Ali Dağı. John first came to Turkey in 1937 to teach at Tarsus. He was there until 1940 when he returned to the United States. During World War II he worked as an orderly in a mental hospital because he was a conscientious objector. He and Gwen went to Talas in 1946 where they stayed until 1960. For the last eight years of that time John was director of that school. From 1960 until his death John was a teacher at Uskudar and a leader in the social service projects of the school. In lieu of flowers, contributions are being sent to the John Scott Memorial Scholarship Fund at the Uskudar school.

Miss Ethel I. Lovatt died on October 21 in Portland, Maine. Miss Lovatt had been a nurse at the Gaziantep American Hospital, 1953-60. Previous to that she had been a nurse in China 1940-43 and 1945-49. At the time of her death she was Assistant Director of Nursing at the Maine Medical Center, a position she had held since 1965.

Roger Green, teacher of mathematics in Izmir from 1970-72, died in Colorado on June 10th. He is survived by his wife, Dorothy and four children. His daughter, Mrs. Allan Gall, and her family have lived in Turkey; they are now with the Peace Corps in the Yemen Arab Republic.

Mrs. Katherine Wells Root died May 8th in Daytona Beach, Florida. She was Director of Residence at Uskudar from 1962 to 1965. Her son, Rodney, and his family live in Branford, Connecticut.

Mrs. Elizabeth Huntington Clark died in her home in New York on January 9th at the age of 91. The funeral service was on January 13 at the Riverdale Presbyterian Church. Mrs. Clark was well known and gratefully remembered for her long time interest and many gifts to people and institutions in the Near East. Those wishing to send expression of condolence may address them to her brother, Mr. Cleveland E. Dodge, Dodgewood Road, Riverdale, New York 10471.

VISITORS

Paul and Minnie Diefenderfer, Mission interpreters, were in Turkey September 23rd to October 29th, visiting all of the centers discussing the work of the Mission, and taking pictures of people. They returned to Pennsylvania in time to share some of their experiences with those attending the Annual Meeting of the UCBWM in Lancaster November 16 to 19.

Albert Price, official United Church delegate to the World Council of Churches meeting in Nairobi (November 23 - December 10), visited Istanbul briefly November 11th to 13th. He was later elected a member of the central committee of the World Council of Churches.

Robert and Ruth Colvin were in Istanbul and Izmir November 18th to 25th. Mrs. Colvin is a founder of Literacy Volunteers of America and is Chairman of Research and Development for it. This is a non-profit organization with high professional standards which works to help wipe out illiteracy as well as to teach conversational English.

GREETINGS

Several people have asked "Dear Friends" to help them spread their greetings to their friends. Mrs. Elvesta Leslie (Urfa 1913-1917, Istanbul 1923-53), wishes to thank her friends for the birthday greetings and notes she received on the occasion of her 90th birthday in June. They indeed made the day memorable. The Raymond Whites (Izmir 1929-34, Mardin-Diyarbakir 1948-57) have remarked appreciatively of greetings from the 1975 Mission Meeting. Alford and Mary Carleton (NEM 1924-53, UCBWM executive vice president 1953-1970) send season's greetings and wish they could deliver them in person to all, as do Dick and Anne Griffis who were resource leaders at the 1974 Mission meeting in Tarsus. Sandra Kemper (Gaziantep, Talas 1960-63) writes that she was the last medical person to leave her base in Thailand. She is now in the Philippines and is expecting a promotion to the rank of major. (continued on page 6)

| | Preparatory | Middle | Lycee | Other | Total | Boarders | Part Scholarship | Full Scholarship | Middle | Lycee | Full Time, UCBWM | Part Time, UCBWM | Full-time foreign non-UCBWM | Part-time foreign non-UCBWM | Full-time national | Part-time national | Total | Tuition | Boarding | Other | Notes |
|-------------------------------------|-------------|--------|-------|-------|-------|----------|------------------|------------------|--------|-------|------------------|------------------|-----------------------------|-----------------------------|--------------------|--------------------|-------|---------|---------------------|---|-------|
| American Coll. Inst; Izmir | 125 | 276 | 216 | | 617 | - | 24 | 5 | 77 | 78 | 10 | - | 14 | - | 12 | 10 | 46 | 6,250 | | 2,000 noon 50 activity | * |
| Tarsus American Coll. Tarsus | 73 | 246 | 184 | | 503 | 255 | 23 | 13 | 73 | 47 | 11 | - | 12 | - | 11 | 3 | 37 | 6,435 | 6,565 (2) 5,565 (3) | 1,965 noon 60 reg. 125 activity | 4* |
| American Academy for Girls, Uskudar | 98 | 237 | 226 | | 561 | 157 | 25 | 7 | 77 | 68 | 7 | 2 | 10 | 1 | 11 | 10 | 40 | 6,600 | 4,800 | 2,500 noon 300-600 books 1,200 weekend | 5* 6* |
| Gaziantep Nursing School | | 43 | | | | 43 | | 43 | | | | | | | 3 | 5 | | | | 5,500 Educational cost 5,000 Boarding costs | |

- (1) 2 American students
 (2) Full-time Boarding
 (3) Part-time Boarding
 (4) 2 Jordanian students
 1 Cypriote student

- (5) Week-end Boarding
 (6) 1 American Student

ACTIVITIES AND EVENTS

Mary Ingle has been voted a missionary emeritus by the UCBWM for her forty years of service.

The 1976 Near East Mission Meeting has been set for April 23rd and 24th in Istanbul. A cramped school schedule and an extended school year have caused difficulties scheduling even this. The theme suggested is "Foreigners in Another Culture", with the hope that issues included in the preliminary center discussions and the meeting presentations may include cross-cultural human relations and adjustments, search for faith, responsible citizenship in two cultures, relations between nations, world hunger, human liberation, economy, ecology and communications.

During Advent 1975 the Dutch Chapel Cantata Choir and Orchestra presented "Good Tidings of Great Joy", an oratorio made up of many choral and solo selections from shorter cantatas by J.S. Bach. The Director of the choir is William Edmonds. Currently, members of that group are joining with others in the city to prepare a centennial celebration for the cathedral of St. Esprit on February 29th.

With no more recent information to the contrary, we report that Verne and Alice Fletcher (Near East School of Theology) and Veronica, Eve and John are still living in Beirut as are Arthur and Marianne Whitman and Alan and Beth (Istanbul 1957-64). News of others located in Beirut and formerly associated with the Mission is less recent because mail to and from that country must travel by devious routes.

The explosion of the many-faceted tensions there is a galling reproach to the world as this has long been predicted. While it has been convenient to characterize the conflict as that between Muslims and Christians, and while there is some increasing polarization over that issue, that is only one of the facets that are important. The slight political edge given the Christian population of the country at the time of independence in 1943 does not even yet completely alienate all Muslims from the Christian community. The conflict is partly right versus left: a large well-to-do middle class that profited by the ultra-liberal economic policy of the free port and that ignored any socially conscious legislation stands

opposite a pauperized mass. Even in 1961 an independent French research institute warned that without major social and political changes Lebanon could expect "a revolution which would plunge it into chaos and place it at the mercy of its neighbors' ambitions." The conflict is partly a Lebanese - Palestinian issue, a legacy of the long unresolved Israeli-Arab struggle that has involved Lebanon because many of the refugees from that have settled there. The conflict has outside influences; among those most frequently mentioned are Syria, Libya, Egypt, Israel, Russia and the United States. And the conflict is exacerbated by plain criminal elements making hay out of the harvest of anarchy. The American University of Beirut reopened early this month for a two-week trial period at the end of which the decision on whether to continue or not will be made. But at least half of the population of the city has left, banks are closed, and the people living in the slum areas particularly are in critical need of basic food supplies.

The week before New Years saw two major fires in Istanbul. The first occurred December 24 in the new underpass shopping district in Aksaray. Reports give the cause as an overloaded electrical circuit. Three people were overcome by fumes and died in the underpass. The heat of that fire cracked the asphalt of the road above and that is still considered unsafe for traffic. The second fire began about 8:30 in the morning of December 26th in Sultanhamam, an area about 200 meters from the Bible House. By evening five hans were completely gutted and six more damaged. These hans were a major wholesale center of the country, the warehouses of which were stuffed that week by merchants expecting an increase in prices at the beginning of the year. The damage from that fire is expected to total the greatest in the history of the Turkish Republic in terms of material loss.

Secondary schools in Turkey opened this past fall on October 9th after several other dates had been announced. One reason for the late start seems to have been the number of teachers throughout the country who were engaged in short-term military service then. At present classes are scheduled to end May 21st. The summer make-up session will begin on May 28th and go until July 16 with all teachers who have any failing students required to be at their schools during that time.

Following the Turkish elections in October of this fall the General Assembly was unable to elect a speaker. It was not

until December 24th, after a two-month paralysis in the legislature, that Kemal Güven (CHP) was re-elected. On January 6th there were fist fights in the lower house over a matter of party allegiance and verbal attacks were made on the government for its inability to stop the student violence. An evidence of the political divisions in the country has been the rankling student unrest in the universities. Rightists and leftists have fought each other on campus and off with first one side claiming more victims and then the other ever since the schools tried to open for a regular academic year in November. One minor aspect of this controversy was the announcement on January 6 by the Ministry of Education, that a number of books would no longer be allowed in school libraries because of their Marxist doctrines. Among those banned were Mahmut Makal's Bizim Köy, Yaşar Kemal's İnce Mehmet, Gogol's Taras Bulba, Aziz Nesin's Namus Gazi, Çetin Altan's Çemberler, Kemal Bilbaşar's Cemo, Orhan Kemal's Ekmek Kavgası, and Bereketli Topraklar Üzerinde, Rıfat Ilgaz's Hababam Sınıfı and Charles Dickens's Oliver Twist. Stalin's Dialectic and Historical Materialism, Lenin's Strike, Lin Piao's Long Live the Success of the People's War and others similar were added to the list a few days later by Ali Naili Erdem, the Minister of Education.

When You Teach English as a Second Language was published jointly by Constance and Robert Jolly (Izmir 1972-74). The address of the book is Faculty Press, Inc., Book-Lab Inc., Brooklyn, New York.

Anna G. Edmonds, editor



No. 652

Near East Mission
United Church Board for World Ministries
Posta Kutusu 142
Istanbul, Turkey
15 March 1976

Dear Friends:

Jeannie Adams, the writer of this issue's article, is a teacher of English at the Uskudar American Academy for Girls.

The "Rusty Room as an English Language Laboratory"
by Jeannie Adams

At the Amerikan Kız Lisesi in Uskudar, there are 39 students in each of the beginning English classes. For 32 hours each week, the twelve-year-old girls meet in their home rooms where they sit in long rows on (stiff) chairs patiently listen to and participate in one lesson after another. An array of teachers give lessons in math, Turkish and, most important of all, 22 hours of English instruction. The girls, who are bright and hard-working, do amazingly well. At the end of the year, most of the girls master skills in English reading and writing well enough to pass to Orta 1 where they are instructed in English, on a level comparable to the 6th or 7th grade in the States.

However there are definite problems. We can't give individual help because the classes are large. Also, the student has only limited opportunities to practice speaking English.

As a new teacher arriving in Uskudar in 1974, I was unimpressed with the teaching conditions in which I was to work. Because I had previously taught in a modern, progressive school in California, I was admittedly biased and also rather spoiled. I accepted the physical and financial restrictions, yet I was discouraged with the prospect of teaching large classes. So I was most pleased when they asked me to supervise the language laboratory where the young students came once a week in groups of 20 to listen to English grammar tapes.

In 1973, when Mrs. "Rusty" Wright Goodrich, a former English teacher at AKL, died, her family gave money to the school in her memory to be used for an English language laboratory. As a result, headphones, a tape recorder and assorted tapes were bought and set up in a small basement room in the school, which was renamed the "Rusty Room".

At first I was content to have the girls sit quietly in the lab, listen to the tapes and repeat the answers in unison. However it soon became apparent that the lab experience was no more personalized or beneficial than the work that the students did in their regular classrooms--I was missing out on a wonderful opportunity to individualize the language program and vary the activities so that each girl could work in the areas of her special need.

The moment for change had come! With the help and support of the school administration and the English department Susan Turnquist, a college student who was doing volunteer work, and I began to map out a plan of action to change the lab into a diversified English learning center which would encourage students to become actively involved in learning a new language.

First, I began making manipulative, self-corrective games which reinforced the lessons that were introduced in the regular classroom text books. I used discarded boxes, scrap paper, old folders, clothes pins, string--most anything that I could put my hands on! The girls were delighted with my efforts, which encouraged me to continue. Next we developed materials for a vocabulary learning center and worked on a reading laboratory, which

although primitive , encouraged the girls to develop reading skills at their own rate and learn to evaluate their progress through self-corrective devices.

Next came the library. The school library is short of books that are simple enough to be read and enjoyed by the beginning students. So I began collecting easy-to-read English books wherever I could find them. Anita Iceman, Don Ryoti and Dorothy Kinaci were especially helpful in finding books to begin the library. When I began to distribute the books, the girls became enthusiastic and donated easy-to-read books which they brought from home to share with their friends. Bob and Betty Avery also made a large contribution of books.

At last I was freed to work with individuals or small groups of students! While the majority of the girls worked independently with the self-corrective grammar games, the reading laboratory, the vocabulary center, the tapes and head phones, or in the library, I could spend my time helping individuals. Also, at that time, Susan and I developed a creative writing center. As the girls wrote, I was right there to correct and comment on their stories. These stories were then put in simple book form and placed in the library to be shared with their classmates.

