No. 660

Near East Mission
United Church Board for World Ministries
Posta Kutusu 142
Istanbul, Turkey
January 16, 1977

Dear Friends:

A TRIP TO UZBEKISTAN:

Being the impressions of a traveler without knowledge of the language and with only a general acquaintance with the history of the region.

by Virginia Canfield

The traveler goes to see medreses, minarets, and blue tiled domes, and perhaps the phantoms of Mongol hordes sweeping across the landscape or camel trains bearing silk from China and incense from Arabia. He knows better, of course, but Samarkand has always kept and still keeps its prefix, "fabled". Tashkent, the first stop, temporarily dislocates the dream. A very modern city of a million and a half, almost entirely rebuilt since the 1966 earthquake, very proud of its agricultural produce and industrial plants, is not the stuff of legend, although it is a beautiful city in its own right, full of fine buildings, broad avenues, parks and fountains. But after a day's wandering in the streets, he finds that a little of the romance comes back: there is such a diversity of peoples, many in traditional dress. A new city is in the making at Bukhara, though not yet very much in evidence, so he roams through the old city, rich in monuments, and finds himself after all in the fable and the dream. From 9th century Samani tomb to 12th century Kalyan minaret with its attendant mosque and medrese, to other mosques, medreses, and citadel, the buildings are wonderful -- not least the low domes of the tims, the centers of the old craft and merchant guilds. The Kyzyl Kum desert is not far away, with remains of a fortification of Alexander the Great. Both here and in Samarkand he is fascinated by the people. They are of many nations: Uzbek, Tajik, Kazakh, Turkoman, Karakalpak, Tatar, Russian. There is every sort of dress: women in cloth of gold or metallic fabrics,

traditional silks, trousers of various colors and patterns; men in flowing robes, turbans, high boots; all sorts of embroidered caps; even blue jeans and T-shirts. Samarkand is, as it should be, at once a pleasant modern city of human size and a glorious monument. He gazes entranced at the blue tiled façades of the tombs of Shakhi Zinda, the gigantic ruin of Bibi Khanim, the majesty of the three great medreses on the Registan, the ribbed blue dome and exquisite detail of Timur's tomb. It is surprising how easily he finds the legendary amidst the new.

Yet he has always felt a certain ambivalence toward that past: it seems so excessively bloody. The tides of conquest ebb and flow, empires rise and fall, and even in the periods of relative quiet tribes and emirates are at war with one another. He wouldn't deny that the west has had its share of violence, too, but since its history is better established, so are its explanations and justifications. What went on here often seems gratuitous.

The Mongols galloped in and massacred entire populations. The Kalyan minaret was a landmark for caravans and also a height from which men could be hurled to their deaths on the pavement below. The high porch on the Arq, or citadel, was a convenient place from which the Emir could watch parades and spectacles -- and executions. Even the Chinese early in history came this far to besiege Kokand for the sake of its horses. Macedonians, Arabs, Turks, Mongols, Timurides, Persians, and others ruled, and, after mid-19th century, Russians. Each conquest left some remnant of itself, as the Arabs brought not only Islam but also the first written language. Much of importance, probably those things of the greatest importance, came with the caravans: knowledge of the world beyond, the exchange of ideas, technical knowledge (silk culture, textile weaving, the making of fine ceramics and glass, metal working), religions (Zoroastrian, Buddhist, Christian). The miracle is that in the midst of a violent history the people achieved so much. He is about to mention the remote geographical location, but he remembers that through the early centuries this area was one of the great cross-roads of the world.

When a traveler has come as far as Central Asia, though mainly in pursuit of a legend, he wants also to study the new. He sees much that is admirable, especially the system of irrigation. The land is green and productive. Its main crop is cotton, the "white gold"; it is the major source for the USSR and third largest in the world after the United States and China. There are other field crops such as grains, rice, sorghum, hemp, tobacco. The region is noted for its fruits, melons, and grapes. The mulberry trees of the old silk culture are still here and the cocoons are sent to Ferghana for processing. The Kyzyl Kum Desert was seeded from airplanes during wet seasons, and the native shrub thus planted keeps the sands from shifting and gives a shimmer of green over an otherwise desolate expanse. To increase the amount of productive land, the soil is being washed free of salt, and the network of canals extended. There are plans for new reservoirs and canals to bring thousands of acres in the Hungry Steppe, the Sherabad Steppe, and lands along the lower Amu Darya (the Oxus) into cultivation. Certainly the traveler sees water everywhere around him, in the canals and ditches criss-crossing the green land, in the glittering fountains of Tashkent and Samarkand, in the open irrigation ditches which flow on one side of almost every street in the three cities. Uzbekistan has few state farms, almost all are collective farms, and the collectives he sees appear to be pleasant villages with an administrative center, a school, and a small hospital. An eye fresh from America might judge the farm houses to be poor and small, but they look about like those in the villages of western Turkey -- though no better. However, a Turkish village would not have a hospital. There are depots of farm machinery here and there, which the collective farms draw upon. The traveler happens to see only one piece of machinery in operation, a rather old tractor, cutting hemp. It is driven by a man while a crew of women bend to the heavier task of beating out the stalks and bundling the plants.

On the other hand, the traveler never finds any vegetable on his plate except ripe tomatoes -- admittedly delicious -- and an occasional, decorative garnish of canned peas. He sees only melons and grapes by way of fruit. All tourists are taken through the central retail produce market in Tashkent, a matter of local pride, and he makes occasion to see many others, in Bukhara and Samarkand as well. From his point of view, there is surprisingly little to buy;

the Monday street market near the Uskudar school offers every week, winter and summer, greater variety and much greater abundance. Agricultural areas anywhere are likely to neglect local tables in favor of larger markets, and certainly most of the produce must be shipped elsewhere in the USSR. Shoppers must carry their own baskets and bags, as in Turkey.

The traveler is very much troubled by a single water tap near the Four Minarets in Bukhara, as it becomes apparent this is the household water for the neighborhood. He watches householders carry away their supply in tin buckets. Most of the housing in Tashkent is now in tall and new apartments, but as he walks along streets in other parts of the city he finds it hard to avoid the suspicion that household water comes from the open irrigation ditches. On a shady street in Samarkand, near Timur's tomb, vegetables are being cleaned and washed, and he assures himself that this does not necessarily mean there is no water in the houses of that neighborhood.

Certainly he has read too much. A few memories come to mind, which he later verifies. When the White Sea - Baltic Canal was begun in 1931, hydrotechnologists and irrigation experts from this region were conveniently arrested and hauled north as special prisoners to work on that project. A glance at the map in the second volume of The Gulag Archipelago shows that there were corrective labor camps right here, at least seven around Tashkent and Samarkand. No specific project in this area appears in Solzhenitsyn's list of work accomplished through the use of camp labor, but he says he is able to give only a partial account. (Gulag, II, 591-594). His list does include canals and hydroelectric projects in other places, as well as roads, railroads, industrial plants, mines, lumbering, and new cities. The presence of the camps in this area and the nature of the work establish a high probability that the impressive achievement in irrigation rests in part on slave labor. Should he admire the achievement or shudder over the possible means? It seems unlikely to the traveler that any such labor is now being used, if it ever was.

Although this part of Uzbekistan is productive, most of the Republic is not. An official Soviet booklet says that in "the recent past" three fifths was desert, and the guides say that 80% is still desert. The booklet points out that irrigation has existed here since the first century, while the guides all say irrigation began in 1922 with the Soviets. He wishes he knew more exactly the extent of early irrigation. Eugene Schuyler, of the American Geographical Society, traveled here in the 1870's and published a two volume description of the country, Turkestan, in 1876. His chapter on irrigation places most of the important development three hundred years earlier, under Abdullah Khan, and his explanation of how water is brought to the fields, crop rotation, and land use suggests that not much change in method has been required at the farmer's level. His percentages of arable land are not useful, however, for he gives percentages for particular sections such as the Zarafshan Valley or for the whole central Asia, which included lands now belonging to other republics. His highest figure, 18% for the Zarafshan Valley, could indicate that there was already a very solid basis of irrigation here, or, on the contrary, that the Soviets had almost everything to do. On the whole, the traveler decides that he is impressed with the Soviet achievement.

This ambivalence is felt by the traveler for almost everything he sees and hears. Once in awhile, there is unalloyed pleasure. He knew from American journalists, for example, that he would find the people unfriendly and rude. Behold, he meets smiling faces and is treated with much kindness: people talk to him in the street; a woman customer waiting her turn courteously takes a package from him that the salesgirl has done awkwardly, rewraps it, and hands it to him; children walk long distances to guide him and refuse payment; he is invited to join in a Tajik wedding dance. (This may be the difference between Moscow and Uzbekistan.) Yet most of the time he reacts with a "Yes, but ----"

He is pleased to hear of the prosperity of his charming Uzbek guide's family, made possible by the combined incomes of all its working members. They own jointly a refrigerator, a car, a television set -- but nine live

in four rooms. The guide's father has retired on the secure pension everyone may expect, and has no difficulty in filling up his time; he does the shopping for the family food, which requires, she says, three trips and all day. The traveler sees a group of attractive children doing an impromptu folk-dance, encouraged by their teachers. They are Pioneers. He asks smilingly for an explanation of the system of youth groups, and receives an enthusiastic and detailed account, from Octobrists for very small children, to Pioneers for grade school age, to Komsomol for high school and beyond, to age twenty-six. He is chilled to the bone by what interprets as indoctrination and group pressure for conformity. He asks, for example, what would go on at a Komsomol meeting. Perhaps one of the members is often late for work, it is explained; in such a case, the group would discuss his fault and give him a warning. If the fault is not corrected, he would be called to appear at another meeting and receive a censure, which would be entered in his permanent record, and that record must go with him everywhere he goes for the rest of his life. The traveler is shudderingly aware that a member could just easily be had up for an "incorrect" idea as for being late to work.

The extent to which the Republic is autonomous is not clear to him. It seems to be completely so in many ways. The schools are in the Uzbek language, though there are some Russian ones as well. The people keep their customs and national dress, have their national assembly as well as representation in the central governing body for the USSR. They have their own universities, teacher and technical training institutes, theatres, libraries, and publications. Presumably the collective farmers meet and agree on amount and type of crop, although in fact they must be bound by the quotas set in five year plans, as industry would be. The traveler thinks he perceives some discrimination: people who look like Russians in management and technical positions, and Uzbeks in more menial jobs. When he makes a local flight, he and several other tourists are taken into the empty plane by Intourist; this makes some sense, since tourists must be looked after if a tourist trade is to be encouraged.

