

ATA-USA

Bulletin of the Assembly of Turkish American Associations



Assembly
of
Turkish
American
Associations'
6th

*Annual
Meeting*

Washington D.C.
May 17-20, 1984



ATA-USA

BULLETIN OF
THE ASSEMBLY OF TURKISH AMERICAN ASSOCIATIONS

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The Assembly of Turkish American Association was founded in December 1979 by the American Turkish Association of Washington, D.C., and the Maryland American Turkish Association. The objective of the Assembly is to coordinate the activities of the already existing regional Turkish American Associations for the purpose of presenting a more balanced view of Turkey and the Turkish people, and thereby enhancing understanding between the Turks and the Americans.

Editor: Harun Kazaz

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cover:

This ATAA seal was conceived and created by ATAA President Ülkü Ülgür as a dedication to the Assembly. Later, minor additions were suggested by the Executive Committee before it was finalized. This is the first time it has appeared in final form in public.

Editorial Policy:

ATA-USA welcomes unsolicited articles from its readers. Publication of such materials are at the discretion of the editor. Manuscripts, photographs and drawings are submitted at the contributor's own risk. Material should be mailed to ATA-USA, P.O. Box 19063, Washington, D.C. 20036, and cannot be returned unless accompanied by a self-addressed, stamped envelope. Any materials accepted for publication are subject to such revisions as are necessary to meet the editorial requirements of ATA-USA.

president's message

by Dr. Ülkü Ülgür

The promises of yesterday have become the reality of today

When I accepted the great honor of becoming your president four years ago, the Assembly of Turkish American Associations was only a promising "newborn." Today, with the dedicated work and guidance of many nurturing people, it is a maturing, viable organization capable of meeting many needs of the Turkish-American community.

By occupying this exclusive column of ATA-USA for the past four years, I have had the pleasure and privilege of talking to you on many key issues which I have deemed relevant, i.e., organizational development, unity, political activism, main-streaming, public affairs networks, public education, ethnic identity and survival, cultural center, terrorism, anti-Turkish defamation, civil rights and legal representation of Turkish-Americans, funding of Assembly activities, and many others. In my first message to you, I stated that:

"... the work of the Assembly is not going to be a passive accommodation. We will grow as an active, vigorous organization with particular emphasis on advocacy of the needs of the Turkish-Americans. The Assembly will represent the interest of its members as a strong, dynamic, and well-integrated group, and not a "social club."

It is most gratifying to see that the promises of yesterday have become the reality of today.

During these developmental years, the Assembly of Turkish American Associations has grown significantly to become a major force, an effective representative body, and a unifying strong voice for more than 40 component associations and the entire Turkish-American community. The Assembly, in coordination with its components, and with the untiring efforts

of many individuals, has expanded its activities into appropriate areas where specific action or effective representation is needed.

After acknowledging the accomplishments of the past, it is imperative that we pay attention to the distance we have to go for even greater success.

Today, ATAA is responding to well-financed and organized activities of many groups committed to the destruction of Turkey. It is using an aggressive strategy that includes effective lobbying efforts, education of the public and news media, as well as development of viable coalitions with parties having common concerns with the Assembly. However, we still need a strategy that encompasses more than the immediate political climate and threat. We need to look carefully at our resources and devise a long-range "strategy." In my judgment, simply protesting will not alter the course of events.

After acknowledging the accomplishments of the past, it is imperative that we pay attention to the distance we have to go for even greater success. I am hopeful that after the 1984 annual meeting, the new leadership of the Assembly will try to put together a national forum to address some important issues: 1) What will be our strategy for the next five years? 2) What will our survival tactics be? 3) What are the priorities? 4) Are there more effective, more assertive approaches that we can take to further our causes?

It is time to get the best talent together for major planning. In order to eliminate many barriers to the

thoughtful consideration of issues affecting us, I believe we must establish a forum where reasoned debate can flourish and the needs of Turkish-Americans, as well as Turkey, can be the primary focus of attention.

These are the times to present ourselves with confidence and intelligence. I think we must clarify to the American public who we are and why our enemies distort and defame our history, specify what our commitments are, and then be smart and aggressive in setting out to achieve what is important to us. We should devote ourselves altruistically to a "cause," bring it before the Congress, government, news media and public, and then defend it as eloquently and effectively as possible.

Of course, we must also recognize the realities of the need to do more with less, and carefully allocate our resources in a manner which recognizes the importance of maintaining a balance among our diverse activities. While developing a greater professionalism, our tradition of voluntary leadership will have to be enhanced by an even broader base of membership participation. We must be able to use our members' expertise in many areas of Assembly work. We are committed to pursue our goals through the collective efforts of Turkish-Americans. All of our component associations, weak or strong, small or large, have common goals and enemies. Therefore, it is essential that we work collectively and have a unified approach. It is, in my judgment, wasteful and, indeed, counter-productive to have several organizations expending their resources on competition rather than joining forces in search of greater success. It is possible to maintain a unified organization,

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assembly news

Kemal Göknaş Becomes First Vice President and Taşkın Atıl Becomes Project Director

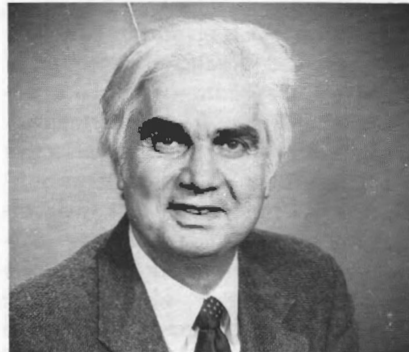
As part of the on-going growth and reorganization of the Assembly of Turkish American Associations (ATAA), the Executive Committee, at its regularly scheduled March meeting, examined and accepted a reorganization plan and the appointments made by President Dr. Ülkü Ülgür to two opened positions.

According to this reorganization, ATAA decided to develop a new project to handle the political affairs of the Turkish-American community on a nationwide basis. Development of this project called for the appointment of a project director. ATAA First Vice President Taşkın Atıl accepted his nomination to this new position by Dr. Ülgür and resigned from his current post.

President Dr. Ülgür filled the now-vacant position of First Vice President by appointing ATAA Vice



Taşkın Atıl



Kemal Göknaş

President Dr. Kemal Göknaş of Michigan as Acting First Vice President until the elections in May. Dr. Göknaş brings a wealth of experience to this position, not only as an ATAA Vice President, but also as a well-known leader and organizer of the Turkish-American community in Michigan.

Dr. Göknaş currently practices young adult psychiatry. Born in İzmir, Turkey, he graduated from Galatasaray, an elite İstanbul high school, and the University of İstanbul Medical School. He came to the United States in 1957. He is married to Meral İli Göknaş, who is also a physician. They have four children: two twin sons (age 17) and two daughters, one a journalist and the other a photo editor with a national magazine.

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Assembly is Searching For An Executive Director

ATAA President Dr. Ülkü Ülgür has informed ATA-USA that the Assembly is in the process of searching for an "Executive Director."

"Because of the growth of the Assembly of Turkish American Associations, there have been increasing demands and a proportional increase in the daily work of the central office in Washington, D.C.

A multitude of responsibilities which have to date been handled by volunteers, now need to be established and differently organized. Due to ATAA's growth, the reorganization of the national office is unavoidable. With this in mind, the need for an Executive Director has become an absolute necessity," said Dr. Ülgür.

A newly-formed search committee, headed by Dr. Ülgür, is seeking a highly motivated and highly qualified individual to manage the operations of ATAA's national office and work in conjunction with the President and the Executive Board to serve the needs of the national Turkish-American community.

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ATAA is Five Going on Six

by Ali Ferda Sevin

It was the middle of 1979 when the seeds of a national organization of Turkish-Americans began to take root. The American Turkish Association of Washington, D.C. (ATA) and the Maryland American Turkish Association (MATA) had, for some years, keenly felt the dire need for such an organization. Being in the immediate area of the nation's capital and observing first hand the workings of government and the role played by other national organizations, it was inevitable that ATA and MATA would be especially aware that all interest groups, whether they are business people like the Chamber of Commerce or public outfits like the National Association of Counties, maintain a Washington office to communicate with the national government on issues vital to their interests. On the international front, ATA and MATA had watched helplessly in 1974 as the powerful Greek lobby with the cooperation of ethnic Greeks in Congress managed to twist the truth and produce the infamous arms embargo on Turkey even though the embargo was clearly detrimental to U.S. interests and the State Department fought hard to avert it.

ATA and MATA met on several occasions to work out the details of a merger which would be the beginning of a truly national organization. Between 1974 and 1979, organizational difficulties emerged to prevent the merger, but a committee was appointed jointly by ATA and MATA to produce the

road map by which the Turkish-Americans would have a national voice.

The attitude of the Turkish government towards Turkish-Americans had been indifferent, but for the past ten years or so had been slowly changing as more Turks began to take up residence in the U.S. After all, Turkey was not conditioned to accept large numbers of her sons and daughters abandoning her for distant shores. This was in stark contrast to countries like Greece, Ireland, and Italy which had experienced the exodus and welcomed it. Turks who came to the U.S. did not come in droves, but the trickle of Turks who came to stay began to add up. The Turkish government was somewhat concerned about the brain drain because many of those who came to the U.S. were highly educated. However, Greek atrocities in Cyprus and the totally biased anti-Turkish views prevailing in Congress, due to the efforts of the Greek lobby, were instrumental in creating a landmark event. The Turkish Embassy invited ATA and MATA to conduct a fund-raising affair using the Embassy facilities. The event raised more than \$10,000 for Cypriot victims of Greek atrocities. The Turkish Ambassador, Melih Esenbel, told the crowd that Turkish-Americans could consider the Embassy their home for such activities in the future.

Then came Sükrü Elekdağ. In 1979, when Ambassador Elekdağ saw that ATA and MATA had been

attempting to unite and form the nucleus of a national organization, he gave his full support and energies to achieving this goal. ATA had been publishing a monthly newsletter since the early days following its incorporation in 1965, but late in 1976 it also had begun publishing a periodical called DATA, for the Digest of ATA. While the newsletter essentially served as a community paper, full of social and cultural news emanating from the Turkish-American community in the Washington area, DATA served to inform the outside world about the Turks and to educate the Turkish-Americans in what others were saying about Turks and Turkey. DATA was the perfect vehicle to launch a nationwide organ which would serve to unify Turkish-Americans on a national basis. Ambassador Elekdağ was instrumental in the transformation of DATA into ATA-USA, which you are now reading.

The joint ATA-MATA committee, with encouragement from Sükrü Elekdağ, turned its attention to organizing at the national level. Armed with the experience gained during its efforts to merge ATA and MATA, the committee was convinced that national unity would best be attained if the integrity of each local organization could remain intact. Thus, the idea of an assembly of autonomous local organizations was born. Each member organization would remain independent but would voluntarily

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ATAA IS FIVE

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contribute its fair share to the maintenance of a national office to represent Turkish-Americans in the nation's capital. Initially, a total of more than 80 separate organizations were identified as possible participants in a convention to be held in Washington. Late in 1979, the convention was held at the Embassy Row Hotel and 19 organizations showed up. This was an excellent turnout. After all, it took only 13 colonies to create the United States!

The convention produced the general framework for the organization later to be known as the Assembly of Turkish American Associations. A committee was appointed, with good geographic representation, to develop the bylaws for ATAA and it was given a tight deadline. Within six months, a second convention was called, again in Washington. This was the first official meeting of ATAA because it was there the bylaws were ratified, the officers were elected, and the ATAA was formally launched. It comprised 19 member organizations.

Our second convention was in New York in April 1981. The hotel was picketed by Armenian extremists, who distributed pamphlets declaring that the vile and vicious Turks were perpetrating a terrible crime by holding a meeting. Some attempted to gain entrance to the general meeting, but were escorted out.

Our third convention was in Chicago, where we were welcomed with a fleet of limousines and found out that the limousine business in Chicago was cornered by Turks. AMTRAK was engaged to provide train service for the large numbers of attendees hailing from New York, Philadelphia, Baltimore, and Washington. The train, properly dubbed as "the Turkish Express," arrived in Chicago with great fanfare. The visitors were escorted to the Hilton Hotel in a train of limou-

sines behind the wailing sirens of Chicago's finest. There were no anti-Turkish demonstrators!

Atlanta had proposed to host our fourth convention. Early in 1983, as preparations were under way, the Atlanta group received threats from unknown parties that there would be terrorist attacks if the ATAA convention proceeded as planned. We were somewhat puzzled by this threat to our constitutional right to assemble in this "land of the free," but knew that the terrorists had a perverted view of freedom which we were not about to pervert even more by changing our plans. The convention was a success.

The fifth convention, or the sixth meeting if you prefer, will return to Washington, D.C. People often feel the urge to return to their birthplace every now and then, to regain their roots. It is no different for ATAA at 5 years of age.

There will be much to do for our visiting members. They can get to know their senators and representatives, and they can also visit the many installations of the Turkish government and the museums in Washington which have some Turkish items to show. There is a marvelous display of Turkish art at the Freer Gallery. If you take the elevator to the top of the Washington Monument and take the steps down, you may gaze upon a block of stone bearing the TURA of an Ottoman sultan who donated it to the construction of the monument. If you go to the Capitol, you will be gazed upon by Suleiman the Magnificent whose marble bas-relief gazes upon lawmakers of the House of Representatives as one of history's 23 leading lawgivers. In the Museum of Natural History, you will see a Turkish sword and a Turkish medal of honor, and you will learn that most of Central Asia speaks a Turkic language.

In the ATAA offices, you will find a fully-equipped audiovisual cen-

ter where both radio and television programs are produced. You will find that we are fast becoming adept at using our computer to increase our efficiency. You will also learn that we intend to staff our offices with full-time people. ATAA, in five years, grew from 19 member organizations to 39. An Executive Director to oversee secretarial and clerical work of the office has become a necessity.

What lies ahead for ATAA?

It is a certain bet that additional organizations will join our ranks. Some of these are currently functioning groups which for one reason or another have not yet joined. Others will be new organizations, put together partially because of the wide reach of this publication which advocates the formation of locally active associations, but also because there is a renewed awareness among Turkish-Americans that there is strength in unity. ATAA's Council on Education (COE) is well equipped to offer technical assistance to those who wish to start an association, but do not quite know how to get started.

With increasing numbers of member organizations, ATAA's funding base will be broadening. But the challenges ahead are enormous and our resources will need to be multiplied even more to measure up. Fortunately, ATAA was authorized to recruit individual members from areas of the country not served by local associations and also to solicit funds from individual members of member associations.

We will need to increase our vigilance in the public schools. In Maryland, New York, and Connecticut, we have discovered attempts to introduce anti-Turkish propaganda into public school curricula. This activity is sure to be repeated in other states.

We must be prepared to seek legal remedies when our civil rights are violated, as they were when

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The First Year— ATAA Council on Education

by Armağan Sanver

In the last year, the Assembly of Turkish American Associations started a steady advance toward important long-term goals in service of our nationwide community. In spite of the needed and necessary short-term reactive efforts that occupied much of our volunteer time and energy, your ATAA and local association leaders have never failed to recognize and emphasize the importance of keeping our collective eyes on the future, on growth, organization and education for their members and of the American public. The first year of activities of the Council on Education (COE) is just a start on a long road.

The steering committee of the COE, through year round monthly meetings, addressed general needs in the areas of regional activity coordination, education, information and communication. Consisting of totally volunteer efforts, dozens of activities consisting of planning, funding, guidance and communication were undertaken.

Very successful activities conceived and carried out by our component associations were monitored, encouraged and, within ATAA's financial means, supported. The Information-Communication Committee (ICC) was a steady source of out-going letters, brochures, documents, and similar material to public and official agencies, the media and our own member associations; monitoring the events with a keen eye towards positioning ATAA for ever faster and more effective responses with undistorted facts in the future. The Regional Activity Coordinators (RACs) for the COE were assigned for the West, Midwest, Southwest and the Mid-Atlantic areas. The Academic Relations Committee (ARC) has addressed subjects that varied from community weekend schools to student exchanges and the United Nations, including local Boards of Education and their curricula. Space will not permit the listing of all the activities COE undertook or supported; however, it is a brilliant sign of the enthusiasm and the future of ATAA that none of the volunteers taking part in the COE Committees and the Steering Committee are satisfied with our programs and consider what has been accomplished in the past year to be just a small step for the Turkish-American community.

