

No. 603

Near East Mission
United Church Board for World Ministries
Posta Kutusu 142
Istanbul, Turkey
20 January, 1970

Dear Friends:

Among the items worthy of special note in the school statistics for 1969 - 1970 the first is the retirement of Mrs. Ruby Birge from the Üsküdar school. Mrs. Birge was Orta Dean there since 1956 and had taught English and home economics also. As her colleague, Semiha Malatyalioglu, the Turkish vice-principal, wrote about her, "It has been the school's good fortune to have her in our midst from 1937 until the present time. Helping to fill the emptiness which her departure leaves behind is the memory and image of her outstanding personality and open friendliness."

The Turkey schools reported the following percentages of courses taught in English by non-native speakers:

Izmir: 19 % of total hours taught in English.

Tarsus: 30 % of total hours taught in English.

Üsküdar: 37.5% of total hours taught in English.

One hundred percent of the hours taught in Turkish are taught by native speakers.

In Izmir the Supporters' Group of the American Collegiate Institute (Koruma Derneği) has, at considerable expense, had installed a central heating system that warms Beacon, Parsons,

	Students									Gr
	Preparatory	Middle	Lycee	Jr. College	Other	Total	Boarders	Part Scholarship	Full Scholarship	
American Collegiate Institute, Izmir	97	247	222	60		626	48	29	8	74
Tarsus American College	72	145	154		1	372	246	25		64
American Academy for Girls, Üsküdar	93	220	222		1	536	164	20	13	67
Near East School of Religion, Beirut, Lebanon	Girls	Boys			(5) 84	84				
					49	49				

(1) There are a few additional fees

(2) 3 Americans; 3 Germans, Austrians and Dutch

(3) 1 American

(4) 2 Americans

Lycées	Other	Faculty and Staff							Fees			Notes
		Full Time, UCBMW	Part Time, UCBMW	Full Time, foreign non-UCBMW	Part Time, foreign non-UCBMW	Full Time, national	Part Time, national	Total	Tuition	Boarding	Other	
57		23	1	9	1	10	17	60	TL 2400	TL 2600	TL (1) 775	(2)
39		11	3	3		5	10	35	TL 1700	TL 2500	TL 660	(3)
63		11	3	2	1	9	17	43	TL 2500	TL 2800	TL 1750	(4)
		2		12	3	2		17	L.L. 800	L.L. 850	L.L. 52	(6)

(5) There are 41 students at the higher level, 9 special students, and 83 part time students making a total enrollment of 133.

(6) Nationalities represented include:

Lebanon	12	Iran	3	Netherlands	1
Syria	17	Jordan	3	France	2
Sudan	4	Palestine	1	USA	5
Tanzania	1	Iraq	3	Egypt	1

Taner, the Library and the Main Office Building.

President Hovhannes P. Aharonian of the Near East School of Theology reports from Beirut this year that, "The Master's program is now fully operative. We have six students working for a M.Th. degree this semester; two are likely to complete their studies by the end of the academic year." Fifteen churches and thirteen nationalities are represented at NEST. The churches include the Assyrian Evangelical, Armenian Evangelical, National Evangelical Synod, Episcopal, Anglican, Presbyterian, Lutheran, Armenian Orthodox, United Church of Iraq, Synod of the Nile, Baptist, Dutch Reformed, United Presbyterian Church, and Navigator.

Anna G. Edmonds, *Editor*

Near East Mission
United Church Board for World Ministries
Posta Kutusu 142
Istanbul, Turkey
27 March 1970

No. 604

Dear Friends:

TURKISH WORKERS IN GERMANY
by Robert Avery

At Tophane in Istanbul a large building rises up from the crumbled ruins of the Genoese fortifications of mediaeval Galata. It belongs to the Turkish Government employment office, but most of the building is taken up by the deutsche Verbindungsstelle, known in the phone book as the Alman İrtibat Bürosu. This is the office of the German government agency set up to recruit Turkish men and women for work in Germany. Every day nearly six hundred men and women are sent from here to Germany. Hundreds of men stand in the courtyard or go through the various lines, filling out papers, consulting with one another, patiently waiting. The women are ushered into a separate set of offices and go through the same procedures. Women find jobs almost immediately: there are not enough applicants for the available work. For men it is harder: unskilled workers wait five to ten years for their turn to come up, and only men with a useful specialization go promptly.

The Turkish Government actively encourages this movement of Turkish workers. Each applicant must pass the standards of the Turkish Employment Office before he goes on to the German offices. The Government tries to ration the workers according to their home residence in Turkey, so that about the same percentage of workers go from each vilâyet, although there is no guarantee that they will return to these same places.

The office in Tophane is the largest in Turkey, but workers are being sent to Germany from other cities, and to other countries as well. Belgium needs men for mine work. The Netherlands have thousands of Turkish workers, mostly in construction work. Austria has a growing number of workers from Turkey. All of these men and women are sent through official agencies, and they have definite jobs and contracts before they leave home. They travel by plane, by shared taxi, but mostly by train and bus.

There are almost 300,000 Turkish workers in Germany right now, and perhaps 75,000 in other European countries. In 1969, 100,000 workers left Turkey for Germany, and 90,000 completed their terms and returned to Turkey. Thus it would seem that the average stay in Europe is about three years, and that a comparatively small

number settle down and stay permanently in Germany. At the end of the year there were 750,000 workers waiting for jobs in Europe, enough for the next seven years at present rates.

This is only a part of a general population flow. There are 1,600,000 foreign workers in Germany right now, mostly from Italy, Yugoslavia, Spain, Greece and North Africa. France has Algerians; Great Britain: workers from Pakistan. Italians and Spaniards are in Switzerland in large numbers.

This influx of foreign workers into the industrialized countries of northern Europe is a comparatively new thing. It came about as the postwar recuperation period drew to a close and Europe found itself with a surplus of jobs and a shortage of workers.

This seemed to match the needs of the poorer countries to the south and east that had a shortage of paying jobs and an excess of workers. Early organized experiments were very cautious. The first agreement between Germany and Turkey set a two-year limit on the stay of a worker. But time limits were soon set aside.

The initial pattern was a simple one, and is still the most common. A young man went to Europe for two years or so, worked hard and lived simply, saved his money except for what he sent home to his family, and got back to Turkey with a nest-egg of capital so that he could go into business for himself. He would settle down and drive his own taxi in Istanbul, or open a furniture-making shop in Konya.

But a worker who develops a special skill and becomes especially valuable to his employer will be offered inducements to stay. He gets a summer off, with paid round-trip transportation to Turkey. Or arrangements are made for him to bring his wife and children to live with him in Germany. Some Turkish men now have German wives; some Turkish women have married Germans. So for some a two-year stay has become indefinitely prolonged, and even if there is nostalgic talk of returning to the homeland, these people effectively migrated permanently.

The host country obviously benefits from the presence of foreign workers. ~~At the same time they bring problems~~ with them. Few of them know German. They are subject to exploitation. Their children are lost in German schools. They live very simply and save money by crowding together,

thus turning rooming houses into slum districts. They have no reserves of money or resourcefulness to handle a crisis. The language barrier and their timidity in a strange culture make them huddle together, seeking each other's company rather than blending into the activities of the city. While they are fully protected under German law they do not always know their rights to public health services, unemployment compensation, and retirement benefits. They have difficulty in communicating with their employers.

In fact a Turkish worker newly going to Germany must have considerable courage and faith in the face of the unknown.

His only language is Turkish, and he knows nothing of "gâvur lisani": "infidel language". In Europe he will not be able to ask his way in the street. Perhaps if he strays from his lodgings he will never be able to find them again. He won't know the names of foods or how to order them in a restaurant. The very coins in his pockets will be unfamiliar, the newspapers at the corner stand a meaningless blur. Radio and television speak an unknown language, and even the music is not music to a Turkish ear. It is not surprising that he should seek his own, that he should live and work with other Turks, and rarely venture out of voice range of someone else who speaks his language.

An employer, therefore, will rent a house and make most of the rooms into dormitories with double-deck beds. He will provide a central kitchen and as far as he can he will provide Turkish food. The Turkish workers have a moral horror of pork and are afraid to eat food unless they are certain there is no trace of pork or lard in it. This virtually closes public restaurants to them until they have been in Germany long enough to develop confidence in their ability to speak and understand German.

A newly-arriving worker uses the railroad station as his temporary headquarters until he finds his employer and his living quarters. And thereafter the railroad station is the point of orientation, the place from which distances are measured, the familiar spot where one may roam, sit and eat a snack, and hope to find others who speak Turkish. The railroad station newsstands carry Turkish newspapers and magazines. The passivity of a waiting room has some kinship with the atmosphere of a Turkish coffee-house, where men will sit around little

tables for hours with an occasional glass of tea, and perhaps a newspaper or a deck of cards to while away the time. As a social center a railroad station is less than satisfactory, but it is a start.

In front of the Tophane employment center there is a cart displaying at least fifteen different inexpensive Turkish-German dictionaries, handbooks, and grammars. The language barrier is not insurmountable, and the motivation is high. But most workers never get very far with it. Instead they rely on the "Dolmetscher", the interpreter who is the intermediary between employer and worker. The Dolmetscher is supposed to be able to do more than translate sentences. It is up to him to understand the problem, to suggest possible courses of action, to act as advocate for the worker and as negotiator for the employer. All the threads of discourse are gathered together in him. Most of the Dolmetschers for Turkish workers are themselves Turkish: young men with rather more education than the workers, with some experience in Germany as students or as businessmen. They are well paid, and they earn it. It is remarkable that with the temptation to personal advantage inherent in their position they are universally respected for their integrity and fairness.