In the meantime, the girls and I decided to decorate the bare room so that it would be a cheerful place in which to work. We covered the walls with bright "word pictures" which were not only colorful and cleverly made, but also helped to expand the students' vocabulary. We learned how to make origami figures with materials provided by Helen Morgan, which we hung from the lights and ceiling. We covered boxes and learning materials with bright-colored paper. Later, we made colorful curtains and large cushions where the girls could sit comfortably to listen to the tapes or read.

The more we changed things, the more the students liked to spend time in the lab. So I opened the lab every day during the lunch periods and often during the weekends. The girls seemed to enjoy coming to the lab to help make games and decorations, ask questions about their lessons, or simply visit or read.

And so my first school year at AKL ended. It was hard for me to take the lab apart again--to reduce it to the same bare room that I had found at the beginning of the year. Yet, new students were coming and I felt it was important for them to have some of the same experiences that the previous

class had had. I wanted it to be their room. I wanted the room to reflect their interests, ideas and learning needs. And so I began again.

This year, each student comes to the lab twice a week. Both Polly Theban and I are working together to develop new, useful materials and learning centers. The lab is a place of change, where old materials are tucked away and new, relevant ones are introduced.

Slowly the lab is becoming more diversified as the girls' language abilities grow. Only now, past the mid-point of the year, are the beginning students writing stories independently and working with the new SRA Reading Lab.



Some of the students' remarks this year are: "It makes us like working and teaches us new things." "It's a friendly room." "It helps me to speak English better." "I like the library and I am going to write more books to put in it." "I like to play games and listen to the tapes and I learn." "I like the lab because the things in it make us think for ourselves."

As the year progresses, student interest and involvement grow. They realize the lab is for them and that they are the ones who can change it and make it better. If you are ever in Uskudar, do stop by our "Rusty Room" and see what we, the teacher and students of AKL are doing and learning together.

Anna G. Edmonds, Editor

Near East Mission
United Church Board for World Ministries
Posta Kutusu 142
Istanbul, Turkey
10 May 1976

Dear Friends:

With the last news issue of "Dear Friends" being 16 January 1976, an unusually large number of items need to be reported. After the cold and dreary winter, the most cheering of them is that spring has come to the Bosphorus: the redbud, horse chestnut, magnolia, bay, quince and vişne cherry trees are all in bloom together, and the birds are singing noisily -- particularly the nightingales at 3 a.m.

The Near East Mission Meeting took place in Istanbul on April 23-24. The Findings Committee report is included with this issue of "Dear Friends".

One other paper from the meeting is of particular interest -- the Near East School of Theology annual report written by Rev. Hovhannes P. Aharonian. Incidentally, of the 15 reports it was the one written, mailed and received the first: written in Beirut March 18th, received in Istanbul March 23rd. The first semester of the school began on February 9th; with intensive courses offered to make up for lost time, the administration has planned a complete school year with two semesters of eleven weeks each from February to April 30th and May 3rd to July 18th. As school started they registered 50 students: 38 men and 12 women. Eleven were married, 28 were boarders. There were 17 Lebanese students, 12 Syrian, 7 other Arab lands, 7 African, 5 U.S. of America, and 2 Asians. The church affiliations were 22 Armenian Evangelical Union, 5 National Synod; 15 Presbyterians, 4 Anglicans, 4 Orthodox and one Seventh Day Adventist. Nine students were in the pre-theological course, 5 in the BA-CE and TH.B, 9 in M.Div., 2 in MA-CE, 10 in special courses, and one doing work by extension. Although the school -- at least up to the time of writing -- had not suffered much physical damage from the fighting, the harm from decrease in enrollment, additional expenses for upkeep and protection, high cost of living, and increase in salaries is causing a serious deficit in the budget.

Virginia Canfield returned to Uskudar February 6th following a successful cataract operation in Boston. Irwin and Mary Glass resigned from the Tarsus school and left in February to go back to North Dakota where he is managing the family farm. Oliver and Bonita Black were honored on April 12th by by their many friends for their three years of service with the Union Church of Pera. The Blacks returned to the States on April 21st. They plan to settle at 112 Federal Street, Salem, Massachusetts, 01970 after August first. Lillian Berton slipped on the ice in Kadikoy on January 31st fracturing several bones in her right ankle. Her foot has been in a cast until about 10 days ago, but in spite of that she has continued most of her duties at the school.

Margaret Lane, who has been helping in the library and in many other ways at Uskudar this year, left on May 7th to return to the States. Jill Amidon and Uğurtan Aksel presented the first musical program in the new Sabancı Cultural Center in Adana on March 15th. The concert was a collection of pieces for flute and harp. Don and Roxy Barry are the happy parents of a son, Ivan Can, born in Mersin on January 25th.

May Bryant has now retired from active work at Wharton Home in Pleasant Hill, Tennessee, but she expects to continue to live there for the present.

The election of Frederick Shepard as executive secretary of the Schools Board of Governors has been announced. He will assume that responsibility this summer. At the same time the SBG has announced the election of Douglas Hill to become the principal of the Izmir Collegiate Institute. Doug and Lois Hill are not newcomers to many in the Mission although they are only now being appointed. They were teachers in Aleppo from 1946 to 1957; from 1958 to 1967 they were at Gerard Institute in Sidon, Lebanon. More recently they have been at the Community School in Tehran, Iran where Doug was the principal.

Gladys Jensen (Mission office and Tarsus 1957-1970) and Wanda Brunkow (contributed service at Uskudar 1967-1970) came back to Turkey for a visit on April 13. They are spending most of their time at Uskudar, but

they hope to see Izmir and possibly a few other places. Several other visitors have been here: Professor and Mrs. Harvey MacArthur of Hartford Seminary Foundation were here in January as were Professor and Mrs. Wayne Meek of Yale University and their two daughters. Miss Marion Van Horne, head of Print Media of Intermedia in New York was here April 11 to 14. She is the editor of The Word at Work, a news sheet of Christian Literature for Women and Children and Intermedia; in the April 1976 edition there is an article on "Children's Literature in Turkey" by William Edmonds. Mr. and Mrs. Roger Matteson were in Turkey from March 9 to April 8, mostly in Gaziantep where he was doing follow-up work on landscaping plans he had begun in 1972. He was present at the assembly in Tarsus on March 30 when the second annual Enis Hoca Award was presented. Mr. Matteson spoke of his memories of Enis Hoca from his days of teaching in Tarsus in 1923- 1927.

Mr. Richard Bliss, President of American Express International Banking Corporation in New York, and great grandson of Isaac Bliss who was largely responsible for construction of the Bible House in Istanbul, visited the Mission Office on his first visit to Istanbul on May 9 to gather information about his great grandparents.

The Dutch Chapel Cantata Choir and Orchestra, directed by William Edmonds, presented a concert of music by Ives, Poulenc, Holst and Fauré on April 11, 14 and May 2. The last of these concerts was a part of the Robert College Spring Music Festival. William Edmonds performed in several other concerts in the Festival, playing his flute. Ann Edmonds and Jean Strommer gave an evening lecture on Charles Ives and a concert of songs by him and others on May 5.

Redhouse Press publications in the last year include the Portable Redhouse English-Turkish, Turkish-English Dictionary, Mini Tours of Istanbul by Betsy Harrell and Evelyn Lyle Kalças, Göllerimiz by Metin Tuncel and Gültekin Çizgen, and Hayvanları Tanıyalım by Can Göknıl. Elma Bahçeleri and A Taste of Turkey have been reprinted. Two card series were also printed, one about the sites of the Seven Churches and one of stylized line drawings subsidized by the Mt. Holyoke United Church.

Esin Ataç Hoyi, an Uskudar graduate of 1958, has become the Turkish vice-principal of the Uskudar American Academy for Girls, replacing Semiha Malatyalioglu who retired last June. Esin Hanım has a degree in sociology and psychology from Virginia Polytechnic Institute. She has taught for ten years, six of which she has been the assistant principal of Kadikoy Koleji.

A Tarsus Alumni Center is now open in Adana.

Several ecumenical events have occurred in Istanbul recently: The celebration of the 100th anniversary of the elevation of the church of St. Esprit to a cathedral in which members of the Dutch Chapel Choir, other choirs and the Istanbul Opera Orchestra participated was held on February 29. The Week of Prayer for Christian Unity was observed by a number of events, among them a service at the Galata Saray Panaghia Greek Orthodox Church on January 24 where clergy of the Greek Orthodox, Armenian Orthodox, Roman Catholic, Anglican, Syrian Orthodox, Bulgarian Orthodox and Protestant churches participated. Except for some music and a sermon in French, the service was conducted in Turkish. The Women's World Day of Prayer services on March 5 were held this year at both the church of St. Esprit in Harbiye and the Church of the Assumption in Moda.

By oversight the announcements of the deaths of two long-time colleagues have been omitted: Mary Christie Rogers Nute and Miriam Hagopyan. Mary Nute was born in Maraş, Turkey in 1881 and died in Claremont, California on September 28, 1975. The daughter of Dr. and Mrs. Thomas Christie, she grew up in Turkey and knew the language and culture as a native. After her studies at Bryn Mawr College and Hartford Seminary, she returned to Turkey with her husband, Rev. D. Minor Rogers. They were in Hadjin less than a year when he was killed. She went to the States, but then came back to Tarsus and a few years later married Dr. William L. Nute. Together they worked more than 35 years in Adana, Mardin and Talas, retiring in 1959. She is survived by her husband, four children (one of whom, Dr. William L. Nute, Jr., was with the Mission in Ankara, Talas, Adana and Gaziantep 1948-1965), a number of grandchildren and great grandchildren.

Miriam Hagopyan was born in Yerebakan, Turkey about 1885 and died in Istanbul on April 16, 1975. She was educated at various Mission schools and at Oberlin College in the States. Most of her adult career she spent as a teacher at Uskudar. For many years she was one of the preachers at the Bible House church. A fuller biography of her was published in the "Dear Friends" No. 641 issue.

The death occurred on February 6 of the Reverend Walter B. Viley in Claremont, California. He came to the Near East first in 1920 when he was a tutor at Anatolia College in Merzifon for a year and then in Beirut for another year. With his wife, Edith, he was in Maraş, Merzifon, and Gaziantep for ten years, 1924 to 1934. From 1947 to 1958 he was pastor of the Dutch Chapel in Istanbul. Following that the Vileys were in Diyarbakir for three years, and then with the World Council of Churches in Istanbul until their retirement in 1963. Besides his wife he is survived by three children and several grandchildren.

The Reverend P. Edward Radcliffe died in January in California. Rev. Radcliffe was minister of the Dutch Chapel from 1963 to 1966. He had also been at Robert College from 1920 to 1923 and from 1930 to 1933.

THE BOOK MOBILE MADE A DIFFERENCE by Georgianna Maynard, Librarian

"My students now read above the national average". The village teacher was proud. "When I came to the school two years ago, the children's reading ability was well below the national average. During those two years the Bookmobile from your school has come to us. I know it made the difference."

What sweet words to the girls and the librarians who have worked on the Bookmobile project...even though we know perfectly well that it was not only our biweekly visits that made the difference. The teacher's imaginative use of the materials we brought had been important too.

A Bookmobile trip is a Pied Piper experience. As soon as the minibus from town, loaded with girls and boxes of books, comes to the edge of the village, it is greeted by several little boys waving books over their heads. They aren't too clean of hands, the books may be rolled like wands, but the race begins. They run along side the now slowed-down car, and soon are joined by six or eight more. Little girls in bright print shalvars come running, waving their books in the air. The whole village seems to sprout children. By the time we reach the schoolhouse, there is an eager crew waiting to carry the boxes in. But first flowers...anemones, lilies-of-the-field... for the ablas (big sisters).

Once inside, order takes over in all but one room. The girls open their magic boxes. The books that have been read go into one and new books come out of another.

"Joy! Here's Robinson Crusoe..." "Have you read Huckleberry Finn?" "Try Treasure Island. You'll like it." "You read Gulliver's Travels last week: how about William Tell?"

The one room without order...it's the first graders. What does one expect? Sure, the pictures are lovely, the words are easy, but it is a long time to wait one's turn. It's hard to write one's name clearly. Perhaps the book in hand can be used to beat out a tune. (The librarian in me cringes at the sight of books used for weapons...the teacher in me rejoices at the glow of pleasure in the grubby face that is all eyes looking at "The Ugly Duckling.")

Suddenly silence. Story-telling has begun. First and second graders here; thirds in another group, fourth and fifth in another. With brilliantly illustrated picture books in English, the girls hold a wrapped audience as they retell in Turkish the story of "Babar" or "The Musicians of Bremen" to their small listeners. On the way home one glowing high school junior says: "I know what my career is going to be. I'm goint to tell stories on television." The ancient art up-dated has been taught by Ferzan Izmiri, the assistant librarian.

Posto Kutupcu 142
Istanbul, Turkey
26 July 1976

"Thanks to the Bookmobile of Izmir Amerikan Kiz Lisesi my students now read well above the national average. I put this in my report to the inspectors," said the teacher.

Flash: The happy news has just come of the expected marriage on June 5th of Mildred Isely and Dr. William L. Nute, Sr. Many, many congratulations and best wishes!

Anna G. Edmonds, editor

The most interesting parts of the account for the casual reader are the First Chapter which describes the praiseworthy characteristics of the country and its people and the Second Chapter which describes those of which the author is critical. This material pre-dates E. H. Lane's Manners and Customs of the Modern Egyptians by 250 years. Its originality and importance, as Dr. Tietze points out, are threefold:

- "1. His observations about Egypt and life in Cairo in the two main chapters.
- "2. His brief history of Egypt under Ottoman domination in the Epilogue.
- "3. His general appraisal of the economic and social situation in the province as contained in the Preface and in the Appendix."