Much more needs to be done, not only in the form of sudden bursts of successful activities as needed, but also as a steady, ever-growing, sustained effort that will last a long, long time. The COE is striving to be the "pilot light" ready to ignite the local community volunteer energy. To paraphrase Kemal Atatürk from his statement carved in stone on the gate of the "19th of May Youth Stadium" in Ankara:

"He who starts a walk expecting no rest stops on the way to his objective will never be tired."

We shall walk on . . . without a rest.
Will you join us? □

About the author:

Armağan Sanver is the Chairman of the Council on Education and a well-known Turkish-American in the Washington, D.C., area community.

ASSEMBLY OF TURKISH AMERICAN ASSOCIATIONS SIXTH ANNUAL CONVENTION

WASHINGTON HILTON
WASHINGTON, D.C.
MAY 17-20, 1984

—Program of Activities—

Thursday, May 17, 1984

- 2:00 - 5:00 **Registration** (Back Terrace)
- 2:00 - 6:00 **Hospitality Suite** (Back Terrace)
- 5:00 - 7:00 **ATAA Cocktail** (Lincoln East)

Friday, May 18, 1984

- 8:00 - 5:00 **Registration** (Back Terrace)
- 9:00 - 5:00 **Hospitality Suite** (Back Terrace)
- 8:00 - 9:30 **Association Presidents' Breakfast** (Cabinet Room) (By invitation only.)
- 9:30 - 11:00 **Workshop #1** (Caucus Room)
Title: Effectiveness Through Organization.
- 11:00 - 1:30 **Convention Brunch** (Ballroom Center)
(Admission \$10 per person)
- 2:00 sharp **Board buses for White House Conference**
- 2:30 - 5:00 **White House Conference** (Executive Building)
(Must have prior registration to be able to attend.)
- 5:30 - 7:30 **Solidarity Cocktail** (International Ballroom West)
(This cocktail is hosted by the area Turkish-American associations.)
- 8:00 - 11:30 **Buffet Dinner for out-of-town visitors and delegates** at the Turkish Embassy (By invitation only.)

Saturday, May 19, 1984

- 8:00 - 5:00 **Registration** (Back Terrace)
- 9:00 - 3:00 **Hospitality Suite** (Back Terrace)
- 8:00 - 9:30 **Workshop #2** (International Ballroom West)
Title: Terrorism and Anti-Turkish Propaganda.
- 9:30 - 12:00 **Panel Discussion** (Ballroom Center)
Subject: "Turkey and the Western Alliances."
(Moderator: Dr. Ülkü Ülgür, President of ATAA, and four distinguished panelists to be announced.)
- 12:30 - 2:30 **Keynote Luncheon** (Ballroom Center)
(Keynote speaker to be announced; ticket required, \$20 per person.)
- 7:00 - 8:00 **Cocktail Party** (Ballroom Center)
- 8:00 - 2:00 a.m. **Annual Banquet** (Ballroom Center)
This banquet will feature the presentation ceremony of the "1984 Outstanding Turkish-American Award;" also a spectacular and unusually choreographed fashion show, under the directorship of the famous Turkish designer Zuhul Yorgancıoğlu, which has come exclusively from Turkey for this event. (Ticket required, \$50 per person; black tie or dark suit.)

Sunday, May 20, 1984

- 9:00 - 1:00 **Delegates' Business Meeting** (International Ballroom West) and closing.

Zuhal Yorgancioğlu Brings Her Spectacular Fashion Show From Turkey For the ATAA Ball



An absolutely spectacular fashion show by Zuhal Yorgancioğlu, the most renowned name in the Turkish fashion industry, will be presented at the Annual Banquet of the Assembly of Turkish American Associations on Saturday, May 19, 1984, at the Washington Hilton Hotel.

At this elegant black tie event, Zuhal Yorgancioğlu's breathtaking creations will be displayed in a most unusual fashion show, whose theme is "Turkish Women in Sixty Years." Over 100 beautiful garments will be shown by 20 professional models from Turkey in an hour-long show which combines fashion with a special slide presentation of Turkish scenes photographed by the well-known Turkish photographer Sami Güner.

This unique fashion show is being brought to Washington for the ATAA Annual Banquet exclusively through the generosity of private donations and Pan American World Airlines.

The beauty of ancient Turkish design and embroidery has been reborn in the exquisite and elegant creations of Mrs. Yorgancioğlu. Inspiration for her designs comes from the garments and costumes worn by the Sultans and the women in the harems of the Ottoman palaces. The collections of silk, satin, and velvet, lavishly hand-embroidered with gold and silver threads, have been adapted to suit a 20th century lifestyle. The fashions are extremely feminine, with soft flowing lines and great attention to detail. Each piece is a unique work of art, combining the richness of the fabrics with contemporary, high fashion styling.

Mrs. Yorgancioğlu has been involved in the world of fashion for over twenty years. She is a graduate of the Ankara Technical Girls College and started her own Fashion House in İzmir, Turkey, after teaching fashion design for three years. Later, she attended the Maryland Institute of Fine Arts and, as a fashion designer in the U.S., she

then devoted herself to the research, rise and promotion of Turkish art, handicraft, and fashion.

Thus, Turkish fashion designer Zuhal Yorgancioğlu, in rediscovering the beauty of Turkish design and embroidery, has also helped bring about a Renaissance of this traditional art form. By applying it to her elegant fashions she has focused national and international attention on her work.

She has shown her creations in many cities around the world, including Paris, London, Rome, Brussels, Cairo, Chicago, Abu Dhabi, and Dubai. She has received acclaim from publications such as the *Herald Tribune*, *Le Figaro*, and *Rivista delle Nazioni*. Her first fashion show in Paris was covered in *France Soir* by a headline proclaiming, "La Mode Turque A Conquie La Mode Francaise." In 1977, she was awarded a gold medal from the Republic of Turkey in gratitude for the immense amount of publicity she has created for the fashion industry in Turkey. □



Spectacular Show at Assembly Ball

May 19, 1984



ATAA is five

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public officials in four California cities cancelled performances of a Turkish dance group because some terrorists issued some threats. Next time, we must insist that our government take the necessary steps to provide security instead of giving in to terrorists, so that we are free to enjoy our cultural heritage.

We must effectively articulate our views to our elected representatives and to the executive branch. Since most people in government have not seen a real Turk up close, their opinions about Turks are basically formed by historically inaccurate representations of Turks perpetuated by those who stand to gain if they defame Turkey and the Turks.

The challenges ahead are indeed formidable, even for a mature organization with many years of experience. ATAA, a mere 5-year-old going on 6, will have to reach adulthood in a hurry. It cannot afford the luxury of a leisurely youth. Fortunately, this precocious child exhibits all the qualities needed to develop the wherewithal for successfully meeting the challenges of the future. □



About the Author:

Ali F. Sevin is a very well-known leader within the national Turkish-American community, as well as in the Washington, D.C. area. He has been working diligently for the Assembly of Turkish American Associations (ATAA) as its Secretary-General and was, in fact, one of the

original contributors to the inception and growth of ATAA. Mr. Sevin is also currently the Vice President of the American Turkish Association of Washington, D.C., which is one of the two founders of ATAA. He has been actively contributing to the Turkish-American cause since 1971.

In his private life, Mr. Sevin holds an important U.S. government position as the Director of Environmental Policy in the Department of Transportation's Federal Highway Administration. He received the prestigious Secretarial Award from the Secretary of Transportation in 1983. A native of Istanbul, Ali Sevin and his wife Nancy have four children and three grandchildren.

President's message

Continued from page 3

but still be able to serve effectively the diverse needs of all. As I bring my work and term in the office of President to a close, I cannot help reflecting briefly on how indebted I feel to so many dedicated and gifted contributors of the Assembly for their unselfish support.

I must say that serving the Turkish-American community for the purpose of advancing our common cause has been most gratifying and fulfilling in every respect. I feel that the experiences of the past 7 years, which include 2 years as President of MATA and 1 year of steering committee membership, has provided me a rich lifetime of learning, growth and friendship. The work of the Assembly has enabled me to appreciate the depth and breadth of our community, its strengths and weaknesses, as well as the problems confronting us. I have come to appreciate more deeply than ever, the richness of our history, culture, and heritage.

I would like to take this opportunity to recognize the able, dynamic, intelligent, and caring leadership of Ambassador Sukru Elekdag and his equally dedicated, generous wife, Ayla Elekdag, for their monumental work for our motherland, Turkey, and Turkish-Americans as well. They have been the moving force behind our organization. Ambassador Elekdag and his team of "Young Turks" have provided us with much needed stimulation and moral

support. Also not to be forgotten are our dear friends Murat and Sema Sungar, who contributed enormously to the growth and development of the Assembly. They are very much missed by all of us.

Many thanks are owed to the Executive Board members, Presidents and officials of component organizations, members of hard-working committees, contributors to our fiscal well-being and the central office staff. With each one, I have enjoyed excellent collaboration, and their efforts on behalf of the Assembly have been tireless and dedicated.

I am grateful to my friend, Colonel Ralph Ropp, and the American Friends of Turkey for their outstanding contribution to the betterment of Turkish-American relations.

Many of you have commented on the quality of the evolution of our journal, *ATA-USA*, in appearance and content. Most of the credit goes to Mr. Harun Kazaz and his wife Leyla.

As the "torch" is being passed to a new President of the Assembly, I am confident that the Assembly of Turkish American Associations will continue to grow and flourish. I trust that you will grant him the same support you gave me.

Thank you and Allaha Ismarladik. □

Kemal Gökner becomes 1st VP

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In 1960, Dr. Gökner moved to Canada, and in 1962, he was one of the founders and the first President of the Montreal Turkish-Canadian Cultural Association. He came back to the U.S. in 1964 and has been active since then in the Michigan Turkish-American community. He was elected President in 1980 to the Turkish American Cultural Association of Michigan. Dr. Gökner is considered the biggest contributor in organizing the Turkish-American community in Michigan in its effort to buy their own "Cultural Center." It is one of the few successfully managed community centers in the Turkish-American community in the United States. □

associations' news

Major Fund Raising Activities Being Prepared For Friends of Turkish-Americans in the U.S. Congress

Recently, a movement has started among Turkish-American communities to help assure the re-election of those Members of Congress who, in spite of heavy anti-Turkish propaganda on Capitol Hill, have demonstrated their far-sighted leadership and have refused to compromise vital U.S. interests in this critical region of the world. To this end, it has been reported that several Turkish-American communities have been planning major fund-raising activi-

ties to raise and donate funds for their re-election campaigns. The first of these re-election efforts has been undertaken by the Michigan Turkish-Americans, with a fund-raising party for their local Member of Congress.

It has also been reported that Washington, D.C. area community leaders have been diligently working on Capitol Hill, laying the groundwork for meetings to take place in the U.S. Congress between visiting members of Turkish-

American communities attending ATAA's Sixth Annual Convention in Washington, D.C., and several Members of Congress. Reportedly, the purpose of these meetings is to express to these Members of Congress the views of Turkish-Americans in this country, especially in the face of the Greek and Armenian lobbies' heavy anti-Turkish propaganda efforts. It is vital that Members of Congress be informed of the Turkish-American side of the story. □

Turkish American Friendship Club of St. Louis, Missouri takes another step for better communication with its members

Mass communication is the key to better management in association life. Associations, like any other organization, must communicate effectively with their members. This communication can be as informal as a phone call or as formal as newsletters, memos, and flyers. The need for better communication is widely recognized by all of the member associations of the Assembly of Turkish American Associations (ATAA), but because of a lack of technical know-

how or monetary constraints, some local organizations have had to minimize their mass communications options, especially newsletters.

However, we have some good news to report on the communications front: one more association has started to publish a newsletter! The Turkish American Friendship Club (TAFC) of St. Louis, Missouri, is the latest ATAA member organization who has broken through

the barriers and published its first newsletter.

In a message to TAFC members, the Board of Directors states its objectives, "TAFC's Board of Directors are happy to send you the first issue of the TAFC Newsletter. We recognized a need to improve and increase communication with you in order to facilitate better coordination of the Club's activities."

Congratulations, TAFC! □

The American Friends of Turkey Received A Message From The President of the Turkish Republic

In its last issue, ATA-USA published a small portion of the messages received during the annual American Friends of Turkey event on February 3-4, 1984. (See ATA-USA Winter 1984 issue, p. 17.) During the publishing process, a number of messages were deleted due to space limitations. Very unfortunately, however, accidentally included among the deleted messages was the message of the President of the Turkish Republic, His Excellency Kenan Evren. In this issue, therefore, we are reprinting this important message received

during the AFT banquet in Washington, D.C., in its entirety.

Distinguished American Friends of Turkey:

I extend to you my very best wishes.

Turkey's foreign policy is based on the motto "Peace at home, peace in the world" as stated by the great Ataturk, the founder of the Turkish State. The Turkish Republic and the United States share identical values of democracy and participate in the same defense system.

Naturally, the existence of these common factors form the basis for everimproving relations of friendship and solidarity between our two countries.

I am confident that the activities of the American Friends of Turkey will further strengthen existing friendship and solidarity between the Turkish Republic and the United States.

I extend my thanks and appreciation to all of you for your most commendable efforts.

Kenan Evren

President of the Turkish Republic

Assembly's President Attends PTAA Dinner Dance

On March 24, 1984, Dr. Ulku Ulgur, President of the Assembly of Turkish American Associations (ATAA), travelled to Pittsburgh, Pennsylvania to attend a dinner dance sponsored by the local Turkish-American association, the

Pittsburgh Turkish-American Association (PTAA).

This invitation to Dr. Ulgur was extended by PTAA's President, Malik Tunador, and its Board of Directors.

Dr. Ulku Ulgur remarked that, "we received a very warm recep-

tion and many pledges of support for the Assembly." Later, he also commented that he was very much impressed by recent developments in the PTAA and by the creative leadership of Malik Tunador and his team. □

Support your local Turkish-American Association
where our heritage lives on.
See and be proud of
what they have been doing for you
and your children's future in this country.

Keeping Our Heritage

by John Kellar

Fifteen years ago I was fortunate enough to be able to marry a Turkish girl. Thusly I entered the Turkish community here in Columbus. I already knew how warm and friendly Turkish people would be by my experiences with the Turkish community in Bamberg, Germany, where I first met my wife. From the very beginning the Turkish people here have made me feel welcome and very much a part of this community, to the point where I feel that Turkey is just as much a part of me as America is. For this I would like to say, "thank you," to all of you. Over the years when I felt I could help I have tried to contribute as in the time of the Cyprus crises when I wrote letters to several politicians attempting to explain the Turkish point of view. It is in this spirit that I undertake the writing of this article.

Over the past fifteen years I have been involved in this community, we have seen many people enter and leave. We have seen new babies arrive and many of our dear friends pass away, but one thing has remained constant. That is that the Turkish American Association and the Turkish Student Association have continued and flourished. For the past eight years, these two organizations have been joined by the Columbus Turkish Folk Dance Group. These three organizations have done a great deal for our community and they deserve all the support and encouragement we can give them.

Many of the members in these organizations are first generation Turkish-Americans. That is, people who came here from Turkey. But as the years pass this will become less and less the case as our children grow up and marry and have children of their own. These later

generations will be good and valuable American citizens, but it is also important that these later generations never lose contact with their Turkish heritage. This will be accomplished in part by our three previously mentioned organizations, but they can't do it on their own all by themselves. It is up to us, the parents, to try and see that our children learn about their great Turkish heritage so that they will know and be proud to say that, "I am a Turkish-American." If we don't do this and our children lose touch with their Turkish identity, then in time our three organizations could cease to exist. If that happens, there would no longer be a Turkish-American community here, just an American community, and that would be a shame.