The religious life of workers in Europe takes on some of the coloring of that of a people in exile, surrounded by unbelievers. Turkish workers in Europe do not expect to find mosques, but they do feel the need to have a place where they can say their regular prayers together. This becomes important because it is a tie with the familiar, a bond with home. Probably some who would have taken the obligation lightly at home see it in a new light in Germany as a bond of unity and strength in their small group. So they early make arrangements to have the use of a room for stated prayers, and they elect one of their number to lead them in the ritual.

Turks in Europe follow Turkish custom as much as they can, but they are not under Turkish law. German law limiting religious activity among the Fremdarbeiter (foreign workers) does not recognize the existence of Moslem religious sects and dervish orders. These sects are legally forbidden in Turkey, but they have a fairly clear field for action in Europe and are apparently making some progress with Turkish workers. Some of these groups are strongly reactionary and

and divisive, and their influence, if it is carried back to Turkey by returning workers, will be an unfortunate one.

Practically all the Turkish workers in Europe left Turkey under contract, with proper papers and full clearance. A few in the early years, in Austria, Belgium, and Scandinavia, managed to appear as tourists and get jobs and papers locally, and many more have tried this path to their grief. The Swedish authorities have only this month drawn up new regulations to close off the flow of workers who appear in Sweden on tourist visas and want jobs. Among those who have already gone to Sweden are 175 boys. Some are working without legal permission, and are now applying for permission. At least six are being sent back to Turkey, and about twenty are now in children's homes.

So far nearly all the workers who leave Turkey have gone to Europe. But a recent agreement between the governments of Australia and Turkey is likely to lead to a new flow of workers to Australia. Because of the distance involved, Australia seems destined to have a much higher proportion of permanent migrants.

What is the effect of this migration on Turkey? Obviously a great many young men who would not have been satisfied with their opportunities at home are making their way, earning money, and learning skills. Much of what they earn eventually finds its way back to Turkey, as money sent home to relatives, as cars and other goods and cash brought into Turkey by returning workers. This helps the Turkish economy and the balance of foreign exchange.

Returning workers are going to have different ideas and expectations from those who have never been outside the country. They have seen German cities, factories, publications. They have seen something of German administrative procedures in government and business offices. They have experienced German public medical care. They have seen mine safety procedures in Belgium, dishwashing equipment in a Dutch hotel, road-making equipment in Austria. Everywhere they have seen enterprises that involved large numbers of people cooperating: factories with thousands of employees, vast hospitals, department stores with escalators and countless floors. It will be interesting to see what this does to the Turkish pattern. Commonly a manufacturing enterprise in Turkey will be operated by its owner, with three boys as employees. Most retail shops are one-man

businesses, often grouped together so that all the candle-makers are on one street, all the yarn shops on another.

If returning workers find jobs or create businesses that satisfy them they may become a new bourgeoisie, content with things pretty much as they are. If, on the other hand, they find their skills unwanted and the available jobs degrading after their status in Europe, they may have a political effect as a disaffected class. The numbers involved are not inconsiderable, especially if they tend to gather in the cities and towns. There are about nine million people in Turkey living in towns and cities, or about two million men in non-agricultural work. If about 100,000 a year return from Europe it is probable that there are already a half-million who have gone and come, and it seems inevitable that eventually more than half the men who hold jobs in Turkey, that is, who have ventured out of their villages, will have had experience outside the country. These people will be a force for change as their numbers and their assurance increase through the years.

Anna G. Edmonds, editor

The Redhouse Press is proud to announce the publication of Evelyn Lyle Kalças' new book, A Turkish Odyssey. [The subtitle, Journeys Into Spring, aptly describes the theme and flavor of this delightful book, for the advent of spring in Turkey and the customs and activities associated with it provide the impetus for the author's "walkabout" and make a rich background for her descriptions of people and places in Western Turkey.

[As the elusive cemres fall, the author starts her travels that lead her along the old Baghdad Road, past fields of crimson poppies, and through towns and villages made famous by people like Niobe and Jason. The intense interest and curiosity Mrs. Kalças has for her adopted land have led her into many of its little-known corners, and her discoveries there are all fertile material for her fascinating account.

A Turkish Odyssey takes up where the usual guide book leaves off, and clothes with life the bare details of ruins and history. [Copies are available from the Redhouse Press, P.K. 142, Istanbul, Turkey, for TL 25 or three dollars each.

Near East Mission
United Church Board for World Ministries
Posta Kutusu 142
Istanbul, Turkey
6 April 1970

No. 605

Dear Friends:

SESQUICENTENNIAL

The Near East Mission of the United Church of Christ is celebrating its sesquicentennial year of work in Turkey and the Near East in 1970. In recognition of this, the Board for World Ministries and the Near East Mission have organized several events of more than common interest. The Annual Meeting of the Board for World Ministries in Allentown, Pennsylvania in November 1969 highlighted the original decision to send missionaries to the Near East in 1819 and reaffirmed its interest in and commitment to the continuing work. At that time a multi-media program prepared by William Amidon depicting the Mission, its institutions, its personnel and its place in the society was presented.

In December 1969 there was an open house and exhibition at the Mission Offices in Istanbul of photographs taken by Gültekin Çizgen of the Mission institutions in the last year. Besides these pictorial records, a number of study papers are being prepared on subjects including "The History of the Board Schools in the Turkish Republic," "The Mission and Healing," and "The Mission and Publishing." A study tour of the work in the Mission for interested friends from the United States is to be led by the Reverend E. C. Blake, originating from Istanbul on June 17th and returning to Istanbul in time for Biennial Meeting. In addition to the members of this tour, a number of other distinguished visitors are expected in Istanbul in June and July.

The culmination of this sesquicentennial celebration will be the Biennial Meeting of the Near East Mission in Istanbul from June 29 to July 5, the theme of which is "A Worthy Past Inspires a Daring Future: Creative Mission in a Changing World."

Tentative plans for the meeting include an informal buffet dinner at Üsküdar Sunday evening, June 28th with the formal opening of the meeting at 9:00 Monday morning, June 29th, and the keynote address by Wallace Robeson at 11:00 that morning. Much of the business of the meeting will be devoted to a consideration of the

Program Evaluation and Planning Committee work on program plans for the next decade. Each morning there will be lectures and addresses by a number of people including Dr. Loring Chase, President of the United Church Board for World Ministries, Dr. David M. Stowe, Executive Vice President Elect of the UCBWM, Dr. Margaret R. Blemker, Near East Regional Secretary of the UCBWM, and Professor Dr. Şerif Mardin of the Faculty of Political Sciences of the University of Ankara.

The evening meetings are scheduled to include such special events as a pageant of the history of the Mission, Mr. Amidon's multi-media program, a panel discussion by Board school alumni on the contributions of the institutions to Turkey, a recognition of Turkish nationals who have contributed greatly to the work of the Board, and a panel presentation on "Mission in These Days."

PERSONAL NEWS

Mrs. Lelia V. Matthews (Üsküdar 1965-1968) was married to Mr. Greely Austin Humphrey on January 9, 1970. Mrs. Matthews had served as the residence director at Üsküdar for three years. The Humphreys are now living at 9303 Salisbury, El Paso, Texas, 79924.

The marriage of Miss Mary Jill Yousling to Mr. William Amidon (Talas, Tarsus 1963-1968) took place in the Inter-Church Center Chapel in New York City on March 21st. The Amidons are expecting to be in Turkey in time for Biennial Meeting.

Miss Emma Jean Graham (Gaziantep 1968-1969) is engaged to Mr. William Lloyd Shannon. The couple expects to be married Saturday, April 4, in the Parkrose Community Church in Portland, Oregon.

Congratulations and best wishes for much happiness to one and all these friends!

Mr. Dallas Keck (Tarsus, Talas 1953-54, 1960-62) writes that he is now Independent Manufacturers' Representative for Hydroculture, Inc. of Phoenix, Arizona. This company is working in the field of hydroponics, the process of growing food without soil in an artificially controlled climate. The advantages of the system include a major saving in space (enough grass for 70 horses can be produced daily in an 8x11x7 1/2 foot building), greatly increased control of bugs, economy in labor and speed in maturation of the plants.

Miss Miriam Hagopian returned the end of January to her home at Setbaşı sok. No. 5, Harbiye, Istanbul. She had been in the hospital since August because of a broken leg.

Miss Betty Tuers (formerly Aleppo College) received her degree of Doctor of Education in English Language and Literature from the University of Michigan in December. Congratulations!

Mrs. Dorothea Seelye Franck (Robert College 1956-1965) writes that she is working on the letters and journals of her great grandfather, William Frederic Williams and his four wives who were part of the Assyrian Mission (1850-1860), the Eastern Turkey Mission (1860-1871) and the Western Turkey Mission (1876-1884). She hopes to have ready for publication a book entitled New York Yankees in the Garden of Eden. Of particular help to her has been C. H. Wheeler's Ten Years on the Euphrates, published in 1870 which she picked up in a second-hand bookstore. She would appreciate hearing from anyone who might have related material. Her address is 302 Berkeley Drive, Syracuse, New York, 13210. The Francks are hoping to spend some time in Turkey early this summer.