Then the Russians enter and find seats. After a five minute interval, the Uzbeks are permitted to come on and take whatever seats are left. However, there is no lack of national pride. Everyone always immediately identifies himself as Tatar, Uzbek, Tajik, Bylorussian, or whatever.

Leonid, a Russian guide in Samarkand, at first immensely encourages the traveler. He teaches English and American literature at the university, and mentions such modern writers as Iris Murdoch, the BBC Galsworthy series he has seen on Soviet television, the fact that he has no problems in getting the books he wants. But as acquaintance ripens, he appears to teach and to know well mostly the books critical of the west -- and some of these very much out of date. (Jack London is not one of the greatest American writers.) Finally Leonid tells in all the details of plot about his favorite book, an obscure English thriller, of incredibly melodramatic characters and action, which apparently has as point an attack on Christianity and the church. This attack, however, is on a lurid level about equal to dissolute nuns and strangled babies. This book is read in many classes, and it was in one of his classes that Leonid met it for the first time. The traveler groans, but if the measure of a book's value lies in the "correctness" of its views, then why not? Leonid is not to be supposed representative of any one but himself, but his position as teacher of literature is disquieting. On the other hand, the traveler buys in Samarkand a slightly old copy of the Paris Herald Tribune, one which happens to have several stories critical of the USSR on the front page. There are many book stores and attractively illustrated children's books.

But, again, he has read too much. the affairs of Pasternak and Solzhenitsyn are much in mind. He thinks of the many intellectuals who died in the labor camps or were "presumed dead", those who have only recently been sentenced to camps or mental hospitals, those who are silent because no opportunity of publication will ever be open to them. He remembers Nadezhda Mandelstam's point:

> The much-abused censorship is really a sign of relative freedom of the press: it forbids things that are directed against the exisiting order, but,

however stupid it is, it cannot destroy literature. But the editorial apparatus that served Stalin worked much more purposefully -- it rejected everything that did not explicitly meet the State's wishes.

(Hope Against Hope, pp. 309-310)

Things are better now, he knows -- except that the Solzhenitsyn affair and the sentencing of Sinyavski and Daniel have occurred since Stalin's death. He picks up in airport and hotel waiting rooms the sort of English language paper for tourists that in most countries gives the day's news, and finds it nonsense; there is no news, only editorializing and namecalling. Still, though Leonid indicated that Bulgakov is not a writer for whom anyone should feel admiration, he had read him. The circulation of literary works by samizdat - (typed copies going from hand to hand, underground) has led some writers to think of Russia as being in a pre-Gutenberg era.

He notes that the official booklet stresses the freedom of religion guaranteed by the constitution, which, in Uzbekistan, means Islam. The booklet mentions the Muslim Spiritual Board, with headquarters in Tashkent, which controls the 200 mosques and "thousands of small houses of worship" (?) in Central Asia. It speaks also of the Muslim religious academy in Bukhara. The traveler assumes, then, that Uzbekistan may be regarded as a kind of exhibit of religious freedom, though he remembers Mandelstam's thought that the Soviet "preference for the Muslim world was not accidental -- the people of our times were less suited by Christianity with its doctrine of free will and the inherent value of the person than by Islam with its determinism, the submerging of the individual in the army of the faithful, and the formailzed design of an architecture which made man feel insignificant." (Hope Against Hope, p. 299)

The traveler sees the religious academy in Bukhara, housed in the ancient Miri-Arab Medrese in the Kalyan complex, and he watches small congregations of old men going to prayers in the mosques. He is told that short hair and an embroidered cap indicate

that a man is a Muslim -- and by this measure the overwhelming majority of men may be so identified.

But why does the Tajik guide in Penjikent, who wears a cap and speaks of himself as Muslim, laugh so heartliy at the mention of God? It is not really a mocking laugh, but one of genuine amusement that so out-moded a concept should be brought up in conversation. At other times, too, the traveler finds that God receives the fixed, polite smiles of those who are trying not to notice some lapse of good manners on the part of their guest. Schools, Pioneers, and Komsomol probably pay off: only the old and eccentric can be devout. It seems to him that being Muslim may be just another sign of national identification, in the same way that a man is Uzbek or Tajik.

Religious freedom as extended to Christianity is not a question that arises in Uzbekistan. Nevertheless, he thinks of the long procession of Christian witnesses who passed through the camps to death, beginning at least as early as 1923 in the Solovetsky Islands, and who died well, with the dignity becoming to Christians. They are not just in the pages of Gulag but in all the camp literature. He remembers, also, a story told by Nadezhda Mandelstam. At the time when a campaign in defense of Sacco and Vanzetti was being organized, the hierarchy of the Russian Orthodox Church was asked also to organize a protest. "The answer came back at once: the Church would be willing to speak out in defense of the two men on condition that [Mandelstam] undertook to organize a similar protest if anything similar should happen to Russian priests. (Hope Against Hope, p.9) The intellectuals did not speak out in defense of the church, and ultimately most of them followed orthodox and evangelical into the camps of death. Preservation of the outer form of an institution is some protection, and better than nothing, but only the animating spirit within is religious freedom. As the intellectuals found, an attack on religious belief may finally be an attack on all freedom of belief.

He feels very positive responses to such things as a nearly 100% literacy rate, free schooling, higher education open at no cost to those who succeed in winning a place through examinations. He admires very much what he hears about

health care, the eradication of disease, the numbers of doctors and hospitals, and emergency services that reach into the remotest rural areas, as explained in the official booklet. He has mixed feelings about the residence permits so often mentioned in the west as evidence of lack of freedom in the USSR. For example, Leonid explains that he could not live in Moscow unless he could find someone from there willing to change places with him, and could get permission. The traveler's first response is dismay: how terrible to have no choice about where one lives! Then he sees in his mind the uncontrolled sprawl of many of the world's cities, accelerating growth to the destruction of all aesthetic and rational plan, populations already beyond the capacity of existing water, electric, and sewage systems, or even beyond the capacity of those in the building stage or planned. At some point, other nations, too, must find some means of controlling city growth.

He is not very sympathetic to the Uzbek's pleasure in large families, since he has been thoroughly indoctrinated in the need for population control. The Uzbeks speak of six children as minimum, and of fourteen or fifteen as not unheard of. Furthermore, there is no defensive or apologetic tone: they seem not to have been made aware that reproduction on such a scale is undesirable. He wonders what motives the central government can have for so ignoring world opinion. For the Uzbek family, there are perfectly good reasons: in the past, a high infant mortality rate; in the present, chances for better housing, more wage earners within the family, and their obvious love for children. The traveler has to admit that Uzbek children make a good case for themselves, handsome, spirited, well mannered, secure in a strong family bond.

He thinks that housing -- including the new apartments -- is a disaster, that allotted space per human being is too close to the bare minimum. When he asks people about their living arrangements, he gets figures like nine in four rooms (three generations), seven in four rooms (three generations), three in two rooms (two generations). But, as he reminds himself, the expectations of these people are very different from his, and the traditional houses of the region were small. Rents are very cheap (when one is assigned an apartment or house), natural gas is cheap from the huge reservoir under the Kyzyl Kum Desert, and

electricity abundant and cheap from the hydroelectric plants in the nearby mountains. The quality of building disturbs him, and he judges this from the new tourist hotels meant to be show pieces. The general architectural design is good, public rooms attractive, bedrooms fairly adequate, most with private bath. But construction materials are poor: tiles are crumbling in less than two years and plumbing frequently doesn't work. He sees much evidence of hasty and careless workmanship: electric switches attached any how and often loose, stair treads of uneven heights.

When Anna, the Tatar guide, speaks contemptuously of Bukhara rugs -- the old ones -- as not worth the time and trouble when they could be easily made by machine, the traveler is annoyed, and for a time looks for evidence of low standards. But that is a losing game: think of Western criticism of the west as a packaged and plastic civilization. As far as he can judge, in fact, there is high quality in many of the traditional aspects of Uzbek life: their feeling for color and pattern, weaving and embroidery, songs and folk dance, ceremonies of everyday life. He finds many indications that attempts are being made to recognize and retain these values, as in a conscious revival of folk dance and folk art, an interest in the historical past of the region shown in the museums and in the archaeological explorations at Samarkand, Penjikent, and elsewhere, and in the beautiful products of artists and craftsmen in the museum of applied arts in Tashkent.

There are terrible pages in the books he has read, such as Solzhenitsyn's summary of what the cost of the Gulag Archipelago was to those who remained free of arrest: constant fear, servitude, secrecy and mistrust, universal ignorance, betrayal, corruption, cruelty. (Gulag, II,632-655). The whole of Nadezhda Mandelstam's Hope Against Hope is a recognition of the reversal of values -- betrayal instead of loyalty, lies for truth, hate for love. From somewhere (Mandelstam?) the traveler retains a picture of people frantically pasting new passages in their encyclopedias to cover old entries, as "truth" becomes "false" by official degree; even dictionaries were subject to the sudden need to obliterate definitions and substitute new ones. The climate has changed since then, though doubts have been expressed about how much. This is an aspect of life

that no traveler can possibly judge, although his feelings about his trip are inevitably conditioned by his reading.

Yet the traveler feels an atmosphere of cheerful good will throughout his brief visit in Uzbekistan. He knows he has no right at all to make any generalizations, but he wonders if the life here was less corrupted during the Terror, because it was not an intellectual center to attract the lightening. The machinery of oppression was here as elsewhere -- the police, informers, camps, victims. He feels a falseness with Leonid, and with the Tatar Anna. But with the Uzbeks he meets, even when they say the things that are supposed to be said, it is as if they live in a rather different context. The guide in Bukhara, for example, can describe approvingly Komsomol meetings and give officially approved interpretations and attitudes as she tells about historical monuments or present day life. Yet as she talks about herself, her family, her hopes, it seems to the traveler that she lives by traditional values which are sometimes contradictory to those she describes in her role as guide. However the whole question, he realizes, is beyond his reach.

Since the traveler is resident in Turkey, he is interested in seeing the kinship between Uzbek and Turk. They are the same people and they speak variants of the same language. He sees a good many faces that he would call "pure Turk", but in general the Uzbeks appear to him to have a little more Asiatic look, which is understandable since this is Asia and Turkic peoples have favored exogamous marriage. Both are Muslim. He finds it interesting that their written languages have followed a similar pattern. Their first writing was learned from the Arabs, and though Arabic never entirely suited the sounds of the language, both continued to use it until the 1920's. At that time, a modified Roman alphabet was adopted -- in 1926 in Turkey, in 1929 in Uzbekistan. Turkey found its new alphabet satisfactory and worked on simplification of the language. Uzbekistan was obliged to make a further change, to the Cyrillic alpahbet in 1940. This makes communication with the other republics easier, but cuts it off more from the rest of the world.