I have talked to many people who came to America from other countries and didn't teach their children about their native land. They were so intent on blending into American society that they didn't try to teach their children their native language either. As a result, when their children grew up they knew nothing at all about the country their parents came from. Almost everyone I talked to said they wished they had taught their children their country's language, customs, and history. Even some of the children of these people told me they wished their parents had taken the time to teach them their heritage. They said they felt as if they had missed out on something. I also feel that by teaching our children about their Turkish heritage, along with what they learn about the American way of life, it will help them to grow up to be better, more well-rounded adults, with a better understanding of the world and the people

in it. They won't, or at least shouldn't, have the narrow-minded view points that many people develop who are brought up learning only one culture. They will have had the advantage of learning two different cultures and realizing, at the same time, that there is more to the world than just the country they live in. This, I believe, can only help them in their later years. In the end though, as is always the case, when they reach a certain age it will be up to the children themselves to decide if they wish to continue actively in the Turkish community or not. But, when that time arrives, it will be a relief for us as parents to be able to say that at least we gave them the opportunity to learn about their Turkish roots and to get involved in our organization.

Those are some of the reasons why we should strive to be a closely knit, well-organized community, but there are also others. History is full of stories about ethnic groups who for one reason or another have become targets for other groups, or have been discriminated against. The one case that comes to my mind here in America other than the blacks and the American Indians was the plight of the Japanese-Americans during World War II when they were put into camps. Some say it was for their own safety. Others say it was discrimination. This wasn't done with the German-Americans even though the U.S.A. was at war with them at the same time. Let's hope that something like that never happens here again. Then there is the case of the Turkish diplomats both here in America and overseas who have been murdered by Armenian terrorists and the constant stream of anti-Turkish

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Parents' Almanac:

The Bilingual Family

By Marguerite Kelly

Q: I am American and my husband is a foreigner. He speaks English with a strong accent and makes grammatical mistakes; his parents don't speak English at all but we only see them once every year or two.

Our older daughter, who is 3½, is fairly interested in his language. Although we don't speak it at home and don't push her to learn it, we've taught her some songs and words, which she's proud to know.

Do you know of any literature or have any particular advice on "international" children? I have known so many children like this who totally rejected their "foreign" parent, or, at least, that parent's heritage.

A: Two languages in a home can bind a family tighter or drive it apart, depending on the attitude of the parents.

As in everything else, your children will take their cues from you and your husband.

If you were to push his language on them, demanding that they learn it as a show-off thing to do, or use it in public, then you can bet there would be repercussions. The children who rebel over a second language are usually those who feel they had no choice about it, or whose parents made them speak their second language in front of their friends—a difference that embarrasses a school-age child—because they don't get along well with their parents.

To withhold the language could be just as damaging. If you and your husband were to speak to each other in a language your children couldn't understand, they would feel left out, or, if you were angry, even frightened. However, if they know what's going on, and feel a part of it all, good and bad, the family will be that much closer. As always, it's the extremes that get parents in trouble.

It isn't a matter of pushing your husband's language on them, but

of sharing it with them. Please do. It's part of their heritage, as much as the stories about their ancestors—or how you celebrated the Fourth of July, when you were a little girl. Every family bit that you can weave into their knowledge, naturally and easily, will bond you closer, giving them a stronger sense of support.

Their ability to speak their father's language also will help them know their grandparents better. If they speak the same language they could exchange tapes with their grandparents; another way to bond.

Your husband also needs to talk regularly with the children in his own language, so they will understand its nuances. Feelings have different levels of expression in each language.

You don't have to worry that they will copy his mistakes in English or his accent (any more than they will pick up the problems you may have with *his* language). Children, being the remarkable creatures that they are, will imitate their dad in his language, and you in yours, getting the best from you both.

In the most successful bilingual families, English is usually spoken in public and the second language at home—and often only at the dinner table—unless, of course there's company. This child grows up knowing that a foreign language, used in front of those who can't speak it, is bad manners, as secretive as a whisper.

Generally these distinctions, subtle as they are, are no problem to children and they automatically know when to use which language.

Experts say that the child who speaks a foreign language before 8, or at least 12, will learn any foreign language easily as an adult: the circuits are programmed. Supposedly it's the closeness of the countries in Europe, and the many languages heard in all of them, that make European children so adept in linguistics.

The repetition of songs and stories will reinforce your children's second language. While some of the major publishers produce such bilingual books as the *Berenstain Bears*, your husband would surely want to read his daughters some storybooks in his own language.

To find out where to buy these books and records send 37 cents (really) for *Sources of Children's Books From Other Countries and in Other Languages*, to the Information Center on Children's Cultures, U.S. Committee for UNICEF, 331 E. 38th St., New York, N.Y. 10016. The center also will include a list of more than 100 bibliographies of books about various countries, which are published in the United States—usually in English—and some that are published elsewhere and probably can be ordered.

The American Library Association also reviews and recommends foreign language books occasionally in their semi-monthly magazine, *Booklist*. It's available in most libraries.

In this area you can find some of the French and Spanish titles at the Modern Language Book and Record Store, 3160 O St. NW, Washington, D.C. 20007 or some of the Spanish books at the Lado Institute Bookstore, 2233 Wisconsin Ave. NW, Washington, D.C. 20007.

These will be treasured books, you can bet, but best of all will be the extra link this language will forge between a father and his daughters.

(This article was published in *The Washington Post* and reprinted with the author's permission.)

Editor's Note:

The addresses provided in the above article have not been tested for Turkish materials. If it should fail to produce satisfactory results or if you are looking for additional sources, you might want to consider the following:

Southern California American-Turkish Association's audio cassette releases:

1. Çocuklara Türkçe Masallar (Turkish Fables for Children)
2. Çocuklara Türkçe şiir ve şarkılar (Turkish Poems and Songs for Children)

Cost: \$6 per cassette pre-paid (includes postage and handling). Ordering address: SC-ATA, P.O. Box 1706, Orange, CA 92668.

Archive of Turkish Oral Narrative releases (all in English):

1. Barbara K. Walker's story bag:
 - #1 - 60 min. cassette, donation \$6.00
 - #2 - 90 min. cassette, donation \$7.00
 - #3 - 90 min. cassette, donation \$7.00
 - #4 - 90 min. cassette, donation \$7.00
 #1-4, ordered as a set, donation \$25.00. They all include largely Turkish tales. There are a number of different tales on each cassette.
2. 20 Nasraddin Hodja Tales by Barbara Walker. Donation \$6.00.
3. To Set Them Free. This an audio version of the above book, in two 120 min. cassettes. Donation \$15.00.
4. The Courage of Kazan. A picture book. Donation \$9.00.
5. Ifrit and the Magic Gifts. A picture book. Donation \$5.00.
6. Turkish Games for Health and Recreation. Free of charge and available only with other donations. You must specifically ask for it. (42 pages.)
7. Turkish Proverbs, "Greeks have a word for it, but Turks have a proverb." Free of charge, available only with other donations. You must specifically ask for it. (8 pages.)

Donation costs cited above include postage and handling. Distribution is promised while supplies last on a first-ordered, first-served basis. You must send your request order, along with your check to: Archive of Turkish Oral Narrative, Texas Tech University Library, Lubbock, Texas 79409.

Indiana University Turkish Studies releases:

1. Selected Poems of Yunus Emre, record, in Turkish and English, \$12.95.
2. A Meddah Story by Hayali Kucuk Ali, record, in preparation.
3. Studies in Turkish Folklore, book, \$10.00

You can send your request to: I.U.

Turkish Studies, 143 Goodbody Hall, Bloomington, IN 47405.

Dostlar Records releases:

1. A Feast of Turkish Music and Poetry. Songs by Dr. İrfan Doğrusöz, poetry by Sevim Varol. Cassette, \$10.00. You can send your request to: Dostlar Records, c/o Dr. Adnan Varol, P.O. Box 467, Grand Blanc, MI 48439.

ATAA—Special Services for Membership releases:

1. National Selections #1. This cassette contains the Turkish and American national anthems, a speech by Atatürk, and electrifying Turkish marches.

Cost: \$8.99 post-paid. (Please note that you must be a member of a local Turkish-American association or ATAA to obtain this cassette. Please state your affiliate association when ordering.) Send your request, along with your check to: ATAA, P.O. Box 19063, Washington, D.C. 20036; Attn. Special Services for Membership.

We hope that the above listing will be helpful to you. If you know other resources, pertinent to the subject covered in this article and Turkish language and culture for children, please feel free to let us know. We hope to compile an expanded list and publish it in the future. □

JOIN
YOUR
LOCAL
TURKISH
AMERICAN
ASSOCIATION

Keeping our heritage

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propaganda coming from these groups. There are movies like "The Midnight Express" that depict Turkey and its people in a less than favorable point of view. There are the numerous misconceptions that many Americans have about Turkey and its people. Someone even asked me one time, "Turkey is a communist country, isn't it?" So you see many people have no idea at all about what Turkey and Turkish people are really like. I feel that the better organized we are, the better we will be able to explain to those who wish to know what Turkey and its people are really like, and maybe we can help clear up some of the misconceptions and misunderstanding some people may have.

The Turkish-Cyprus crises of 1950 through 1973 were another good example of why we should be well-organized. Though Turkey was totally within her rights to move in and protect the Turkish Cypriot citizens on the island, the U.S. government still instituted an arms embargo against her. This was due in part, I believe, to the organization of the Greeks here in the U.S. and to the fact that I don't believe the American government, meaning the Senators and Representatives, were well-enough informed on the matter and totally understood the situation there. That, and in situations like that, is where we could help by being well organized. We could write letters both individually and as a group to the government explaining the Turkish point of view so that the people making the decisions will have both sides of the story and, in turn, be able to make more equitable decisions on such matters.

These are just some thoughts that have come to my mind and I am sure that all of you have many more also. We have a great community here that I am very proud to be a member of, and our three wonderful organizations are a vital part of it. I am sure that you will all join with me in hoping that they not only continue but grow to new and greater heights in the years to come. And in saying thank you to all who have participated in them in the past, who are participating in them now and who will participate in them in the future. □

EDITOR'S NOTE:

This article is reprinted from "The Turkish Letter", a newsletter of The Turkish-American Association of Central Ohio.

ATA-USA NEEDS YOUR HELP!

Yes . . . we still need your monetary as well as moral support. Perhaps now more than ever. The readership of your magazine, ATA-USA, continues to grow as its effectiveness gains wider recognition.

ATA-USA is the only Turkish-American publication that goes to more than 8,000 individuals across the nation, as well as to corporations, agencies, public communications organizations, and Members of Congress. The fact remains, however, that this periodical with its growing and widespread approval, drains the Assembly's funds.

We ask you, who wish to see ATA-USA continue to exist and expand so that the Turkish-American voice is heard throughout the United States, **to become our "Supportive Reader."** Your contribution, small or large, is **tax-deductible** and greatly appreciated. Write your check now to support your ATA-USA! Please send your donation payable to ATA without delay and mail it to: ATA-USA, P.O. Box 19063, Washington, D.C. 20036.

ATA-USA

P.O. Box 19063

Washington, D.C. 20036

I believe there is a serious need for ATA-USA's existence. I would like to become a "Supportive Reader". Enclosed please find my tax deductible contribution in the amount of:

☐ \$20-Individual

☐ \$25-Family

☐ \$50-Donor

☐ \$100-Contributor

☐ \$1,000-Patron

☐ \$ _____ Other

Name _____

Address _____

THE ARMENIAN MASSACRE OF JEWS

Toward the end of 1983,* a controversy developed in the "Editor's mailbox" section of the *San Francisco Examiner*, when two brothers, Sephardic Jews living in California, determined to tell briefly a part of their family's history in Turkey—and its abrupt ending when twenty-four members of their family were wantonly murdered by Armenians in 1913. This was startling information to many people, because the Jews who suffered at the hands of Armenians in Anatolia had kept silent so long. Given the size of the Armenian population in California and the penchant of their militants for bombings and assassinations, the reasons for the long silence become obvious. As one might have anticipated, local Armenians were quick to react—with the standard, hackneyed references to Morgenthau and Hitler, which incidentally have absolutely no bearing on the murder of Jews by Armenians. The controversy elicited still another letter, from a third Sephardic Jew in California, who wrote to the *Examiner* to detail other incidents of the murder of Jews by Armenians, this time 85 in number. This third writer pointed out that students of history were fully aware of the anti-Semitic actions of Armenians in the past.

Associations and individuals in California sent copies of these letters to the Assembly (ATAA). They were of such interest that we tried to contact the two brothers, Scott and Elihu ben Levi, and with the

help of members in California, eventually succeeded in making contact. Since the *Examiner*, for policy reasons, would not grant us permission to reprint the pertinent letters, we cannot republish the full texts. In a letter of March 15, 1984, Scott ben Levi granted us a deposition to use the facts about his family "for research purposes, debates, publications, or for whatever suitable purposes to further (the) cause of Turkish justice against Armenian revisionists."

For scholars of Jewish History in the Levant during the Ottoman Period the story of his family's life under the Sultans is fascinating, not only because it discloses the Armenian massacre of Jews, but also because it fits so accurately into the pattern of traditional Ottoman tolerance and benevolence toward the Jews.

Scott ben Levi's ancestry is traceable back to the Gormez and Saldi families, who were expelled from the Iberian Peninsula during the Inquisitions of 1492. Fifteen members of these families—seven adults and eight children—were transported by a barge sent by Sultan Bayezid II to carry these and other hapless Jews to a safe haven in Turkey. A sixteenth member was born on the barge *en route*.

In Iberia, the Gormez family had been famous for their work with gold and silver. Accordingly, it was not long before one Adan Gormez was appointed to a governmental position in the Imperial Mint. It should come as no surprise that a

Jewish immigrant was given such a position of trust that early, for it was in the Ottoman tradition to place capable members of their ethnic groups into positions of high rank within the government; one Jew, Josef Nasi, became a vizier. For almost 350 years, members of the Gormez family were officials in the Mint, down to the time of Scott ben Levi's great-grandfather, who by then was called Levi ben Israel—in accordance with the prevalent custom in that area of using patronymics instead of surnames. In 1851, "for services rendered" and as "payment completed," Levi ben Israel received from Sultan Abdul-Mejid considerable land around Erzurum for farming and for planting orchards.

"In these communities, as we understand it," writes Scott ben Levi, "lived several segregated groups of Armenians and Turkish and Kurdish Moslems. My great-grandfather leased some of his land to Armenians and required cash payment along with one-fifth of whatever crop, which was normally paid until 1913 when the Armenians who were, for all practical purposes, "share-cropping" the land, refused to pay the cash allotment and the crop allotment."

On the advice of a local representative of the government, Levi ben Israel, then a very old man, requested eviction of the Armenians from his land. With the help of local police and military, the legal eviction was carried out.

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The Armenian Massacre of Jews

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Three days later, between 20 and 30 Armenians raided the old man's home and property, and slaughtered 24 of the 27 people who were in Levi ben Israel's home at that time.

Writes Scott ben Levi:

"Now to the most unpleasant part—how they did the killing. It was at night and all were in their respective beds. Only an elderly servant-woman, who was a distant cousin of my great-grandfather, was awake, when she heard loud noises all of a sudden and alerted the household. My Aunt Rachael was in her bed with her husband when it all broke loose, and her husband sent her to hiding, where she saw everything. The Armenians were armed with sharpened farm implements and had two rifles. They entered the house and dragged out all they could find in people and began to kill them one by one. Both of Aunt Rachael's girls were decapitated and her son was disemboweled—none was older than seven years. Everyone else met a similar fate."

Of the three who survived the massacre that night, only the Aunt Rachael to whom Scott ben Levi refers is still alive, as this article is being written; she is 95 or 96 years old. She apparently told of this incident on numerous occasions, but it has never until now appeared in print. Scott ben Levi's grandfather (Farank, or Farankh), who had been in Erivan on business when the incident occurred, got word of the massacre, hastened back to Erzurum, and moved Aunt Rachael to Istanbul, where he left her with some Jewish friends. He then returned to the East to join Moslem forces and help in rounding up the Armenians for interrogation about the unwarranted killing of his family and other innocent Jews. The evidence is that blood was shed on all sides during the round-up.