Miss Helen Morgan left Istanbul on February 27th for a four month furlough in the United States.

Dr. Perry Dickinson Avery and several other American businessmen in Istanbul were presented with citations from the United States government for their work with drug addicts in the city. Making the presentation on February 13th was the Honorable William Handley, American Ambassador to Turkey.

The sad news of the death of Mr. Gardner Bennett (Robert College) on December 10th in Fairhope, Alabama came in the Christmas mail. He had recovered remarkably well and quickly from a broken hip in July, and celebrated his 80th birthday in November. The flu, however, caused a severe infection from which he was unable to recover.

News has also come of the death of Mrs. DeEtta Dickison Pye on September 30, 1969 in Phoenix, Arizona. Mrs. Pye and her husband, Dr. Ernest C. Pye, were with the Mission from 1911 to 1929 serving in Merzifon, Istanbul and Athens. Dr. Pye was instrumental in founding the Near East School of Theology in Beirut.

GENERAL NEWS

The contract for the long-awaited bridge across the Bosphorus was signed in Ankara on January 26th and construction work has begun. The company is the Cleveland Bridge Engineering Company and Hochtief, a British-German consortium. The bridge is to cross the Bosphorus between Ortaköy and Beylerbeyi with a total length of 5,118 feet. The center span will be 3,523 feet long. This makes it the longest bridge in Europe and the fourth longest such in the world. There are to be six lanes for traffic and two pedestrian walks. The total cost is expected to be about 33 million dollars. It is hoped that it will be ready for use in three years.

A school for belly dancers has been opened in New York City according to Hurriyet newspaper. The teachers are two women from the Middle East. In the newspaper interview with them they made a careful distinction between Western strip-tease and their type of dancing which they expect to be a profitable form in New York.

Anna G. Edmonds, editor

No. 606

Near East Mission
United Church Board for World Ministries
Posta Kutusu 142, Istanbul, Turkey
20 July 1970

Dear Friends:

BOOK PUBLISHING IN TURKEY

The publishing field in any country is directly related to those of education and information and reflects the level of development of the country. That Turkey has been able to make great progress in responsible national self-government and economic development since 1923 is due to the emphasis put on public education, literacy and the new alphabet, compulsory grade school education and secularization. While some of the problems encountered by publishers today stem from Turkey's special history, others the country shares in common with developing lands: a rapidly increasing population resulting in increasing needs and limited financial and trained human resources. Another complication arises, curiously enough, because Turkey was never a colony of a major world power and thus lacks many people who have a knowledge of a second, European language. This has been a handicap in spreading scientific and technological information easily. Various groups including schools, libraries and businesses have been working to meet the needs of the developing country; but the basic help still comes from publications.

PROBLEMS ENCOUNTERED

In spite of a population of more than 30 million people, the number of book titles published in Turkey between 1965 and 1968 is only about 4,300 a year. A rough estimate of the number of copies of books printed in 1963 is 29 million -- a bit less than one book per person. This includes pamphlets of less than 5 pages, but does not include newspapers or periodicals. The reasons for such a low figure can be divided into three general groupings: cultural, physical and human resources. Because the flow of books is so slight, not only are there few books available on any subject, current or out of print, but also most publishers can hardly make ends meet on sales.

Cultural Factors

The cultural factors inhibiting book usage include illiteracy, traditional educational methods, major changes in the Turkish language -- vocabulary and style and a resistance to experimentation. At the present time the literacy rate is given as 40.1 percent; while schooling has been compulsory through the fifth grade since the 1920's there has not been a significant change in the literacy rate in the last twenty to thirty years.

One hopeful sign, however, is the increasing number of children in schools: between 1950 and 1962 primary school enrollment doubled and secondary school enrollment trebled. The army has also had a program of teaching new recruits to read and write, but this is probably being dropped this year. The rapid changes that have taken place in the language since the introduction of the Roman alphabet in 1928 have meant not only that books published before that date cannot be read by most people today, but also the vocabulary and style of books written even as recently as fifteen years ago are obviously dated. Even in today's writings there is a conflict in styles which mark writers at once as conservative or reactionary, communist or liberal, modern or traditional, and which thereby tends to alienate a sizeable percent of the potential readers. Even the Redhouse Turkish-English Dictionary by the inclusion -- in such a scholarly work -- of the Ottoman script for each word has stirred some controversy. The resistance to experimentation and the traditional methods of teaching makes a cycle that inhibits wider usage of books outside of school. There are a few experimental schools in Turkey which are testing new materials for classrooms. But as long as the main emphasis in teaching is rote memorization of everything in a book, very few people will understand the pleasure possible in reading. This resistance is also reflected in the few, poorly-stocked libraries.

Physical Factors

The physical problems encountered by publishers include such factors as unsatisfactory paper, insufficient locally produced ink, irregular quality cloth for book bindings, unrefined equipment, and incomplete maintenance of imported machinery. The government monopoly paper mill at Izmit, SEKA, produces almost all of the paper manufactured in the country, none of which is suitable for good offset work. Half of the newsprint and first quality papers used in the country must be imported under a yearly quota. In 1963, seven and a half million dollars

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BOOK MARKET ANALYSIS AND TYPES

worth of paper was imported. The customs charge on first quality paper is more than 100 percent of the purchase value, even though that paper is not manufactured here. There is a government-imposed limit on the amount that can be imported each year. The shortage of paper is reflected in the limit on the number of pages in all Turkish newspapers. Most of the inks in printing must be imported, largely from Germany. The basic tariff on it is 75 percent of the value. Local inks are used mostly for newspapers and inexpensive wood pulp paper books including school texts. Cloth used for book bindings cannot be imported, but there is very little local cloth that is suitable. However, the local plastic covers are good. Many of the printing plants are working with old, inefficient machinery in buildings unsuited to the purpose, and at only half capacity. Because the machinery is hard to replace, printers are loath to experiment with new ways of using it. But even with all of these obstacles, the major hindrance to sufficient production is not the physical factors but rather a lack of human resources.

Human Factors

The human resources needed in book publishing mean executives, editors, authors, translators, artists, publishers, printing technicians and marketing experts. At the present, publishing in Turkey is still relatively uncomplicated. But as textbooks acquire more complex aims the skills needed for all levels will likewise become more complex. Very little editorial work is done partly because of a lack of budgeting for it and partly because few publishers understand the value of it. While there is no lack of people to write good textbooks, initiative is discouraged by the fact that authors and publishers must adhere strictly to the syllabus approved by the Ministry of Education, and the fact that Turkish copyright laws permit free translation of any foreign book more than ten years old. The commercial artists and designers in Turkey are excellent, and undoubtedly will keep pace with the improvements needed in their fields. Printing technicians are almost all trained in service, and in the small print shops tend to be unskilled and relatively undisciplined. Almost no marketing research is conducted, and most sales of books occur without advertising. The greatest need, however, is for publishers who appreciate the creative contribution they can make towards better books and who are able to assist an author with his manuscript and suggest supplementary multi-dimensional materials.

BOOK MARKET AREAS AND TYPES

There are two main market areas for all books published in Turkey: schools and others. Of the types of books on the market, most of them are either informational or children's literature.

School

The majority of the books published and sold in Turkey are primary and secondary school textbooks. All of the books used in the classroom must be approved by the Ministry of Education. About one-third of these are produced by the Ministry of Education's Publications Directorate; the rest are printed privately. Atlas Yayınevi, Remzi Kitabevi, Ders Kitapları Anonim Şirketi, Güven Yayınevi and İnkılap ve Aka Kitapevleri are the main competitors in the textbook field, and depend on profits from the textbooks for their basic income. Although this business is seasonal, it has a high volume sales, high turnover and quick return on the investments. Only enough copies of texts are printed for a single year, the number based on school estimates of needs, so the money tied up in stock is low. There are no general university textbooks. Professors usually sell their own books and lecture notes to their own class -- but not often to another professor's class. There is a scarcity also of professional journals to distribute nation-wide up-to-date information. The Turkish Historical Society and the Union of Chambers of Commerce and Industry are working to fill this gap.

Non-School

Outside the large cities the non-school areas for book markets are almost non-existent. Both distribution and promotion are irregular and weak. Distribution is handicapped by the relatively high cost of mailing and by the habit that the customer rather than the publisher is the aggressor in any given order. In general publishers prefer to concentrate their sales in their own bookstores rather than use the few wholesale book distributors (Bateş Karatekin, Hur Dağıtım), or sell to private bookstores. Distribution is also handicapped by the fact that checks are almost unknown, so orders are usually paid C.O.D. Promotion is limited to booklists and catalogs sent to bookstores, with occasional newspaper advertising. Novels are frequently published first in serial form. There are some libraries -- school, university, public, and special, but most of them do not have many titles and there are very

few librarians. Nor do more than five percent of the public libraries lend books. Three government mobile libraries operate around Istanbul, Izmir and Urgup.

Types

Besides textbooks, the other major types of books on the market include trade and reference books, novels and children's books. Except for those in the fields of law and medicine, only a minority of professional people use trade or reference books. Law books are available in Turkish and a prerequisite to the practice; most medical books seem to be foreign. Other professional occupations that have required higher education (architecture, management, engineering, physics, religion, etc.) have very few specialized books available. Part of the fault is that of the traditional educational method which does not encourage independent thought and research; part of the fault is economic: the potential market for any professional book is so small that it is difficult for a Turkish publisher to make a profit. An added handicap to wide distribution is that imported books are not only expensive but also in a foreign language.