The traveler noted many similarities in customs, dress, food. The extended family, respect for the old, the bride going to live with her husband'd family, celebrations of engagements and weddings and so on are similar. Kilims and carpets are important in the homes of both peoples. Women have all legal rights and may enter all professions, yet girls can not go out at night, and marry only with parental approval and often as arranged by parents . Most Turks are better off than their Uzbek cousins, but some might envy the Uzbeks their economic security.

No. 661

Near East Mission
United Church Board for World Ministries
Posta Kutusu 142
Istanbul, Turkey
January 16, 1977

Dear Friends:

Those resilient missionaries:

Returned from furlough on January 12 and attended choir practice the same evening -- Anna and William Edmonds.

Fell two days before Christmas and broke her arm, but nevertheless gave a Christmas dinner for her friends -- Mary Ingle. (One of the friends came early to roast the Turkey that Mary was carrying when she fell.) Mary is out of the cast as of Jan. 21.

The Near East Mission received the news of the death of Alice Lindsley on January 4, in Claremont, California. Alice Lindsley taught Home Economics and was head of the department at Uskudar from 1928 to 1964. She established the Home Economics practice house in Kinney Cottage, where groups of seniors lived for a week in order to gain practical experience in home management. During this week of "family" living, Miss Lindsley came to know her students very well. Her several visits to Turkey since her retirement were fully booked, even before her arrival, with reunions, luncheons, teas, dinners given by her former students. Her last visit was in the spring of 1974 with Dorothy Blatter Ross and Lois Huebenthal. The three kept very full schedules of social engagements, sometimes beginning with breakfast, and yet found time to do some volunteer work as well. Alice Lindsley did much to advance the status of Home Economics education in Turkey, and strongly influenced individual students. She was generous in her support of the school and in seeking support from others. A memorial service was held on January 13 in Pasadena, California.

"An Afternoon of Mozart" was presented at Uskudar on September 16 by Doğan and Gönul Güvenç, his wife, and Karin Görgün. Doğan Bey, Tarsus graduate, is Personnel Director of BP in Turkey and a member of the Schools' Board of Governors.

He is also no mean violinist. Karin's husband, Sedat Görgün, is also a Tarsus graduate.

A beautiful series of cards to benefit the World Wildlife Fund-Turkey are now available. The drawings and paintings for the cards were contributed by Salih Acar, who, with Belkıs Acar, is the series editor for the Redhouse Press nature series.

It is notoriously difficult to measure the long-term influence of educational institutions and projects. There is a long germination period for the seed and the blooming is seldom witnessed by those who did the planting. Is a summer work-camp, for example, which was a great deal of fun as well as constructive work for its members, a once-only occasion or an experience which will influence the lives of those who were there? A tea at the home of Gwen Scott on January 9 perhaps casts some light on this question. It was attended by former work-campers, who attended the camps one or more years, and who have met for occasional reunions over a period of years. Present were non-Board school people as well as Talas, Tarsus, and Uskudar graduates. Many of them brought their children. May such an influence then reach into a second generation?

Acting Editor

Virginia Canfield

Happy Birthday to Uskudar School. She celebrated her 100th birthday on Saturday afternoon November 13 with a party of over 800 guests. This was made a students-and-parents day in social occasion which obviously pleased the guests as they toured the campus with their daughters, met daughter's teachers, attended a half-hour program of singing and folklore, and visited over tea and sweets. Lillian Berton, and many assistants did their usual best with all the party arrangements; the weather cooperated warmly and brightly. There were exhibits of class work in appropriate rooms, and historical exhibit in the Martin Hall cases, a display of new books on the library tables, and the welcoming smiles of all staff (with no nervousness from parents about registering or consultation on grades) all made a happy occasion. The event was also noted in Hayat on Jan. 13 with an illustrated article.

The marriage of Edith Carter Bennett to Al Robinson took place

on July 18, 1976 at St. James Episcopal Church in Fairhope, Alabama during the Sunday morning family worshup service. Edith was Parish Secretary, Al sometime Senior Warden of the church."Al was so eager to make his promise that he said, 'I will' half way through the charge. When the Rector continued on to the end, Al responded in a louder voice, 'I still will!'" Edith was secretary to Dr. Wright, president of Robert College, from 1940 to 1943. Her husband, Gardner, died in 1969; Al's wife had died several months earlier.

Richardson Fowle arrived in Istanbul on January 22 to pack up their apartment. The Fowles are remaining in the States for medical reasons. Their address is Thetford, Vermont 05074.

Recent letters from George Miller and Verne Fletcher confirm that communication channels are returning to some regularity with Beirut. On 10 January George wrote in part: "We're very glad most of the shooting has stopped and we hope some way will be found to prevent its starting up again. Our decision that we should help keep things going here as long as possible meant a lot of extra work for us. Siham was in charge of the volunteers at the hospital, and with the sort of patients that were there and the various groups that were competing for control of the place, she had to use a lot of bi-lingual diplomacy in addition to the long hours of drudgery. AUB never closed down and, because government exams were not given, there was a greatly increased demand for AUB tests. . . . I preached at Community Church to mark the centennary of Central Turkey College -- Aleppo College. This, so far as I have been able to find out, was the only notice taken of the event and I now find myself responsible for several items from the past. I have a collection of old photographs from Aintab, a record of what was put in the corner stone of the school in June, 1876, and a cloth wall hanging of a map of the missions of the American Board in Turkey published by the A.B.C.F.M., 1 Somerset Street Boston in 1890."

Verne Fletcher writes about his and Alice's concern to alleviate some of the suffering as they help others there beginning to rebuild the facilities. He reports talking with a "dynamic young Palestinian doctor who is in charge of the sanitary and health sectors of community organization" in Damour. The doctor said, "We will rebuild Damour and when we get our own state we will give rebuilt-Damour back to its original inhabitants". "How can we help?" Verne asked. "What are your needs?" Then began a long description of the conditions in which the

people live. "Many houses are without doors and windows, there is little furniture, not enough mattresses, many sleep rolled up in blankets on the floor, the mothers lack cooking utensils, clothes for the children, milk for infants -- and so on and on it went while my puzzled brain was trying to grab hold of a piece that could be bitten off and chewed. Finally, we're visiting the polyclinic which he had organized, with rudimentary equipment but obviously running quite well; then across the road to the damaged building which is slowly becoming a small emergency hospital as funds become available. We visit the bare rooms, while he indicates the eventual use for each room. 'And this will be for newly-born infants and overwhere an infirmary for small children'. Maybe this is what I'm looking for. 'How much will it take to furnish and equip (and heat) these rooms?' We go back to his office and start estimating costs. The next day two other doctors are brought in for consultation. We will need $4,500. So this is our project and we are asking for your help. Please make out your checks to United Church Board for World Ministries. 'Fletcher account' and address the envelope to the attention of Mrs. Evelyn Wilson, UCBWM, 475 Riverside Drive, 16th floor, New York, New York 10027."

The NEST Board of Governors expects to meet in Beirut on February 4. Both Judith Welles and Melvin Wittler are planning to attend from Turkey.

Margaret Blemker ended her visit in Turkey on December 14 having been to Gaziantep, Tarsus, Izmir and Istanbul. Other visitors since then have included Dr. Howard Conn and Mr. and Mrs. Hanold of Minneapolis.

The Week of Prayer for Christian Unity was concluded with a service on Saturday afternoon, January 22 in Aynali Cesme Armenian Evangelical Church. There was no electricity so the well-attended service was conducted in candlelight. The main address was by Msgr. Pierre DuBoir.

The recent fires in Istanbul: One destroyed the Rejans, a restaurant loved by many. The other affected the Galata Saray post office. In Tarsus, the chimney of the Robeson house caught fire. Most of the damage was caused by water in the lower apartment.

The next Near East Mission Meeting is scheduled for May 27 to 30. The place is yet to be announced.

Anna G. Edmonds, editor

No. 662

Near East Mission
United Church Board for World Ministries
Posta Kutusu 142
Istanbul, Turkey
15 August 1977

Dear Friends:

The worship services of the most recent business meeting of the Near East Mission in May were directed to the ideas of listening, hearing, and expressing.

LISTENING, HEARING and EXPRESSING
by Judith Welles & Rebecca Riskedahl

Thursday evening, May 26: This Sunday the church celebrated Pentecost -- the ancient Jewish festival that marked the fiftieth day after Passover -- and the earliest Christian holy day on which the gift of the Spirit came to those gathered in Jerusalem, the day the church began.

It is appropriate to begin this meeting with the first four verses of Chapter two of the Acts of the Apostles:

> "While the day of Pentecost was running its course they were all together in one place, when suddenly there came from the sky a noise like that of a strong driving wind, which filled the whole house where they were sitting. And there appeared to them tongues like flames of fire, dispersed among them and resting on each one. And they were all filled with the Holy Spirit and began to talk in other tongues, as the Spirit gave them power of utterance."

In ancient Jewish writings, it was ordered that on Pentecost: (1) You shall proclaim a sacred assembly for yourselves; (2) You shall not do your daily work; and (3) You shall rejoice in the place which the Lord your God will choose as a dwelling for His Name.

Our business meeting is the assembly. We certainly are not doing our daily work, though we needs must work on the matters at hand. We rejoice in this spot -- and, indeed, in Turkey, a God-chosen land for sure! And, like the early Christians, we celebrate the birthday of the Church -- whose heart is love, whose foundation is Jesus, and which is held together by the bonds of fellowship.

In these services we will explore three ideas essential to community and communication: listening, hearing, and expressing. To listen is to concentrate within yourself (not on yourself), and to stretch wide to include others. To hear is to become aware of the sounds around you -- sounds that reach the ear or the eye or the heart; and to make a conscious attempt to gather them in. To express is to respond with mind, imagination, action to what you hear, and to do all these knowing that you are listening for, hearing and responding not only to all things and people around you, but also to God: for He uses this way to make Himself known.

To help begin the exploration a portion of Mendelssohn's Fingal's Cave was chosen as appropriate for the Aegean setting of the meeting and the sounds of the sea.

Listening

Friday morning, May 27: "Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with Him and he with Me."

Are we prepared? Ready to listen -- to concentrate and stretch? Ready to hear -- to be aware, attentive to everything that is addressed to us? Ready to express -- responsive -- in silence or in words or in action? This morning let's think for a while about listening.