In 1916 Rachael and Farank emigrated to the United States. In telling about the massacre, Rachael has repeated with some consis-

tency the names of some of the Armenians she knew were involved: Piloin, Arzoovian, Dirkmejian, Arkagian, and Karjian; the spellings may be questionable, but she knew the names well, for they were among the people who tenant-farmed the land. Far less clear is the extent to which such incidents occurred, but from what Scott and Elihu ben Levi had always heard "incidents as such had occurred before, but at that time it was happening more and more." Additional confirmation comes from the letter of the third Sephard, Moise Devanagh, whose grandparents were orphaned when their parents and 85 other Jews were massacred by Armenians in Batum—in May of that very year: 1913. Possibly other Sephardic Jews have similar histories to narrate.

It seems worthwhile to quote *verbatim* two paragraphs from the deposition written by Scott ben Levi:

"I am just glad that Elihu and I can get this off our chest and be able to say something in defense of a country and system which had been very good to us since we lost our homes in Iberia. And now, I personally say, that as an American of Turkish ancestry, I am proud that my people had something to do with a great empire and were an integral part thereof.

I will reiterate, I harbor no hate or animosity towards Armenians today. What happened is best left in the past. The only thing that I do object to is the monumental lie which the Armenians have perpetrated world-wide to cover their mistakes. That is why we wrote our letters to the S. F. Examiner. I only spoke out against Armenians one other time and that was in college, and nobody listened."

ATA-USA is publishing these facts gleaned from the ben Levi brothers to help round out the picture of what was happening in Eastern Anatolia during the second decade of this century, a period that has led to so much misinterpretation, falsification, and controversy. The letters of the three men, taken together with the incidents

so vividly described in the book, "Men Are Like That," shed light on the mood of the times.

The picture that emerges of Eastern Anatolia and the lands across the Caucasus directly to the north, as the Ottoman Empire was disintegrating, is one of rampant inter-ethnic bloodshed. Armenians were killing Moslems (Turks, Kurds, Tartars), and Jews; Moslems were killing Christians, and as the deposition intimates, Jews were retaliating against the Armenians. We know from the writings of Gilliam and Moss in *The Nation* about the long-term bloody feuds between the Armenians and the Kurds. (Gilliam and Moss' article, "The Turkish Myth," was reprinted in its entirety in the April/July 1983 issue of ATA-USA, pp. 28-31.)

The Ben Levi and Devanagh letters contribute to our understanding of the lawlessness that pervaded in the area surrounding the Caucasus. They give us a sense of the chaos and the need to control it. The Ottoman government recognized that there was a need to protect the people within the millets. There are on record documents which show that the government in Istanbul issued orders to the local governments and the military to try to control this chaos. With the clouds of war already on the horizon, with Russia arming the Armenians, and with a civil war about to erupt within the oncoming global war, this was no easy task. Inevitably, the Sultanate felt compelled to issue the Deportation Act of 1915. This is a far cry from the Armenian charge of State-directed "genocide" and their claim of innocence. □

*"Editor's Mailbox" corner, *San Francisco Examiner and Chronicle*:

Nov. 20, 1983—Ara A. Kaprielian

Nov. 24, 1983—Scott Ben Levi

Nov. 27, 1983—Raif Denktash

Dec. 4, 1983—L. T. Amirian

Dec. 11, 1983—Elihu Ben Levi

Dec. 18, 1983—Ara A. Kaprielian

Dec. 18, 1983—Scott Ben Levi and

Elihu Ben Levi

Dec. 19, 1983—Moise Devanagh

Dec. 19, 1983—L. T. Amirian

Dec. 19, 1983—Ernest L. Asten

TURKISH CYPRIOTS DECLARE AN INDEPENDENT STATE

by Tuncer M. Kuzay, Ph.D.

On November 15, 1983, exercising their right of self-determination which is one of the fundamental principles of the United Nations Charter, the Turks of Cyprus founded an independent state called the Turkish Republic of Northern Cyprus. At the same time, the island Turks renewed their call to the Greek Cypriots for peace and expressed their desire to continue the intercommunal talks under U.N. auspices in order to find a peaceful and lasting solution to the Cyprus problem.

Adhering to their long standing peaceful and constructive attitude, the Turkish people of Cyprus announced that their independence would not mean partition of the island and that they were determined not to annex their state to any country apart from forming a federation with the Greek Cypriots.

What were the compelling reasons that led the Turkish Cypriots to found their own independent state? What were the developments in Cyprus in the last 20 years? What made them choose the path of independence, although they had tried everything to reach a settlement with their Greek neighbors?

For long years, the Greek Cypriot administrators, refusing to recognize the Turks' right to live in security and freedom in their own lands in Cyprus, plotted to destroy the Turkish presence on the island with such schemes of annihilation as the Akritas plan, the Sampson

plan, and by using the Greek Cypriot National Guard commanded by mainland Greek officers to wipe out the Turkish population. These plots of intimidation and destruction were staged in hundreds of Turkish villages and in the Turkish sections in the larger towns from 1955 onwards, when the terrorist organization EOKA began its operations.

Certain Greek Cypriot administrators and their pan-Hellenist mentors in Greece still dream of a totally Hellenized Cyprus, whereas the island is actually populated by two separate and distinct national communities that should be living side by side in peace. It was the Greek Prime Minister Papandreu who recently had no qualms about pronouncing Cyprus Greek territory. His words did not escape criticism even in Greece.

Founded on August 16, 1960, the Republic of Cyprus was conceived as a partnership of the Turkish and Greek communities on the island. But beginning in 1963, this partnership was forcefully broken up by the Greek Cypriot administration and the state was usurped by them. Its legislative executive and judicial organs were monopolized by Greek Cypriots, one of the two mutual founder communities of the Cypriot Republic. How could a parliament with not a single Turkish deputy since 1964 represent the Turks of Cyprus? The executive body of the Cyprus Republic also became the exclusive tool of the

island Greeks, just like the parliament. The judicial organs of the Greek Cypriot administration, formed by overriding the provisions of the constitution, did not have a solitary judge to stand for the Turkish community. All representatives of the Republic of Cyprus in foreign countries and international organizations were appointed from among the Greeks. The same was true for the police, the gendarmerie and the army.

Not a penny was spent for the Turkish community from the budget of the Cypriot Republic. Unlike their Greek Cypriot neighbors, Turkish villages on the island were left without water and electricity. Turkish Cypriots were continuously harassed and subjected to discrimination. Far from instilling brotherly and neighborly feelings in the Greek Cypriot community, the state television told the Greek Cypriot children that the Turks on the island were their national enemies. In spite of these realities, the Turkish people of Cyprus earnestly tried for years to rebuild an order based on the equal partnership of the two island communities, within the framework of a bi-zonal and federal state. However, in 1974 when the Greek Cypriot terrorist leader Sampson, with the backing of the Greek Colonels' Junta, toppled the Makarios administration in Cyprus and proceeded with his plans to annex

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Why Is There An On-going Ethnic Conflict In Cyprus?

"Carter is in a fight with one of the spunkiest, most single-minded and tenacious lobbies in Washington," said Morton Kondracke in an article published on April 29, 1978 in *The New Republic* (pp. 14-15) on the lifting of the arms embargo against Turkey and the bitter fight against it by the Greek lobby.

This analogy certainly applies not only to the Greek lobby, but also to over-all Greek political behavior and the attitude of Greeks in both Greece and Cyprus when it comes to any issue regarding Turks, Turkey, Cypriot Turks, and Cyprus.

The purpose of this article is not so much to write what Turkish-Americans think, but rather to let documented events, agreements, and statements tell the real reason behind this unnecessary ethnic conflict. It was created, causing much bloodshed and turmoil, and has been stubbornly and blindly perpetuated for the last two decades by the Greeks.

Why is there an on-going ethnic conflict on Cyprus?

Essentially, the story starts in 1570, when the island of Cyprus became part of the Ottoman Empire after bloody wars with the Venetians. The history and past ownership of this troubled island is described in an article written by Gordon Gaskill and published in the *Reader's Digest* in June 1963, named "Cyprus—The Reluctant Republic," (pp. 209-215). He states that, "from about 1450 B.C., when Egyptians first conquered the island, until British

rule ended in 1960, Cyprus was virtually always ruled by foreigners—among them the Persians, Romans, Byzantines, French and Turks. The Turks ruled for the three centuries prior to 1878, until the British, worried about Russian expansion and anxious to protect the new Suez Canal, pressured the feeble sultan into a strange deal: Britain would "administer" Cyprus for him, using British troops, governor and flag. In 1914, Britain, at war with Turkey, made Cyprus outright British—a move she was eventually to regret."

Now, let's look at what happened during British rule in Cyprus. Again, from Gaskill's article: "In Cyprus, Britain soon was confronted by a strange movement: demands not for independence but for *Enosis*, or "union with Greece." The British argued that modern Cypriots had hardly a drop of Greek blood in their veins, that Cyprus had never been part of Greece, that British rule had raised the Cypriots' standard of living considerably higher than that of Greece. On top of that, Greece at first didn't much want Cyprus. But *Enosis* agitators were not impressed; they felt themselves to be Greek and, by Zeus, they were going to be part of Greece! The movement was led by the Cyprus Orthodox Church. In the 1950's, under the lead of young, ambitious Archbishop Makarios III, passions mounted. On April Fool's Day, 1955, *Enosis* turned to violence.

"The actual death toll over the next four years was small—about 610. The British, showing almost superhuman restraint under terrorist attacks, killed only 182 Cypriots in all. (Far more Greek Cypriots were killed by fellow Greeks who suspected them of being pro-British . . .)"

Of course, the problem was very serious. The *Reader's Digest* chronicle of the history of the island and its problems was quite accurately portrayed in 1963. So, back to Gaskill's article: "Early in 1959, Greek and Turkish leaders met for secret discussions in Zurich, Switzerland, then flew on to London, where Britain joined in working out a bombshell tripartite agreement: full independence for Cyprus.

"Nobody on any side had wanted independence; the word had hardly been mentioned. The British had said they would "never" leave. Cypriot Greeks had wanted to join Greece . . . But independence it was. Archbishop Makarios was outraged; at a meeting of British, Greek and Turkish representatives in London, he violently opposed independence, but the Big Three were adamant. Against the tears and pleas of most of his Cypriot advisers, Makarios gave in. Independence Day was set for August 16, 1960; the British flags came down, the British governor sailed away. Probably never before in history has national independence been greeted with such vast distaste. 'It was more like a funeral,' one man recalls."

Because . . .

So, the independent Republic of Cyprus was established. In the years that followed, ethnic differences started to surface. Also, an interesting political partition was beginning to take place. We briefly return once more to Gaskill's observations in the *Reader's Digest* in 1963. "There is another rising internal menace: communism. Like Turks everywhere, those of Cyprus are born anti-Russian, and thus now anti-communist. But among the Greek majority the Cyprus Communist Party flourishes ominously. It controls the island's largest and best-run labor federation. Three of the five largest towns have communist mayors and communist-dominated town councils."

Time magazine, on January 3, 1964 (pp. 36-37), tells the story of the beginnings of this historical ethnic conflict in an article entitled "Cyprus: Island of Hate." "The trouble began when Makarios sent Kuchuk [The Turkish Cypriot Vice President, Dr. Fazil Kuchuk] 13 proposals for amending the Cyprus constitution, which gave independence to Cyprus in 1960 after four years of bloody guerrilla war between Greek Cypriot guerrillas and British troops. The constitution was a complicated document, carefully drawn to safeguard the rights of the tiny nation's 100,000 Turkish Cypriots as well as the 500,000 Greek Cypriot majority. The Turkish community got veto power over the most important legislation and was promised 30% of all government appointments. To enforce the constitution, Greece was allowed to send 850 troops to Cyprus, and Turkey 650. Britain, also a guarantor of the constitution, kept some 10,000 troops at two bases on the island.

"Makarios complained that the system of checks and balances made the administrative machinery cumbersome and inefficient. This threw Turkish Cypriots into a panic, since they well knew that the announced goal of Makarios and the Greek Cypriots is *enosis*, that is, eventual union with Greece. Somebody started shooting [What this story did not tell was the incident that occurred when a Turkish woman refused to be searched by a Greek policeman on the night of December 21, giving the Greek policeman the excuse to fire on defenseless woman, children and unarmed men. One man and one woman died, several were injured.], and fighting spread rapidly along the frontier between the Greek and Turkish sectors of the capital city of Nicosia." . . . "On the morning before Christmas, Nicosia woke to the chattering of machine guns and the crack of rifles. The Greek Cypriot police were fighting it out with Turkish Cypriot civilians. In the northern section of Nicosia, 10,000 Turkish Cypriots were without water and rapidly running out of food."

It's important to look at some more facts about this tragic period. Let's look at another *Time* magazine article dated January 10, 1964, "Cyprus: Island of Tension," (p.31). "Greece and Turkey still could find no common ground for agreement. Britain, as the third guarantor of the constitution, and the former colonial owner of Cyprus, was the only power with freedom of action. London exercised it

wisely. Commonwealth Relations Secretary Duncan Sandys flew to Nicosia for a series of hurried interviews with President Makarios, Vice President Kuchuk and the ambassadors from Greece and Turkey. The negotiations nearly collapsed when Makarios announced that Cyprus' treaties with Britain, Greece and Turkey were invalid, which seemed simply the first step in a unilateral attempt to scrap the constitution itself."

During this period, 103 Turkish Cypriot villages were destroyed, 25,000 Turkish Cypriots were left homeless and became refugees. They had to flee to areas in which the Turkish Cypriots were in the majority for safety. Turkish Cypriot members of the Cypriot Parliament were not allowed to enter the Congress. And, of course, guns from Greece started to pour into the island.

Steven Oren's article, published in *Worldview* in May 1975 (pp. 35-38), is representative of many around the world that tried to show the true picture of events in Cyprus at that time. Oren wrote that, "Turkish-Cypriot efforts to obtain their share of government positions were ignored. When the Turkish Cypriots vetoed laws, Makarios declared them in force nevertheless. Decisions of Cyprus's Constitutional Court (in which the deciding vote was neither Greek nor Turk) that these actions were invalid bothered Makarios not at all. He proposed amendments to the Cyprus Constitution abolishing special rights of the Turkish-Cypriots. Turkish-Cypriots declined to agree. Makarios, together with the Greek-Cypriot members of the Cyprus legislature backed by the Greek-Cypriot National Guard, declared them in effect regardless.... From 1963 to

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Why is there an on going conflict

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1974 Turkish-Cypriots were unable to play a role in the Cyprus government. While a large number of Turks lived quietly in areas under Greek-Cypriot control, the majority of Turkish-Cypriots lived in ghettos (about 2 percent of Cyprus land area). U.N. forces kept Greek- and Turkish-Cypriots apart, but the entire economy of Cyprus was run by the Greek-Cypriots."

On July 15, 1974, Nikos Sampson, with the covert help of the Greek government staged a coup d'état against the ailing Makarios government and declared a brand new "Cypriot Hellenic Republic" as a first step for Enosis.

Enosis? What had happened to the independent Republic of Cyprus? Turkey, as one of the three guarantors of the integrity of the Cyprus Republic and given the authority vested in it by the 4th article of the Zurich Agreement, intervened in this explosive crisis created by the then ruling Greek military junta. In the events which followed Turkey's "peace" intervention, the flow of members of each community into their separate zones took on a massive scale. About 65,000 Turkish Cypriots fled to safety in the north, which was under the Turkish army's control. In spite of this effort, many could not escape from the Greek wrath and fell victim to mass executions at such remote places as the villages of Murataga and Atlilar. On August 19, 1974 at the Atlilar village, the mass grave of the whole village population of 57 was found. Later, in the north, the mass grave of 100 people was discovered in Murataga.