A breakdown of the titles of books and pamphlets published in 1968 shows the following totals by subject:

Social Science	1,700
Applied Science	997
Literature	859
General Subjects	541
Fine Arts, Sports, Tourism	311
History, Geography, Biography	297
Pure Science	286
Religion	264
Language	125
Philosophy and Ethics	112
Total	<u>5,492</u>

Most of these totals are lower than previous years, and the grand total shows 400 fewer publications than 1967. Approximately 15 percent of these are translations, and 30 percent are comic books, romance magazines and "photo novels" for children. For the same year, the distribution geographically of publishing companies was 62 percent in Istanbul, 30 percent in Ankara and 8 percent elsewhere.

From all of this it is apparent that except for school textbooks there is at present only a limited market for books in Turkey; that of that market, Istanbul, Ankara and Izmir make up 75 percent of the sales; that problems of supply limit production; and that few publishers make a profit on their books.

DEVELOPMENTS

Several surveys of the publishing field in Turkey have been made recently by both Turkish and international groups and a number of their recommendations are being acted on. One of the recommendations noted was the need for management communication training. To help meet this need, for example, since 1962 more than 550 USAID training programs have been set up to teach more than 18,000 people in 35 cities in the country, covering such topics as on-the-job technical and management training for audio-visual personnel who will produce educational materials, intensive seminars in general communications and offset printing training courses. In 1969 over 30 agencies participated in these programs, including the Ministry of Education, the Ministry of Agriculture, the Meat and Fish Association, several banks, the Zonguldak Coal Works and the Ministry of Finance.

A number of banks have been involved in the field of communications: Akbank, Yapı ve Kredi Bankası, and İş Bankası have published and distributed free children's books as a service to the community. The İş Bankası series on science is well-printed and colorful, but unfortunately concerned with subjects outside of most children's daily experiences, and obviously based on translations. İş Bankası has also cut LP records of Turkish music.

There have been some changes in school curricula that have begun to influence textbook usage, particularly in the experimental schools. Teachers are being given more freedom to develop their own materials and use supplementary books. Technical and vocational subjects are increasingly important and will require new textbooks since very few have existed. Adult education programs, including particularly adult literacy, continue to need a great supply of suitable books.

These are beginnings. The problems are apparent to most and are relatively tangible. Therefore progress should be observable each year.

No. 607

Near East Mission
United Church Board for World Ministries
Posta Kutusu 142, Istanbul, Turkey
20 July 1970

Dear Friends:

As a general view of the 1970 Biennial Meeting of the Near East Mission this issue of "Dear Friends" is devoted to the Findings Committee Report. Other reports and speeches may be had on request, either by writing the Mission Business Office (address above) or Dr. Margaret Blemker, United Church Board, 475 Riverside Drive, 16th Floor, New York, New York 10027. One copy of each will be sent free as long as the material is available; the quantity purchase price per copy is listed after the titles by category:

Robert Avery	<i>Ink on Their Thumbs: The Antecedents of the Redhouse Press</i>	Category 1
Margaret R. Blemker	"The Near East Mission -- And the Rest of the World"	Category 1
Loring Chase	"A Congregation Looks Overseas"	Category 1
Anna G. Edmonds	<i>"Seedtime and Harvest"</i>	Category 3
Luther R. Fowle	"As It Looks To Me"	Category 2
Şerif Mardin	"Some Functions of Religion Arising From the Ottoman Empire"	Category 1
Wallace Robeson	"A Worthy Past Inspires a Daring Future"	Category 1
Mary Alice Shepard	<i>Doctors' Care: Medical Mission in Turkey</i>	Category 2
Frank A. Stone	<i>Communities of Learning: People and Their Programs</i>	Category 1
David Stowe	"God's Left Hand and Right Hand"	Category 1

	<u>One to Nine copies, each</u>	<u>Ten copies or more, each</u>
Category 1	TL 7.50, or \$1.00	TL 4.50, or \$-.50
Category 2	TL 5.00, or \$-.60	TL 3.00, or \$-.35
Category 3	TL 15.00 or \$1.75	TL 9.00, or \$1.00

FINDINGS COMMITTEE REPORT

BIENNIAL MEETING -- 1970

The Near East Mission met in Üsküdar, Turkey, from June 28 to July 5, 1970, to celebrate the 150th anniversary of the Mission. Present were former members of the Mission, members and officers of the United Church Board for World Ministries, friends and associates of the Mission. From the Board came Dr. David Stowe, Executive Vice-President-elect, Dr. Margaret Blemker, Near East Secretary, the Reverend and Mrs. Loring Chase, the Reverend and Mrs. Oliver Black, and the Reverend and Mrs. Arthur Newell. Mr. Chase is President of the Board, Mrs. Black a member of the Board and of its Near East Committee.

In all, twenty-one persons crossed the Atlantic and appeared at the Sesquicentennial meetings. The original event being celebrated was the arrival, in 1820, of two missionaries for the Near East: Pliny Fisk and Levi Parsons. They were the first of over a thousand who have since served in this Mission.

The celebration was joyous, with pageant and song, with worship and exhibits and eloquence. There was a special multi-media presentation of the highlights of the Mission today and yesterday. In all these the celebrants were awestruck at the piety, devotion, ingenuity, hard work, sacrifice, wisdom and common sense of our Mission forefathers.

As a part of the celebration of our past a special banquet was held in tribute to our associates who have served in institutions over long periods. Associates and friends attended from Gaziantep, Tarsus, Talas, and Izmir, as well as from Üsküdar, the Redhouse Press, and the Mission Office.

The first focus of the meeting was celebration. As its second focus, the meeting centered on the forms the Mission will take in the seventies. The Mission refined and adopted a new manual for its internal organization. It adopted a fresh statement of the aims of the Mission. These actions required insight and foresight, a special kind of wisdom and courage, to conserve what is valuable in our heritage and in our present practice, and at the same time to move forward into new forms of organization as we move toward closer cooperation with our Turkish

associates, with Turkish members on managing boards, and with increased local responsibility for the administration and finances of Mission institutions. Concern was expressed, notably in the keynote address, that the Mission be ready to keep its side of the bargain, even sacrificially, as it solicits an increasing sense of responsibility in its local constituency. And concern was eloquently expressed both by Board representatives from America and by missionaries that the Mission preserve and strengthen its character as a Christian fellowship with a distinctive intentionality. Both of these concerns were guarded in actions of the Mission. The intent of the new structure of the Mission, as embodied in the manual, is to provide ways for an increase in local responsibility in the institutions and their governing bodies. It is typical of the delicacy of the issues involved that the Mission, after considerable debate and study, adopted an action that defined the powers of the boards of managers of the institutions as being "delegated by the Mission" rather than as being inherent in the boards of managers.

HIGH POINTS

Dr. Stowe, in a carefully-worded presentation, proposed that the Near East Mission consider evangelism as the focus of a renewed thrust. He defined evangelism as the effective communication of transcendent norms and guidelines, and of a good news about God's existence, his love and purpose and justice -- a good news uniquely available to Christians through the Bible and the Christian community. Evangelism is embodied in judgments upon personal and social existence, and in helping persons clarify their own deepest intuitions about the source and setting of their lives.

Social work, however, coming under the heads of health, education and welfare, is now more properly done by governments and other secular agencies, although the Mission inherits institutions from a time when this was not yet the case. Mission ought not to major in temporal human affairs, but must shift energies quite radically away from a task that is now the proper sphere of the secular powers.

Much of the rest of the meeting took the form of a response and a reaction to this address, a wrestling with the issues that Dr. Stowe raised.

Dr. Margaret Blemker addressed the Mission, striking a note of encouragement in a time of change. She pled for renewal of emphasis on Christian-Muslim dialogue, reaffirmed her faith in the evolving institutions of the Mission, and called for part-

nership in a "creative community". She asked that the Mission demonstrate financial flexibility, and that it put requests for money in terms of program support, as the Board reexamines priorities in the light of its resources.

The schools presentation examined the trend toward increased student participation in decision-making, and the trend toward acceptance by the local community of an increasing load of responsibility for the guidance and support of the schools. One special program presented the situation of the various Christian communities in Turkey and raised the question of how the Mission can maintain a fraternally helpful relationship with other Christian groups.

Another presentation dramatized the needs of the Gaziantep Hospital as it enters into a program of renovation and refurbishing. Still another explored the field of publishing in Turkey and presented the plans of the Redhouse Press. It seemed evident that the Press has a unique position in the Near East Mission, with a special freedom of action.

A panel of graduates from Board schools expressed their gratitude for the quality of the education that had been offered to them, and looked forward with confidence to increasing Turkish participation, leadership, and financial responsibility for the schools.

Professor Şerif Mardin of Ankara University addressed the Mission on the social aspects of religion in Turkey. He pointed out the valuable social functions performed by religious organizations in the Ottoman Empire, functions that have largely been allowed to lapse as the organizations were disbanded by the Republic. It is only by understanding the role that orthodox and heterodox religion played in the Ottoman period that we can grasp the interplay between religion and the political-social evolution of the present day.