First, sink into yourself, and then stretch down. Turn down the noise. Shut out the traffic, the dropping water faucets, the barking dogs, the clatter of tea trays, even the sound of the sea. Grow in awareness of the stillness inside. Is there stillness inside? Listen to yourself. Are you angry at yourself, blaming yourself for something? Let it go. Is there confusion inside? Throw it to the winds. Let it unravel. Are you too relaxed, too comfortable with life? Tighten up -- a little tension in a wire produces a nice tone. Listen for the sounds of a balanced life -- some satisfactions, some yearnings, some struggle, some content. Listen to the sounds of your own growth. Be still. Seek yourself and let a serene spirit develop. "In quietness and confidence shall be your strength."

Now come up from inside and stretch out. Listen to others. Listen with your ears -- to their words. So often we misinterpret and then cause disagreement because we do not

concentrate on listening. Listen to what the words aren't saying -- to the wounded spirit asking not to be hurt: to the proud words hiding a fragile, quivering soul. Listen with your eyes -- read between and under the words; listen to the joyful faces concealing hearts full of sorrow. Listen with trust to the enthusiasms, the exhilaration of the young; with interest and patience to the experiences of those who are older. Concentrate with care and understanding, and stretch out in readiness to receive all the signals, all the sounds that will reveal others to you.

Now, after stretching down and out, stretch up. Listen to God -- as Moses did in the desert with the burning bush; as Jesus did in the wilderness; as Paul did on the road to Damascus. Be still and know God. The Nicene Creed affirms that He spoke by the prophets. In His Word we can hear Him. But His prophets are also in the world today -- in the room, around us, never far from us, for He speaks through men and women today though they may not realize it. Walt Whitman wrote, "I see God in the faces of men and women."

His voice may come as a thunderous rebuke, or as a delicate surge of encouragement. "The words that I speak unto you," Christ said, "they are the spirit and they are life."

So let us begin today with intent to listen -- to ourselves, to others, to God -- for the sake of truth and understanding within and among our community.

How do you listen? Let's take a moment to experiment. What is your position? How are you sitting? A comfortable, but not too comfortable position with your feet together, flat on the floor? The bottom of your spine against the back of your chair? Erect posture, hands in lap, eyes front? Find your own way, not only one, but several. Take your attention off yourself and your problems. Let your mind go free to roam. Keep your ears open. Now move out of your box and let the spirit carry you under, out, up.

This day's music is Debussy's Sunken Cathedral. It will take you deep under water to a place of worship long since lost to Sunday services but alive, a house of God with its bells still ringing.

Hearing

Saturday morning, May 28: "Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with Him and he with Me."

We first listen; then we HEAR.

"He who has ears", Jesus often said, "let him hear." Perhaps we can compare ourselves to a 20th century invention. Like television sets we must be ready -- our power concentrated and turned on, our antennae up, our screen waiting; and then the sounds come.

How shall we hear? Hearing is more than receiving sound waves into the ear. It requires a giving: we give an alert mind, a focussing of all the senses and an opening of the heart. We offer our imagination as we put ourselves into others' shoes. We open ourselves wide, beyond the sometimes meaningless boundaries of custom, of tradition, of rules and regulations -- limitations that have been given us by others or by experience, and limitations we may have set for ourselves, consciously or unconsciously. Hearing requires self-control, for we long to interrupt; and objectivity, because we tend to over-sympathize; a sense of joy as the shadows over others darken and lengthen; an understanding of the importance and the seriousness of things as words ripple on and inundate us. Yes, hearing is difficult.

An ancient condemnation of Israel, which is all too often true of us today is: "They hear and hear, but do not perceive." We receive and reach out in order to understand and respond.

And then, we must tune in and tune out. That is to say, find the station and the program: what person, what group, what institution, what culture is speaking, at what time and under what circumstances. We need as much information as possible before we can truly understand. Are there misunderstandings because of differences of language -- old/young, USA/Great Britain, Turkish/English? Is the speaking distorted, is there a buzzing in the ears or an improper electrical connection -- gossip, twisted facts, false impressions? Clear them away. Tune in for a clear vision of the person, a clear picture of what the situation is. Without these, understanding is impossible.

And then, we must try to hear the overtones. Overtones are those sounds that make the real difference between instruments: the flute is different from the oboe, the horn from the trumpet, the cello from the piano. Each instrument has it own tone color. So does each person. What is said by the body, by gestures, by posture, the head, breathing, walking, the personality -- these together with the voice convey the whole message, influence you, lead you, guide you toward your responses.

When we hear in this way, we not only hear and see the truth -- the true situation, the real person, and experience a meaningful human encounter; but we also catch a glimmer of Truth. Once in a lifetime we may experience the actual presence of God -- in the room with us, helping us make our response to Life.

This experience with musical hearing involves a seascape. This is an inland sea, a steppe. The situation is a journey; the place, eastern Russia, or Turkey, or wherever you will. You are listening, watching, hearing, sharing in this way with the person involved, the composer. What is he saying of importance? What has he experienced? The name is In the Steppes of Central Asia; the composer is Borodin.

Expressing or Responding

Saturday afternoon, May 28: "Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with Him and he with Me."

We have listened, we have heard, and tried to understand, and now we must act. Act is perhaps too western a word. No, we must respond, in some way, expressing ourselves , and move forward with the person we have heard.

What's to be done? I can hear my New England background saying it -- and fresh rolls or a salad or a pot of beans appears at the home of the family bereaved, or a fair is organized or the walls are painted or clothes are sent or the lawn is mowed. But there are other kinds of responses.

Let's look at three ways of responding: in silence, in conversation, in action. But let's be careful: for each way there is an easy choice and a hard choice -- a direction to avoid, a direction to take.

It is easy to stop hearing -- to begin listening to our own reasoning or something entirely different. And then to say, automatically, "Yes, I agree. That's entirely true." Or, "I'm so sorry; I didn't hear your last statement." Or in a negative way, to give the silent treatment. When to keep still, how to keep still, these are not easy matters. But in a good silence, something can happen. Perhaps you tap a hidden source of inspiration, or adjust your own point of view, changing and growing in the situation. Or perhaps you become a well into which ideas are thrown and other things come into view for the one who is speaking. So use silence.

Use words also, but remember it is too easy to talk, to glide along on the surface using time-worn phrases that hold no meaning for the people with whom we are talking or even have lost meaning for us. Let's try more 'in depth' talks. Let's use questions and search for many answers. Let's (as is suggested in Mister God, This is Anna) look at answers and search for the meaningful question. Let's converse: turn with each other and find new directions.

So, use words, but always remember their difficulties, their inadequacies. Finding the right words is sometimes an impossible task. Madeleine L'Engle, a Newberry Award Winner for her book A Wrinkle in Time knew this utter loss for words. She wrote --

I, who live by words, am wordless when
I try my words in prayer. All language turns
to Silence. Prayer will take my words and then
Reveal their emptiness. The stilled voice learns
To hold its peace, to listen with the heart
To silence that is joy, is adoration.
The self is shattered, all words torn apart
In this strange patterned time of contemplation
That, in time, breaks time, breaks words, breaks me,
And then, in silence, leaves me healed and mended
I leave , returned to language, for I see
Through words, even when all words are ended.
I who live by words, am wordless when
I turn to the Word to pray. Amen.

And, of course, use action. Beware of meaningless actions, small or big -- no empty smiles and pats on the back, but a real look into another's eyes, and a real welcome, a meaningful handshake or gesture. And as for bigger actions, we can go the second mile, carry the extra burden, think up the lovely thing to do, for this is what Christianity is about. But there is more than that -- we must learn to go forward with life, to travel with others, in their good company to share, to grow, to broaden, to change, not responding to others and acting for others only, but responding to the Creative force in the universe which most of us here call God, and living with others, flowing with others thinking, believing, loving -- on into the unknown.

To experiment with responsing we have chosen Smetana's The Moldau. The river flows from the mountains to the city and on to the sea -- at first a rivulet, two rivulets, a creek, a brook, past cliffs and canyons, in whirlpools, past meadows and fields and orchards and irrigation ditches, through the suburbs, over dams, down waterfalls -- ever broadening until it reaches its home. This is the course of each of our lives: respond to everything, everyone we meet on the way and to the journey itself.

Anna G. Edmonds, editor

No. 663

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

22 August 1977

Dear Friends:

Arrivals: Izmir School: Mary Bjork and Susan Harding; Tarsus School: Leonard Webster; Uskudar School: Helen Bush, Kristin Cope, Faye Edwards (to become the principal replacing Helen Morgan who has now retired), Christine McNish, Fanny Pemberton (as a volunteer for one year; she was administrative secretary there from 1966 to 1969), and Nancy Wright.

Departures: Gaziantep Hospital: Jack and Del Howe to return to the States (5845 West Canyon Drive, Littleton, Colorado, 80123); Tarsus School: Ed and Maxine Jacobson (400 S. Flower Street, Orange, California 92668) and Fran Warren (Piseco, New York 12139); and Izmir School: Dick and Georgie Maynard (c/o Mrs. Robert Maynard, 5406 East View Place, Chicago, Illinois 60615). On furlough in the United States this summer: Virginia Canfield for a second cataract operation in Boston; Fernie Scovel who has returned to the Izmir School; Judith Welles; Mel, Nancy, Heather, and Kent Wittler (Heather leaves home to attend Williston Northampton School this fall); Verne and Alice Fletcher; Ken and Marion Ziebell. (Ken becomes director of the Ayia Napa Conference Center in Nicosia on September 1; he also continues administering the refugee program of the Middle East Council of Churches.) And a change of address: Fred and Mary Alice Shepard are moving to the Mission Office in Istanbul (P.K. 142) the middle of September where Fred assumes some Mission administrative responsibilities in addition to his job as Educational Secretary.

Weddings and Births and Baptisms: Marion Clough and Graham Hillsdon were married in Izmir in the Anglican Church on May 13; their Turkish formalities had taken place on April 28th. Sandra Schoup was married in Ohio on June 10th; unfortunately we know only that her husband's name is Ted. Peter Schwaninger and Ann Hickok were married in the States on August 20. And Kathy Crecelius and Peter Dorman are to be married on Long Island on August 27. To all these couples we hope for much happiness and a "long sharing of the same pillow." Paul Emre joined his sister Ann and parents Jim and Carol Boal on May 21. He was born in Mersin and weighed a healthy, husky 8 lb. 4 oz. Allah bağışlasın ! An impressive family group gathered in the Dutch

Chapel on August 7th for the baptism of Ivan Can Barry; in addition to his parents Don and Roxy Barry, his grandmother Gwen Scott, his grandmother and grandfather Mr. & Mrs. Donald S. Barry, his great-grandmother Mrs. Eva Lou Scott, and his god parents, Bob and Betty Avery, were all present.