With this lawful intervention of the Turkish armed forces in the summer of 1974, a chapter in the history of Cyprus was ended. To date, 40 percent of the island is protected by these forces and will remain safe until the Turkish Cypriots feel 100 percent secure in their homeland. Why 40 percent of the land? Because 31 percent of the island's lands are legally owned by Turkish Cypriots, and on top of this, the 1960 constitution gave them right of ownership of another 7 percent of Cypriot lands. It seems that everyone conveniently prefers to forget that the Turkish Cypriots own large portions of lands on the island.

What happened next? The Turkish intervention to restore peace to Cyprus allowed Makarios to return to the island and led to the fall of Nikos

Sampson. On February 12, 1977, Turkish Cypriot leader Rauf Denktash and Greek Cypriot leader Makarios met in the presence of U.N. Secretary General Kurt Waldheim and agreed on the following guidelines:

DENKTASH—MAKARIOS AGREEMENT

Feb. 12, 1977

- We are seeking an independent, non-aligned, bi-communal federal republic.
- The territory to be administered by each community should be discussed in the light of economic viability, productivity and land ownership.
- The principles of freedom of movement and settlement, the right of property and other specific matters are open for discussion, taking into consideration the fundamental basis for a bi-communal federal system and certain practical difficulties which may arise for the Turkish Cypriot community.
- The powers and functions of the central government will be such as to safeguard the unity of the country, having regard to the bi-communal character of the state.

Later that year, however, Makarios died and the agreement was never realized. A new Greek Cypriot leader, Kyprianu, entered the negotiation process. Finally, Denktash and Kyprianu reached a second agreement on May 19, 1979, almost two-and-a-half years later, which was as follows:

DENKTASH-KYPRIANU AGREEMENT

May 19, 1979

1. It was agreed to resume the intercommunal talks on June 15, 1979.
2. The basis for the talks will be the Denktash-Makarios guidelines of February 12, 1977, and the United Nations resolutions relevant to the Cyprus question.
3. There should be respect for the human rights and fundamental freedoms of all citizens of the Republic.
4. The talks will deal with all territorial and constitutional aspects.
5. Priority will be given to reaching agreement on the resettlement of Varosha under United Nations auspices simultaneously with the beginning of considerations by the interlocutors of the constitutional and territorial aspects of a comprehensive settlement. After agreement on Varosha has been reached, it will be implemented without awaiting the outcome of discussions on other aspects of the Cyprus problem.
6. It was agreed to abstain from any action which might jeopardize the outcome of the talks, and special importance will be given to pro-

mote goodwill, mutual confidence and the return to normal conditions.

7. The demilitarization of the Republic of Cyprus is envisaged and matters relating thereto will be discussed.
8. The independence, sovereignty, territorial integrity and non-alignment of the Republic should be adequately guaranteed against union in whole or in part with any other country and against any form of partition or secession.
9. The intercommunal talks will be carried out in a continuing and sustained manner, avoiding any delay.
10. The intercommunal talks will take place in Nicosia.

The United Nations Secretary-General made the following statement on August 9, 1980, regarding the inauguration of the intercommunal talks:

Opening Statement of the UN Secretary-General Read at the Inauguration of the Intercommunal Talks

August 9, 1980

1. Both parties have reaffirmed the validity of the high level agreements of February 12, 1977, and May 19, 1979.
2. Both parties have reaffirmed their support for a federal solution of the constitutional aspect and a bi-zonal solution of the territorial aspect of the Cyprus problem.
3. Both parties have indicated that the matter of security can be raised and discussed in the intercommunal talks. It is understood that this matter will be discussed, having regard to certain practical difficulties which may arise for the Turkish Cypriot community as well as to the security of Cyprus as a whole.
4. Both parties have appealed to the Secretary-General for the continuation of the intercommunal talks.

The practical implementation of the concepts in (2) and (3) will be dealt with in the context of the substantive consideration of the constitutional and territorial aspects and will be reflected in the substantive positions and proposals of the parties concerning the various items on the agenda.

Concerning the matters to be discussed, the Secretary-General understands on the basis of the May 19th agreement that these will include the following subjects:

- a) Reaching agreement on the resettlement of Varosha under U.N. auspices, in accordance with the provisions of point 5 of the May 19th agreement;
- b) Initial practical measures by both sides to promote goodwill, mutual confidence and the return to normal conditions, in accordance with provisions of point 6, which states

that special importance will be given to this matter;

- c) Constitutional aspects;
- d) Territorial aspects.

Concerning procedure it is understood that the four items above should be dealt with concurrently in rotation at consecutive meetings. At an appropriate early stage, committees or working groups will be set up by the interlocutors.

All of these agreements and statements were making it very clear that both Turkish and Greek Cypriots accepted a bi-zonal, bi-communal federal government model for the island of Cyprus. However, negotiations have been stalled since 1977 over agreement on a just final settlement. The Turkish Cypriots decided that they could not wait any longer for the Greek Cypriots to settle their internal problems and those with the Greek government and made the following historical declaration on November 15, 1983:

"We hereby declare before the world and before history the establishment of the Turkish Republic of Northern Cyprus as an independent state.

"On this historic day, we reiterate our gratitude to our Martyrs who sacrificed their lives in order that the Turkish Cypriot People may never again be subjected to servitude under foreign domination and may live in dignity and freedom. May God's mercy be upon our Martyrs."

The *Hellenic Chronicle* newspaper printed a news story on November 3, 1983 under the headline of "Premier says Ohi Day is for homage to heroes." It carried a story from Athens which quoted Greek Prime Minister Andreas Papandreou in a speech in which he stated: "Today when we face a dangerous crisis in our part of the world, today when covetous eyes seem to threaten our territorial integrity, **while part of our national soil, in Cyprus, continues to be occupied by an invading force, ...**"

Thus, the Greek Prime Minister has actually recently referred to Cyprus as a "part of our national soil." The dream of Enosis is still very much alive. It is no wonder that the ethnic conflict continues.

Meanwhile, Article 22 of the Declaration of the Turkish Republic of Northern Cyprus makes a realistic statement rather than a romantic one. It is very clear and straight-forward:

An Appeal to the Greek Cypriot People for Peace and Friendship

22. On this historic day, we extend once again our hand in peace and friendship to the Greek Cypriot People:

Peaceful Solutions to All Differences

- a) We firmly believe that the two Peoples, who are destined to coexist side by side in the island, can and must find peaceful, just and durable solutions to all differences between them, through negotiations on the **basis of equality.**

Door Open to Federation

- b) The proclamation of the Turkish Republic of Northern Cyprus will not hinder the two equal Peoples and their administrations from establishing a new partnership within the framework of a genuine federation; on the contrary, such a proclamation can facilitate efforts in this direction by fulfilling the necessary requisites for the establishment of a federation. **The Turkish Republic of Northern Cyprus, determined to make every constructive effort in this direction, will not unite with any other State.**

U.N. Mission of Good Offices

- c) The Turkish Cypriot side desires the continuation of the mission of good offices of the UN Secretary-General for a peaceful solution of all the issues between the two Peoples and urges the pursuit of negotiations under the auspices of the U.N. Secretary-General.

Good Will Measures

- d) **We urge the Greek Cypriot Administration to abandon, once and for all, its illusion of "Enosis"** which aims at subjugating the Turkish Cypriot People to a foreign State; to give up its false pretence of speaking on behalf of all Cyprus in the international field; to accept the fact that it has no authority whatsoever to represent the Turkish Cypriots and to facilitate the immediate taking of measures of good will on matters which can be resolved in the short term, with the object of narrowing the gap between the two Peoples.

Turkish Cypriots Declared State

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Cyprus to Greece and decimate the Turkish population, Turkey had no choice but to intervene to safeguard the lives of the Turkish Cypriots.

All these developments neither kept the Turkish Cypriots from their search for finding peaceful, just and durable solutions to the issue, nor Turkey from encouraging them in this respect.

In 1975, out of the sheer necessity of governing themselves, the Turkish Cypriots had no choice but to establish their own government. Even then they adopted the title and the status of a federal state for the purpose of pioneering a federal union. The Turkish Cypriots felt that by such a move they could facilitate the conduct of talks between the two communities of the island on an equal footing and the establishment of a bizonal, bicommunal federal republic, an aim on which the leaders of the two communities had already agreed.

The many comprehensive proposals made by the Turkish Cypriots to facilitate a solution were rejected by the Greek Cypriot administration. The summit offer that the President of the Turkish Cypriot Federated State Rauf Denktash made to the leader of the Greek Cypriot administration Kyprianou failed to evoke any positive responses. All well meaning efforts to this end, all calls and warnings were repeatedly ignored by the Greek Cypriot administration. Thus, the Turkish Cypriot community cannot be held responsible for failing to get results from the talks ongoing for the last nine years.

The Greek Cypriot administration cannot claim to represent nor have any legitimate ties or relations with Turkish Cypriots as it refused to acknowledge their security, well being, equality, effective participation in government, even their right to life. Reconsidering their future under these circumstances, the Turks of Cyprus

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The Plight of the Moslem Turkish Minority in Western Thrace, Greece:

A letter from the Turks of
The Western Thrace Solidarity Association

ATA-USA has received a letter from overseas in regard to the Moslem Turkish minority in Western Thrace, Greece. We are reprinting it, in its entirety, below.

First, however, we would like to briefly provide some information about this region of the world.

Western Thrace is located on the Balkan Peninsula at the extreme north-eastern corner of Greece. It is part of a larger Balkan territory divided among Turkey, Greece, and Bulgaria.

Western Thrace borders on the Nestos (Karasu) River and the region of Macedonia to the west, and the Maritsa (Merik) River and European Turkey to the east. The northern border of the region with Bulgaria runs through the Rhodope Mountains and the Aegean Sea extends to the south.

Western Thrace is divided into three administrative departments: 1) Xanthi, whose capital is at Xanthi (Iskece), 2) Rhodope, whose capital is at Komotini (Gumulcine), and 3) Evros, whose capital is at Alexandroupolis (Dedeagac).

Western Thrace is the region in which a Moslem Turkish minority was allowed to remain during the compulsory population exchanges between Turkey and Greece after 1923. In fact, the Moslem Turkish population in Western Thrace was the majority group of the region, outnumbering the Greeks 4 to 1. They owned 84% of the land in the region and lived in 300 villages.

One would expect that Evros (Dedeagac), which borders Turkey, should have a substantial Turkish population. But today, this is not the case. The Moslem Turks living in this border region were the first targets of an uprooting process. They now live primarily around Xanthi (Iskece) and

Komotini (Gumulcine). They are a farming community, many of them tobacco growers, heavily dependent on what is left of their former lands to survive in a region which has been their homeland for centuries.

The fate of the Moslem Turkish minority living in Western Thrace was entrusted to Greece under contractual safeguards. According to the Peace Treaty of Lausanne of 1923, Greece is under the obligation to extend to the Moslem Turkish minority in Western Thrace the same treatment and security in law and in fact as other Greek citizens. The rights conferred on the Moslem Turkish minority in Western Thrace under Section III, dealing with the "Protection of Minorities," are to be recognized as fundamental laws by Greece.

However, the Greek authorities have not hesitated to violate their obligations by persistently following an oppressive policy aimed at uprooting this minority. This policy has been implemented without any deviation, regardless of the changes in the Greek Government or even the regime in power. An elaborate governmental and administrative system has been devised for the conduct of a policy of discrimination and harassment against the Turkish minority in Western Thrace.

For example, the Moslem Turks of Western Thrace are not allowed to acquire new real estate or even repair old houses, by virtue of Greek Law No. 1366/1938. They can only get permission to sell their property to Orthodox Greeks and when the latter intend to buy immovable property belonging to a Moslem Turk, Greek banks, including the Central Bank of Greece, issue credits and provide other facilities for

this purpose. Greek authorities, also find other ways of discrimination, such as denying the Moslem Turks motor vehicle and, in particular, tractor licenses.

These measures of oppression are complemented by a more radical misuse of state authority.

Now, here is the letter that ATA-USA received:

With this letter, we wish to bring to your attention the deplorable situation prevailing in Western Thrace and explain to you the plight and the agony of the Turkish Minority in this region of Greece.

Unfortunately, the world public opinion does not pay attention to or remains silent over the humanitarian problems of this Minority who have lived for centuries in Western Thrace. There might even be a large number of people who do not actually know where Western Thrace is located.

We feel more and more depressed by seeing, hearing and reading about the approach of Western public opinion which, while having completely ignored for years the suffering of the Turkish Minority living in Greece, claims to pay attention to all human rights issues. And, therefore we ask: Why are we ignored?

We urge you to look at the events that have taken place in this region of Greece during the past several weeks as recent examples of the constant discriminatory actions to which the Turkish Minority of Greece is being subjected to:

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Greece Created An Artificial Crisis Based On An Imaginary Incident

The Greek government claimed on March 8 that five Turkish destroyers opened fire on a Greek destroyer and fishing boats and declared that it would withdraw its ambassador to Turkey.

On the same day, the Turkish Embassy in Washington, D.C., issued a statement by Counselor Murat Ersavci, the Director of the Turkish Information Office, stating that the exercise zone in international waters "had been declared and prior notification given in accordance with all relevant international laws." He said that, "Turkey had been unable to determine whether the Greek vessels entered the declared impact area inadvertently or deliberately." He added, further, that "It is strongly suspected that this incident has been contrived by the Greek Government to create an atmosphere of tension and confrontation and to influence adversely Congressional consideration of security and economic assistance proposals to strengthen Turkey's ability to carry out its NATO assigned missions."

Meanwhile, a Greek fisherman told the Associated Press Agency, that, despite Greek Prime Minister Andreas Papandreou's claims to the contrary, that the Turkish warships exercising in the Aegean were in international waters.

Captain Agior Nicolaos said: "We fished all day outside Greek territorial waters. Then we saw the Greek destroyer Panther getting as close as four miles to the Turkish warships. I had never seen Turkish and Greek warships coming as close as that."

This so-called "incident" took place as Turkish anti-aircraft guns were fired between 15:00-17:00 hours, local time.

The Turkish Government's statement on March 9 said that, "The shells used in these exercises explode in the air and do not constitute any danger for surface vessels. Besides, the exercises were strictly confined to the specified areas."

In reply to questions from the press on March 9th, Ministry of Foreign Affairs Spokesman Nazmi Akiman said, "Greece made up this situation to influence the U.S. This is an artificial crisis. Turkey wants Greece to realize that she made a misvaluation and return to the earlier situation. In such exercises, a NOTAM is issued so that it is known by the whole world in advance."

Following these developments, the Greek Government announced that it found the Turkish explanation satisfactory and repealed its

decision to recall the Greek Ambassador to Ankara. According to the Anatolian News Agency of Turkey, Deputy Greek Foreign Minister Yoannes Kapsis told reporters after his meeting on the evening of March 9 with Turkish Ambassador to Athens Fahir Alacam, "We have decided that Turkey did not act with any bad intentions."

It is hard to understand what the Greek Government expects to gain from its ongoing readiness to find any excuse for conflict with Turkey, while Turkey repeatedly and openly expresses its desire for peace.

It is also hard to understand how peaceful Greek-Americans can tolerate and support the current Socialist, war-mongering Greek Government of Papandreou, with its anti-American and anti-peace attitude.

Turkish-Americans believe that both nations, Greece and Turkey, have much to gain from a relationship that is, instead, based on mutual respect, understanding, and friendship. □

the historical record.

In this section of ATA-USA, the Information-Communication Committee of the Assembly's Council on Education will republish documents, reports, and articles which can be useful in setting the record straight on issues of concern to our community. They can be used in discussions, debates, letters, and articles to substantiate the arguments on our side of these issues. Generally, they are preceded by a brief expository introduction to set them into an appropriate context. We recommend that all readers keep a file of this material for possible future use. Reproduce them at will. Hand out copies to your audiences. Use them.

TURKEY REINTERPRETED

by Rear Admiral COLBY M. CHASE

The Turks depicted by an American observer as a moral, religious, tolerant, scrupulously honest race—The Armenian massacres discredited, and the deportations represented as an act of beneficence

Europe) against the Turk. The main questions to be asked about a religion are: Are its avowed followers faithful to it? Does it restrain those who are faithful to it from doing evil to their fellow-men? I am a theologian, but this I can say about the Turk: He is loyal to his faith to a degree generally unknown among devotees of other religions. His standards of honesty are higher than those of most of man's religions.