Mr. Loring Chase called our attention to the multitude of rivals to foreign mission as a claim on the attention of the American church. The rival claims are not new -- they have long been recognized as valid -- but they are hitting the Church with a new immediacy and force, and they have at least partially displaced world mission as a pressing concern of the church in America.

Harold Schoup brought the joyous news that the title to the Izmir College property had been legally transferred to the Health and Education Foundation. The Mission voted to ask Board

approval for donating other property now held in the names of individuals, to this organization.

The Mission spent an evening in the problem that arises because of the distance, in geography and experiences, between the Mission and the home church. Individuals shared their proposals for bridging this gap, through renewed interest in the problems of the American church and an emphasis on mutual concern.

The Statement of Aims adopted by the Mission presupposes and supplements the Statement of Purpose adopted by the Board and the Statement of Faith accepted by the United Church of Christ.

Statement of Aims of Mission

Turkey Area of the Near East Mission

The Near East Mission of the UCBWM,
in company with Turkish associates,
responsive to the culture of Turkish people,
respecting the laws of the Turkish nation,
provides occasions for creative communities --
Turkish students, colleagues, and neighbors,
together with foreigners sent by the United Church of
Christ and others,
serving through Izmir, Tarsus and Üsküdar schools,
the Redhouse Press,
the Gaziantep Hospital and the Talas-Nute
Clinic
relationships with Turkish groups and
institutions,
and with churches in Turkey --
in order to exchange convictions and insights,
share professional and community responsibilities,
explore arenas of intellectual and social ferment,
celebrate growing friendship and trust,
so that people of diverse backgrounds might discover with each
other through service in a changing world, the way to changed
lives most pleasing to the God of us all.

The Sesquicentennial celebration was thus at the same time the Biennial Meeting of the Mission, looking backward with joy and forward with confidence.

The Findings Committee, Helen Morgan, Chairman
Robert Avery, Sally McCain

The newsletter *Current Turkish Thought* is a service which the Redhouse Press makes available to friends interested in Turkey. The second volume of four issues in this new series will be published during the academic year 1970-1971, beginning in October 1970. If you would be interested in receiving the newsletter, please write us, giving us your name, address and number of copies requested.

To cover the costs of printing and mailing we are requesting the following contributions:

Four issues / one year:

In Turkey	25	TL
Outside Turkey	\$ 2.50	(surface mail)
	3.50	(airmail)

We would further like to announce that the present editor, Dr. Frank A. Stone, will continue as general editor next year, and will write the annual issues on "Literary Perspectives" and "Perspectives on Religion, Secularism and Education." He will be joined by a distinguished co-editor, Doç. Dr. İlder Turan who will prepare issues on "Economic Perspectives" and "Political Perspectives." Dr. Turan attended Tarsus College and is a graduate of Oberlin College and Columbia University, and received his doctorate from Istanbul University. He is at present a member of the faculty of the School of Economics of Istanbul University. It is hoped that this shared editorship will broaden the range of *Current Turkish Thought* and increase its usefulness.

In answer to requests for bulk copies of various issues of Volume 1, we would note that limited back issues are available, at a per-copy cost of TL 6.00 or 50¢. The discount for multiple copies of a given issue is the same as the discount for bulk subscriptions:

2 - 9 copies	20% discount
10 - 24 copies	30% discount
25 - 49 copies	40% discount
50 or more copies	50% discount.

SOCIAL CUSTOMS IN TURKEY

Dear Friends,

Miss Şenel Tüzün, dean of girls at the American Academy for Girls at Üsküdar, presented the following information on manners and customs in Turkey that foreigners need to be aware of. This was a part of the annual August orientation for teachers in the Language Study Program this summer. Any short discussion, such as this, of the very complicated subject of social behavior is inevitably incomplete, and of course there are variations from one region and even one family to another. However, the following suggestions that Miss Tüzün has made are meant as general guidelines. As in any culture, people in Turkey appreciate courtesy and consideration of others, and will usually understand the genuineness of the effort even when Turkish customs dictate behavior different from that expected in the United States.

Customs of greeting:

1. Kissing on both cheeks was originally a French custom. In Turkey, men kiss men and women kiss women on both cheeks; men and women don't kiss each other on the cheeks unless they are close relatives and there is an age difference.
2. Children kiss the hand of an older person and touch it to their forehead as a sign of respect.
3. Hand-shaking is very common. You shake hands on meeting and on parting; when visiting someone at home, you shake hands with the host and hostess when you enter the house and as you leave.
4. "Merhaba" ("Hi", "Hello") is a common greeting to the people you know well. "Selâmualeykum" is an Arabic word of greeting meaning hello (literally "Peace be with you"). This is used only by men, and usually only among Muslims.
5. "Aileniz nasıl?" ("How is your family?" -- meaning the wife) is another form of greeting among men.

Customs on home visits:

1. When you first arrive as a guest, you make an attempt to take off your shoes. If the hostess tells you not to (in more westernized homes, this will be the case), you go on into the living room and greet everyone individually by shaking hands. If the hostess brings you slippers, you put them on and then enter the living room. After you are seated, you ask your hostess and the other guests how they are: "Nasılsınız?" ("How are you?"). Then you may ask them how their children are, saying "Çocuklarınız nasıl?" The hostess sits closest to the door.
2. The hostess may offer candy, cologne and Turkish coffee. If she is serving coffee, she will ask you how you take it. You can answer either "sade" (black), "az şekerli" (with little sugar), "orta" (medium), or "şekerli" (heavily sugared). No cream is used in Turkish coffee.
3. If the visit is a long one, fruit, nuts or some dessert is usually served with tea. Ice cream or corn on the cob is common during the summer.
4. When leaving a home or a party, good-bye is said to everyone individually, and you shake everyone's hand again, even though you may not know all the other guests.
5. Most visits are made at night after 8:30, unless you are invited for dinner. Some ladies have "kabul günü" ("visiting day" or "at home") where only their woman friends go once a month on a set date. That time is usually from 3:30 to 5:30.

Gifts are usually not taken on these days, unless it is the first time you go, or some other special occasion.

Eating customs:

1. People of the old-Turkish background make it a point not to disturb their table-mates when eating; therefore they reach for the water, bread, salt, pepper and so on, rather than asking their neighbors to pass them. People with a western education do not do this.

2. What is customary for breakfast? Most Turks will have white [goats' milk] cheese, black olives, jam, butter and tea for breakfast. Milk and eggs are sometimes eaten with salty rolls. Fruit, fruit juices, sweet rolls and cereal are not eaten for breakfast as they are in the U.S.

3. Lunch time is between 12:30 and 2:00. The main meal is eaten at noon, although this changes in some homes.

4. Supper time is between 8:00 and 9:00. The main meal is sometimes preceded by hors d'oeuvres accompanied by rakı (a Turkish drink). This is a long and leisurely meal.

5. Tea time is 5:00. We eat cake and other sweets with tea. Some people in the cities go to teashops, have tea and visit with each other. It is quite common to meet at a teashop after working hours and chat over a cup of tea.

6. If you are invited to a person's home at 5:00 o'clock, you are invited to tea; if for a later hour, the invitation is probably for supper.

7. Fruit, which is a common dessert, is always peeled and eaten with fork and knife.

8. Toothpicks are widely used at table. You must cover your mouth with the free hand while using the toothpick.

9. Many restaurants in the city have fixed-menu prices. These restaurants also have a program in the evening. Most newspapers will list the prices along with the program for that week. They will also give the address and the telephone number for reservations.

10. If you are invited to a dinner party, you may find up to seven courses served. The hostess will offer and even insist on serving the same course many times; it is quite all right to refuse it. Just say, "Hayır, teşekkür ederim" ("No, thank you").

11. As a rule, Turks do not mix sweet and sour flavors together as Americans often do. Sweet sauces such as raisin sauce or applesauce are not eaten with meats. Butter is used only at breakfast; bread and rolls are eaten without butter at other meals. Bread and water are served at all meals.

12. Turkish coffee is served five or ten minutes after the meal is eaten. Coffee or tea are not drunk during the meal, but you may be served water, colas, beer, wine or "ayran" (a drink similar to buttermilk). In a home, your hostess will serve the coffee in the living room after the meal, and if she knows how to read your fortune from the grounds, she may offer to turn your cup upside down in the saucer.

Tipping customs:

In general, both the employee and his employer expect you to tip, and salaries are set low accordingly.

1. The theater usher at a play is tipped 100 krş. If you want a program, you will have to pay extra for it: usually between 2.50 and 5.00 T.L.

2. When you enter a movie theater, ushers will show you to your numbered seat. It is customary to tip that usher 50 krş., putting the money into his hand as he re-

turns the ticket stubs. (Tickets are bought for, and valid for, only a specific showing of the movie.)

3. You should tip beauty operators or barbers depending on the hair style and the location of the shop. The tip should not be less than one lira for barbers and two for hairdressers. You should also tip the children helpers who give rollers and pins to operators, shampoo your hair, brush you off and help you on with your coat. The amount is up to you, but should not be less than 50 krş. per child. If you have had a manicure the manicurist is also tipped. If these people are wearing an apron with a pocket, put the tip in the pocket; otherwise simply hand it to them.

4. Porters who carry your suitcases should be tipped according to the weight and the distance, but not less than 2.50 T.L.

5. Tip the postman if he delivers a special delivery letter or telegram to you personally. 1.00 to 2.50 T.L. is appropriate, depending on how many flights of stairs he had to climb to reach your apartment.