Some of the interest for today's readers is in 'Ali's comparison between what he is used to in Turkey and what he finds in Cairo -- dress, foods, customs. The work is not a definitive sociological study, but still it is important and entertaining because of the "variety and . . . directness and freshness of the observations. They are not the result of an intensive exploration of the various subjects but rather kaleidoscopic glimpses through

United Church Board of World Ministries

Posta Kutusu 142

Istanbul, Turkey

26 July 1976

Dear Friends:

Muṣṭafā 'Ālī's Description of Cairo of 1599 by Dr. Andreas Tietze, now Prof. of Turkish Studies at the University of Vienna has just come into our hands and Dr. Tietze has given us permission to excerpt it for this letter. This scholarly and lively work, published by Österreichische Akademie der Wissenschaften in Vienna in 1975, has the text, a transliteration of the Osmanlica into the modern Turkish characters, a translation into English, and footnotes.

Muṣṭafā 'Ālī was an Ottoman historian, poet and writer. He was born in Gallipoli in 1541 and travelled to Egypt as a private secretary of the Commander (serdar) of the Yemen, Lala Muṣṭafā Pasha, in 1568. He was there again in 1599 while he was emir and administrator of the revenues of the port of Jidda. It was during this latter visit that he wrote this account of Cairo.

The most interesting parts of the account for the casual reader are the First Chapter which describes the praiseworthy characteristics of the country and its people and the Second Chapter which describes those of which the author is critical. This material pre-dates E.W. Lane's Manners and Customs of the Modern Egyptians by 250 years. Its originality and importance, as Dr. Tietze points out, are threefold:

"1. His observations about Egypt and life in Cairo in the two main chapters.

"2. His brief history of Egypt under Ottoman domination in the Epilogue.

"3. His general appraisal of the economic and social situation in the province as contained in the Preface and in the Appendix."

Some of the interest for today's readers is in 'Ālī's comparisons between what he is used to in Turkey and what he finds in Cairo -- dress, foods, customs. The work is not a definitive sociological study, but still it is important and entertaining because of the "variety and ... directness and freshness of the observations. They are not the result of an intensive exploration of the various subjects but rather kaleidoscopic glimpses through

the eyes of an observant and intelligent tourist."²

Selections from the First Chapter

"... the first matter to be described concerning Egypt is the water of the River Nile which is an extremely good-tasting water and, although being of muddy appearance,... in its utmost pleasantness more beneficial to digestion, purer and sweeter. It is established by sacred tradition (hadith) that it springs from Paradise.... In point of fact, it was the Prophet Idrīs, in whom prophethood and worldly science manifested themselves, who built the Nilometer and who by inventing it announced to the people of Egypt the times for sowing and plowing and caused the waters of the Nile to flow at the (right) time....

"It is indeed one of the rare creations of the world and of the curious works resembling magical devices. When the rise in the water level reaches its maximum, that is, when according to their experience it surpasses the amount that is to be released to the districts and villages, then the governor of the country and the illustrious nobles and great deck out boats, and already three or four days before they go near the Nilometer. During the nights they make fireworks, they illuminate special lampboats. Drums, trumpets, and pipes are sounded, cannons and rifles are fired, public rejoicings are held. Especially on the day when they plan to release (the water) from the Nile River into the Canal there are huge public meals and food tables. The Canal leads the water first to the city and then to the villages and districts.... Thereafter thousands of villagers sow their fields and the shortage and dearth of the country turns into cheapness and abundance."³

"The second peculiarity (of Egypt) are the pyramid mountains. There are no like monuments, no like marvels in any other country. As reported in the Husn al-Muhadara ... the revered ruler called Surīd the Philosopher, the perfect priest that ruled over Egypt three hundred years before the Great Flood (once) had a frightening dream, namely that the world had turned upside down, so that what was below had become above. After ... awakening in terror he fell asleep again, he again had a dream ... that all the stars of the sky had fallen on earth. Turning into white birds they grabbed the people of the world one by one, carried them off,

and dropped them between two huge mountains. Then those two mountains hit against each other, and the creatures between them were totally destroyed. When he woke up from his sleep he was burning in the fire of pain and fear. At once he called his priests and asked each one of them to interpret these dreams, and through their prophetic insight they deduced the fact that there would be a great flood, so that upon his orders they had the pyramids built. They led portions of the Nile river into each one of them with the idea of taking refuge in these mountains at the time of the Flood, having the water come to each person's feet so that they would not suffer thirst. Firstly he had the Great Pyramid built and they deposited in it treasures of money,... talismans, and books on the sciences of medicine and geometry and they had dictionaries and works on mathematics and other sciences written and put them there together with history. And they set up in it a magic idol as guardian that would destroy those that came after the treasures and would banish them into the depth of the earth. That idol's name was Melbeheth. (Then) the Western Pyramid was built. In it were stored thirty storerooms full of money and arms and jewels in abundance, and rust-proof instruments and idols. And for those who wanted (to steal) the treasures a battle-ready talisman with in its hand a spear made of flint stone was erected, carrying the name Melhuye. After that the Eastern Pyramid was constructed. It was surrounded by a girdle of several layers of domes reminding one of the nine spheres of the heavens. And it was filled with a collection of herbs of many virtues, of harmful, lethal poisons, and of representations of the important things of the world. Then a guardian-talisman of black glass was made, with a spear in its hand, sitting in a chair and appearing to look around angrily. This one was given the name "Father of Terror" (Abu l-haul), i.e., the Sphinx). When all these ... buildings were completed those three pyramids were dressed in brocade instead of pilgrim's garb..."⁴

"... Another (remarkable thing about Egypt) is the property of its soil that ... whatever is sown will grow. Especially, the plenty and abundance (of cereals) is extreme. Also other foodstuff, geese, chickens, young pigeons, are extremely inexpensive; young pigeons are sold for one para apiece,... well-fed chickens for two paras apiece which according to the current prices in the Turkish provinces (vilayet-i Rûm) would cost two and three aspers each. If the governors would pay more attention to (the observance of) the prescribed prices, they would be even cheaper."⁵

"Another (remarkable feature) is the grand patronage shown by the great of Cairo of former times. When I previously came to Egypt, whosoever banquet I visited, I afterwards returned riding a gift horse with golden harness and armor and exquisite stirrup and saddlecloth decorated with needlework. It even happened that some begs presented me with two or three horses, only that (in such a case) one of them had a first-class harness, the others (only) horsecloths.

"... Again at that time, when a person of the middle-class went to see a grandee for the first time, he would offer him (as a present) at least five or ten loaves of sugar and one or two pieces of striped cloth from Fariskur or one or two pieces of muslin. When asked what his wish was, what proposal he had come for, he would reply, 'What proposal could a person have who comes with (nothing but) an apple?' In other words, he would suggest that a present worth twenty... or thirty gold pieces was a trifle."⁶

Selections from the Second Chapter

"(Strange) are also the various ways of dressing of the Egyptian women. While the Turkish (Rūmīye) women (in Egypt) are elegantly dressed in white wraps and black lace veils,... the Arab women wind gem-decorated turbans around their heads, and their shawls which they call habara (and) their unattractive behavior are à l'arabe! There are also certain female dancers who wear a long black wrap of fine silk gauze without habara and whose movements need no whip, especially there are in many places holes in that gauze and the edges around these holes are spun over in buttonhole fashion with red silk thread, and such ones always wear the Arabian soldier slippers on their feet, and because of their masculine gait their movements are evident. But the Jewish women always appear in strange attire with pointed head-dress and looking like the hoopoe of the bird family.

"... Also the garb of the men shows (great) variation. Their mollas wear turbans of extraordinary size and of an Arabian twist. Most of them, when they have no horse or mule, content themselves with riding a donkey. Without any shame they mount their asses, and sometimes two or three of them squeeze together on one animal, being a heavy burden on the weak burro.

"Also the people of the bazaar have no fixed attire, some appear with a turban like a molla, many in the manner and robe of a khoja, and some grocers and sellers of sweets, apart from their

other clothes, with the pajama that is characteristic for servants. Moreover, their peasants wear all sorts of skull-caps and garments that don't resemble each other. The low-class people and the subjects that devote themselves to toiling the land are for the most part a strange lot, barefoot, bare-assed, their expectations of life symbolized by a bottomless well, the skullcaps on their heads having the shape of buckets emptied of their water... but --considering their unshaved skulls --... buckets full of straw and rubbish, or showing that the heads of most of this rabble have become quite flat from the club blows received from the (fief-holding) soldiery."7

"Of foodstuff, they have certain fruits that are not grown in Rūm, for instance, the fruit of the lote-tree, the sycamore fig, fresh dates, bananas, the green melon ('ajur) and the so-called battīh 'Abdallawī which is all around like another melon but has one end twisted like the tail of a scorpion. They are especially fond of the Battīh Mawī ('watery melon') which when cut is found filled with water. Those who do not know it even think that it is rotten water-melon. However, one cannot eat it without sugar; since it is extremely tasteless it can't be eaten like other melons or water-melons. Consequently, they buy a watermelon for two paras and eat it, spending on it fifteen paras' worth of sugar. While being used to heavy food and dishes like cheese fried in oil,... their bonvivants very rarely give themselves such treats as eating melons and the like wasting sugar on them. This is why Mevlana Jemālī, that merry and witty expert, said... 'The Shiraz-melon... which they call battīh mawī, one of their favorite delicacies, is completely tasteless, its color is indistinguishable from the bileous excrements after purging with a physician's potion. Persons with a sense of cleanliness refuse to eat it when they see the worms inside it.' "8

"The despotical behavior of most of their governors is caused by their Pharaonization from drinking the water of the Nile. This characteristic of rancor and pride and conceit certainly reflects the tyrannical nature of (the rulers) before the time of the Islamic state. That characteristic is clearly seen in those that ruled since the time of the Prophet's Hejira, and even more so in some of the governors that governed as the representatives (of the Sultans) after the country came under the rule of the Ottoman house...."9

"(Another point) is the matter concerning the ceremony of bride and groom. When a girl is married off, first the wedding feast of the women takes place. When the night gathering, the 'henna night' comes they deck out the groom and seat him on a chair. All those present, friends and strangers, women and girls, and

those perplexed ones among the men who are dying to watch the women, sit down forming two rows on the two sides. Then they deck out the jewel-decorated bride. After the lady hair-dressers have decorated her, showing their skill, they immobilize her eyelids with wax reminding her not to look at anyone else, to see only the groom when she opens her eyes. As a matter of fact whenever the bride opens her eyes that night, if she looks at anyone else of those strangers lined up there other than the groom, she will be totally condemned by everyone among the women. This scandal will be remembered until she dies. Then they put on the bride all the dresses she has, one by one. After decking her out they bring her before the groom. The groom watches the bride in many ways but the bride comes and goes to this gathering blindfolded, until the matter of decking out is finished. After having appeared in female garb and clothes she also shows herself in male outfit. Among other things she is presented now with a perīshanī turban, now with a bonnet or night-cap, right after with the grand turban of the chaushs and an iron war-mace, in other words, much more awe-inspiring than before. But no sooner does the fine bride come close to the groom when she attempts to hit him with the mace in her hand to subjugate him to herself. When the bride's family attempts this, the groom's relatives ... at once grab that wretched one, carry him off, and (thus) take care to save him. However, one of these things happens, either the bride hits the groom in that moment, or she does not succeed to do so. Although it is clearly contrary to Divine law that all those strange women and girls sit there with uncovered faces, that the bridegroom is regarded as their intimate relative (before whom they need not veil their faces), moreover, that many men, rowdies and bums, and those rakish rascals that are known as woman-izers watch this each from his corner, even observing, 'This is the wife of such and such,' 'That one is the angel-like daughter of such and such person,' perhaps even courting them with stealthy glances and secretly making imploring signs to them with their eyes; nevertheless, this ugly shameless behavior always comes to pass from them,...

"However, when the truth or untruth of this matter was inquired about among some friends they gave the correctest information: At the weddings of the respectable nobles and prominent families of the country such scandalous behavior is not tolerated, (but) it does take place at the weddings of peasants and honorless and impudent (persons) from among the lower classes, they said. They also related that under all circumstances that night the bride's hands up to her wrists and her feet up to her ankles

would have to have pictures of roses, hyacinths, tulips, and carnations, a decoration of bloom and flowers.

"... Furthermore, when one of the Arabs marries,... the night of the bridal cortege when he is going to enter the nuptial chamber, they seat (the bride) on a horse and lead her around all night until dawn with drums, kettledrums, and hautbois. Several hundred people take her around under the moonlight and bright torches. She is the only one riding on horseback, but there are more pedestrians and more shouts and noises ... than one might expect. In this manner ... they conduct her through one quarter after the other, riding like Dajjal (on a donkey). The women that follow her riding on donkeys fill the town with their chants of lâlâi. Whenever they pass before the door of one of her relatives or dependents, acquaintances of intimate friends, these too appear with shouts of joy and line up before her. When the morning approaches these spectacles come to an end. After that (the groom) is united with his beloved on the bed of fulfillment. Now the bride's waxed eyes get rid of the bee's wax "10

"Their bazaar people do not distinguish between salt and sugar. They make the salt in loaves and package it in paper like sugar, and (on the other hand) sell the sugar to the customers open, without wrapping it in paper, which (all) proves that they do not distinguish between them....