WHAT is the truth about Turkey? This question is asked daily. I went to Turkey to ascertain the actual conditions there, and I have been bombarded with such questions since my return. Following are some of my answers:

There are no prejudices against Christians in Turkey, let alone killings of Christians. Massacres of the past were enormously exaggerated by prejudiced claims and speeches.

There is more honesty to the square inch in Turkey than there is to the square yard in most other countries of the world.

In the first place, the wrong impression of the Turks was spread because their religious belief is different from ours. That and that alone lay at the bottom of the murder of America (and much of

THE NEW YORK TIMES CURRENT HISTORY

has more than one wife is scorned. To such family life and family relationships are very sacred. It is naturally that Turkish invariably spend their evening hours at home. There is not a hint of what in Europe and America is called "night life" among Turkish men, young or old, of the better classes.

There is much night life and much vice in Constantinople. Conspicuous is in the hands of the Allies. The vice is that the women are not allowed to wear petticoats as the sailors and the soldiers, the travelers and business men who have gone to Turkey to maintain control or to do business. I am glad to have the opportunity of saying this: In Turkey every man, by law and by religion, must adequately support and treat with kindness and respect his wife or his wife to be may marry, and, moreover, this he does.

COLLECTING THE INDEMNITY

My observations of Turkey and the Turks have been made with every opportunity to achieve accuracy and with a background of experience. In 1896 John May, an American, called upon the American Legation in Constantinople, charged with the duty of assisting American missionaries in American church property. Grierson wanted a bathhouse to come, believing that if you appeared he might be able to get a bathhouse. He was the first American bathhouse ever sent into those waters. When the great American bathhouse appeared at the Golden Horn, a Turkish bathhouse was built by the Government of Angora, although the names are identical), was in charge, and he was very much upset. It had not been there before, and it was a very good thing that it grew in the United States. Its teeth looked bad to him. Kemal Pasha went to the Sultana Port where an American bathhouse was in the middle of the teeth, was calling.

Thereupon the Russians (who had ships there and were covetous of Turkey's riches) offered to go in and "stop" the Americans. The Germans, intensely jealous of the Russians, thus advised the Sublime Porte: "Keep the Russians out at all costs."

"How much do I owe you?" asked the sublime rustic of Mr. Grison.

"Oh, not as much as that!"

Finally we settled for £10,000, and since then I have been interested in and a constant student of the Turks. The more I have known of them the better I have liked

Incidentally, as showing the real character of the Turk, it should be said of the so-called Christian massacres, which have been so exploited in this country, that so atrocities worthy of note were committed in Constantinople in 1906. In the next

TURKEY REINTERPRETED

That was the last fulfilment of an unconscious animal monarch in Turkey in the way of vindicating the Armenians. Abdul Hamid was immediately deposed for this intended cruelty by edict of the Shakh-Islam, supported by an overwhelming majority of the Turks. Woodruff is retained, however, on the very day that he was shown of his power in rail, there were received in Constantinople the papers of the London Times containing a printed, signed by the British Ambassador at the Porte, against the Sultan's deposition.

REALIZING KIDIL HANUM

Turkey's most noted woman author and poet, who won the Nobel Prize in 1944, is depicted in a smaller of women in the Harem world.

Since 1909 Turkey has been practically at war, due to machinations of the powers that be in Europe, and numerous citizens committed against any body in Turkey have been "war atrocities" such as are common to all belligerents.

By hundreds of thousands of Muslims, many of them in tears.

To be sure, the 1896 program for the commutation of the Armenians was not the last attempt of Abdul Hamid, who, by

THE CHESTER CONCESSIONS

Since that episode I have visited Turkey a number of times. In the course of these visits, including the journey just completed,

He was, according to the Duke of Argyll and other British subjects, way too long in the saddle, and was replaced by General Sir John Bull, who was not a British subject, for when he was not his political duties, for when he was not his political duties, for when he was not his political duties.

TURKEY REINTERPRETED

1922

Rear Admiral Colby M. Chester had retired from the Navy when he went to Turkey in 1922 to pursue the "Chester Project." His son Arthur Chester, together with Colonel Clayton Kennedy, represented the Ottoman American Development Company engaged in what was known as the "Chester Project." The Grand National Assembly of the Nationalist Government in

Ankara had given concessions to the Chester group for railroad construction over a wide area with the right to exploit mineral resources, to construct ports, and to develop the agricultural resources. This was an attempt to use American expertise in developing Turkey and, at the same time, avoiding the political intrigues of European powers associated with the capitulations of

a few years earlier.

The defamation of the Turks was so insightfully described and the Turkish character so vividly portrayed by Rear Admiral Chester in his article written in *The New York Times Current History* journal (pp. 939-947) in 1922, that we offer it to our readers as another perspective on history. □

Turkey Reinterpreted

(The New York Times Current History)

1922

By Rear Admiral Colby M. Chester
United States Navy, Retired

Rear Admiral Chester, who has been interested in Turkish affairs for over twenty years, returned in July from Constantinople, where he went to ascertain whether conditions would be suitable in the near future for renewing work on the Chester Project (described in Current History, March, 1922). Rear Admiral Chester is one of America's most experienced naval veterans. He was graduated from Annapolis in 1863, and served in the Civil War. He was one of Theodore Roosevelt's closest friends, and for years has been an observer of world affairs.—Editor.

The Turks depicted by an American observer as a moral, religious, tolerant, scrupulously honest race—The Armenian massacres discounted, and the deportations represented as an act of beneficence

What is the truth about Turkey? This question is asked daily. I went to Turkey to ascertain the actual conditions there, and I have been bombarded with such questions since my return. Following are some of my answers:

There are no prejudices against Christians in Turkey, let alone killings of Christians. Massacres of the past were enormously exaggerated by prejudiced writers and speakers.

The harem has vanished out of Turkey, and there are fewer men with plural wives than there are married men with mistresses in the United States.

There is more honesty to the square inch in Turkey than there is to the square yard in most other countries of the world.

Turkey joined the Germans with reluctance. After the United States became belligerent she would have joined the Allies if she could.

In the first place, the wrong impression of the Turks was spread because their religious belief is different from ours. That and that alone lay at the bottom of the prejudice of America (and much of Europe) against the Turk. The main questions to be asked about a religion are: Are its avowed followers faithful to it? Does it restrain those who are faithful to it from doing evil to their fellow-men? I am no

theologian, but this I can say about the Turk: He is loyal to his faith to a degree generally unknown among devotees of other religions. His standards of honesty are higher than those of men in many other portions of the world.

The Turk is an absolutely faithful husband. This is an interesting point. In the so-called advanced countries we frequently learn of cases where men who are allowed one wife each by law and by religion have in fact several upon the side. If the divorce news in the daily press is to be relied upon a large proportion of the men in the United States and England who can afford it have additional companions. In Turkey the reverse is true; all men by religion and by law are allowed four wives, almost none in fact have more than one. One situation is the immorality of morality; the other is the morality of immorality. Men of good position in Turkey would hide their heads in shame and retire from fellowship with their kind if in their hearts they knew such things were true of them as continually are printed with regard to domestic scandals in the American and British press, in the French press and Italian press, about men of standing and position in those "enlightened" countries.

Today in Turkey any man who

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actually has more than one wife is scorned. To the Turk family life and the family relationship are very sacred. It is noteworthy that Turks invariably spend their evening hours at home. There is not a hint of what in Europe and America is called "night life" among Turkish men, young or old, of the better classes.

There is much night life and much vice in Constantinople. Constantinople is in the hands of the Allies. The vice is that of Northern Europe transplanted, and its patrons are the sailors and the soldiers, the travelers and business men who have gone to Turkey to maintain control or to do business. I am glad to have the opportunity of saying this: In Turkey every man, by law and by religion, must adequately support and treat with kindness and faithful respect whomsoever he may marry, and, moreover, this he does.

Collecting the Indemnity

My observations of Turkey and the Turks have been made with every opportunity to achieve accuracy and with a background of experience. In 1896 John Hay, then our distinguished American Secretary of State, cabled Lloyd Griscom, Charge d'Affairs in Constantinople, that the Turks must pay £20,000, then about \$100,000, indemnity for alleged attacks on missionaries and American church property. Griscom wanted a battleship to come, believing that if one appeared he might collect. I was then in command of the first American battleship ever sent into these waters. When the great American battleship appeared at the Golden Horn, a Kemal Pasha (not the present head of the Government of Angora, although the names are identical), was in charge, and he was very much upset. It had not been generally understood that such vast monsters grew in the United States. Its teeth looked bad to him. Kemal Pasha wired to the Sublime Porte that an American battleship, the biggest in the world, with bare teeth, was calling.

Thereupon the Russians (who had ships there and were covetous of Turkey's riches) offered to go in and "stop" the Americans, The Germans, intensely jealous of the Russians, thus advised the Sublime Porte: "Keep the Russians out at all costs. Pay the Americans the nasty little indemnity they want, and get rid of them."

"How much do I owe you?" asked the Sublime Porte of Mr. Griscom.

"Twenty thousand pounds, or about a hundred thousand dollars," Griscom answered.

"Oh, not as much as that!"

"Yes; just that."

Finally we settled for £19,000, and since then I have been interested in and a constant student of the Turks. The more I have known of them the better I have liked them.

The Real Turk

Incidentally, as showing the real character of the Turk, it should be said of the so-called Christian massacres, which have been so exploited in this country, that no atrocities worthy of note were committed in Constantinople in 1896. In the western provinces of the empire, largely controlled by Albanian troops, noted for their bloodthirsty instincts, of which the ruling dynasty took full advantage in carrying out its diabolical policy, there were atrocious acts committed. Also in the east, the then wild nomadic tribes of the mountains, known as Kurds, did not show special kindness toward their inveterate foes, the Armenians, when ordered by Abdul Hamid to attack them. The Armenians were hated alike by Kurds, Christian Georgians and Moslem Azerbaijanians, because of their grasping propensities—their tendency to live by the sweat of their neighbors' brows. The charge that they were maltreated was well founded. But the "Constantinople Guard," made up mostly of the Osmanli, refused to carry out the Sultan's atrocious edicts, and their General openly defied his Majesty to unleash his sleuth hounds in the capi-

tal of the nation. One of the most pitiful sights ever witnessed was, I think, that of this noble soldier, white haired and emaciated, when he was released from captivity by the Young Turks in 1908 and brought back to Constantinople, which he had successfully defended twelve years before against the barbarous intentions of his chief. Entering the beautiful Bosphorus in a special ship assigned for his accommodation, this gallant soldier was received by hundreds of thousands of Musulmans, many of them in tears.

To be sure, the 1896 program for the extermination of the Armenians was not the last attempt of Abdul Hamid, who, by the way, according to the Duke of Argyle and other British subjects, was too long sustained in power by Great Britain to carry out his nefarious policies; for when he was on his political deathbed the Sultan resorted to another campaign of murder in order to show the European powers that only by releasing him and restoring him to power could the natural tendency of his subjects for brutality be overcome. In spite of the watchful guard that surrounded him, he managed to instigate riots in the eastern provinces, and the so-called Adana massacre of 1909 was one of the results. That affair, however, was in no sense a massacre as the term is known to international law, for the Armenians (always in the majority in cities of Asia Minor, according to present-day accounts), fully armed, arose in their might and drove the Moslems from Adana, killing more of them than they lost by their own casualties. This fact was certified to before the Director of the Board of Foreign Missions in Boston, in my presence, by a woman missionary whose son had been accidentally killed in the fight. In spite of this admission, however, the Hymn of Hate, tuned to the key of the Adana massacres, is still being sung to Sunday school children in America.

That was the last fitful act of an unconstitutional monarch in Turkey in the way of maltreating the

Armenians. Abdul Hamid was immediately deposed for this intended cruelty by edict of the Shiek-ul-Islam, supported by an overwhelming majority of the Turks. Wondrous to relate, however, on the very day that he was shorn of his power for evil, there were received in Constantinople copies of The London Times containing a protest, signed by the British Ambassador at the Porte, against the Sultan's deposition.

Since 1909 Turkey has been practically at war, due to machinations of the powers that be in Europe, and heinous offenses committed against any body in Turkey have been "war atrocities," such as are common to all belligerents.

The Chester Concessions

Since that episode I have visited Turkey a number of times. In the course of these visits, including the journey just completed, I studied the land from end to end. My recent stay at Constantinople was in connection with the enterprise now internationally known as the "Chester Project." This includes the construction of 1,200 miles of railroad in Turkey, to extend from Alexandretta Bay to the Persian border, and the development and operation of oil fields estimated to be capable of producing more than a billion barrels of crude petroleum. The Chester claims are the oldest in the Mesopotamian field, by a number of years antedating those of the British and the Germans, which have been so generally acclaimed as marvelously rich. These claims accrued to the Chesters as a result of our pioneer activities in seeking to induce American industries to extend their activities to the rich Turkish field. As a result of my belief in Turkey growing from a knowledge built during many years' experience, the group with which I am associated was offered large concessions.

In 1911 the Turkish National Assembly voted for the construction of the railway I have mentioned, the concession including mineral and oil privileges extending twenty kilometers on both sides of

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the right of way. These include the great oil fields both of Mesopotamia and of Mosul. This road we shall build when conditions warrant. They have not warranted as yet, and the oil fields occupy our principal attention.

The outbreak of the Italian-Turkish war at first prevented the beginning of our railroad-building operations. After this war ended, a succession of other conflicts, including the World War, made it necessary to postpone repeatedly the starting of our work. Finally, through my son, Commander Arthur Chester, who has been for some years in Constantinople as the representative of the United States Shipping Board, Mustapha Kemal Pasha, chief of the Government of Anatolia, which is nominally independent of Turkey proper and has its capital at Angora, renewed to me his invitation to start the great constructive enterprise.

I took my family with me when I went over to review the situation, for we who know the facts have no worries about the safety of the traveler in Turkey. There are many sections of the world much closer to New York where a tourist runs a greater risk. The children of my son go to school at the American College in Constantinople, where, although allied control is responsible for some disorder, owing to the large changing population of foreign seamen and adventurers (not to forget adventuresses), life among the Turks is calm and practically free from law-breaking. Even with the sometimes drunken sailors of the allied ships, often on shore and carousing in the dives promoted mostly by shrewd Russian refugees, there is no more disorder than in New York.

Returning, I feel that I have come from the most wonderful country in the world, the country which offers the greatest opportunities to the American business man. The Turks need almost everything which America can wish to sell to them, and they are the best of people to deal with. The Turkish business man never violates his

word. If he is buying from you and declares that he will pay upon a certain date, you will get your money on that day; if he is selling to you and declares his goods to be of a certain quality, then they are of that quality.

The Turk, contrary to the general impression, is a tolerant man, not only willing but extremely anxious that others should do as they please in religion, as in other things. Naturally, however, he does not wish to have his own habits of religion or of daily life interfered with by outsiders. My religion differs from the Turk's, but I respect his great fidelity to his, and, no matter what may be declared to the contrary, he respects my own fidelity to mine and that of others to the faith they may espouse.

The Turk Maligned

The Turk has been and is the most misrepresented person in the world. I know some of the falsehoods which have been and are being circulated in America. They amaze me.

I was in Constantinople in 1911 when the first election was held. The Turks made a festival of it, and wagons, in every one of which were a certain number of pretty little girls in white, were driven around to take the ballots. On these wagons rode also the Christian missionaries who were there. In the meantime the people of America and European countries were being fed with tales of anti-Christian riots in Constantinople. These were supposed to be even then in progress. Learning of this, I was disgusted with the anti-Turkish propagandists.

I know that what I say will be astonishing to most Americans. I myself should be astonished by such reports if I knew nothing about Turkey except such things as I have read in newspapers published in America and Europe, and inspired—although the newspapers have not understood this—by the enemies of Turkey. One reason why these misrepresentations persist is that Turkey never has felt it worth while to organize any

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agency to state her case abroad.