6. During bayrams (religious holidays) and at New Years', the bekçi (night watchman) and the çöpçü (garbage collector) ring your doorbell and wish you a happy bayram; you should tip them at least 5.00 T.L. each.

7. When parking your car, you should tip the kâhya (parking attendant) between 1.50 and 2.50 T.L., usually as you leave, though some may ask you to tip them when you first park the car. In city parking lots there is a posted list of fees.

8. The traffic policeman is sometimes tipped during bayram. If he is the regular officer for your corner or neighborhood, tip him no less than 5.00 T.L.

9. You should tip the boy who carries groceries out to your car; 50 to 100 krş. is appropriate, depending on weight and distance.

10. If he has done a lot of errands for you, the runner or messenger in a public office is sometimes tipped.

11. Tip a restaurant waiter fifteen percent of the bill, if this charge is not included in the total. If it is, you should still leave some additional amount for the waiter.

12. It is not customary to tip taxi drivers.

13. Doctors' and dentists' receptionists expect a tip if you have been there several times.

Bringing and sending flowers:

1. When you are invited to dinner or tea, take flowers to the hostess -- an even number is considered easier to arrange, and five or seven are the most common numbers. This custom is repeated every time you accept an invitation.

2. Flowers in baskets are sent to weddings and engagement parties by the florist, with your card attached. Wreaths are sent to funerals, again by the florist. You can order the flowers by phone, giving your name so that the florist can attach a card, and of course giving the name and address of the recipient. If you are not a regular customer, you may have to go to the shop to place your order personally.

3. For a funeral, there may be a newspaper notice requesting that instead of flowers a contribution be made to some social service or philanthropy, but this is not a common custom.

4. Flowers or plants are taken to a sick person in the hospital or at home. If you take the flowers to the hospital, give them to a nurse to put in a vase and bring to the room.

Customs of dress:

1. Customs of dress differ from one region to another. In Anatolia dress is in

general more conservative. Women who live in small towns or villages do not wear shorts, bermudas, short skirts or pants (though pants are acceptable in some localities). Sleeveless dresses are accepted in most towns, with the exception of Konya, Kayseri and a few others; everywhere, they are more acceptable on tourists and foreigners than on residents of the town.

2. The customs of dress are changing in the larger cities. At the summer resort areas you can wear slacks, shorts or even bathing suits from home to the beach, if it is close by. When shopping in the covered bazaar area, a dress is more appropriate than slacks.

3. In Istanbul and Ankara, the educated people are more conscious of style even than New Yorkers.

4. Blue beads are often worn by children or adults to ward off evil. They are pinned on babies' right shoulders. Women may wear them on a watch band, on a bracelet or a necklace; men wear them on their key chains or hang them in the car.

5. Turkish women do not commonly wear hats; head-scarves are far more common.

The use of cologne:

1. Cologne is widely used in Turkey. Lemon cologne is especially refreshing. A bottle of cologne is often taken to a sick person as a gift; it is offered to passengers on a trip, and hostesses offer it to their guests.

2. When you are offered cologne, put out your hand, palm cupped. After the cologne is shaken into your hand, rub your hands together and inhale the scent. You may want to rub it on your wrists; some people stroke it onto their hair.

3. Cologne is used as a disinfectant to clean a cut or an insect bite. It is also used like smelling salts, as a stimulant, or rubbed on the forehead and temples to relieve headaches.

Table graces:

1. Grace is said silently by the individual. A Moslem starts his meal with "Bismillahirrahmanirrahim" ("God is gracious and forgiving"). A Moslem starts any kind of work with this prayer.

2. The prayer after the meal is said aloud: "Ya Rabbi çok şükür" ("I thank you God for this food"), or "Biz doyduk, Allah olmayanlara ver in" ("Now I am no longer hungry; may God give to those who are").

"Bayram"s (Religious holidays):

1. Ramazan is the ninth month of the Moslem calendar; it is the holy month of fasting. During it, Moslems may not eat or drink from dawn to sunset; children, the sick and nursing mothers are excepted, but they must later make up the days missed. Moslems celebrate the end of the fast with Şeker Bayramı (The Candy Holiday), during which the young visit the old and relatives, friends visit each other, and boxes of candy are taken as presents.

The breaking of the fast at sunset is a meal called "iftar". The food is plentiful so that any unexpected visitor may be fed. The meal begins with water or an olive. "Sahur" is the meal early in the morning before the day's fast is begun. During Ramazan, smoking in public is considered impolite, because a person who is fasting does not smoke.

2. "Kurban Bayramı" (The Festival of Sacrifice) comes during the month of Muharrem. If a Moslem makes the pilgrimage to Mecca, he must arrive there ten days before Kurban Bayramı. The Koran commands every Moslem who is able, to make the pilgrimage at least once in his lifetime; the pilgrimage ends with Kurban Bayramı when a sheep, a goat or a camel is sacrificed and the meat given to the poor. The belief is that the sheep you sacrifice is going to carry you across the bridge to heaven.

3. On both of these religious occasions, Moslems send greeting cards to one another, exchange gifts, wear new clothes, and visit each other.

4. "Kadir Gecesi" (The Night of Power) is the eve of the 26th of the month of Ramazan. This is the night on which Mohammed was given the power of prophesy, and it is celebrated in the mosques by prayer and a night-long service.

Engagements and weddings:

1. When a girl and boy are engaged with the parents' consent, an engagement party is given by the girl's parents. A simple gold band is placed on his and her right hands: the rings are changed to the left hands after the wedding ceremony.

2. A civil ceremony is held before the wedding party, which is given by the boy's parents. It is a custom to give the guests who attend the civil ceremony a small box of Jordan almonds. After the fifteen-minute civil ceremony, bride, groom and their parents shake hands with all the guests. Usually a wedding party or a cocktail party follows in the evening.

3. If you are invited but cannot attend these occasions, it is in good taste to send a congratulatory telegram, using the telegraph address that is usually given on the invitation. Sending flowers to the place of the wedding is also in good taste.

4. Gifts are taken to the wedding party, and not to the civil ceremony. The best way is to take the gift to the newly-weds' home on your first visit. Wedding showers for the bride-to-be are unknown; gifts are given after the ceremony rather than before. The proper formal gift for a wedding might be silver. If you know the bride well, you can ask her what she needs.

Births:

1. For a new baby, a formal gift is something of gold. If you know the family well, you can ask what they would appreciate. Flowers for the mother at the hospital are welcomed.

2. Baby showers are not given in Turkey, either before or after the birth.

3. Among families with western ideas, boy babies may be circumcised shortly after birth.

4. Babies and their mothers stay close at home for forty days after the birth.

5. "Loğusa şerbeti" (a sweet red drink made of sugar, cinnamon and water) is served to friends when they come to visit the new-born baby at home.

Circumcision parties:

1. Little boys dress up in white "Maşallah" suits, with blue or red sashes and hats with prayers written on them in silver. This is to announce that they will be circumcised; they wear the costume for about a week before the occasion.

2. Big parties are usually given the night of the circumcision, to which the invited guests bring gifts for the boy.

Funerals:

1. You should either visit within three days after the death, or send a telegram. We usually say, "Başınız sağ olsun" (May you live long). Calling the family on the phone or writing a letter to express condolences is also acceptable. We do not send "sympathy" cards.

2. Usually the relatives or the neighbors of the family prepare the meals. Visitors do not stay long nor do they expect to be served.

3. Wreaths are sent to the cemetery. Turkish Moslem women do not go to the cem-

etary, even if an immediate relative is concerned.

4. Women attend the service at the mosque, but do not enter the mosque or take part in the service. They stay in the courtyard to comfort the relatives.

5. The funeral service takes place at the noon prayer-time. The service is not postponed more than a day or two after the death at the most.

6. The body is not displayed at any time.

7. Among men, it is considered an honor to be permitted to carry the casket for a brief distance.

8. If the casket is carried through the street on foot, all traffic stops until it has passed. Moslems will say a short prayer for the dead as the casket passes: "Allah rahmet eylesin" (May God grant him peace).

9. On the fortieth day after death, a mevlud is said by the hoca in the mosque or at home for the dead person. Public announcements of this sometimes appear in the newspaper. The mevlud is often repeated on the anniversary of the death. The widow does not accept social appointments for forty days after the death. [See *Dear Friends*, No. 600, "The Mevlidi Şerif".]

Custom of building a spring or fountain:

Moslem Turks build fountains after a person's death so that whoever drinks water from that fountain may say a prayer for the deceased. On the fountain, built as a good deed, the Arabic saying is written, "All life comes from water." The words water and rain are seen and heard many times in connection with something sacred. Such sayings as "Su gibi aziz olasın" (May you always be as precious as water), or "Rahmet yağmuru" (God's mercy of rain) show the traditional closeness of a people to the soil and to nature.



Superstition of visiting saints' graves:

For good luck, some people visit the graves of local saints. They light candles there and tie rags near the grave or pick up a few stones. A rooster is sacrificed for the saint after your wish comes true, and the stones replaced.

Behavior in a public office:

1. One must be properly dressed (suits for men, dresses or suits -- not slacks -- for women) to go to a public office.

2. While you are having a conference, you may be interrupted by someone walking in and asking a question. This does not happen often, but when it does happen don't be bothered. Private discussion is not private when it is in a public office.