Visitors: A number of people who have Mission connections have been in Istanbul this spring and summer: Mr. & Mrs. Leonard Clough were here this spring and also visited their daughter in Izmir. Mr. Clough is Director of Planned Giving in the UCBWM treasury office. Mr. & Mrs. Paul Diefenderfer returned to gather more publicity pictures. Nancy Dittes (daughter of Jim and Fran Dittes, Talas 1950-52) spent several weeks here and studied rug making at Hereke. Jim & Alison Fowle were here enroute to and from Iran; Jim teaches art history at the Rhode Island School of Design; he is one of Richardson's brothers. Others have included Izzy Hemingway (Talas and Gaziantep 1952-1973), Rip Tracy (Uskudar and Tarsus 1952-53, 1965-72), Marilee Wheeler (Uskudar 1955-58), Marge Kirkpatrick May (Uskudar 1955-57), Vinal Overing Binner (Uskudar 1955-58), Ginny Hileman (Uskudar 1970-73), Dorothea Seelye Franck, Howard Reed, Becky Abbott, and James Edmonds. Mrs. Edith Todd and her granddaughter Susan Hatch were here for several weeks in April. Mrs. Todd is the former Edith Allen; she was born in Van when her parents, the Reverend & Mrs. Herbert M. Allen were there. Her father was principal of the Boys' School there; her grandparents, the Reverend & Mrs. Orson P. Allen, had also been missionaries in Turkey from 1855 to 1918, much of which time they spent in Harpout. Both her parents and her grandparents were in Istanbul during the last years of their service; she herself lived here as an adult when her husband was with Robert College. Her granddaughter Susan is gardener for the city of Anchorage, Alaska.

General News: Mission members and friends were shocked and greatly distressed by the accidental shooting of Dr. Albert Dewey (Gaziantep 1919-1958) in his home in Claremont, California in late May. The most recent news is that he continues to improve. Dorothy Blatter Ross is now in the hospital, courageous still although unable to talk. The Rev. & Mrs. Perry Dickinson Avery moved to Claremont in the early spring, and shortly thereafter Mary fell breaking her hip. To all we wish improving health and the knowledge that their friends care about their welfare.

Jack and Lynda Blake celebrated their golden wedding anniversary at their daughter, Jackie Blake Clayton's home in Needham, Massachusetts on June 25th. Jack reports that between 80 and 100 people were present to congratulate them; remembrances from many others far and wide also arrived then. In honor of the event an endowment fund for the Izmir School has been established and is already becoming a sizeable sum.

The retirements of Helen Morgan and Dick and Georgie Maynard have been observed with a number of bitter-sweet occasions with alumni (alumnae), government officials, colleagues, and community friends gathering to honor them. This year also Dr. Beatriki Yuvanoğlu and Bn. Nermin Kanuni have retired from twenty-five years each of teaching at the Uskudar School. Dr. Cemil Özbal has at the same time retired as responsible director of the Gaziantep hospital. He was honored at a luncheon during the Board of Managers meeting in Gaziantep on April 23.

Several events of international political significance should be noted briefly: a serious riot occurred in Istanbul on May 1 during a meeting held in Taksim Square that had been organized by one of the large labor unions. At least 39 people were killed, many of them being trampled to death as they rushed down a narrow street to escape the shooting that erupted towards nightfall. General elections were held throughout Turkey on June 5th; the hope of both leading parties was that one or the other could gain a clear majority of the seats in the National Assembly. Such was not the case, and, after a false start, the Justice Party, the National Salvation Party and the National Action Party have agreed on another coalition with Süleyman Demirel as Prime Minister and the heads of the other two parties, Necmettin Erbakan and Alparslan Türkeş as deputy prime ministers. On August 3 Archbishop Makarios of Cyprus died of a heart attack; his successor until regular elections is Mr. Spiros Kiprianou.

Redhouse Press announces the publication of the Akarsularımız (The Running Waters of Turkey), the tenth in its series of the Life Around Us books. Also published is Çiçek Kopartmak Yasaktır, written and illustrated by Can Göknil. This is a pre-reader without words, intended to encourage children to tell their own story as they look at the pictures.

Anna G. Edmonds, editor

No. 664

Near East Mission
United Church Board for World Ministries
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Dear Friends:

It is an unusual priviledge to be able to share the following analysis of the recent Turkish political scene with you. Dr. Heper is a professor of political science at the University of the Bosphorus; he is currently on leave with a year's appointment to the Center for Middle Eastern Studies at Harvard University. The study he has made of the characteristics of the coalition National Front Government help explain much of the present situation of the new coalition. Undoubtedly some of the examples he cites of the struggles for party influence are being parallelled today and some are being refined in the light of the lessons learned between March 1975 and June 1977.

The paper assumes the need for a cooperation between the governed and the governing in a democracy. This cooperation, and the consent of the governed have been undermined in recent years in Turkey. The problem the current government faces is that of reestablishing the bond of loyalty between both.

CONSOLIDATION CRISIS IN RECENT TURKISH POLITICS

A Background to the Present Political Situation

by Dr. Metin Heper

Integration of the Periphery with the Center

An important political problem in developing countries such as Turkey is the integration of the peripheral elements with the center which is identified as the dominant central political institutions in current control. That integration involves loyalty to the central authority, uniformity and acceptance of its laws and the means of resolving conflicts, consensus on a pattern of authority and consent between the elite and the masses, and a readiness of individuals to work together uniting their resources to achieve a common purpose. The links to achieve this integration have traditionally been conceived to be the political party and the

bureaucracy. However they have proved ineffective in mobilizing the necessary manpower and resources for developmental efforts.

The center in the developing country today can be characterized by the politics of faction, coalition, maneuver, and personalism. Cohesion among the elite is usually tenuous and communalism has been inseparable from the political process in a developing country. In the underdeveloped state there is a lack of the process of overall institutionalization. The leading elites try to establish their own political fiefdoms, developing their personal factions and aiming at dominating the party wings or even whole ministries. This inhibits the emergence of stabilized procedures and organizations, and conflict becomes the norm rather than an aberration. The crisis of political consolidation of the periphery and the center thus becomes the major political crisis, and its significance supersedes those of the other crises of integration.

From this background, what follows in this paper is a study of the emergence of what may be called a late consolidation crisis in the Turkish political scene. The Ottoman-Turkish polity could be defined as a sophisticated, unified, bureaucratized government. The reasons for the recent segmentation of this orderliness is the subject of this discussion.

The Center in the Ottoman-Turkish State

The Ottoman-Turkish state had a tradition of strong and unified centers. The initial institutionalization pattern of the Ottoman state displayed a ruling center characterized by the predominance of the Sultan, with the civil, military, and religious bureaucracies loyal to him. This initial institutionalization pattern lasted from the fourteenth to the sixteenth century. During the nineteenth century however, a Westernizing-oriented, military-civil bureaucratic alliance at the center again took supremacy over the periphery as well as over the religious institution. The Turkish Republic inherited this Ottoman bureaucratic ruling tradition.

At this same timethe so-called Angora Reform was aimed at training a new bureaucratic political cadre sympathetic to the Westernization program of Atatürkand his associates.

A tendency towards a mono-party state was strong from the beginning of the Republic. The party (The Republican People's Party) provided the ideology for the state, and its Secretary General assumed the position of Minister of the Interior in the cabinet, while the chairmen of the provincial party organizations became the governors of their provinces. Streamlining was completed before the transition to multi-party politics in 1946.

The Democrats who came to power after the "ruralizing election" of 1950, were not altogether happy concerning their relations with the state, i.e. the bureaucracy. The Democrat Party was a splinter party from the Republican People's Party but its leaders were not alien to the rules of the game of a bureaucratized polity. They were also afraid that the military would intervene, and this restrain them from tampering with the bureaucratic rules. Throughout the period of the Republic the presence of the military leadership has played an important role in containing political conflicts.

The longevity of party tradition in Turkey which dates back to the Young Turk era of 1908-1918 has proved to be an important factor in the relatively high level of party system institutionalization since the transition to competitive politics. Despite the entry of new social groups into politics since the late 1940's, members of notable families still continue to hold leadership positions in many local party units. The party organizations are machine-like in the large cities; but in parts of eastern and southeastern Turkey they are personalistic and controlled by the local notables.

The bureaucracy itself also always acted as a restraining factor upon the constitutive system since the transition to multi-party politics. In Turkey, the bureaucrats can no longer manipulate appointments, promotions, and patronage, but they seem to be hostile to the politicians' overtly and covertly sabotaging their policies. This they try to do by strict adherence to rules. There is strong evidence that the Turkish bureaucracy in fact places undue emphasis on rules and regulations.

One may conclude that until recently the heritage of a consolidated center inherited by the Republican regime was kept intact despite the elite differentiation, and despite a gradual rise to political significance of the periphery.

National Front Government and Consolidation Crisis, March 1975-June 1977

The Nationalist Front Government was formed in March 1975 by a coalition of the Justice Party, the National Salvation Party, the Republican Reliance Party and the National Action Party.

This coalition lasted over two years, until the election of June 1977. Its regime was markedly different from preceding governments in seven ways:

1. There was no visible coordination within the government.
2. The coalition partners displayed considerable suspicion towards one another.
3. The ministries were parcelled out among the parties, and each ministry was rendered almost autonomous, without effective control from the cabinet as a whole.
4. Coalition partners criticized and insulted each other in public and in the press.
5. Each party and each ministry evaluated programs and projects solely in terms of party interests.
6. This led to unrestrained patronage and nepotism.
7. Members of the government were impatient with laws and regulations, and openly violated them on occasion.

1. Lack of coordination

The coalition government showed its lack of coordination both in the positions on important issues and in everyday administration.

Concerning the Cyprus issue, the Foreign Minister, a member of the Justice Party, said that the establishment of the Federal Turkish State on the Island should not be taken as a step toward a proclamation of independence. Deputy Prime Minister and Minister of State Erbakan, the leader of the National Salvation Party, countered that October 29, 1976 (the anniversary of the founding of the Turkish Republic) would be the best date for proclaiming an Independent Turkish Cyprus State.

On the role of education, the coalition partners again differed. The National Salvation Party wanted to use education to promote traditional Islamic values. But Türkeş, Deputy Prime Minister and Minister of State and leader of the National Action Party, wanted to revive the

glories of the distant Turkish past. Deputy Prime Minister and Minister of State Feyzioğlu of the Republican Reliance Party opposed both of these attempts: "In the 'Coalition Protocol' we unequivocally stated that we intend to educate youths who would be loyal to Atatürk's reforms, Turkish nationalism, and human rights, and to the national, democratic, secular Turkish republic based on social justice," he stated.