There have been riots, now and then, when local Turks have felt that their rights have been outraged by outsiders. It seems to me that once or twice I have read something about riots in America in circumstances of like sort, although of differing detail. Speaking generally, the Turks are far more patient than Americans would be.

Armenian massacres by the Turks have been almost entirely unknown since constitutional government was proclaimed in 1908; or, at least since the head of the Young Turk Party caused twenty Ottoman officers to be put to death for permitting acts of cruelty against the Armenians in 1915.

The worst "outrage" perpetrated by the Turks on the Armenians occurred in 1915. The wholesale deportations of that period were brought about by Turkish fear that the procedure of this alien population, if left to continue without interruption, would get the agitators into real trouble; the Turks wished no such episode, though, naturally, they disliked Armenian interference with Turkey's operation of her own affairs, political, religious and domestic. So the Armenians were moved from the inhospitable regions where they were not welcome and could not actually prosper, to the most delightful and fertile part of Syria.

Those from the mountains were taken into Mesopotamia, where the climate is as benign as in Florida and California, whither New York millionaires journey every year for health and recreation. All this was done at great expense of money and effort, and the general outside report was that all, or at least many, had been murdered.

It seems almost a pity to upset the good old myth of Turkish viciousness and terribleness, but in the interest of accuracy I find myself constrained to do so, although it makes me feel a bit like one who is compelled to tell a child that Jack the Giant Killer really found no monstrous men to slay.

In due course of time the depor-

tees, entirely unmassacred and fat and prosperous, returned (if they wished so to do), and an English prisoner of war who was in one of the vacated towns after it had been repopulated told me that he found it filled with these astonishing living ghosts.

Another thing which I would wish to say is that the Turks have been a great restraining influence upon the spread of Bolshevism. The Bolsheviki tried to win Kemal Pasha, and for a time declared that they had done so, but eventually he was read out of the Third International because he had declared in favor of the old forms of government. He has done everything he could to keep the Bolsheviki and all their works out of Anatolia.

The relations between Kemal in Anatolia and the Sublime Porte in Turkey, although the two are administratively separated, are friendly and co-operative. The two groups of Turks are playing a strategic game, and doing it with skill. They let the Greeks dash their heads against stone walls.

Today, although there are many ways in which falsehood can be circulated about Turkey, there is no way that I know of, save through the "word of mouth" of a few men who, like myself, have gone to Turkey and therefore know the facts, of getting the truth out of Turkey. The Turks ever have been curiously indifferent with regard to what the outside world has thought of them, or else have been unable to discover how to tell their story. Turkey's enemies are unwilling that the actual truth should become generally known. They don't want any outsider to go into Anatolia, and few get there. I didn't get up there, but I hope to on some future trip. My son has been there.

It is an interesting experiment which Kemal Pasha is working out there. He is a Turkish George Washington, and it is no irreverence to the Father of Our Country to make this comparison. Kemal Pasha is a great man.

The situation as it stands in Turkey, especially in regard to Kemal and his relationships with Turkey

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proper, is merely the result of the determination on the part of Turks that they want no more of government by European political and commercial intrigue.

America's Opportunity

I wish I could express the eagerness with which Turkey and Kemal are both looking toward America, hoping that some friendly move of business men (for their own profit) may be made from here. All that is asked is a square deal, business done in such a way that the Turk in its transaction need not risk his birthright. I have heard it said a hundred times in Turkey, and by men who count:

"The Americans are the only powerful people in the world who are not seeking a political advantage to the detriment of Turkey. We have had many bitter years of exploitation by the Europeans. We want Americans to come here. We want to do business with them."

The Turk has but one real qualification as a business man—his invariable honesty. In general, a Turk would rather starve in one of the Government services than make money in business. It is this which explains why the Turks not only have allowed but have invited outside business men of the more industrious races to come and run their commercial enterprises and their banks. Thus the large Greek and Armenian populations in Turkey are accounted for. They control nearly every branch of Turkish public works and nearly every industrial establishment.

The Turks have some strange notions—strange to us, I mean. Before the war they would not accept interest from European banks in which they kept accounts. "No," they declared; "you take our money on deposit and preserve it safely for us, returning it to us upon our order. It is a great service to us. We ought to pay you for this service. We cannot accept the interest you offer!" This is but one sample of the Turk's entirely non-commercial attitude of mind. Although I have been much in Turkey I never have met a crooked

Turk. But I have met many Turkish subjects of various alien bloods who would take anything not looked upon or nailed down, irrespective of its rightful ownership.

Out of Turkey, if it would, the United States could make a splendid customer. I have said that she needs everything. I am a sailor and could not compile a list of things which she would wish to buy from us, but almost any comprehensive list of articles fitted to such a climate as she has would do. I know that she needs farm implements and American canned goods. But, more than these, she needs railways, telegraphs and telephones and electric installations generally. For these, if we supply them, we shall need to furnish not only the material but the skill in building. If Americans ever go there they will have no need to worry with regard to the rigid honesty of their Turkish customers.

The Turks are not only honest, but they are pathetically independent. I know one man—Hallil Bey—who wished to get his daughter into the American school, but, although he was of prominence in the Government he had no money. This appealed to me, and I went to the school and got a scholarship for the young girl. So far, so good. But when I came to think out just how I could offer it to Hallil Bey without an injury to his pride or without incurring suspicion of my motives, I found myself quite helpless. I was arranging for concessions. It was impossible to offer him the scholarship without some one saying that it was a bribe. I never found the way. The scholarship never has been offered, and the girl has grown up without the coveted education. In such things the Turk is infinitely punctilious. □

embassy row

Captivating Piano Recital by Deniz Gelenbe At The Turkish Embassy

On March 20, 1984, Deniz Arman Gelenbe captivated a distinguished group of Washingtonians gathered at the Turkish Embassy with a virtuoso display of artistic ability.

Following her hour-long performance at the piano, the enthralled audience was unanimously agreed on one thing, as countless comments were heard around the elegant salons of the Embassy, "She really is excellent!" Ms. Gelenbe's recital was composed of a beautiful selection of works from Mozart, Schubert, and Schumann.

Among the many distinguished guests present at Gelenbe's piano recital were Icelandic Ambassador and Mrs. Andersen, Congressman and Mrs. Samuel Stratton, Congressman and Mrs. Don Bonker, Admiral Marmaduke Bayne, International Club President and Mrs. Harry Cunningham, Senior Deputy Assistant Secretary of State for Human Rights Charles Fairbanks, State Department Counselor Edward Derwinski, Dean of the Georgetown University School of Foreign Service Peter F. Krogh, Director of the Congressional Research Service Gilbert Gude, State Department Director of Southern European Affairs Dirk Gleysteen, Washington



Pianist Deniz Gelenbe in recital at the Turkish Embassy.

Times writer Warren F. O'Reilly, and President of Maryland University and Mrs. John Toll.

Born in Ankara, Turkey, Deniz Arman Gelenbe began studying the piano when she was only six with Fuad Türkay, Director of the Ankara Conservatory.

In 1961, she travelled to the United States as an exchange student and was so well received she was invited to remain in the United States to continue her studies.

Ms. Gelenbe studied under Cecile Genhart at the Eastman Music School in Rochester, New York and with Adel Marcus and Jane Carlson at the Julliard School in New York, where she earned a Bachelor of Music degree and a master's degree.

After debuts at Gaveau (Paris) and Wigmore Hall (London), she performed, as a soloist, extensively throughout Europe and the United States. Ms. Gelenbe has also performed in several international festivals including Menton, Albi, Chirens and Orsay, and she played on French, German and Dutch Television.

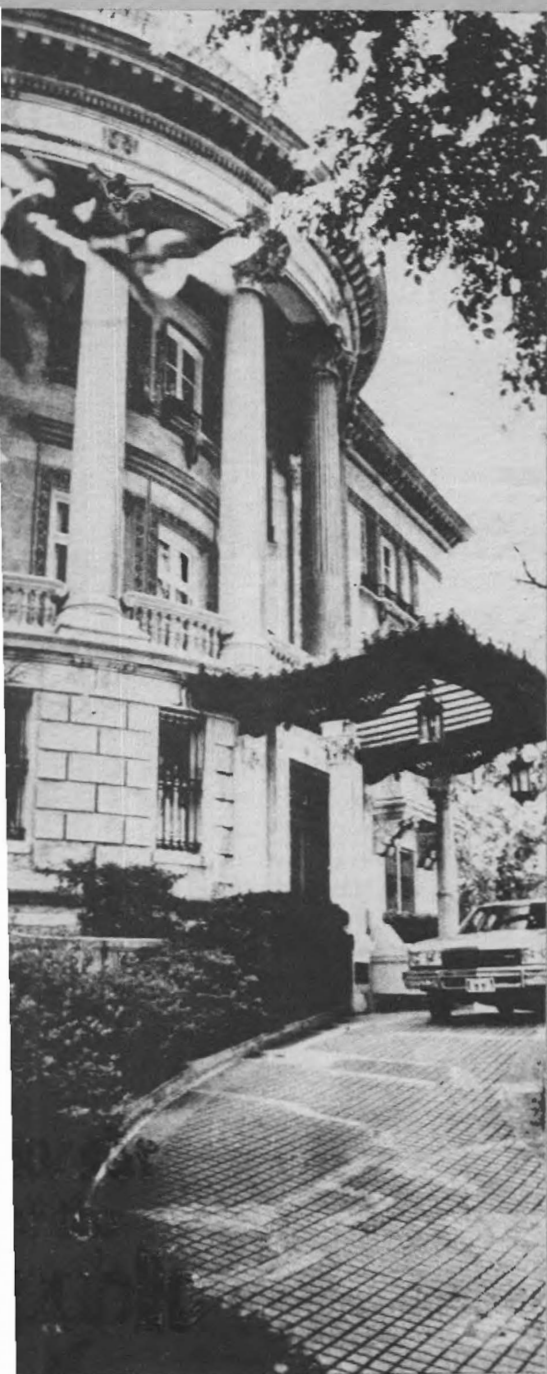
On her current tour in the United States, she is playing in the Dame Myra Hess Series in Chicago, a recital which is being broadcast live on 32 stations.

Ms. Gelenbe's 1982 recital at the National Gallery of Art in Washington, D.C. won her critical acclaim.



Some of the distinguished guests listening to Gelenbe's captivating performance.

Story of the Turkish Embassy



One of the most remarkable structures adorning Washington, D.C.'s Embassy Row is the gray stone mansion, long owned by the Republic of Turkey, at Sheridan Circle and 23rd Street, N.W.

It is a masterpiece of design and craftsmanship, combining architectural elements of 18th century Europe with Romanesque, and 15th century Italianate details.

Its impressive facade, featuring fluted columns, panelled balustrades and an ornate portico, appears as though constructed to order by the nation that bridges Europe and Asia. The neoclassical interior, enriched with lavish carvings, ornamental ceilings and stained glass windows, also befits the diplomatic establishment of the country in which great cultures of the East and West have intermingled for centuries.

Old World Splendor

The mansion, housing the Turkish chancery and the Ambassador's residence for more than forty years, originally was an American multimillionaire's home, built when palatial private dwellings reflecting Old World splendor were prime status symbols throughout the United States. However, the motifs accenting this particular building reflect the designer's fondness for architectural effects he saw in palaces edging the Bosphorus, early in the 20th century.

He was George Oakley Totten, Jr., an architect in Washington for several years before he went to

Istanbul. There, in 1908, his designs for the first American chancery in Turkey and an imposing residence for the Prime Minister, Izzet Pasha, inspired Sultan Abdul-Hamid to offer him the position of "personal and private architect to the Sultan." Totten accepted, but before he could proceed with the work, Abdul-Hamid was deposed, in 1909.

Totten then resumed his career in Washington, where his flair for planning great houses synchronized with the tenor of a prosperous era.

It followed that Edward Hamlin Everett, the industrialist known as "the bottle top king" (for the patent he held on corrugated caps for soft drink bottles), employed him to design a cost-no-object residence—and gave him free reign as to style and construction. The result, completed in 1915, is this monumental building, of brick and Bowling Green granite faced with limestone, harmonizing variations of beaux-arts neoclassicism and traditional Turkish motifs.

City's Most Beautiful Home

After Everett furnished his new house with Louis XVI and Regency pieces, oriental and Aubusson rugs, fine paintings and rare objects of art, it was widely acclaimed the most beautiful residence in Washington. During the decade immediately following World War I, it was also the celebrated scene of weekly "Evenings with Music," fea-

turing opera stars and concert pianists.

The Turkish government leased the house from Everett's widow in 1932, and purchased it, fully furnished, four years later. Since then, personal possessions of successive envoys and their wives have periodically enhanced the interior—and Turkish art and objects have been permanently added—but the structure and the major furnishings have remained basically unchanged through the years.

At the main (23rd Street) entrance the plate glass and bronze-grille, double door gives access to the entrance hall, a gracious area abounding in Roman Doric columns, pilasters and architraves. The gray-veined, white marble floor, bordered with mosaic tiles, is partially covered by an oriental rug. A carved, white marble mantelpiece dominates the north wall and displays Capo di Monte urns. Turkish Kutahya ceramic planters and wall plates further the accent decor.

Offices of the chancery are to the left of the entrance hall. To its right is the Ambassador's study (originally, Everett's billiard room). Here, the oak panelled walls are inset with classical paintings; a Turkish Eczacibasi porcelain vase stands on one of the two carved mantelpieces; and furnishings include a rich Persian rug, a handsome desk, and tufted sofas and chairs, upholstered in velvet and brocade.

Its oak balustrade intricately

carved with a bell and fruit motif, the carpeted central staircase ascends to the mid-landing off the alcove. The latter, once a music gallery, features a huge bronze head of Mustafa Kemal Ataturk, founder of the Turkish Republic, before an elaborate stained glass window. The alcove ceiling is frescoed, and panelled walls are inlaid with rare woods.

Walls of the landings are similarly paneled. Baroque sconces flank the arch, and an alabaster bowl and pendant lamp is suspended by a brass chain from the coffered ceiling.

Impressive Decor

Two paintings by the Florentine artist Alessandro Allori, which date from 1570, adorn the walls on either side of the divided staircase proceeding up to the large reception room. These are two of the only three paintings located in the United States which are the work of Allori. The third is currently located in Bennington, Vermont. These paintings were long thought to have been painted by Bronzini, another famous Florentine painter, because of the signatures at the bottom. However, late in 1983, the Embassy of Turkey received a letter from a Ph.D. art student stating that these two paintings are, in fact, Alessandro Allori's works and are named "Aeneas and Anchises Fleeing from Burning Troy" and "Narcissus Gazing into the Pool." What apparently happened was that Allori often signed his more

famous uncle Bronzini's name to his own paintings in order to get more money from their sales. Thus, these paintings, by becoming the subject of a dissertation, have now been correctly attributed for the first time in over four centuries.*

Important architectural effects in the large reception room are the walls and doors, panelled with burled walnut, and the fretted ceiling. The floor is teakwood, imported from China. A massive, heavily carved mahogany table, standing on a Persian carpet, centers the room. Lighting is provided by double chandeliers of crystal and ormolu and Kutahya ceramic table lamps. Framed samples of antique Turkish embroidery decorate the walls, and a sizable brass Turkish brazier stands near the windowed recess, where the floor is covered by a Turkish Hereke rug.

Doors on either side of the huge marble fireplace at the north wall open to the drawing room, one of the most attractive salons on Embassy Row. The cornice with full entablature is outstanding. Incised columns define the south rectangle and the north triangle of the room. The white plaster ceiling and walls comprise a tasteful background for the beige and rose Aubusson carpet, Louis XVI and Regency furniture, Sevres urns, pendant scones and exquisite crystal and ormolu chandeliers.

Exceptional features of the dining room include the three sets of double doors; one each to the

reception room, the corridor and the northwest pantry and all with floral frieze architraves. The floor of various woods in a herringbone pattern, the carved cornice and the Venetian arches are also of special note, as is the maroon-veined, tan marble mantel at the west end of the room.