Greetings for Christmas, Bayram and New Year's cards:

1. Christmas: "Noel Bayramınız kutlu olsun" or "Noel Bayramınızı kutlar saygılarımı sunarım"

2. Bayrams: "Ramazan Bayramınızı kutlarım" or "Mübarek bayramınızı kutlarım"; "Kurban Bayramınız kutlu olsun" or "Kurban Bayramınızı kutlar, saadetler dilerim"; "Şeker Bayramınız kutlu olsun".

3. New Year: "Yeni Senenin Saadet ve Başarılar Getirmesini Dilerim" or "Yeni Yılınızı Kutlar Saygılarımı Sunarım".

Visiting mosques and churches:

1. When visiting a mosque, one must be covered up. For women, short skirts, sleeveless dresses and open necklines are not permitted, though you need not cover your hair. At some mosques, robes are lent to visitors who are not properly dressed. You must remove your shoes before entering the mosque, and go in in bare or stocking feet.

2. One should be quiet once inside. There may be people praying, and one should be careful not to pass or stand in front of them.

3. A mosque may be visited any time there are not many people praying inside. On Friday noons especially, mosques are full, as Moslems attend their weekly service then. The Friday noon prayer consists of both the customary "namaz" and the sermon by the hoca.

4. The call to prayer is given in Arabic from the minaret of every mosque five times a day.

5. The "first" prayer of the day is the evening prayer of the day before.

6. If you as a tourist find yourself in the mosque at prayer time, you should either leave quietly, or try to remain as inconspicuous as possible until the end of the service.

7. When you enter an Orthodox church, silence must be observed. Orthodox Christians light a candle when they enter the church; you are free to follow their example, and leave a small amount of money for the church.

8. On Christmas eve, Orthodox Christians visit as many churches as they can, and thus make only a short visit at each one.

Photography:

1. Most village women don't like to have their pictures taken, they will hide their faces if you point a camera at them. Men are generally pleased to have their pictures taken, and will often pose for you, whether you like it or not.

2. Some mothers don't want their children's pictures taken by a stranger, in the belief that it may bring bad luck.

3. It is always better to ask the permission of your subject before shooting.

Courtesies:

1. Gifts are not opened when given. They are left on a table rather than handed directly to the recipient. Turks who have been exposed to them may sometimes follow the western custom, however.

2. Coffee, tea or a soft drink may be offered you by the shop-keepers from whom you are buying. Don't try to pay for the drink, and don't feel obliged to buy something because you accepted it. The gesture is one of hospitality, and not of salesmanship.

3. As Turks, we place great importance on position and age. We give our seats to our elders, and get up when someone older or of higher position enters the room. We do not call such a person by his first name.

4. When guests arrive near dinner time, we ask them to eat with us. There is a saying for such occasions: "Allah ne verdiyse beraber yeriz" (Whatever God has given us, let us eat together).

5. The offering of cigarettes is a common courtesy: the hostess offers them to her guests, and it is considered rude to smoke one's own cigarettes without having

offered them to one's friends.

6. The behavior of men when seated is important. It is considered very rude if a man sits with his feet on the furniture or in some other similarly relaxed position in the presence of a woman.

7. Analogous considerations apply for women. Men will disturb a woman by their looks (and often with their hands) if she does not sit and dress properly. To avoid such difficulties, avoid crowded buses. Should you be disturbed, do not react to it verbally: inept verbal comment may act as encouragement. Don't make a big issue of it: in the long run you will be the more embarrassed. If the disturbance continues, you might say, "Lütfen rahatsız etmeyiniz" ("Please don't disturb me").

8. Blowing one's nose loudly in public is discourteous. If you must, excuse yourself.

9. In general, vegetable and fruit sellers in the markets don't like their food handled or picked over.

Some Turkish gestures:

1. Raising the eyebrows means "no".
2. Tossing the head up means "no".
3. Shrugging and turning your open hands palm-upwards means "I don't know".
4. Making a motion as though you were shaking something off the collar of your coat means you are fed up with the person or thing being talked about.
5. A downward nod of the head means "yes".
6. Placing the right hand over the heart means "no, thank you".
7. Putting the hand over the stomach means "I am full, thank you".
8. Bringing hand and forearm to near-vertical and moving the hand toward and away from the forehead is the "good-bye" wave. It is similar to the American "come" gesture.
9. Pulling an earlobe or a lock of hair several times, or knocking on wood, is meant to ward off evil.
10. Biting the lower lip means "shame on you!".
11. Rubbing the back of the hand on the cheek means "I don't believe you".
12. A motion as if pushing one's upper teeth back into place with one's thumb expresses fear or great surprise.
13. To signal "come", extend your hand palm down and move the fingers from horizontal to vertical several times.
14. To signal "go away", the gesture is the same, except the upward movement of the fingers is emphasized, as if flipping something off the tips.
15. Dusting your hands off means "that's all" or "it's finished" or "I've had enough".
16. When giving directions, use your hands to emphasize the directions you mean.
17. When a joke has not seemed funny to a child, he may pantomime tickling himself and say "gıdı, gıdı".

Turkish standard phrases:

Turkish has many expressions that are useful in formal or common-social occasions.

1. "Hayırlı olsun" (May it bring blessings) is said to someone when they buy something new. "Hayırlısı olsun" (May it turn out well) when someone attempts some-

thing of whose outcome you are not certain.

2. "Uzun ömürlü olsun" (May he live long) is said to a new-born baby.

3. "Analı babalı büyüsün" (May he grow old with his parents) is also said to a new-born baby.

4. "İyi günlerde kullanın" (May you use it on happy occasions) is said when a newly bought item is shown to you.

5. "Allah ne muradın varsa versin" (May God make your wishes come true) is said to you when you help someone.

6. "Allah mustakını versin" (May God give you what you deserve) is said in the negative sense, when you are not happy with someone's actions.

7. "Çok yaşa" (God bless you) is said to you when you sneeze. You answer, "Sen de gör" (May you also see [my blessing]).

8. "Allah razı olsun" (May God be with you) is said when a person does you a favor or a good deed.

9. "Allahısmarladık" (Good-bye; may you be in God's care) is said by the one leaving.

10. "Güle güle" (Go with laughter) is said as an answer to good-bye.

11. "Aferin" (Bravo; well done; good for you) is said when a person has behaved well.

12. "Allah rahatlık versin" (May God give you rest) is said when going to bed. So is "İyi geceler" (Good night); the response is "Size de" (To you also).

13. "Efendim?" (What?) is often used in Turkish when one doesn't understand or didn't hear what was said.

14. "Allah rahmet eylesin" (May God give peace to his soul) is said when a person dies.

15. "Toprağı bol olsun" (May the soil he lies in be rich and plentiful) is also used when a person dies.

16. "Afiyet olsun" (*Bon appetit*; may it be healthy) is said after meals or when one enters a room where a meal is being served. "Elinize sağlık" (Health to your hand) is a compliment to the cook.

17. "Geçmiş olsun" (Get well soon; may it pass) is said after an illness, or when you visit a sick person, or when something unpleasant has happened.

18. "Darısı başınıza" (Rice on your head: I hope you get the same opportunity) is said after some happy occasion such as a wedding.

19. "Allah bağışlasın" (May God spare him) is said to babies and children.

20. "Allah nazardan saklasın" (May God keep the evil eye from you) is said to babies, children and grownups if they are pretty and well-liked.

21. "Bunu saymayız, yine buyurun" (We won't count this [visit], come again) is said by the host and hostess to the guests as they leave.

22. "Allah bir yastıkta kocatsın" (May you grow old sharing the same pillow) is said to the bride and groom after the wedding.

23. "Allah'a emanet ol" (May you be in God's protection) is said to someone who is leaving on a long trip.

24. "Allah kavuştursun" (May God join you two again) is said to a friend or relative when their loved one has departed on a trip.

25. "Bol şanslar" (Good luck) is used to someone who is starting a new job, or in any other circumstances where the phrase might be used in English.

26. "Allah versin" (May God give [you what you wish]) is said to beggars. When you see a beggar, you should give him 25 to 50 krş., if you think he cannot work. Do not give money to healthy young people who beg because this discourages them from working. There are some social service agencies that you can contribute to if you want to help improve conditions in the country.

27. "Hayırlı işler" (Good luck in your work) is said to a merchant or to a taxi driver on leaving his cab.

28. "Bereket yersin" (May this bring you blessings) is said to the customer.

29. "Kolay gelsin" (May it be easy for you) is a greeting to someone working. "Sağ ol" (Thank you) is the reply.

30. "Sıhatlar olsun" (May it be healthy for you) and "Güle güle kirleniniz" (May you get dirty happily) are greetings after the bath.

31. "Affedersiniz" (I beg your pardon for the offense) is more formal than the American equivalent.

32. "Kusura bakma" (Excuse me) is said for a minor slip, a sneeze, and so on.