2. Suspicion

The members of the coalition viewed each other as rivals rather than as partners. The National Salvation Party openly blackmailed its major coalition partner at every turn. The Justice Party, in turn, never hesitated to give in to even the most exorbitant demands. This was largely because Demirel himself very much wished to remain as Prime Minister until the general elections in June 1977. During the 1977 budget debates the National Salvation Party was able to obtain at the last moment an extra 15 billion TL. for the ministries under its control. To ensure free spending of these extra funds before the elections, the National Salvation Party forced the Justice Party to insert into the Budget Law a provision to the effect that these investment funds would be liberated as soon as the law went into effect. The Justice Party gave in. Soon after the Budget had passed the Parliament, however, the Ministry of Finance under the control of the Justice Party carefully reiterated the conditions which had to be fulfilled before the funds would be liberated by the Accounting Office in each ministry which is directly responsible to the Ministry of Finance.

3. Autonomous Ministries

This last conflict brought to surface the efforts of the political parties to control completely the ministries under their jurisdiction and to render them autonomous from each other. The coalition parties did not view each ministry as a part of a coordinated system, a Council of Ministers; in their eyes each ministry was their own to be exploited for partisan purposes. The Justice Party gave out bonus salaries to the civil servants and other employees in the State Economic Enterprises affiliated to the ministries under that party's control. It did not, however, permit the National Salvation Party to do the same. The National Salvation Party evened things up by distributing incentive bonuses where it was in power.

4. Criticism

In these circumstances of direct rivalry and conflict it was only natural that spokesmen for the various parties of the coalition would criticize each other openly, and the parties would even undermine one another's course of action.

5. Party Interests

The coalition partners played a constant tug-of-war game with one another as each party evaluated issues from its own partisan viewpoint. An example of this was the handling of the issue of the "anarchists". In his memorandum to the Prime Minister, Deputy Prime Minister of State Feyzioğlu of the Republican Reliance Party insisted that the government should round up and arrest certain groups of anarchists. He also added that the struggle against anarchists should be carried out by the official police and the gendarmarie, without volunteer help. He had in mind the youth groups which, it was claimed, were organized by the National Action Party to be used against leftist subversive groups.

The universities also complained of a relationship between some violent action groups and members of the coalition. Ankara University went so far as to submit a memorandum to the government indicating that the groups inciting trouble in the universities were not from within the university, that their primary motivation was not academic but political, that the universities did not have the needed intelligence agencies at their disposal as did the government, and that the universities did not possess the legal police powers necessary to handle these incidents. The university also implied that, 1) certain parties in the coalition did not wish to solve this problem once and for all; 2) some groups who make trouble were protected by certain parties within the coalition; 3) there were some youth groups (organized by the National Action Party) who made trouble on the pretext of helping the police against the leftist groups; 4) measures taken by the government should have been directed only to those persons or groups who were actually engaged in unlawful activity; 5) the measures in question were not being applied in a non-partisan fashion; 6) some of the persons who committed unlawful acts were exempt from arrest; 7) the government did not send an adequate number of policemen and/or gendarmarie to places where trouble was expected; 8) the

government did not always take measures asked for by the University administration; and, 9) the government let some student hostels be used as centers of subversive activities. Both rightist and leftist newspapers criticized the government for its ambiguous and partisan stance as armed students and other youth confronted each other in a rivalry of violence.

6. Patronage and Nepotism

The National Front Government was also criticized for a conspicuous and unrestrained program of patronage and nepotism. Never before in the Turkish political development were the civil servants reshuffled in such an arbitrary fashion after a new government came to office. There was even an attempt to turn the positions of headmen at village and district levels into salaried posts. In the process, little attention was paid to the principles of merit. It may be speculated that the amateurs thus brought in were partially responsible for some of the blunders committed by the National Front Government.

The Republican Reliance Party, itself a coalition partner, strongly criticized the policies of the National Front Government as being nepotistic and oriented to patronage. The police associations complained even more bitterly about partisan appointments.

7. Overt Violation

The National Front Government was clearly impatient with laws and regulations, and often openly violated them. This unreadiness to comply with established laws was perhaps a natural outgrowth of the other attitudes already noted. In any event the government lost some of its credibility with educated voters by refusing to conform to court decisions, especially those of the Danıştay or Council of State, the court of last resort, which functions as a constitutional court or supreme court.

Conclusion

It is too early to pass a sound judgement on why the accepted state tradition in Turkey suffered such a sudden setback. I think the Democrat Party and later the Justice Party have shown antipathy toward the intellectual-bureaucratic elites and the bureaucratic system, and that this antipathy has tended to undermine the central governing institutions of Turkey. The 1961 Constitution is a

bureaucratic document; it proved to be too restrictive for political parties actively competing for the first time for the rural vote.

As the National Salvation Party and the National Action Party rose to political significance, they also tended to threaten the nonpolitical bureaucracy. Both parties were only marginally legitimate, and so they made desperate efforts to cling to the government, to build up a bureaucratic support in the shortest possible time, and to overlook or tolerate each other's excesses.

In Turkey many political figures have built strong personal cults, with devoted, obedient, and uncritical followers, and consequently with considerable uncontrolled personal power. With the exeption of İnönü's replacement by Ecevit in 1972, no political party chairman has ever been removed from his post. The strong position of political party chairmen in Turkey often makes it possible for idiosyncratic and personal considerations to creep into political decisions. And the political leaders seem to have observed that the voters will not punish them for such action.

This state of affairs has not led to political stability but to patrimonial involution. To repeat, this was not due to the general lack of the experience of party life but to the persisting uncertainty of whether the military would decide to intervene again in the government or not and to the parties' desire to make the most headway they could.

As a result of all this we have witnessed a breakdown in old patterns. The breakdown has not been caused by the inexperience of political leaders. It has been caused partly by the uncertainty about intentions of the military. The instability has been increased by the marginal political parties which have made haste to advance as far as possible in the available time. Stability could have been reached by an agreement of the two major parties, the Republican People's Party and the Justic Party, but they have not been able to resolve their differences and their rivalries. It seems obvious that the political situation will only settle down when it becomes clear that the military will not under any condition intervene in the political picture. Short of this, some stabilization could be reached if the political scene moves away from the extremes and polarization.

(edited by Robert Avery and Anna G. Edmonds)

No. 665

Near East Mission
United Church Board for World Ministries
Posta Kutusu 142, Istanbul, Turkey
20 October 1977

Dear Friends:

Arrivals

Since the last issue several new people have arrived as teachers at the schools: for İzmir Helen Bush and Dorothy Steward; for Tarsus Ian Galloway and Martin Skinner. Judith Welles, Melvin, Nancy and Kent Wittler have returned from furloughs in the States. Virginia Canfield is also back following a second successful cataract operation. Dorothy Avery is living with her parents this year as she helps in the Mission Office and attends some classes at Boğaziçi University. The Verne Fletchers have returned to Beirut with their daughters Eve and Veronica.

Departures

Helen Morgan left Istanbul on August 31 to begin her retirement furlough in the United States. She expects to do some speaking for the Board before settling at Claremont, California after the beginning of the new year. Lillian Berton who has been administrative secretary to Helen since 1970 has also left as of October 11th. She is travelling through Europe with her sister-in-law before returning to the States. Frances Eddy, the Mission office administrative secretary left September 30 for a three-month furlough. She will spend much of her time in deputation work in Wisconsin, Illinois, Michigan and Montana. Betty Avery flew October 17th for six weeks in the States. She expects to be in Asheville, North Carolina much of that time.

Visitors

Among the recent visitors are Don Webster (Uskudar 1961-65) who is doing research here in order to write a sequel to his well-known The Turkey of Atatürk (the sequel to be on Kemalism as a civil religion, a subject inspired by Robert Bellah's The Broken Covenant: The Breakdown of Civil Religion in America); Roderic and Louise Davison (Rod is also working on research); and Howard Crane who was examining and classifying late Greek and early Turkish pottery at the Sardis excavation.

Deaths

Marguerite Bicknell died in Edwardsport, Indiana on August 28. "Bick" taught at Pierce College in Athens from 1948 to 1953 and again was there from 1958 to 1960 assisting in the School for Social Work. She also taught English in İzmir from 1954 to 1957. In 1957-58 she maintained a hostel for boys and girls in Mardin and did counseling there. Since her retirement she served as hostess for Barton House in Auburndale from 1962 to 1963,and returned to Greece several times as a volunteer.

Mrs. Eveline Scott (see "Dear Friends" No. 620), a longtime member of the Istanbul community, died on October 16th. She had broken her hip the week before and was in the Admiral Bristol Hospital in Istanbul. Burial was in the Feriköy Protestant Cemetary next to her husband, Dean Harold Scott of Robert College.

General News

Greetings have come from the Alford Carletons and from Elvesta Leslie. Vesta (Urfa 1913-1917, Istanbul 1923-1953) and her daughter Elizabeth Seager are now living in Northport, Michigan, Vesta's family home. Perry Avery (minister of the Dutch Chapel 1966-1970) writes from Claremont, California: "Mrs. Dewey is faithful in taking Dr. Dewey past our house in a wheel chair almost every day. He is slow in speech, but alert. Dr. Nute had his arm in a sling for a week or so because of a fall square dancing. Jessie Martin is greatly improved. Rip Tracy comes to see her faithfully. Mary walks well with only a cane. She sends greetings." Perry has a letter press print shop at Pilgrim Place which he has named The Pilgrim Press.

Dr. Harold E. Hoelscher is the new president of the American University of Beirut. He reports an expected enrollment this year of between 3,400 and 3,600 students. Its schools of medicine, engineering and business administration have not been able to take all the applicants.

Robert College also has a new head: Mr. James Maggart has taken Mr. John Chalfont's place at the school. He was a teacher at RC from 1968 to 1974, so he is already known and respected in the community.

The Radio Voice of The Gospel in Ethiopia was nationalized this past spring by the Ethiopian government and its

call letters changed from RVOG to RVOR for Radio Voice of the Revolution. It had been built by the Lutheran World Federation. In its early years the Near East Mission considered cooperating in helping with its programming.