"... Another truly strange one of their illogical acts is the way they decorate things where there is no necessity for it. They attach bells to the donkeys that carry away trash and garbage and to the asses that groan under a burden of rocks;... they take pride in them as in a string of camels or mules belonging to some grandee and seek fame (in them) as if it were a heavily laden caravan

"... The land of Egypt can be regarded as an open-air prison. To enter it is easy, to get out is hard until you have obtained an exit pass. Nowhere is there an exit for a traveler, an escape for a person. There is absolutely no permission or indulgence for those who wish to get through without a written document, neither over the sea nor on the landside "11

"The recruitment of soldiers from time to time, for the lands of Yemen and Ethiopia, is for the Turks of Egypt (Rumiler) a calamity of indescribable magnitude. Its harm to the Muslims cannot be overstated. As soon as the noble order arrives from the capital, in which the recruitment of 300 or 500 soldiers of Turkish origin is decreed, at once the illustrious beglerbegi appoints two conspicuous good-for-nothings for this service. One of them becomes the agha, the other one the steward (kethuda). He goes to the Sultan Hasan Mosque and sits there every day until noon with one or two bags of gold coins.... After this has been publicly proclaimed, a

countless number of wretches that have never in their life seen five gold pieces together hear of this windfall and sell themselves and their souls for five or ten gold pieces. Some of shaving age, some still quite young, a band of unfathomable wretches come there group after group and join that miserable crowd without being forced and tortured into it. They don't ask whether there ever was one that had returned (from that service). If someone warns them they don't accept his advice.... They have their names entered in the register, whatever the circumstances may be. At once they find a cock's feather and stick it on their head. They even swell with pride saying, 'We have become the Sultan's servants'. All they possess is a short undervest reaching to the waist and a hatchet. That is also all the baggage that is going to be theirs. When they come to Yemen they see neither the beglerbegi nor the capital. They are distributed to forts out in the wilderness. (There) they live among the fellāhīn until their end comes from a rifle or arrow. Dreaming nostalgically of the simple linen cloth they used to wear in these lands (i.e., in Egypt),... they drag along in filth and mire and die without (even) a shroud. Nevertheless, when they leave Egypt many young slaves of merchants and many servants of honest families opt for that misfortune. Once entered in the lists, they cannot be saved. Even if they themselves want to run away, they cannot escape....

"One of these (unbecoming circumstances) is that since these men are for the most part hillbillies (Etrak) that have somehow enlisted and (thus) found a salaried position they hardly ever wear underpants. In other words, they do not care for underpants and shirts. When asked for the reason, they say: 'This is how we like it.' They (also) say: 'What sense is there in taking that much care of one's health as the eggheads do!' "12

Section from the Appendix (A prophecy ascribed to Ali, Muhammad's son-in-law.)

"... When the eunuchs make their appearance in Egypt like the planet Saturn (those eunuchs who are imported from Nubia and Ethiopia) and the star of their luck reaches its apogee, when they enter that kingdom in splendor, this will be -- so he proclaimed -- the downfall of all the country, and the death of its master;... on both sides of the Nile nobody will be found, the houses will be in ruins and without walls, gardens and plantations will be without trees, without fruit, and of all the plants no other tree will still grow in Egypt but the tamarisk, and that tree too will have only sickly leaves."13

(Editor's comment: Somehow that time hasn't yet arrived.)

| | | | | | |
|-----------|------------|--------|--------|-------------|---------|
| 1.p.10 | 3.pp.29-30 | 5.p.32 | 7.p.42 | 9.p.45 | 11.p.51 |
| 2.pp.16-7 | 4.pp.30-31 | 6.p.35 | 8.p.44 | 10.pp.47-48 | 12.p.52 |
| 13.p.82 | | | | | |

Anna G. Edmonds, editor

Dear Friends:

Five Mission people and their families have left for short furloughs in Europe and the United States: Rik, Irmalyn, Timmy and Tommy Fowle, Johannes, Sylvia, Markus, Helene and Armin Meyer, and Gwen Scott. They all hope to be back for the beginning of school in the fall.

The usual large number of teachers also left at the end of the school year. Uskudar: Jeannie Adams, Vinci Park School, Berryessa Union School District, 935 Piedmont Road, San Jose, California 95123; Helen Harper, 2508 Las Casas Way, Rancho Cordova, California 95670; Don and Eric Ryoti; Izmir: Laurie, Michele, and Eric Anderson, 3010 Van Marter Ct., Kingman, Arizona 86401; Jim and Marianne Fitzgibbon, 164 Forest Street, Crete, Nebraska 68333; Robert and Nancy Gough; Marc Richter; Tarsus: Bill, Jill, Peter and Gregory Amidon, c/o Charles Amidon, 636 Salisbury Street, Holden, Massachusetts 01520; Donald, Jeri, Becky and Margy Abbott, Koinonia Partners, Rt. 2, Americus, Georgia 31709; Don, Roxie and Ivan Can Barry, Robert College, P.K. 1, Arnavutköy, Istanbul, Turkey; John Hill, 907 Lee Street, Borger, Texas 79007; Michael and Sibylle Metz.

The Reverend Gregory Seeber arrived in Istanbul on June 15th to become the minister of the Union Church of Pera. He has previously spent six years in Gatun, Canal Zone, serving the Union Church there.

Peggy Shepard has been visiting her parents in Izmir this spring. She completed work on her master's degree in art education from Beloit College, and expects to teach art beginning this fall at Izmir. Colin and Susie Edmonds are in Turkey this summer visiting their parents. Susie graduated from George School in June and hopes to attend the University of Washington in the fall. Nathan Wittler graduated from Williston Northampton School. Melvin Wittler was fortunately able to be present for that ceremony. Nathan expects to attend the College of Wooster.

Ken and Margie Arnold celebrated their nikâh in May in Tarsus, and were married there June 8 with Don Abbott officiating.

The address until September of Alice Fletcher is chez M. Vischer, 85 av. de Lodeve, 34000 - Montpellier, France. A letter addressed there will also reach Verne Fletcher in Beirut.

We are sorry to report the news of the deaths of several former members and friends of the Mission. Elaine Thurston died in New Haven, Connecticut on May 28. Burton and Elaine Thurston and their family were in Beirut for ten years from 1958 to 1968 while Burton was a professor at NEST and AUB. Reverend Raymond White died in Winfield, Kansas also on May 28. The Whites came to Turkey first in 1928. He was a teacher at International College from 1929 to 1934. From 1948 to 1957 they were in Mardin and Diyarbakır. Fern and Ray White celebrated the 50th anniversary of their marriage on June 10, 1973. Pursell Graham (Üsküdar 1966-1969) died July 5 in Oklahoma City after several months in the hospital. News has also come of the death of Gladys Jensen's mother. (We hope the injury that Gladys suffered to her back while she was visiting here this spring is well on the way of being healed.) Ilhami Polater died suddenly 22 July. A long time leader in the YMCA in Istanbul, he has for the past twenty years been the guiding spirit and director of a home for boys in Istanbul that enables village, orphan boys to continue their studies in junior and senior high school. We extend our sympathy to all the bereaved.

Three Youth Visitors were working here during July: Mary Mitchell in Izmir, and John Gardner and David Shisler in Tarsus. They gave a month of service in these centers.

Several other visitors have come: Park and Alice Johnson concluded a year of special assignment with the United Mission in Nepal and came through on their way back to the States. Jim Griswold (his parents were in Talas from 1953 to 1957) finished a year of studies at the American University of Cairo and was here from June 7 to 14. Sarah MacNeal (daughter of Charles T. Riggs) visited many friends in Istanbul during June. Minor Rogers, grandson of Reverend D. Minor Rogers (Adana 1908-1909) and Mary Christie Rogers Nute, was here very briefly.

Frank and Barbara Stone (Frank in Tarsus 1953-1966, Barbara in Istanbul 1956-57, in Tarsus 1957-66) were here also in June. Frank and Dr. Emel Doğramacı were co-organizers of an international conference on Expanding Dimensions of World Education held at Hacettepe University in Ankara from June 21 to 25. Farnsworth and Phyllis Fowle were here briefly as was Paul Stirling. Rip Tracy (Üsküdar 1952-53, 1965-69; Tarsus 1971) spent some time in Istanbul and Tarsus. Howie and Mary Reed were here for the World Educational Conference and then have stayed on for a vacation and so Howie could do some research in Istanbul. Richard Butler, Paul McCleary and Al Bartholomew from Church World Service were in Turkey the end of May and the beginning of June. The purpose of their trip was to acquaint themselves with the Turkey Development Foundation in Ankara, Tarsus and Diyarbakır. They also spent time briefly in Istanbul and Gaziantep. Laurel Debbage spent her summer vacation with her brother Joel in Istanbul and Ayvalık. James Crawford and Mrs. Freya Bicknell from Pathfinder Fund, Boston were in Ankara and Istanbul in mid May. Julie Neufield (Izmir 1967-70) was here in early June. Robert Tosh (Üsküdar 1955-1958) and his father, the Reverend Aaron Tosh, arrived in July to spend much of the summer. Bob is moving the Cavallé-Coll organ from the former chapel of Notre Dame de Sion to the Union Church where it is to take the place of the instrument that had to be replaced there. Elda Maynard, sister-in-law of Dick and Georgie Maynard, came on July 11 for a visit.

A recent letter from Harold Murray (Tarsus 1951-1955) gives the sad news that he has had to have over fifty operations for chronic kidney failure in the last three years. He is presently on sick leave from Lane Technical High School where he has taught for almost 20 years. His address is 7755 South Euclid Avenue, Chicago, Illinois 60649. Sophie Eldridge (Üsküdar 1958-1961, 1966-1967, Talas 1965-1966) is now at Homewood Retirement Center, 442 Walnut Bottom Road, Carlisle, Pennsylvania 17013. Dorothy (Merzifon 1931-1937; Üsküdar 1939-1967) and Frank Ross are now at 621 Jacobs Drive, Lee's Summit, Missouri 64063.

Three new books have been published recently by the Redhouse Press: Çocuğun Resim Eğitimi by Zerrin Kehnemuyi is a handbook for art teachers. Taşıtları Tanıyalım by Can Göknıl is the second in a series of small fold-out books for pre-readers. The first in this series was Hayvanları Tanıyalım. Women in Turkey, written by Tezer Taşkiran, is a survey of the progress of women's rights in Turkey throughout its history.

On June 25th the Gaziantep Nursing School graduated its first class of fourteen girls. Three of those girls are going to Ankara for specialized training to return for employment in the Gaziantep hospital. Also at that ceremony the capping took place of the first year class of nursing students.

Those who have suggestions for a new edition of An American Cook in Turkey are asked to write Ann Edmonds. Additions, subtractions, new slants?

Dr. Alford Carleton has given us permission to quote a recent letter from him: "You may be interested in an account given me by Ambassador George Wadsworth, some thirty years ago: (Abbreviated version) When the French announced the date of their total evacuation of Syria and the Lebanon, in 1945, George Wadsworth asked and was granted a private interview with the President and the Prime Minister of the Lebanon. He reminded them how France, when given the Mandates of Syria and of the Lebanon, added large territories from Syria to the map of the Lebanon, calling it then Grand Liban. They gave plausible reasons in terms of having defensible boundaries against possible attack from the North or the East; but it was common knowledge among the French Community that the real idea was that some day France would be forced to relinquish the Mandate for Syria, but might hope to stay on in Lebanon for an indefinite period.

"George Wadsworth then said: - I have no orders from Washington on this point; but on my own I most urgently plead with you that the day the French leave you will freely and voluntarily offer to negotiate for the return to Syria of part or all of what the French had taken from Syria and added to Lebanon 'for their own purposes'. You will thus, said Wadsworth, end up with the core of Lebanon, with an 85% Christian population. AND, if you do not do so voluntarily now, and get credit for foresight, you will some day have to accept that outcome against your will! Of course the Israeli-Arab conflict, and the presence of the Palestinians on both sides of the line, now complicate things; but at heart we are seeing now the wisdom of the foresight of George Wadsworth."

Anna G. Edmonds, Editor

No. 656

United Church Board for World Ministries

Posta Kutusu 142

Istanbul, Turkey

September 1, 1976

Dear Friends:

A NEW APPROACH TO RURAL DEVELOPMENT

A Synopsis of DFT's Work

THE NEED:

Rural development in Turkey is not keeping pace with the rate of growth evident in the cities. Over fifty-five per cent of Turkey's population lives in villages of no more than 3,000 people. The mean income of a rural farmer is a little over 8,000 TL annually for an average family of six. The urbanization process which is taking place in Turkey is similar to that in other developing



countries. Land and resources in the villages are not sufficient to support all of this and next generation's children. Although migrant work in Europe and low paying unskilled jobs in the cities provide temporary solutions to this problem, the need to improve the standard of living and the productiveness of a man's labor remains unresolved in the rural areas.

To improve the quality of life afforded by traditional farming and agricultural methods, a variety of inputs are necessary. Education, training, supplies, services and credit are all essential to change the existing pattern. But these things are hardly available to the subsistence farmer. There are few institutions or programs who offer training to the subsistence farmer in improved agricultural methods. Were training available, supplies and services would be beyond his reach or simply non-existent. Even with an opportunity to acquire technical skills and access to the supplies and services necessary, most of Turkey's farmers can only receive credit in token amounts, if at all. In order for rural agricultural development to take place all of these elements must be addressed and coordinated. The Development Foundation of Turkey was formed in response to these needs.