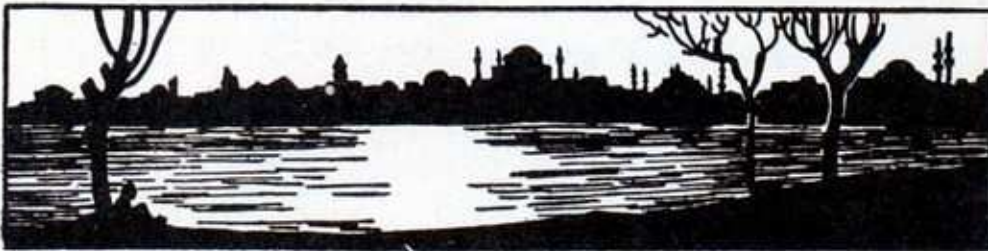
33. "Pardon" (I'm sorry) is said if you bump into someone, or if you want to get through a crowd. "Müsaadenizle" (With your permission) is a formal request to let you through.

34. "Mütessirim" (I'm sorry [to hear about your trouble]) is used to sympathise.

35. "Gün aydın" (Good morning), "Sabahlar hayırlı olsun" (Good morning [May your morning be lucky]), and "Akşamlar hayırlı olsun" (Good evening) are greetings.

Saygılarımla,

Anna G. Edmonds, editor



No. 610

Near East Mission
United Church Board for World Ministries
Posta Kutusu 142, Istanbul, Turkey
30 November 1970

Dear Friends:

Thirty-two people participated in the orientation and language course this summer from August 3 to 28. The language instruction was directed by the Berlitz School for Languages; various people talked on social customs, Turkish politics, history, education, economics, role of the Mission, etc. There were several excursions, and a group of early risers braved the Russian tankers to swim the Bosphorus August 15.

Turkey has been prominent in the world news this fall with two hijackings from Russia, a misplaced U.S. army plane and an introduction to cholera. The hijackings have not been repeated; the generals are back in place. WHO has recently published a statement saying that the disease also is under control, but doctors are still warning everyone that we should continue our precautions about clean food and personal hygiene.

People on the Field

Gladys Jensen is winding up her work in the Mission Office in preparation for retirement on December 12. Mrs. Jensen has been here since 1957, having served both in Istanbul and as Tarsus school treasurer 1964-1965.

Mr. and Mrs. Kenneth Ziebell are now living in Nicosia, Cyprus. Mr. Ziebel is the Executive Secretary of the Near East Ecumenical Committee for Palestine Refugees.

Arrivals

Gaziantep

R Dr. and Mrs. Jack Brown
N Miss Inga Sorensen

Istanbul

N Miss Frances M. Eddy

Izmir

N Mr. & Mrs. Helmer B. Ensrud
N Miss Carol Carpenter

Izmir continued

N Mr. & Mrs. Roger Green
R Miss Ruth Jones
N Miss Carolyn Palmer
N Miss Virginia Rogner
N Miss Christina FitzRoy
N Mrs. Frank Giannotta
N Miss Karen Wolfe

Tarsus

F Mrs. & Mrs. William Amidon
N Mr. & Mrs. Anthony Burrows
N Mr. Frederik Horstmeier
N Mrs. Frances Warren
N Mr. & Mrs. Alan Waterer

Üsküdar

N Mrs. Lillian S. Berton
F Miss Virginia Canfield
N Miss Florence Hazlett Code
N Miss Virginia Hileman R reappointed for 1 year
N Miss Ruth C. Mentley N new personnel
N Miss Elizabeth Stockover F return from furlough
F Mr. & Mrs. John Scott

Missionaries in the United States

Two close friends of the Near East Mission have retired this fall from their positions in the New York Board offices. Miss Ruhama Yeranian, Secretary for Personnel Records, has been the most accurate and steadfast mentor "Dear Friends" will ever have.

Dr. Alford Carleton, Executive Vice President since 1954, retired on November 15. Dr. and Mrs. Carleton were members of the Near East Mission from 1924 until 1954, (Mrs. Carleton, 1925-1954), having been located in Istanbul, Tarsus, Talas, Mardin, and Aleppo at various times. Our best wishes go with both the Carletons and Miss Yeranian.

News has come recently of the poor health of Mrs. Bessie Lyman (Marash 1913-34, Istanbul 1934-50, 51-53, Talas 1950-51). While she had been in the hospital during the summer, she is improved sufficiently now to be at the Keene Manor (Nursing Home) in Keene, New Hampshire.

Mrs. Frank M. Ross (née Dorothy Blatter) (Merzifon 1931-37, Üsküdar 1939-67) has also been in the hospital for an operation, but is making good recovery.

Mr. & Mrs. Merrill Isely (Gaziantep 1921-62) celebrated their fiftieth wedding anniversary on June 10 of this year in Claremont, California.

The David Byers family (Beirut 1967-70) are now living in Oberlin, Ohio, where he is campus minister at Oberlin College. Another Beirut family, the William Holladays (1963-70) have also returned to the United States. Dr. Holladay is visiting professor of Old

Testament at Andover Newton Seminary.

Miss Marguerite Giezentanner (Izmir 1966-70) is still travelling in Asia on her way to the United States.

Mrs. Lois Huebenthal (Istanbul and Üsküdar 1963-70) is at home now at Box 211, Pleasant Hill, Tennessee, 38578.

Dr. & Mrs. Richard Updegraff (Gaziantep 1961-70) and their children are in Chicago. Their address is 2724 West Farragut Avenue, Chicago, Ill., 60625.

Mr. & Mrs. James Fitzgibbon (Tarsus and Izmir 1966-70) are in the United States. Their address is c/o L. J. Fitzgibbon, 802 Bordeaux, Chadron, Nebraska, 69337.

Dr. Frank Stone (Tarsus 1953-66, Ankara 1969-70; Barbara: Istanbul 1956-57; Tarsus 1957-66) is teaching in the School of Education at the University of Connecticut in Storrs, Connecticut. The Stones are living near the University.

Dr. & Mrs. Perry D. Avery have located in Sedona, Arizona where Dr. Avery is minister of the Church of the Red Rocks. The Averys were in Istanbul from 1966 to 1970 where Dr. Avery was minister of the Union Church.

Miss Eva Pring (Izmir 1966-70) is now at The Mayflower Home, Grinnell, Iowa.

Greetings have come from the Thomas McNairs (Tarsus 1964-1969) who are living in Charlotte, North Carolina.

Mrs. Richard P. King (Meg Hanson) (Izmir 1960-63) writes that they have moved to Grand Forks, North Dakota, where her husband is studying for a Ph.D. in education. They have two boys now, Paul and Michael.

A daughter, Anna Melissa, was born June 13, 1970 to Mr. & Mrs. John Lindsay Efland (Knox Jones) (Üsküdar 1962-64).

Dr. & Mrs. Frederick Shepard are on furlough this year and living in Glenbrook, Connecticut. Dr. Shepard is working in the Board offices this winter. Their oldest daughter, Susan, was married to John Fitzgerald on October 24 at the Second Church in Newton, West Newton, Massachusetts. Congratulations and best wishes to the happy couple.

This week Mr. & Mrs. Richardson Fowle and their two children, Timmy and Tommy, have been in Istanbul on their way to a 3-month furlough in the United States.

Dr. & Mrs. Richard Maynard have arrived in the United States as they continue around the world on their 6-month furlough studying education in other countries. Among the places they have visited are Kabul, Lahore, Delhi, Ahmednagar, Madurai, Kathmandu, Bangkok, Hong Kong, Manila, Tokyo, Truk - to

mention only a few.

Mrs. Ida B. Alseth (Üsküdar 1957-58) died in Lake Preston, South Dakota on October 9, 1970. Mrs. Alseth was chosen South Dakota Mother of the Year in 1957 and Woman of Achievement of the South Dakota Press Women in 1964.

The Rev. Dr. Raymond B. Blakney (Athens 1957-60) died suddenly in Claremont, California on October 24, 1970. In addition to having been president of Pierce College and Olivet College (1950-57) he was a missionary of the ABCFM in Peking (1946-48) and in Mindanao (1949). He was author of *Meister Eckhart, a Modern Translation, A Course in the Analysis of Chinese Characters* and *The Way of Life: Lao Tzu*.

Miss Marion Van Horne, Director for Literature of INTERMEDIA, of the National Council of Churches of Christ in America, has been in Istanbul November 23-26.

Two schools have been built by the World Council of Churches in new Gediz following the serious earthquake on Mar. 28-29.

The Rev. Fred Luchs has been serving the Union Church of Istanbul as interim pastor for three months this fall. He and his wife come from Athens, Ohio where he was minister of the Presbyterian church. A new minister, Dr. J. Ford Forsyth, from Lincoln, Nebraska, has been elected to take Dr. P. Avery's place. He and his wife are expected in Istanbul in January.

A major fire in the Kültür Sarayı, the new opera house on Taksim Square in Istanbul, shocked the city the night of Nov. 27. First reports suggest that the fire started in the electrical wiring above the stage since the actors in the performance of Arthur Miller's *The Crucible* were the first to see the flames in the curtains. However other theories are also being suggested. Everyone in the building got out safely but within only 45 minutes two-thirds of the building was virtually destroyed. Damage estimates are in the neighborhood of one hundred million liras. There was no insurance on the building. Relics belonging to Murat IV (sword, armor, Kur'an, etc.) which had been moved from Topkapı Saray in anticipation of the opening of a new play, *Dördüncü Murat*, were lost. While those pieces were insured, of course they are irreplaceable. There is hope that the damage can be repaired in two to three years.

Anyone having recipes to improve upon or add to *An American Cook in Turkey* is asked to write Ann Edmonds at once at the above address.

Merry Christmas and A Happy New Year.

Anna G. Edmonds, editor