An article in a recent issue of Milliyet illustrated some of the economic problems of people in Turkey these days. According to Mukaddes Orçun who quotes figures from the Istanbul Chamber of Commerce the following changes have occured over the past 12 months:

Item	Sept. 1976	Sept. 1977	% Increase
meat (per kilogram)	TL.56.00	TL.69.50	24%
sugar products	23.85	39.00	63.5%
chocolate	95.00	225.00	137%
rice	10.75	26.50	147%
olives	25.00	35.50	42%
white cheese	37.00	47.00	27%
salt	2.70	3.85	42.6%
coffee	70.00	142.00	102%
stoves	625.00	1,100.00	76%
fire wood (250 kilos)	155.00	220.00	42%
kerosene (liter)	2.36	3.34	41.5%
day work (woman)	100.00	150.00	50%

Coffee was off the market for several weeks, but is back on now. Last year it was selling for TL.44 a kilo; in September for TL.142; today it's TL.332, a 650% increase. Coffee is a luxury item. But salt which in today's civilization is not, was not available in Istanbul for a week. Again according to the Chamber of Commerce figures, the cost of living just in the month of September rose 7.6%. In one year the overall cost went up 35%; lighting and heating went up 31.8%, food stuffs up 36.3%, clothes and household effects up 35.2% and rents up 39.2%. Ouch.

Biblical Sites in Turkey by Everett C. Blake and Anna G. Edmonds is now printed and on sale. It can be ordered through the Near East office of the Board in New York for $5.60 or through Redhouse Press in Istanbul for TL.75 plus postage.

Anna G. Edmonds, editor

No. 666

Near East Mission
United Church Board for World Ministries
Post Office Box 142
Istanbul, Turkey
15 December 1977

Dear Friends:

Mrs.Mübeccel Kıray, Professor of Sociology, is one of Turkey's leading social scientists. She has been a visiting professor in the Department of Anthropology at Bergen University in Norway this fall. The article which follows is from a lecture she gave in August at the University of the Bosphorus.

THE CHANGING SOCIAL SCENE IN TURKEY

Professor Mübeccel Kıray

Contradictions and Paradoxes

The tourist's first view of Istanbul is one of contradictions and paradoxes: beautiful aluminum and marble office buildings and dirty street bazaars, clean, tree-shaded apartments and long stretches of shabby squatters' houses all springing up next to each other. The same inconsistent juxtaposition is evident in the decolletage of young girls on the street and of women in layers on layers of pants, long skirts and coats on a hot day, of well-dressed bureaucrats rubbing shoulders with laborers in seedy baggy pants. These contrasts are not so much an indication of the extremes of wealth and poverty as they are an indication of a rapid change in the society -- a specific change, a "process in process" from a basically rural, self-sufficient, closed community to a formal, business-oriented, urban community in which the labor force is made up of people who have come into the city from the villages. This great transformation in Turkey has been going on for only twenty-five years.

People from rural Anatolia have been moving in great masses to the main cities since the 1950's for a number of reasons. Agricultural methods have changed with mechanization which has produced a labor surplus. This has meant that people poured into the cities, and the urban, informal sector of small businesses such as push-carts, repair shops, shoeshiners, and hawkers have mushroomed as the formal sectors of organized business and industry could not absorb

them. (At the beginning of the 19th century a similar rural population migration took place in Europe. The difference then was that the people either found a market for their marginal, unskilled labor in the big cities or they moved to the wide-open spaces of America. Today in Turkey this group has had to create its own jobs or go to Europe.)

The Agricultural Society

The first evidences of mankind having tilled the soil and harvested wheat are to be found in some of the Neolithic sites in Turkey that date around 8000 B.C. (see D.F., no. 602). Since those beginnings of agriculture up until about the 1930's the habits and social standards of the people of Anatolia were virtually unchanged. For ten thousand years the basic rural structure remained the same. The village unit was 80 to 100 households; the economy was self-sufficient. Contact with the world outside the village and its farming lands was through three media only: government taxation, army service, and payment of a percentage of the crops to the overlord.

Cash Cropping

In the middle of the twentieth century a major revolution took place in Anatolia. From the society being founded on a self-sufficient wheat and olive oil basis it turned to the economics of quick profits of internationally sensitive cash cropping. The peasant whose small land and crops were enough to take care of his family's needs now suddenly became the farmer whose produce must compete on the world market. No longer were the wooden plow and hay fork economically viable, no longer were the donkey or the water buffalo the most efficient source of power. Tractors and combines replaced hand-made tools as the village and its inhabitants were shoved into the modern world.

This revolution meant a change in all the areas of human relationships in the villages, a change which is still going on and which is paralleled in other developing countries. For instance, the number of tractors increased from a mere 360 in 1948 to around 50,000 in 1953 and to 3,000,000 in 1975. Each tractor displaces

roughly ten men from agriculture in the active age group. If one assumes that each of these men has a family of five people, each tractor forces fifty people to migrate to cities to earn their living. At the same time greatly increased medical care became available and the death rate, particularly of small children, dropped dramatically. It has also meant a great increase in the expectation of people and in their awareness of the world scene. But beyond this it has changed the overall character of Turkey: in 1930 approximately 70% of the population was rural; today 60% is; and by 1990 only 45% will be.

Small Enterprises in the Cities

Before the 1950's Turkey had a complex well-organized government bureaucracy, but the business structure was that of small enterprises. The main private enterprise in the cities was craftsmanship. It was after 1965 that the main change took place when medium to large companies (holdings) started to appear. But even these as they grew and became successful could not absorb all the people coming in from the villages.

Module Jobs and Housing

The large number of people who were not employed in semi-skilled jobs in industry have found their livelihood in module jobs such as selling boiled corn on the street corners. The income from these is never continuous and the job offers no long-term security. (But don't be put off by the man who accosts you on the street to buy the gaudy doll or string of plastic beads -- this is the tourist season and what he earns now, or doesn't, will have to last him the rest of the year. And after all, the purpose of peddling is to increase the availability of the item to you, the public.) This uncertainty reflects itself in the housing these people can afford. Formerly something of a social disgrace, the squatters' houses or gecekondus are home for more than half the people of Istanbul. And still 200,000 people a year come into this city. The house which they have roofed over in one night (gece - night, kondu - put up) is their only security. So much are these acceptable now that they are as real a part of the city as the Mosque of Sultan Ahmet; in not too many years perhaps, the professors who will have tired of living in sterile, concrete apartments may be buying these simple one-story brick buildings, each with a tiny plot of land and a kitchen garden.

The Migrant's Accomplishment

The person who comes to the city from the village in general is unskilled but has a fertile mind. Almost at once he is earning four to six times more a month than he was in the village. One survey showed the average monthly villager's income in 1968 to be TL480, and the man of the gecekondu to be TL2,000. This person has cut his ties with his village, he has givenup his claims to the family inheritance there; in the city his skills of the farm are useless in helping him get a good job; he has no medical insurance, no old-age pension. But in spite of these he is hopeful. In his own eyes he has become an entrepreneur. He has left the countryside behind and become able to take care of himself in the big city. He has accomplished something.

A recent survey (1976) of people living in one of the gecekondus in Istanbul indicated that for those people their reference group is still the village from which they came. In comparison they feel they are much better off financially than they would have been if they had stayed in the village. But most of them wanted a factory job that would give them social security or a medium-size business such as a grocery store. In political attitude they were overwhelmingly for the status-quo. They were not eager for any major change or turmoil but rather they wanted a stability that would allow them to try their own ways. Along with this desire for political quiet went a positive, dynamic readiness to fight for their own advancement in the city.

Absence of Delinquency

One interesting fact, in contradiction to common gossip, is that the person who newly moves from the village to the city is almost never the delinquent in society. He is too intent upon proving himself to be involved in crime for the first ten years at least after his move. The major crime centers in the big cities are still not the gecekondus but rather the older, inner city slums.

Guest Laborers and the Extended Family

The social impact of those who have gone from the village to work as guest laborers in Europe has been mainly on the family structure and on the woman's place in it. At the

present time there are more than one million Turkish workers abroad.

Formerly the almost unvarying social pattern in Turkey was the extended family. The grandparents, parents, and married sons and unmarried daughters lived together in a large or complex family unit. Even if some members of the family had trouble getting along with each other still they all stayed together. There was a dependence on each other, a willingness to help and to share what they all produced, and an impossibility to move apart.

With the migration away from the village and with the change to a cash income this is ending. The sons have left the family, they usually being the first ones to go abroad. The extended family has broken up as the wives and children have found their homes separate from the grandparents. No longer is the mother-in-law the terror of the young brides. Now the grandfather is explaining the situation with, "These women can't get along together, so I told my son to take his wife and find another place."

City Clearing House

Those members of the family who have settled in the large cities find themselves running a clearing house of kaleidoscopic composition. They are the contact points for the relatives who are enroute, coming or going or uncertain. The family unit now is the man, his wife, and their children, no more. Everyone else is a guest, not a member of the family. But the number of guests could be so many that in most of these homes more than half of the house is devoted to sleeping quarters.

Place of the Woman

When the extended family disintegrated, the place of the woman in it changed. Before, men relied on each other. The grandfather was the absolute authority, his sons were his allies; together they were responsible for the on-going work, for maintaining the security of the family. Now it is the woman who has become the man's partner. She is the one he turns to for support and advice. When the husband leaves for work, either at the factory in the big city or in Europe, she is the one who carries on the common jobs of shopping, getting

the children to school, taking the emergency cases to the hospital, following the red tape of government offices. In the old arrangement she would not have gone even to the market; today she is responsible for running the home and must budget her time accordingly.

Black Sea Village

By the 1960's this pattern had begun to affect village families as well as those which had moved to the city. A survey (1973) of a village on the Black Sea with 100 homes showed that the main member of 87 of them was in Germany. Every married woman had her own separate household. She handled all the bank formalities and knew not only how to transfer foreign currency but which bank gave her the best service and what the current black market rate for the mark was. She had to decide how the family resources would be used -- the foreign money, the land, and the hazel nut crop. She had to hire the male help. She was the one to see that the children got an education. The pattern in this village also often involved this woman getting herself to Istanbul to fly to Germany, staying there two years, then deciding that the family would save money if she went back to her village. The barren school subjects of arithmetic, civics, and "knowledge of life" (Hayat Bilgisi) are nonsense in comparison to this emancipated education. Moreover, now that the women have found this higher position they will not easily accept anything less. With this change there is little likelihood there will be a return to the older customs because this is not a pattern imposed by the government from on high, but is a functional change supported by economics.

With this change in the status of women there will come an improvement in the way boys in the village families are brought up. Before, the male children were given a dominant place from birth; with women having more importance the boys will tend not to be as spoiled in the new social structure. This should bring about some new personality characteristics.

Conclusion

This short look at the social scene in Turkey shows that Turkish society is in the process of the most thorough and most rapid transformation of its history. From the conditions

of an agricultural society it is responding with acceleration to the economics of a world-sensitive market. The resulting revolution has meant changes not only in the kind of work and the tools used by the people but also in their expectations and relations on all levels. This is parallelled around the world in developing countries as all strive for an improvement in society.