The founders of DFT sought to create an integrated system which as a model dealt effectively with these problems so that the standard of living of the rural farmer would be improved. Experimental pilot programs were undertaken in 1966 to design the system and choose the areas for concentration. Interest and momentum were gained with the results of these pilot programs, such that the original supportive committee of private individuals incorporated the DFT as an indigenous, non-profit, private organization in January of 1969.

THE MEANS TO THE GOAL:

In the broadest terms DFT's original aims were to contribute to improving the quality of life in rural Turkey, and to seek means through which the rural population has a more active membership in the society. In order to achieve this, a viable and mutually

beneficial relationship between the urban and rural populations should be initiated. The philosophy of the DFT is based on the assumption that development of the rural sector will occur through increased consciousness which is accomplished in combination with practical gain. In these terms development means both learning practical technical skills for increasing one's income and having exposure to the controlling body of society such that the individual's socio-economic and political awareness increases. The villager's participation in a production process is the Foundation's vehicle for achieving this development.

DFT's initial task was to design a production process that also made use of under-utilized resources, that could be managed by a subsistence farmer without disrupting the traditional pattern of rural life, and that would allow the farmer to contribute to the welfare of the whole society while at the same time improving his own conditions. The model developed to adapt the production process to the aims of the Foundation and existing conditions is based on three central inputs: A collateral fund which makes credit available to the subsistence farmer through the State Agricultural Bank, a training center where village youths and farmers learn technical skills and find a common ground for sharing their problems and ideas, and supply and service support facilities which provide the ingredients and management necessary to carry out the production process. Based on this model, agricultural projects have been started by DFT in three regional areas in Turkey, involving poultry raising, bee-keeping and dairy management.

The experiences of various programs and governments throughout the third world have shown that inducing long-term self-sustaining changes in rural areas of developing countries involves a complexity of economic and cultural problems that are specific to each group of peoples and their way of life. The model the Foundation has developed and put into practice holds no claim for its applicability in other third world countries. However, our chief

function is to demonstrate within Turkey how rural development can be instigated with limited resources and a simple methodology.

THE PROJECTS:

Tarsus Poultry Project and Fellowship House

Within five years, the feasibility of the Tarsus model development project has been realized, opening the way for its own expansion and application of the same model in other areas.

During the first couple of years of the project, all energies were put towards establishing the infrastructure which would make the production process from parent stock chick to oven ready broiler possible. Through the joint efforts of the regional office and the villagers, 20 broiler houses had been built by sixteen individual subsistence farmers and four village cooperatives by the end of 1975. Villagers received training at the Fellowship House Training Center which was then carried over in the field by means of weekly technical extension service and supervision. Credit for the construction of the broiler houses and the initial chicks, feed, medicines and equipment were made available through the Rural Development Fund, the Foundation's financial assistance program. Imported parent stock chicks are raised at the Project's center. Once mature, their eggs are incubated and hatched there. The day-old chicks are distributed to the participating farmers who raise them in village broiler houses with capacities ranging from 500 to 2000 birds. The eight-week-old birds are returned to the Project's processing plant where they are slaughtered, processed, and marketed.

Through the sale of the broilers they raise, the farmers are able to pay back their loans over a five year period. The provision of these services, facilities, training and supervision enables the farmer to practice modern farming techniques and improve his standard of living.

In practical terms this new income is being spent on home improvements and repairs -tiling a roof, stuccoing the walls, putting glass in the windows, replacing wood with bottled gas for cooking fuel, buying utensils. Secondly the family's diet improves, they seek medical care and begin to think about sending their children to school. Some farmers are now buying fertilizers, better seeds for their vegetable gardens and investing in new crops or animals. Having gained confidence in one aspect of modern farming techniques, the farmers are much more willing not only to try, but seek others.

Through this participation in a modern production process not only are practical gains realized, but the farmers' values and attitudes are influenced. This influence is not merely felt among the members of the family, but the entire village gains through the exposure. To illustrate this phenomena, there is the example of Burhanettin: A subsistence farmer in his forties with four children, Burhanettin first found out about the poultry project through his eldest son who was then living at the Fellowship House. Hearing that the Foundation was seeking applicants, Burhanettin applied for a broiler house. He had been given a portion of his father's land, as is the custom. Burhanettin wanted to use this place for building his broiler house. But in spite of his age, as long as his father was alive, he needed his permission to use the land. His father's consent wasn't given because he didn't believe that the project would work. In spite of everything Burhanettin went ahead and built the broiler house, becoming one of the first farmers of the Foundation's program. It was only after the broiler house was completed and filled with chickens that his father would pay him a visit.

When the son at the Fellowship House finished secondary school in Tarsus, Burhanettin pushed him to go on to agricultural college saying: "Let him get an education, let him be one who starts new things like this". He took great pride in learning the "why's" of farming and poultry from his sons.

Burhanettin's conviction about the worth of this education went so far as to include his young daughter. (Village girls rarely attend more than five years of school, if they go at all.) Through the Foundation a family in Tarsus was found with whom she could live so she too could go to middle-school. Burhanettin was the first man in his village to have a broiler house. Through the strength of his influence with his peers, there are now five broiler house owners in his village. He also realized that he would gain from the close proximity of other broiler houses. By being a participant in group meetings he demonstrated that he recognizes the rewards made possible by striving within a community of men for things that are advantageous to each individual's welfare.

This role and work gave him the courage and self-respect necessary to go to the local governor during a drought when the village wells went dry, and to request that the locality's trucks be used to bring water to the villagers and his chickens.

The most encouraging signs of success for this project is that the farmers are asking for more broiler houses, more training, and more participation. Consequently, the Foundation is able to look to the future. The feasibility of the model as demonstrated in its first two years of full operation has attracted more funding so that the plans for a ten-fold expansion are already being implemented. Construction of ten new broiler houses has started in the villages. At the central facilities, the hatchery capacity and feed production has increased, additional parent stock rearing and laying houses have been built, and the processing plant and the cold storage facilities are being expanded. Additional participants will be added to the program, reaching a final goal of 155 village broiler houses within 4 to 5 years.

During this next stage of growth the final piece in the Tarsus model should fall into place. With the increased interest and participation of the farmers, the goal is to turn the entire administration and management of the poultry project and Fellowship House over to a community-based organization which would ultimately be independent

A WORD OR TWO MORE

A letter from Altan Unver to Alfred Bartholomew begins: "Happiness is having 80 new Holstein cows and 1 new bull." In the section of the article on the Foundation plans for the Diyarbakir region, a hope is stated that by the end of 1976 certain preparations will be completed and the cows arrive. As the quotation above indicates, the cows have arrived -- but not without some tense moments .

For the last five years, One Great Hour of Sharing has contributed to the Turkey Development Foundation. When the request for the heifers was received, Glen Sadler, of the Juniata Association of Penn West Conference was interested, and the men in his area took up the work with enthusiasm. In April the Turkish government ruled that only registered heifers would be admitted. The Juniata group had not specified registered heifers and thus had a shipment ready and no place to send it. (It may later be sent to Brazil.) Funds from One Great Hour of Sharing had to be designated for the purchase of registered heifers, with some additional contributions from others.

Even with the shipment assured, the heifers did not wing smoothly and directly to their destination. There were some problems about whether the chartered plane would be allowed to land in Diyarbakir. The crisis was resolved when the desk dealing with the flight plan was persuaded to communicate with the desk which had issued the permit. The cows, accompanied by a dairy specialist to watch over them en route, arrived in Diyarbakir August 28, ready to make their contribution to the improvement of rural life in Turkey.

A further development of great potential importance occurred in Geneva, Switzerland, on June 29, 1976. A meeting chaired by Richard Butler, Church World Service, and attended by representatives of many

of the Foundation. With the Fellowship House as the center of communication, training and social services, and the farmer's group guiding production and aiding in additional agricultural projects, an integrated system will have evolved. Involving all aspects of life and thus insuring that rural development occur as something other than scattered token material gains. Once this stage is reached DFT's role as catalyst will be completed, freeing the Foundation to start the model again some place else.

THE FELLOWSHIP HOUSE:

In association with poultry production, a Fellowship House was established in response to the need for a home in town to accommodate village boys who wished to attend secondary school but would otherwise be unable due to distance or lack of funds. First implemented as an apartment housing 8 boys, it has grown into a dormitory and training center for thirty-two boys. The aim of the Fellowship House is to provide the boys with an education which will enable them to solve the problems of their rural villages. Ideally, in this setting the boys should gain the consciousness that they are the youth of the country with the rights and potential to improve their condition and that of their families and villages. The boys are entirely in charge of a two-thousand bird broiler house on the site of their dormitory. This gives the opportunity - while still in school - to learn practical skills, gain exposure to the commercial market and assume responsibility in relation to these.

It is felt that this group of young people can as adults play a very vital part in representing among the educated class the needs and interests of the rural population. The training and activities of the Poultry Program and the Fellowship House have functioned in coordination with each other, supporting the concept that development must be approached as a social and economic complex of problems.

CUBUK APICULTURE PROJECT:

The second agricultural project initiated by the Foundation is the introduction of modern bee-keeping to villages

nations and churches recommended assistance to the Turkey Development Foundation. Present at the meeting were Melvin Wittler, of the Near East Mission, and Altan Unver and Monique Oosterwaal of TDF. A consortium of church-related fund-raising organizations will be invited to participate, the consortium will undertake to provide \$400,000 a year for three years to be applied to an over-all maximum TDF program of \$1.5 million a year, and the consortium will meet once a year with representatives of the TDF for study and review of the program. If the TDF doesn't raise sufficient funds to cover the remaining \$1.1 million, the consortium has the option of proportionately reducing its grant. Pledges toward the \$400,000 should be received in Geneva in October.

Virginia Canfield

near Cubuk, a town an hour's drive from Ankara. Bee-keeping is common in the mountain villages in this area. Due to the restricted amount of arable land in the mountain villages, additional means to increase one's income are very limited. Caring for five to twenty traditional wattle-and-dung hives requires very little work for the farmer, while supplying him with a small supplementary source of income.

The Apiculture project began in 1972 with the help of the Ministry for Rural Affairs and cooperatives. The Ministry had funds designated for low-interest self-improvement loans for the heads of families from forest villages who received specific agricultural training. But the funds were not being used, for even if the farmers had been aware of the potential credit, the few adult training courses that do exist would not have been accessible to them. The small amount of capital needed to support 20-30 hives makes bee-keeping an advantageous but sensible investment for these farmers. Through a joint agreement with the Ministry, DFT arranged to provide training in apiculture which would qualify the villagers for these loans. DFT would manage equipment, technical supervision and marketing to establish 25-hive apiaries for participating farmers.

The most important aspect of this project is to introduce modern hives and bee-keeping methods to the farmers in order to increase productivity. In the first four years of the project, changeover to modern hives has shown 400% increase in honey production. The loans and marketing enable him to make the investment in the hives and sell the increased produce to a broader market.

In 1972, the Ahur village Development Cooperative was established with the hopes that the members could begin to assume management and problem solving independently. By 1974 over 1800 modern hives had been introduced in 82 apiaries among 12 villages. However further growth of the project has been inhibited due to the difficulties experienced in supplying swarms and wax comb foundations.

EXPANSION:

DFT's Tarsus project has clearly demonstrated that

agricultural development projects employing modern techniques must provide their own infrastructure to be self-sufficient long enough to establish their viability and expand. To adapt these principles to the apiculture project, plans have been made for a regional agricultural development program in the Cubuk region. In order to expand the scope of the apiculture projects, the regional center will produce the necessary inputs- swarms, hives, wax foundations, and queens- and continue to provide credit resources, training, technical and marketing assistance.

Based on the Tarsus model of an integrated program, the Cubuk regional center would also include a Fellowship House Cooperative Training Center. This facility would provide both the opportunity for 40 village youths to live at the Center in order to attend secondary school, and be the meeting place for the boys, the farmers, and the cooperative's training programs. Long-term plans for the program include the addition of a poultry project similar to the Tarsus operation. Innovations at the Cubuk project would involve egg as well as broiler production, a by-products processing plant and processing and packaging sub-centers.

This program has just been partially funded. Pending the availability of the remaining funding, work is scheduled to begin in 1977.

DIYARBAKIR :

DFT is entering a larger scale of operation in the design of its newest agricultural project. The Diyarbakir project differs from the Tarsus and Cubuk model in that it reaches farther in timespan, technical complexity and overall participation. In contrast to Western Turkey, the living conditions in the Diyarbakir Province are more severe and the opportunities for improvement extremely limited.

In this region where land ownership is still dominated by remnants of a feudal system, a farmer is likely to own livestock in lieu of land. Dairy cows are kept by 50% of the households in the villages of Diyarbakir.

The agricultural goal of DFT's Diyarbakir project is to help the farmer improve the condition of his livestock. It is felt that improved management methods could significantly increase the production of these cows, and by doing so increase the income of the average farmer. In order to achieve real change three major components are necessary: fodder crop feeding, hygiene and disease prevention, and cross-breeding. As there have been no substantial programs in any of these three fields in the Diyarbakir region, DFT's first task is to conduct preliminary experimental research with its own animals and facilities. Once our own endeavors prove successful, then they will serve as demonstration models for the villagers themselves who are understandably suspicious of radical change.

To carry out these aims, the first phase of this project will involve the establishment of a dairy management demonstration farm including fodder crop production, hygiene and disease prevention, and cross-breeding between imported Holstein-Friesian bulls and native Southern Reds. The extent to which a farmer can improve his livestock depends largely on feed. Organized feeding is not practiced by the village farmers. Farmers with irrigated lands must be taught how to grow forage crops. Research will be done to discover if fodder will grow on non-irrigated lands in a rotating crop system. Although selection programs with native cattle have been conducted, no field research has been done to determine yields and disease resistance involving foreign cattle cross-bred with native stock. Before the large scale introduction of high quality breeds, the project will conduct experiments to determine that the farmers can produce their own fodder, that increased milk yields will be more than marginal, that cross-breeds show disease resistance, and that management techniques can be practiced effectively in the villages.