Anna G. Edmonds, editor

No. 667

Near East Mission
United Church Board for World Ministries
Post Office Box 142
Istanbul, Turkey
16 December 1977

Dear Friends:

The opening convocation of the centennial year of the American Collegiate Institute in Izmir was held on November 17th. Greetings were given by Mr. Douglas Hill, the principal, Mrs. Özcan Kara, the Turkish vice-principal, Mr. Hüseyin Aydemir, the acting governor of Izmir, Mr. Aysal Aytaç, the superintendent of education, and Mr. Melvin Wittler, Near East Mission secretary. Three people spoke about the backgrounds of the school: Dr. Fredrick Shepard gave "An Historical Perspective", Mrs. Emily Smith talked about "Reminiscences", and Mr. Fahrettin Resmor spoke on "I Remember When". Turkish dances were presented by the school's folklore group. Mr. Haluk Cansın, chairman of the local executive committee, and vice-chairman of the Koruyanlar Derneği, Mr. Ziya Torun, chairman of the Parent-Teachers' Association, Mrs. Evser Kayral, president of the Alumnae Association, Miss Tildet Varon, representative of the middle school section, and Miss Tijen Mütevellioğlu, representative of the lycee section, talked on the present of the school. "Centennial Plans and Goals" was the subject of Mr. Douglas Hill's concluding address. According to the Izmir paper, Yeni Asir, of November 18, the acting governor, Mr. Aydemir, complimented the school on its contribution to Turkish society saying that the good teachers and staff had produced successful housewives.

Richard and Georgie Maynard send many greetings from Chicago to their friends. Their address is 5319 S. Kimbark, Apt. 3B, Chicago, Illinois 60615 (tel. 312-363-1639). According to their letter in September, "The search [for an apartment] was incredibly short in a neighborhood with 1 percent vacancy and rentals available in October. Luck and a University of Chicago connection were with us. We were directed to 1A...but it wasn't vacant. 'You wouldn't want a third floor,' said the janitor looking at our gray hair. We would! We didn't mention our practice of the 7th floor and the erratic elevator. He called the office, saying, 'I have a nice middle-aged couple for 3B.' We preened. We learned on the first Saturday night what it meant. We weren't

expected to give parties until 4 a.m.! (Party-boy had moved out.) We bought a hide-a-bed and a market cart and moved in. We had been in the city five days! Please note the address and the phone number. We want to hear from you all. Chicago is a good center for comings and goings. Please come and see us." Since this letter, Dick has had a coronary by-pass operation in early October and is now recovering. "Büyük bir geçmiş olsun."

Rev. Al Bartholomew, UCBWM Service Division General Secretary, was in Turkey from Nov. 3 to 6 visiting his son and daughter-in-law, Alan and Mary Bartholomew, in Tarsus, and the Turkey Development Foundation in Ankara. Mr. and Mrs. "Mike" Yarrow, Mrs. Betty Yarrow, and Mrs. Barbara McCall were here in the middle of November. Betty Yarrow had been working for 16 months at Dansalan College in the Philippines before coming to Turkey; "Mike" Yarrow and Betty Yarrow's husband, Ernest, were sons of Rev. and Mrs. Ernest Yarrow who were with the American Board in Van 1904-1916 and with Near East Relief in the Caucusus until 1925.

Mr. Douglas Dean of the Pathfinder Fund in Geneva was here briefly in early December. Rev. and Mrs. Franklin Lahr of Canton, Ohio came through Istanbul enroute to volunteer work for three months with Pauline King in India. Mr. and Mrs. Howard Greenfield are visiting their daughter and son-in-law, Jim and Carol Boal and their children in Tarsus until the end of the year. Whitman Shepard is spending his summer vacation with his parents, Frederick and Mary Alice Shepard, in Istanbul. Whit is a Peace Corps teacher of math in Swaziland.

Dorothy Blatter Ross died in Lee's Summit, Missouri on October 28th. A memorial service for her was held in the Country Club church in Kansas City on Nov. 12th. Dorothy was a teacher of English and art in Merzifon from 1931 to 1937; following that she moved to the Uskudar school in 1939. In 1945 she began to divide her time between the school and the Mission's publication department, specializing in children's literature. She continued with the publication department until her retirement in 1967. In the words of the citation given her as Missionary Emeritus, she was known for her "enthusiasm for creating pictures and stories, for joyous comradeship, for the exploring mind and heart, for reaching out to all in the community in tireless service and

Date	No.	Title	Author (s)
n.d.	612	Avni the Conqueror	Anna G. Edmonds
1 Oct. 1971	614	Turkish Painting	Bilge Ölçer
10 Dec. 1971	616	Halide Edip Adıvar (Personal Reminiscences)	Süreyya Ağaoğlu
15 March 1972	620	Student Days at Üsküdar	Eveline Scott
1 May 1972	622	Turkish Theater-an Historical Survey	Bilge Ölçer
1 Oct. 1972	624	The Politics of Turkey	İlter Turan
11 Dec. 1972	626	Cyrus Hamlin	Herbert H. Lane
5 Feb. 1973	628	Karagöz, Shadows of Turkey's Past	Sara J. Rau
30 May 1973	630	The Bald İbiş	Belkıs Acar
10 Oct. 1973	632	Istanbul Festival, Cumhuriyet Bayramı, Bosphorus Bridge, Publications,etc.	Anna G. Edmonds
17 Dec. 1973	634	A New Health School in Gaziantep	Richardson Fowle
29 March 1974	636	A Shepherd's Life	Colin Edmonds
10 July 1974	638	The Middle East Council of Churches	Kenneth R. Ziebell
1 Sept. 1974	639	Patient Dervishes, Provoking Dogs and Other Dogmatic Proverbs	Anna G. Edmonds

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30 March 1962	532	Bookmobile	Barbara Fowler, Mary Lou Winkler
1 Sept. 1962	537	Operation Bridge	Virginia Hermann
15 Feb. 1963	542	Social Service Seminar and a Rumelihisar Project	Robert S. Keller, Betty Avery
17 Oct. 1963	546	The Self-Help Program of an Anatolian Village	Elizabeth MacCallum
20 Feb. 1964	550	Mahya	Dorothy Blatter, Orhan Özkirim, Herman Kreider
16 Nov. 1964	554	YMCA, Girls' Center	Chuck Webster, Eleanora Davis
1 Feb. 1965	557	Christian Service Among Refugees	J. Richard Butler
30 June 1965	559	The Evangelical Union Church of Pera	Anna G. Edmonds
1 Jan. 1966	563	Work Camps in 1965	Margaret Lane
22 May 1966	566	Evolution or Revolution in Turkey	Anna G. Edmonds
11 Nov. 1966	569	Reconstruction Efforts in Erzurum, Muş, and Bingöl	Anna G. Edmonds
1 Apr. 1967	575	The Near East School of Theology Past, Present, and Future	Harold B. Hohnbeck
15 May 1967	577	Fellowship House, Tarsus	Anna G. Edmonds
15 June 1967	579	A Mosaic of Need	Mary Lou Winkler
13 March 1968	586	Our New Neighbors	Mary Alice Shepard
12 Aug. 1968	588	The New Redhouse Turkish-English Dictionary	Robert Avery
16 Sept. 1968	590	Problems in Higher Education in Turkey	Anna G. Edmonds
28 Dec. 1968	592	Wednesdays in Gaziantep	Esther Spafard
1 Feb. 1969	594	Christians in a Secular Society	Susan Whitely, Ann Schoup
10 Feb. 1969	595	Distressed Residents of the Sultan Ahmet "Hilton"	Anonymous
1 May 1969	596	Educational Conference	Virginia Canfield
22 Sept. 1969	598	The History of Istanbul Bible House	Paul H. Nilson
3 Nov. 1969	600	The Mevlidi Sherif	Anna G. Edmonds
15 Dec. 1969	602	The Neolithic Revolution in Turkey	Anna G. Edmonds
27 March 1970	604	Turkish Workers in Germany	Robert Avery
20 July 1970	606	Book Publishing in Turkey	Anna G. Edmonds
10 Nov. 1970	608-609	Social Customs in Turkey	Şenel Tüzün

n.d.	641	Miss Hagopyan and Miriam	Virginia Canfield
15 Dec. 1974	642	Thoughts Over Galilee, 1948	Alford Carlton
15 Jan 1975	643	Concerning Flowers Painted After Nature in Ottoman Art	Süheyl Ünver
15 Sept. 1975	646	Survey of Turkish Music	Anna G. Edmonds
17 Nov. 1975	648	The Unveiling of The Turkish Women	Sadun Kâtipoğlu
1 Dec. 1975	649	Women in the Near East Mission - Women in Turkey	Anna G. Edmonds
1 Jan. 1976	650	The Marmara Scientific and Industrial Research Institute	Anna G. Edmonds
15 March 1976	652	The "Rusty Room" as an English Language Laboratory	Jeannie Adams
26 July 1976	654	Mustafa Ali's Description of Cairo of 1599	Andreas Tietze
1 Sept. 1976	656	A New Approach to Rural Development	Virginia Canfield, editor
3 Dec. 1976	658	Issues of the War in Lebanon	Anna G. Edmonds
16 Jan. 1977	660	A Trip to Uzbekistan	Virginia Canfield
15 Aug. 1977	662	Listening, Hearing, and Expressing	Judith Welles, Rebecca Riskedahl
1 Oct. 1977	664	Consolidation Crisis in Recent Turkish Politics	Metin Heper
15 Dec. 1977	666	The Changing Social Scene in Turkey	Mübeccel Kıray

friendship. In the hearts of many Turks and Americans "Auntie Dot" will be held close for many years."

The Dutch Chapel Cantata Choir and Orchestra presented its Advent concerts this year on Dec. 2 at the German Protestant Church and on Dec. 4 in the Dutch Chapel. The performers represented the usual combination of Protestants, Catholics and Orthodox Christians, Jews, and Muslims, with Turkish, American, British, Cypriot, Greek, Bulgarian, and Yugoslav backgrounds represented. The music was the Walond Introduction and Tocatta, the Vivaldi String Concerto in D Minor, the Pergolesi Magnificat, and the Vivaldi Gloria.

The inserted list of past "Dear Friends" articles is for your information in case you would like to have any copies. They are available for fifty cents each.

We welcome two baby daughters: Jennifer Eileen was born on December first in Izmir to Marion and Graham Hillsdon and Amanda Louise in Japan on November 30th to Mr. and Mrs. Dan Kasten.

Merry Christmas, Happy New Year!

Anna G. Edmonds, editor