If we gradually develop the coordination of the necessary inputs on an initially small scale, then we can guarantee the combined effectiveness of our efforts. If we were to introduce a broad artificial insemination program without improved feed or medical care, then the benefits

of the artificial insemination may not be realized. Therefore, a small but complete program will be implemented and enlarged as conditions allow.

A new approach will be taken in selecting villagers. Participants will join the program on a village-by-village basis in order that proper hygiene can be enforced and cross-breeding schedules remain orderly. The effectiveness of the dairy management programs depends upon the cooperation of an entire village over a prolonged period of time. Two or three target villages will be chosen for the first year from areas with irrigated land and a proportionately high number of land-owning farmers.

Our own demonstration facilities and an initial few villages will have to be developed to provide convincing models before wide participation can be expected. For this reason, the training center at the central facilities will be a vitally important focus of the entire project. Integrated with the center and training activities is a Fellowship House similar to Tarsus. A new breakthrough in the training services will involve a weaving project for women.

Later phases in the program may include a complete broiler raising poultry project. Expansion of both programs and the introduction of technical innovations will be accommodated as each stage proves its feasibility.

Our energies during 1975 and 1976 have been concentrated on preparing the central farm and facilities. The provision of water and electricity to the site, the construction of roads and essential training stables and service buildings, and the irrigation, planting, and care of the first fodder crops, are well underway at this time. By the end of 1976 facilities for 165 cows will be completed, the cows will have arrived, the second cycle of fodder crops will have been harvested for their winter feed, and the first 40 Fellowship House boys will be housed and attending to the farm. The villagers will be chosen in the spring of 1977, bringing us one step closer to the full implementation of our goals.

HANDICAPS AND DEVRIM LIMITED:

DFT's original work in handicrafts began in 1969 when a worker involved in an early family planning program discovered a village near Tarsus where the women were weaving shoulder bag style heybes of especially high quality. At the same time a staff member researching a proposed apiculture project in the Siirt region of eastern Turkey was introduced to locally woven mohair rugs and started to investigate the feasibility of marketing them. In conformance to DFT's other rural development projects, these projects were undertaken with the intention of enabling the villager to earn a supplemental income by providing the contacts, infrastructure and demand he could not acquire on his own. DFT's status as a non-profit foundation would not allow us to perform the commercial functions necessary to act as a middleman for marketing these goods. Therefore Devrim Marketing Limited was established as a subsidiary corporation to handle the legal and financial aspects of this work.

During the first years Devrim marketed the villagers goods through a storeroom and periodically exported to Europe and the USA. Late in 1974 a small retail store was opened near the Ankara office with a large variety of native handicrafts including baskets, gloves, socks, kilims and handprinted fabric. The handicrafts project is now at an intermediary stage. The small retail business has resulted in limited contacts with the craftsmen themselves. Currently several proposals are under discussion for future action.

One approach would be to organize women's sewing groups in the gecekondu of Ankara to produce needlework for marketing as a local craft. This would provide the women an opportunity to earn supplementary incomes while being introduced to simple business functions. This experience would constructively utilize much of the idle time of the winter months, supply badly needed employment, and could carry over into learning how to practically deal with various aspects of urban life.

A marketing feasibility study is planned for the fall 1976 to investigate the potential for domestic and foreign wholesaling.

In addition to economic and practical rewards, other benefits may be realized through an expanded handicrafts project. Turkey's image abroad and the tourist industry can be positively affected. Even less tangible, but no less significant, is the cultural or aesthetic value in preserving and promoting crafts and craftsmanship reflecting Turkish expression and talents. As the rural and urban sectors increase their contacts it is essential that the villagers maintain a pride in their particular skilled heritage. It has been clearly demonstrated in more developed countries how these values can be bought out during development, leaving only plastics and artificial pastimes in place of functional art and creative effort.

In the fall of 1976 two experienced volunteers will research the needs and conditions for making a vigorous handicrafts program possible.

FAMILY PLANNING AND POPULATION RESEARCH:

In its attempts to work with subsistence farmers in rural Turkey to help them improve their quality of life, the Foundation could not help but get involved with family planning from the very beginning. The Foundation has focused on two major areas:

(a) developing, field testing, and evaluating new models for delivering family planning services to rural areas of Turkey; and

(b) population policy research.

DFT's work on delivery systems has looked at both medical and non-medical approaches. On the medical side, one model developed and tested by the Foundation, focusing on integration of family planning and maternal-and-child-health services, is now being implemented by the Ministry of Health of Turkey throughout one province, based on the specific implementation plan

worked out by the Foundation. Concerning the non-medical approaches, the Foundation has been interested in developing commercial distribution channels for conventional contraceptives (primarily condoms) to make these easily available even at remote village retail stores at low prices. Actual test-marketing was done on a small scale during 1969-71, followed by market surveys during 1972 and 1973. A new grant recently received will enable the Foundation to initiate a national distribution program for condoms.

The Foundation's population policy research has had the aim of creating a critical awareness of the population issues and of the policies needed for dealing with them. The Foundation was contracted by the Ministry of Health (in 1972) to draft for the Ministry the first population policy statement. One recently completed study has examined the historical aspects of the development of population policies in Turkey. Another major study which is nearing completion is examining the relationship of economic growth and population growth.

Population and family planning is a controversial and complicated issue involving crucial social values as well as economic factors. Our role is that of an instigator who interacts with the different agents who over a long period of time may make policy and effect change.

DFT's attitude is not to impose family planning on the rural population, but rather to document the interest expressed among this population to have access to options for controlling their family size according to their own wishes. And secondly, by investigating the relationship between population growth and development issues, and presenting these factors to the public, it is hoped that a dialog leading to action can be generated. * * * * *

The goals of the Foundation are idealistic, but the means to implement them are proving feasible. The essence of these projects- the evolution of a community-based

organization working for its own rural development depends upon the participants' genuine understanding of the goals and philosophy of the Foundation. The shaping of every participant's attitude - farmers', students', laborers', researchers' alike - with social consciousness, and the creation of a meaningful role for each of them in the development process is absolutely essential in order that long-term beneficial social change take place. By integrating this awareness with productive work, it is our conviction that positive change may be realized.

Virginia Canfield

Acting Editor

Other visitors were Jean Kiefer (Uskudar 1968-71);
Mr. and Mrs. Charles Thomas (Istanbul 1968-71);
No. 657 United Church Board for World Ministries
Posta Kutusu 142
Istanbul, Turkey
September 20, 1976

Dear Friends:

The Language School and Orientation Program ended on September 10 with a visit to Topkapi Palace and lunch at Konyali, within the palace grounds. There were twelve Mission people attending the Language School this year, in addition to the new appointees. The new people are as follows, by schools:

Izmir - Faith Adams, English; Katherine Hevezi, Science; James O'Dea, English; Rebecca Riskedahl, English and Music; Margaret Shepard, Art; Kathleen Starzinski, English.

Tarsus - Margie Arnold, English; William Crouch, Chemistry; David Donohue, English; Kevin Graham, Science; Frank Hindle, Math; Roger Mitchell, Science.

Uskudar - Mildred Ballard, a volunteer assisting the administrative secretary.

Of the new teachers, William Crouch is from Scotland, James O'Dea from Ireland, Katherine Revezi, Roger Mitchell, and Frank Hindle from England.

John Hill, who has just completed four years at Tarsus, will teach English at Uskudar.

An engagement has been announced, between Kathy Crecelius (Uskudar) and Peter Dorman, son of Harry and Virginia Dorman, formerly of the Presbyterian Mission of Beirut. Kathy will teach this year at Uskudar, while Peter works on his degree in Egyptology at the University of Chicago.

There are several marriages of interest to friends of the Near East Mission. That of Ken and Margie Arnold, announced in the August issue, brings a new English teacher to Tarsus in Margie. Gerald Hewitson, Tarsus, and Gwyneth Williams, of Wales, were married August 3, in the U.K. In Gwyneth, Tarsus will have a new Art teacher for the prep students. Ruth Mentley, (Uskudar 1970-1973) married Ralph Baker Kearfott on May 24, in Moab, Utah.

Douglas Hill arrived August 19 to assume his duties as principal of the Izmir school. His wife, Lois, arrived September 18 after getting their youngest daughter settled in College in the U.S. Anna and William Edmonds left for their furlough on August 16, and are expected to be in the United States until after New Year's. Rik and Irmalyn Fowle, and family, also on furlough, are settled in Thetford, Vermont, 05074. Mission children attending schools or colleges in the United States now include James Edmonds, at Andover, and Bryan Wittler, at Vermont Academy.

Istanbul is happy to welcome the new American Consul General, Helena A. Batjer. Born in Idaho and educated at the University of Nevada, she has held posts in Berlin, Sofia, Rome, Athens, Belgrade, Stockholm, and Zagreb. She has most recently had the distinction of serving as Diplomat-in-Residence at Reed College. Istanbul Mission members had the opportunity of meeting Miss Batjer at a picnic supper on the Uskudar campus, given by Lillian Berton.

Distinguished visitors include George and Gail Barber, who were in Turkey August 4-25. George Barber is the conference minister in Montana and a member of the Near East Committee. The Barbers visited Izmir, Tarsus, Gaziantep, and Ankara, as well as Istanbul. Douglas Deane of Geneva, Switzerland visited Istanbul and Ankara August 23-September 1. Mr. Deane is the Near East and Africa representative of the Pathfinder Fund.

Other visitors were Jean Kiefer (Uskudar 1968-71); Mr. and Mrs. Charles Thomas, sister and brother-in-law of Lillian Berton; Linda Anderson's mother and sister-in-law; Rev. and Mrs. Edward Goodman, friends of Alice Lindsley.

Mr. Goodman is a retired Baptist minister.

The Istanbul community was shocked by the collision of the British Airways plane with a chartered plane over Yugoslavia, September 10. Herbert and Sofya Lane were among those killed in the accident. Herbert Lane had been associated with Robert College for many years, and was in charge of Alumni work and public relations at the time of his death. He was a valued member of the Union Church of Istanbul, a tireless worker in its affairs, a close friend of the Near East Mission. There were other losses in September, also. Hilary-Sumner-Boyd, who taught at Robert College and Boğazici University for 35 years, was buried at Feriköy Protestant Cemetery on September 6. Mr. Sumner-Boyd was co-author of Strolling Through Istanbul, published by the Redhouse Press. Donald Riddle, born in Izmir of an old English family and formerly general manager of B.P. Petroleum Company, was buried at Feriköy on September 7. Both men were bachelors, retired, and settled in Istanbul.

Dr. Fred Field Goodsell died on August 13, after a brief illness, shortly before his 96th birthday. His connection with the Near East Mission began in September, 1907, when he came from Germany to Gaziantep. He was in Gaziantep from 1907 to 1911, in Maras from 1911 to 1914. After two years in the United States, he spent the years 1916-1919 in service under the auspices of the Y.M.C.A., first in Rumania and then in Russia, landing in Siberia to begin his work. He returned to Turkey, to Istanbul in 1919 and remained until 1930. He was director of the language school from 1920 to 1926, Principal of the School of Religion at Bebek (a predecessor of the Near East School of Theology) from 1922 to 1925, and Field Secretary from 1925 to 1930. He was called to the United States in 1930 to serve as Executive Vice-President of the American Board of Foreign Missions, a position he held until his retirement in 1949.

It can not be said that Dr. Goodsell's retirement was very "retired". However, for he remained active as teacher, preacher, historian, writer, participant on committees and in seminars. His close connection with the Near East was continued through his daughter, Lynda Blake, Principal of the Izmir school until her retirement in 1971. The fact that he passed the Massachusetts test for a driver's license last year may serve as evidence of his extraordinary vitality. One of his recent appearances was a chapel speaker at Wellesley College, on the occasion of the fiftieth reunion of Lynda's class, May 30, 1976. He leaves three married children, seven grandchildren, and seven great grandchildren.

Contributors to the organ fund of the Union Church will be glad to know that Robert Tosh (Uskudar 1955-58) finished the installation and played for a service which was mainly music on August 22- - a kind of formal introduction of the organ. All listeners have been impressed by its sweetness and power.

Dr. Otto Meinardus, formerly of Athens and known to some members and former members of the Near East Mission has published two books which should be of interest: St. Paul in Ephesus and St. John of Patmos and the Seven Churches of the Apocalypse. They were published by the Lycabettus Press, 1973 and 1974, and can be found in the Redhouse Bookstore.

Eight members of the first graduating class at Gaziantep hospital have joined the nursing staff at the hospital. Aleppo College is expecting a rush of enrollment this year because of the excellent records set by its students in the national examination. In the Brevet exams 121 boys out of 123 (98.37%) and 86 girls out of 93 (92.4%) were successful. In the Baccalaureate exams 66 boys out of 86 (76.75%) and 30 girls out of 40 (75%) succeeded. About 25 boys collected more than 190 points out of a possible

260, and two boys were included in the top ten students in all Syria.

The Istanbul Festival, June 20-July 15, is an annual occasion which brings much pleasure to those in Istanbul. An admirable feature probably unmatched elsewhere, is the variety of places where events may be given. Performances are enhanced by massive, ancient walls and towers (Rumeli Hisar and Yedikule), by lights along the shores of the Bosphorus and great ships passing (Rumeli Hisar and Açık Hava Tiyatrosu), by the elegant simplicity and excellent acoustics of an old Basilica, St. Irene. There is the more conventional Şan Theatre, and this year free performances of traditional Turkish plays, Orta Oyunu, in Gülhane Park. Modern Turkish sculpture was displayed in the courtyard of the Archaeological Museum, and other galleries and museums. Offerings this year were primarily from eastern Europe: the Moscow Symphony, Soviet Ballet, the State Opera Company from Sofia, music-mime-ballet from Poland, a children's chorus from Rumania, the Prokofieff Quartet and instrumental soloists from the USSR. Other events included a chorus from Cologne, the Munich Opera Ballet, a Spanish Folk Dance group, and the Kathakali Dancers from India. One event, a song recital by Martina Arroyo, was American sponsored. Except for the very best seats, tickets remain inexpensive.

Sound and Light has come to Turkey and may be seen at Sultanahmet, the "Blue Mosque". Performances are free, and are given in German, French, Turkish and English. The overseas branch of the University of Maryland has also come to Turkey. In the Istanbul area, courses will be offered at Çakmaklı and Karamürsel. While the courses are for the American officers and men, and carry American university credit, some opportunities for employment are open to Turks. Presently listed are teachers of Turkish, librarians and examination assistants.

Any weather reports received in letters from Turkey may be believed, no matter how contradictory they may seem. It is true that from May to the first of

August there was a drought; everything was dry and brown. August and September have been cool and wet, and things are green. The contrast seems to have agreed with the fruit, especially the peaches, which are of an incredible size and flavor.

It has been observed that the American Bicentennial Year, 1976, is also the Centennial Year of the school in Uskudar. The school was in existence (Adapazari, Izmit) although it did not move to Uskudar until after World War I. Plans are being considered for some way of marking the anniversary year, before it has slipped by.

Virginia Canfield

Acting Editor

No. 658

Near East Mission
United Church Board for World Ministries
Posta Kutusu 142
Istanbul, Turkey
3 December, 1976

Dear Friends:

J. Richard Butler is currently the director for the Middle East and Europe of the Division of Overseas Ministries of the National Council of Churches. From 1960 to 1961 he was Refugee Service representative for Church World Service and the Near East Christian Council (now the Middle East Council of Churches) in Jerusalem Jordan. The material for this article has been excerpted from articles written and/or furnished by him. His has been one of the fullest analyses we have seen of this tragic situation which concerns us so closely.

ISSUES OF THE WAR IN LEBANON

Among the most striking qualities of the war in Lebanon which has been going on since the summer of 1975 are the paradoxes of interlocking alliances, the instability of those unions, and the conflicting interests within each of the separate camps. In the confusion it has been a temptation for observers to isolate one issue or another so that the war can be simplified, understood -- and perhaps manipulated. But even this over-simplification has contributed to intensifying the tangle. There are many forces struggling for change in Lebanon, against as many forces determined to maintain a status quo.

"What are the political, economic and social issues at stake? What part does religion play? How are the Palestinians and the Palestine Liberation Organization involved? What attitude have the Lebanese churches taken in the conflict?

"The basic issues of the Lebanon civil war are generally accepted to be: (a) the need for revision of present political sharing; (b) the need for more equitable sharing of economic benefits; (c) the Palestinian presence and Lebanon's role in the Middle East conflict; and (d) the interference in the area by foreign powers. Some religious perspectives may be found in each of these.

[Revision of Political Sharing]

"The present Lebanese political structure, dating from 1943 when France gave Lebanon its independence, is based on a balance of power between religious communities. The idea of defining political power in terms of religious confessional labels stems from an earlier historical experience, Lebanon's 500 year of Ottoman Turkish dominance. During these years, religious communities were given responsibilities ranging from registration of births and deaths to settlement of civil disputes.

"The practice of defining the national population according to religious or confessional membership was continued in modern Lebanon. In 1943, when the present political arrangement was developed, there was an over-all majority of Christians in Lebanon, with a Muslim minority. Predominant power was given to the Christian communities, particularly the largest of the Christian groups, the Maronite Catholics. Thus the unwritten political arrangement of 1943, under which Lebanon has since been governed, states that the President of the Republic and the head of the Army will always be Maronite Catholics. The Prime Minister will be a Sunni Muslim and the head of the Parliament will be a Shi'ite Muslim. Seats in the Parliament were divided by religious communities on a basis of six to five (seats) ensuring a Christian majority.

"In 1976, however, there is a Muslim majority -- about 60 per cent -- in Lebanon. Attempts to alter the system of political power sharing have been opposed by the political groups which include large numbers of Maronite Catholics. Other Christian groups, however, have supported revision of the system. In this way religious identity is injected into this conflict, without religion, itself, being the issue." (1 pp. 1-2)

Fairer Sharing of Economic Benefits

"The economic justice issue is one that has been brewing for many years. Since the later 1940s and early 1950s, Lebanon, particularly Beirut, has become the commercial and transport center of the eastern Mediterranean." (1 p.3)
The occupation of Haifa "by Israel in 1948 shifted those activities related to the Arab world to Beirut.

"The Nasser revolution of Arab socialism in 1952

closed a second center of world economic interests - Cairo - to Western and Arab "free enterprise". As Egypt began to nationalize foreign banks and businesses in the early fifties, there was an exodus to Beirut, making it the focal point of banking, commerce and trade.

"At the same time Lebanon became host to tens of thousands of Palestinian Arab refugees. While this was a heavy burden for Lebanon in the early 1950s, the refugees provided both an infusion of entrepreneurial know-how and a pool of unskilled labor. The success of the skilled, educated Palestinians could be seen in recent years in the shops, buildings and business firms of Rue Hamra in Ras Beirut. While the unskilled Palestinians and their children received shelter, their role as a cheap labor pool -- without benefit of work permits -- has not given them a sense of participation or ownership in the Lebanese economy. They have, therefore, felt that they did not have much to lose in the demise of the country's economy in the civil war.

"The basic services -- food, shelter, medical care, education -- which the United Nations provided the Palestinian refugees in Lebanon and other host countries were viewed with both envy and appreciation by the Lebanese. Envy because in some cases Palestinians were better off than the poorest Lebanese; appreciation because the goods and services introduced by the UN helped buttress the Lebanese economy.

"As a financial clearing house for the Middle East, Lebanon concentrated its efforts on providing facilities necessary to that role at the expense of overall national development. Thus in recent years the service sector of the economy provides employment for over 60 per cent of the labor force and generates about two-thirds of the GNP. By contrast, agricultural production provides less than 10 per cent of the GNP and employment for less than 20 per cent of the economically active population.

"Because of its relatively stable political nature Lebanon became a favored site for investment of Arab oil money in real estate and buildings. In short Lebanon generally, but Beirut specifically, became the center of finance, trans-shipment of goods, tourist activities and health and educational facilities for the Arab world. In all these

developments the country served the needs and interests of others far more than those of the Lebanese themselves....

"The uniqueness of the economy was also due, in part, to Lebanon's laissez-faire , feudal social structure. The same large families or clans have dominated the country, shaping its political and economic life, since its early independence struggle against first the Ottomans and then the French. This combination of a feudal tradition and religious confessionalism has prevented development of a real national consciousness. It has also greatly affected economic development, as Lebanon's economic growth has benefited families and regions rather than the society as a whole.

"The extent of elitism and privilege in the Lebanese economy can be seen in the fact that five per cent of the population controls over half the national income. The disparity in economic opportunity between Beirut -- where over half the population either lives or works -- and the rural areas is also considerable. It was estimated in 1971 that rural incomes were five to 10 times lower than those in Beirut. The predominance of the capital city is such that the national economy is very much like that of a city-state." (3,pp.3-5)

Palestinian Presence in Lebanon

"Defeat of the Palestinians in Jordan in September 1970, however, precipitated the clash in Lebanon. With Jordan closed as a base of Palestinian military operations against Israel, Lebanon became the only remaining center. The headquarters of various Palestinian groups were located in Lebanon where the laissez-faire policy of the government permitted their operation.

"Many Lebanese feel the Palestinian groups have abused the permissiveness of their hosts, and have established a "state" within Lebanon. The Lebanese Army has alternatively been accused of not defending Lebanese sovereignty or of cooperating with Israel against the Palestinians. An earlier confrontation between the Army and the Palestinians resulted in a mediation effort by Egypt and the so-called "Cairo Agreement", regulating the Palestinian presence in Lebanon.

"Eruption of the dispute between Palestinians and Lebanese in the spring of 1975 was closely related to general developments in the Middle East conflict. As a result of the Kissinger step-by-step diplomacy, a rift developed between the Arab countries and groups. Egypt appeared ready to make a second disengagement agreement with Israel, without the concurrence of Syria or the Palestinians. A fear of isolation and of being manipulated for the benefit of the Egyptians seized the Palestinians who saw themselves being left out of a settlement arranged by the U.S. between the existing Arab states and Israel. They were perhaps overly sensitive to any Lebanese attempts to limit their freedom of movement.

"At the same time, the Palestinian presence was objectionable to some Lebanese groups who saw it as a clear infringement of Lebanese sovereignty. Whether or not the right-wing Lebanon Falange group, a political party, and its militia were in direct contact with outside groups cannot be firmly established. However, the coincidence of the Falange attacks on the Palestinians with events tied to the Israel-Palestine conflict, both in the region and at the United Nations, has led some to this conclusion. The radicalization of dispossessed Lebanese from South Lebanon, who became part of Beirut's "Belt of Misery," gave them common cause with the Palestinians. As there were more Lebanese Muslims than Christians among those radicalized, there emerged the so-called group of Leftist Muslims and their Palestinian allies.

"Until the end of December 1975 the PLO leadership attempted to restrain the more radical Palestinian groups and to help mediate between establishment Lebanese and the anti-establishment camp. Just before the UN Security Council began its Middle East debate with PLO participation, the Falange militia blockaded a Palestinian refugee camp near the Beirut airport. This appears to have been a calculated attempt to widen the conflict by directly involving the Palestinians. Thus, the final, most bloody round of fighting began in early January, 1976." (1 pp. 4-6)

Foreign Interference

"The inter-Arab contradictions are between the Sinai step-by-step approach supported by Egypt, and to a certain

extent Syria, and those who oppose this approach (the Palestinians in particular and Libya and Iraq). The Palestinians fear they are being pushed into a corner in order to diminish their importance as a political factor in the Middle East settlement. Both sides have engaged in the struggle through their own groups and parties in the country.

"The second contradiction is between the left and the right, represented by highly orthodox Muslim Saudi Arabia and other countries backing the Falange Party. This is another indication that this is not a religious war. This support was substantial until recently when the Falange started to attack the Palestinians directly and Saudi Arabia said in essence: 'Wait a minute. We're with you against the left and the possible revolution in the Middle East through the Lebanese crisis, but don't go further than that.'

"The influence of Arab-Israeli hostilities continues to be felt in the effort of the United States and Israel to reverse the decision of the Rabat summit of 1974. Rabat confirmed the unity of the Arabs, which the oil weapon and the partial victory of 1973 provided. Further, it recognized the Palestine Liberation Organization as the sole representative of the Palestinian people and thereby removed King Hussein as a possible interlocutor with Israel over the future of the occupied West Bank. So the process of Sinai has attempted to reverse Rabat.

"If you divide the Arabs into two camps, you immediately play upon and deepen the divisions among the Palestinians, i.e., the Arafat group, which is prepared to negotiate with Israel, and the rejectionist group, which calls for continued armed struggle only....

"Israel hoped the crisis in Lebanon could blow up that country and the Palestinians with it. The reason is that Lebanon is a potential example of a completely secular state in the Middle East; and if it works, it would be the defeat of the Israeli version of the future society in that area. So the defeat of secularism in Lebanon is essential for the State of Israel....

"...the U.S. has an interest in the area;... and the Soviet

Union is trying to find another door, now that Egypt is closed, to come back into the area. And they are looking everywhere for that door, including the PLO. The Soviet Union has openly taken the side of Palestinian and the Lebanese left. The Russians cannot stay out; to counter-balance the American presence in Egypt the Soviet require a presence in Syria-Lebanon.

"The Syrian initiative has played on all these contradictory trends: intra-Lebanon, inter-Arab, Israeli-Arab and international. Syria wants to try to keep the link with both the Soviet Union and the U.S. Thus, it maintained a position of moderation that permitted it to be the mediator and guarantor of a certain balance among all the forces in the conflict." (4 pp. 10-11)

Religious Overtones

"The religious overtones of the Lebanese civil war are an obvious factor in this conflict. While they are more sociological than theological, they cannot be ignored.

"In reporting the Lebanese conflict the United States and world press have stressed the religious factor in terming the struggle one between "Christians" and "Muslims". This characterization has given the U.S. public easy handles by which to try to understand the news and relate to the combatants.

"However, this is an oversimplification that not only diverts attention from more basic issues, but may in itself help to create or deepen religious polarity, both in Lebanon and in the United States....

"For historical and sociological reasons, religious perspectives can be found in all of the issues. However, it would be incorrect to say that the conflict is basically between two religious groups.... As Lebanon moves away from violence toward serious consideration of the basic issues of its civil war, religious polarization will only be detrimental to this process." (2, pp. 1,3)

Solutions

Several of the leaders in Lebanon have been quoted recently for their comments on possible solutions to the conflict. These were quoted in SWASIA, a weekly news digest of south-west Asian and North African events published by the DOM of the NCC.

" 'Gandhi taught me that the love of liberty permits one to better savor the pleasure of compromise.' In this unusual remark Mr. Kamal Jumblatt implicitly admitted the bitter defeat that he had just suffered when the rightist candidate was elected President of Lebanon. 'Elias Sarkis? A man of modest roots, closer to our concerns than our own candidate. Raymond Edde, 'added the leftist leader without the slightest frown.

"A few days earlier, the man who had been nicknamed the 'apostle of non-violence' spoke in slightly different terms. 'Today the civil war may appear without foundations, but one day we will see that it opened the way for the spiritual rebirth of the Lebanese people, even the entire Arab world. Our 1789 is a hurricane blowing in the direction of history. Violence, like it or not, has always been history's driving force. Lebanon will become secularized, and our Christians will eventually renounce the Maronite caliphate; and the Arab world will be forced to westernize and shed the schlerotic anachronistic clericalism. For a long while yet,' he adds, 'realistically we will face the open or veiled hostility of numerous regimes in the region which above all fear a secular and democratic Lebanon.' " (5 p.7)

On September 17, 1976 SWASIA reported: "During the recent Damascus talks, Sarkis presented his plans for Lebanon's future: complete Syrian withdrawal, limited decentralization of Lebanon's government and extensive economic and social reforms. Syrian President Assad 'counter-proposed that a loosely federated cantonal Lebanon should be part of a confederation of Lebanon, Syria and Jordan' (Ec). The confederation idea would have at least two advantages for Syria: it would blur the frontiers making 'it easier for them to stay, as they are determined to stay for a good long time, in eastern and northern Lebanon. It also conforms to the traditional Ba'athist slogan of Arab unity.' (Ec)." (6 p4)

In that same issue SWASIA also quoted Kamal Jumblatt as saying, " 'It is my opinion and that of the Socialist Progressive Party that any solution to the Palestinian question must provide for the return of 1.4 million Palestinians to their homes, property and businesses and must guarantee their right to full political participation in local and regional representation and in the rule. The intended Palestinian state must include the borders and area fixed in the 1949 UN resolution -- 46 per cent of the total area of Palestine. The Palestinians should be guaranteed wide passageways among all Arab populated areas.' " (6 p.5)

Also in the same issue, "Maximos V, patriarch of the Greek-Melkite church, expressed his hope that Lebanon will be totally reunited. He said: 'I am absolutely opposed to a Christian Lebanon; I don't want to live in a ghetto.' " (6 p.6)

However, as Mr. Butler asks, "What role will religion play in the future of Lebanon? There are many Lebanese who would like to see the state totally de-confessionalized.... But past practices are probably too deeply inbedded to allow for total eradication of the system. And recent fighting has polarized religious communities. Therefore it is still not clear if religion will play a healing, reconciling role, or if those who would use religious nationalism or tribal loyalties to perpetuate political and economic power will win out." (1p.6)

Postscript on Lebanon: (23 November 1976)

The Riyadh minisummit and the Cairo Heads of State meeting of October 1976 provided a framework for ending the inter-Arab aspects of the conflict in Lebanon. The initiative taken by Saudi Arabia in bringing about a reconciliation between Egypt and Syria, and between Syria and the Palestine Liberation Organization set the stage for the cease-fire. The establishment of an inter-Arab Peace-keeping Force which is, for all intents and purposes, the Syrian Army with token forces from Saudi Arabia and Sudan, was also a key in this process.

With the pacification of the warring parties, the focus again returns to the internal Lebanese problems which lay at the

base of the conflict. These questions include: sharing of political power, particularly the role of confessionalism in power sharing; the nature of economic development and the economic system for Lebanon; and the political orientation of Lebanon toward the Arab world or toward the West.

Another question mark hangs over the Palestinian presence in Lebanon. The Riyadh and Cairo meetings ruled that the 1969 Cairo Agreement between the Palestinians and Lebanese Governments must be enforced. These meetings also stipulated that the combatants would withdraw to positions held prior to the outbreak of the civil war in April 1975. This would return the Palestinian forces to south Lebanon and into possible confrontation with either the Israeli Army or Lebanese villagers equipped and trained by Israel.

The new element that has emerged in recent days, though not necessarily a direct outcome of the Lebanese civil war, is the apparent willingness of the PLO leadership to push for a negotiated settlement with Israel. This position, implicit in some PLO statements in the past, is becoming much more explicit in recent days. While some would see this as a direct result of the "taming" of the PLO in Lebanon, it could also be read as a strengthening of the moderate position within the PLO, including that of Yasir Arafat.

One can only call the Lebanese civil war a tragedy of the highest order. The depths of the tragedy become apparent, however, when one sees the number of issues that remain unresolved, even after tens of thousands of deaths. This must make the personal losses of the Lebanese all the more bitter, and, therefore, the possibilities of true reconciliation even more remote.

Anna G. Edmonds,
Editor

References :

1. "A Perspective; Lebanese Civil War Based on Social, Economic Issues" by J. Richard Butler; Interpretive Services, Board of Global Ministries, The United Methodist Church, 475 Riverside Drive, New York, N.Y., 10027 (mimeographed) February 19, 1976.
2. "The Lebanese Civil War" by J. Richard Butler; Middle East Office, Rm. 626, Division of Overseas Ministries, National Council of Churches of Christ, U.S.A. (mimeographed material) February 13, 1976.
3. "Lebanon: From Chic to Chaos" by J. Richard Butler; mimeographed material reprinted from "Christianity and Crisis," vol. 36, no. 7, April 1976.
4. "Lebanon: A Lebanese Christian's View" by Gabriel Habib; mimeographed material reprinted from "Christianity and Crisis", vol. 36, No.7, April 1976.
5. "Syria in the Quagmire" by Eric Rouleau; SWASIA, Vol. 111, No. 24, June 18, 1976; Middle East and Europe Working Groups, Division of Overseas Ministries, of the National Council of Churches, Room 626, 475 Riverside Dr., New York, N. Y. 10027.
6. "Sarkis and Assad Exchange Views", "Jumblatt Talks of Solutions to Mid-East Problems", "Maximos V Opposes 'Christian' Lebanon"; SAWSIA, Vol. 111, No. 37, Sept. 17, 1976.

No. 659

United Church Board for World Ministries

Near East Mission

Posta Kutusu 142

3 December, 1976

Dear Friends:

A severe earthquake hit Turkey near the end of November, in the region of Lake Van. The death toll is already above 4000 and relief efforts have been hampered by severe winter weather and deep snow. Dr. Warren Winkler, Director of the Admiral Bristol Hospital (Talas, 1958-1965), visited the stricken areas and reported that he was favorably impressed by the efficiency of the government in opening roads to reach all villages, and by the organization of medical relief. The governor of the province, Ahmet Tosun, had had experience in the Bingöl earthquake some years ago and knew how to go about the job. All able-bodied men between the ages of 16 and 60 were mobilized for the work. Assistance has come from many nations and from international agencies, and the Turkish people are doing all that they can. Temporary housing for the bitterly cold winter is the most pressing need, since a start on permanent housing can not be made until the spring. Families will need much assistance for household expenses, since everything was lost in the disaster. Many are without even such humble items as spoons and pans.

The Social Aid Branches at the three schools immediately began a drive for money and for contributions of warm clothes and blankets. Response has been generous. At Uskudar the contributions filled a hallway and three offices, and required a large truck for haulage.

- - - - -

Return from furlough: Sylvia and Hans Meyer and Gwen Scott, at the end of September. Departure for furlough: Lillian Berton, for three months, on November 22.

New appointments: Peter Schwaninger reached Turkey too late for language school but in plenty of time to take up his duties as teacher of German at Tarsus. A missionary doctor has been found for the hospital in Gaziantep. Dr. Michael and Rosemary Buckley will begin their work in January. The Buckleys are British, have been in Turkey for four years, and speak Turkish. Dr. Buckley has been doing medical research in Izmir.

Margaret Blemker arrived in Istanbul on November 14. After a brief visit in Istanbul, she went to Gaziantep and Tarsus and then returned to Istanbul for a longer stay, including the Kurban Bayram vacation from December 2-4. Her Izmir visit came after that. Her visit had been so arranged as to allow her to attend meetings of the hospital board, the Mission executive committee, and the schools' board of governors. She brought the good news that Don Abbott's operation for a heart by-pass had been successful and that Don was on the way to recovery.

Visitors: Mrs. Donald Webster and Joan Reed Westra were in Istanbul in October, after a tour with a small group through southern Turkey. Bobby and Don Webster were at International College in Izmir and at Uskudar (1961-65) Mrs. Westra is a native: her grandfather and father were presidents of International College. A party given for Mrs. Westra and Mrs. Webster belongs to the "It's a small world" department. Given by Albay Müfit Yildirimalp, who met Mrs. Westra when he was studying the teaching of language at George Washington University some years ago, it was attended by Müfit Bey's Turkish Language students, including some of the Üskudar teachers and Gregory Seeber, minister of the Union Church.

Another "native" visitor was Dr. Barclay Shepard, who was here in October with his wife Martha. They visited the Fred Shepards in Izmir and looked at remembered scenes in Istanbul.

Peter Gowing, of the Philippines, also here in October, spoke at Center meetings in Izmir and Istanbul. Dr. Jane Smith, acting head of the Harvard Divinity School's Center for World Religions, met him here, and they went together to meetings in Geneva. They were two of twelve Christians invited for a dialogue with an equal number of Muslims.

Howard Schomer, World Issues secretary, came in October to study the impact of multi-national corporations on Turkey and the Turkish economy. It is reported that he was pleasantly impressed by his meetings with graduates of the Board schools.

Anna and William Edmonds, on furlough, attended an Izmir reunion at Springfield, Mass., and sent word of the following people: Jack Blake is busy monitoring Boston high schools

during the period of tension following the busing controversy and integrated schools, and Lynda Blake, among other things, is working with the Massachusetts Conference of the UCC. The reunion was at the home of Becky Soames Crampton (Izmir 1961-65), who is in her third year at Law School and has a teaching assistantship in legal writing. Buff Wang (Izmir 1953-57, and 1958-61, and 1964-68) is getting her Ph.D. in anthropology at the State University of New York in Binghamton and nearly has an equivalent degree in physical education. Mary Mitchell, a volunteer at Izmir last summer, is teaching students with learning disability in Kittery, Maine. Ruth Washburn (Izmir 1958-74) is doing volunteer work in a grammar school in Granby, Mass., and is a coordinator for the Council for the Aging. Joan Kellogg Ham (Izmir 1955-59) has finished a master's degree in social work and has a social work job with a speech center in Schenectady. Jo-Ann Rhoda (Izmir 1962-65) is teaching English in New York and also enjoys breeding and boarding horses. She had a maternity leave recently when her mare foaled. Anna and Mary Parakilas (Izmir 1959-61) are both teaching school in Enfield, Conn. Beth and Eddi Linguri (Beth, Izmir 1959-63) have just moved from Vienna to Rockport, Mass., where Eddi is manager of the footwear materials department of the United Machinery Group. Gertrude Drury celebrated her 90th birthday in August. For the last two years she has been taking lessons in yoga in her home church in Dorset, Vermont. Naomi Foster is growing vegetables and knitting. Martha Shaler spends her summers in Allenspark, Colorado, and winters in Topeka, Kansas, selling SERRV articles from her home. Mary Musser does freelance writing and Forrest Musser keeps up his art and does some church work (Izmir 1964-67). Harriet Yarrow, in addition to other volunteer work, is active in Church and Laity work. Leonette Wishard, (Pierce Coll. 1957-59; Izmir 1963-68) is in a number of volunteer activities, among them helping in remedial reading for the public schools in Bridgeport, Conn. Lorrie Keene Congdon (Izmir 1956-59) is reading proof on her book on the later archaic and early classical bronze statuettes on Greek mirrors. Vivian Little (Izmir 1952-53) is in Dummerston, Vermont, doing some supply preaching and working with women's associations and girl scouts. The reunion included also some former Izmir students and the daughter of a former teacher.

The usual Christmas vacation for the schools will not occur this year, since vacations must follow the government calendar. Only the Friday before Christmas will be a holiday, and classes will resume on Monday. The Christmas spirit still burns bright, but many traditional activities will have to be curtailed or omitted.

The signs say, "Please do not drink any water at school." They are on bulletin boards and posted in the halls in every building at the school. They are not part of some clever campaign to call attention to world problems.

There was a crisis in the water supply for Uskudar and the surrounding areas a few weeks ago. Since then, water has begun to flow from faucets again (some of the time), but it must be boiled for five to ten minutes before it is safe for drinking. Salad vegetables should be washed in boiled water, and tooth brushes. Thus the signs at the school are a serious warning.

Water shortages are not new in the major cities of Turkey. Residents have expected water only at certain hours of the day, or on alternate days, and top floor dwellers have not been surprised if they have to carry water from lower floors. New buildings and more prosperous sections now install storage tanks on roofs and in attics, and in older and less prosperous sections people habitually keep plastic buckets and other containers filled for use when water is shut off. In the last few years, however, the shortages have been more acute, even with normal rainfall.

Istanbul, in fact, generally has been better off than Izmir as far as water is concerned, and though both cities have air pollution problems, their air is clean in comparison to that of Ankara. The dirt and pollution of the Golden Horn and the Bosphorus now tend well into the Marmara, but this is pretty good water as compared to the Bay of Izmir. In short, as a student who had been working on a research paper rather wearily said, putting a large pile of American magazines on the desk, "All these articles are about how there are problems. But we already know that. We live in them. What I want to know is what to do."

Virginia Canfield,
Acting Editor