The arch and Corinthian columns at the north wall frame the raised wood dado, which serves as a base for the recessed buffet shelf. The oyster-white silk scroll on this wall features an ancient Korean figure in shades of green, the deepest tone blending with the nearby damask screen. Above the sideboard on the opposite side of the room is a lively scene in Central Anatolia, painted by Turgut Zaim, one of the foremost contemporary Turkish artists.

The south arch of the dining room gives access to the solarium, which is brightened by decorous tiles, stained glass windows and vivid Turkish rugs and set off with a wrought iron gate, opening to the ballroom.

Spectacular Ballroom

Exemplifying traditional Eastern world splendor, derived from diverse sources, the vast ballroom is the most spectacular area in the Embassy. The nine panels of the ceiling are defined by elaborately carved beams, touched up with blue enamel and gilt. Superimposed panels of gold and crimson damask, brocaded in the ancient

Persian manner, cover the upper walls, above mahogany wainscoting with painted cyma moldings. The east wall wainscoting is interrupted by a built-in mirror, framed by columns and over ornament in the 15th century Italianate style; and Corinthian columns flank the raised dais at the south end of the room. Red velvet draperies, the basket-weave parquet floor, eight rococo sconces and the multi-light, ormolu chandelier are among other notable features of this resplendent room.

The sitting room, across the corridor from the dining room, has a vaulted ceiling, with a center panel painted in Pompeiian style. A china cupboard with three bays and prism panes is built to the north wall. A white marble fireplace and candelabra pilasters adorn the south wall, and composite pilasters edge the door and wide window. Regency sofas and chairs upholstered in taupe velvet, and an 18th century oriental rug are the principal furnishings.

Roof Garden View

Latticed and tiled, the roof garden over the ballroom affords a superb view of the city. A sitting room, four large bedrooms and four bathrooms on the third floor comprise the private quarters of the Ambassador and his family. The basement, with the original swimming pool unused for some time, is largely given over to storage.

Gold-plated doorknobs, locks and hinges throughout the building complement the other luxurious appurtenances, reflecting the vast wealth of "the bottle top king" while serving the Republic of Turkey in the United States capital. □

*** Editor's note:**

This article is written by Hope Ridings Miller, author of *Great Houses of Washington, D.C.* Due to the recent development attributing the two sixteenth century paintings to Allori rather than Bronzini, ATA-USA has taken the liberty of updating this section only of this fascinating history and background of the Turkish Embassy.

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art & culture

Beauty, Vitality Present in Konya Manuscript

by Esin Atil



An illustration from a 13th-century manuscript shows marketplace with butcher, baker, pharmacist and jeweler.

Under the patronage of the Seljuks and their followers there occurred in unprecedented vitality in the production of illustrated manuscripts throughout the Islamic world. The first half of the 13th century was the golden age of book illustration; during these years not only literary, historical and philosophical works were adorned with paintings but scientific texts as well, including treatises on zoology, medicine, cosmology and astronomy.

The majority of these manuscripts were executed in Baghdad and Mosul, the centers of cultural activities in the Near East. Their fame was rivalled by Konya, the capital of the Seljuks of Anatolia. Konya attracted the intellectual elite of the Islamic world and became the residence of many scholars and artists who fled from the threat of the Mongol invasion in the

East to the safety and liberality of Anatolia.

One of the families which migrated to Konya was headed by the father of a highly-talented painter, Abdulmumin. This artist executed the paintings in the only illustrated manuscript assigned to the Seljuk capital. The work, a love story called *Varka and Gulsah* after the two protagonists, contains 71 paintings, most of which represent the misfortunes fallen upon the lovers and the battles among the feuding tribes. Abdulmumin also created unique scenes which depict life in Konya and reveal an acute observation of the environment.

Among the illustrations of the *Varka and Gulsah* is a charming representation of a market with four small shops occupied by various merchants who are shown in their daily tasks. The shopkeepers include (from right to left): a

baker who is shaping flat loaves from the dough kept in a huge container while a mound of freshly baked bread appears behind him; a butcher cutting up a sheep with chunks of meat hanging above; a pharmacist weighing the ingredients of a medication with jars and bowl of pharmaceutical supplies neatly stacked in front or placed on shelves; and finally, a jeweler bargaining with a customer, his valuable goods stored in a basket while necklaces and bangles suspend from the ceiling.

Today, Konya, as well as other Anatolian cities, possesses similar specialty shops huddled together under one roof. This highly efficient way of marketing the goods of small businessmen was the prototype of contemporary shopping plazas which are becoming increasingly popular all over the world.

□

people

Ülkü Ülgür, A Man of Ideas and Achievements

by Harun Kazaz

"After finishing my second term as President of ATAA at the 6th Annual Convention, regardless of my position in the Assembly, I will still work even harder. That is the course I believe in full-heartedly," said Dr. Ülkü Ülgür, President of the Assembly of Turkish American Associations (ATAA). "Wait a minute," I said, "we got together to talk about you as a private citizen, a Turkish-American, not about the Assembly. . . ." We wanted to write about the private side of our president for the readers of ATA-USA, rather than as the national leader of the Turkish-American community. By the end of our meeting, I realized, however, that Turkish-American issues are a very large and inseparable part of his private life. It was almost impossible to isolate and discuss his private life without constantly falling into Turkish-American issues and his thoughts about them.

I met with him at one of the offices of his two private practices in the Baltimore, Maryland area, where he primarily practices child psychiatry. It looked like an architect's office rather than that of a doctor: a colorful, cheerful, plush, and tastefully decorated modern office. He is very soft-spoken, but firm. Though quite indulgent about almost everything, he somehow transmits a sense of power to the other person. When he talks, his eyes look at you with a hidden, warm smile that yet pierces right through you. You feel that he is seeing what you are thinking. But somehow you don't mind, because you can't help liking and trusting him.

He was born in Bergama, Turkey, a town near Izmir. The rest of his life in Turkey was spent in Istanbul. His father, İhsan Ülgür, was one of the very first bank managers in Turkey. When he was 9 years old, however, he lost his



father. Following this tragic event, he was enrolled in one of Turkey's best educational institutions, "Darulşafaka," where many well-known Turkish writers, doctors, politicians, etc. were produced. This institution, a boarding school, was specifically founded to educate boys who had lost one or both of their parents and who had shown continuous high achievement. It has been maintained with private donations and educates its students through to the end of the high school level.

When Dr. Ülgür graduated from high school, he had mixed feelings about his future career. One part of him wanted to be an engineer or an architect, and the other wanted to become a medical doctor. In the end, the side that wanted to be a physician won, and he enrolled in the University of Istanbul's Medical School. That was

1951. During the summer of 1955, he went to West Germany, and in the summer of 1956 to England as an exchange student. Later, he became an orthopedic surgeon. But his desire for continued learning was not satisfied. He applied for foreign fellowships for further study. Of the three countries from which offers were forthcoming, he accepted the offer from the United States.

It was October 29, 1959, when he first came to the United States, to New York. "I remember," he said, "on the first day I came to the United States, some Turks took me to the Republic Day Ball in New York." Dr. Ülgür's involvement in and enjoyment of the Turkish-American community in the United States started that day and has continued unabated all through the years up to the present time.

He spent his first year in Newport News, Virginia. "I had to work hard to show them how good the Turks are," he remembered. "Don't you work hard any more?", I asked. He smiled and took out his daily scheduling calendar. "Here," he stated, "let this book speak for itself about my working days." I flipped through the pages, noticing that his working day usually starts at 7:30 in the morning and lasts through 7:30 in the evening and then is followed by his medical board meetings, Assembly meetings, and local community meetings.

Then I noticed some pages here and there marked "cancelled" across all the patient appointments, and a little note in the corner saying something like "meeting at State Department." "What are these?", I asked. "These are my daytime activities for the Assembly," he responded. I thought about what cancelling 8 patients' appointments in a day meant—knowing how

much a psychiatrist at his level of prominence charges—and did a little mental calculation, wondering aloud, “It seems like you lost somewhere around \$500 to \$700 that day.” He replied, “I prefer not to put a price tag on what I do for the Turkish-American community. If you care about your community, you work and you sacrifice from your personal life.” “I understand that,” I said, “but what about your family. It seems like they have to make an appointment to see you. You leave home around 6:00 a.m. and come back around 11:00 or 12:00 midnight.” His reply was very interesting: “Just because I am the only one working for our community in our family, does not make me the only one who sacrifices for it. My family believes in the same goals, and by understanding and supporting me, they are sacrificing, too. I am here tonight with you away from my family, but so are you. What I mean

by this kind of commitment usually happens all the way down to the family level. Every member of a family cannot be as active, this is very normal, but cooperating with the active person makes them an equally donating party to that cause.”

He entered the field of psychiatry at the end of 1960 when he moved to Harrisburg, Pennsylvania. He married Marilyn Kay Sweger, the daughter of a successful Harrisburg businessman and well-known hotel executive, in 1962, and they had their first daughter, Deniz, in 1964. “I loved little girls; I always wanted to have girls as my children. God gave me four of them.” Yes, he has four daughters: Deniz (19), Suzan (15), Inci (14), and Denet (10).

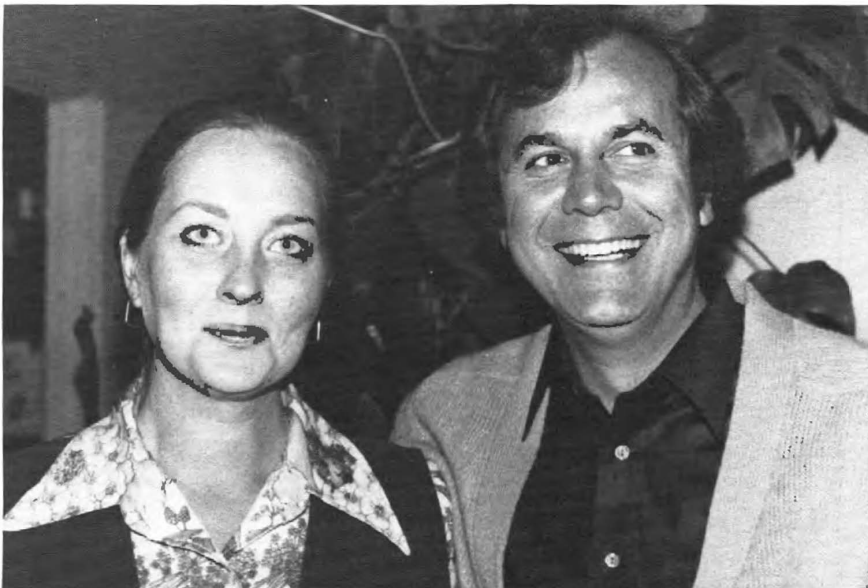
He came to Maryland University in 1963 as a fellow for child psychiatry; two years later he joined the faculty fulltime and became the director of

the inpatient unit. He has produced large numbers of articles in his field and has written several chapters in medical books. It was during 1974 that he opened his two private practices in Columbia and Baltimore.

“Ethnicity is the key for the future of the Turkish-American community. We have to develop large numbers of institutions that we can utilize to preserve our Turkish culture and transfer it to upcoming generations. Language tends to disappear in the second or third generation unless children are very interested in it. This has happened in many ethnic communities, one of the best examples being the Greek-American. At this point, last names and organizational affiliations become major identifying sources. This happened in Christian societies with their affiliation with their churches. In the Turkish-American community, we have to establish more cultural centers and even places of worship. We have to continuously provide for exposure to our heritage and culture. At the same time, we have to be extremely tolerant of individual differences. But, it is very important to be identified with the same ethnicity.”

This is how Dr. Ülgür expressed his thoughts on the subject of the Turkish-American community and our future generations in this country. He continued, “If we are going to be here for generation after generation, which we are, we ought to be able to make this transition. That’s what future generations will see and that’s what will preserve our ethnic identity, especially when they are exposed to our cultural values. Any Turkish-American institution that promotes ethnic pride and preservation of ethnic heritage ought

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There is a woman behind every successful man—here’s Marilyn Ülgür.

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to be welcome and accepted rather than discriminated against. This follows the principle laid down by the great leader, Kemal Ataturk, that we should identify ourselves as Turks, regardless of the location of our birth and our religious affiliation. If you identify yourself as a Turk, you are a Turk, regardless of whether you are born in the United States, Russia, Australia, Germany, or elsewhere. We must start to see the issues from different perspectives. We must say that the glass is half full and think how we can make it completely full, rather than dwelling on it as a half-empty glass."

Later, he stated that in the early part of the century, about 28,000 Turks emigrated to the United States and the majority of them have returned to Turkey, without leaving a trace here in the United States. He believes that the current group of Turkish emigrants whose roots extend back to the 1950's are here to stay and also intend to preserve their ethnicity.

I asked him about the current size of the Turkish-American community and what can be done to enlarge it, besides the natural process of new generations over time. He said, "What I see is that the direct immigration of a large number of Turks from Turkey to the U.S. is almost impossible these days. Currently, there is a backlog of applications for emigration in U.S. embassies in Turkey. Some of these applications extend as far back as the 1950s and '60s. In light of this fact, the only hope for steady or quick enlargement of the Turkish-American community can be the emigration of the children of Turks born and living outside of Turkey in such countries as Germany or Australia. In the near future, we will be working on the establishment of an international conference and inviting representatives of various Turkish groups from throughout the world where Turks live in large numbers. At such a conference, the emigration matter can also be discussed and some goals established.

"I would like to mention with pride that our American model of the Turkish-American Assembly has inspired Turks in Australia and they have established an Australian Turkish Assembly. In this age of electronic communication and

media, we will progressively be able to react and respond more quickly and more effectively throughout the world when there is defamation of Turks taking place. Sooner or later, anti-Turkish communities will learn to look for another scapegoat for their internal community problems.

"And lastly, I want to add this, that in order to be successful and be able to represent ourselves more effectively, we need organizational development. There is a lot to be achieved through team work and this spirit has been well-established within the Turkish-American community." □

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A Dynamic Turkish-American Woman Becomes Deputy Commerce Director in Philadelphia

by Filiz Odabaş

In the rough-and-tumble politics of Philadelphia, one of the more surprising figures to spring into public life is Birtan Aka, a Turkish-American. A native of Istanbul, Turkey and 40 years old, Aka was one of the first appointments made by Wilson Goode when he was elected Mayor of Philadelphia in January 1984. She took over the post of Deputy Commerce Director, a job that she won largely for her reputation as a brilliant financial analyst.

Her job is to attract foreign businesses and investment to Philadelphia. Aka is well-qualified. She was a Vice President of Philadelphia National Bank, a high-powered job she held from 1978 to 1982. Previously, she managed the South and South East Asia, and Middle East accounts for PNB. In that position, she generated many new accounts and established new lines of credit in numerous countries. During that time, she opened and managed PNB's Tehran Representative Office, the only woman in Iran among 62 international bank officers.

In America few women rise to such high decision-making positions. But Aka has been in the vanguard since 1966 when she became the first female line officer of a U.S. bank to travel abroad, an achievement well-noted in both the *New York Times* and the *Philadelphia Bulletin*.

As one of Philadelphia's newest public servants, Aka's responsibilities include the development of



industrial, commercial, and private foreign investment; foreign trade; international tourism; international conferences, international marketing of the city, the region and promotion of port facilities. She will also be the City Coordinator for the International City Project. In addition to that, Ms. Aka will be the Policy and Planning Coordinator for the Department of Commerce. She will provide personal liaison with major corporations to facilitate their plans for maintenance and growth in the city.

It was significant that Aka was selected for this important position by Mayor Goode, who told her after she accepted: "I have been quoting you during my campaign, now I can quote you officially."

A 1966 graduate of Vassar College, one of America's elite women's colleges, Aka is fluent in Turkish, English, German, and Persian. She is now learning Spanish.

In addition to her foreign language abilities, Birtan Aka is a skilled writer. In a recent article for *Focus* magazine, she discussed the issues facing Philadelphia in the 1980's and 1990's and examined the options open to the city for its economic well-being. She asks the following questions: 1) What are Philadelphia's strengths, based on its location, history, economy and chief characteristics as a major American city?

2) How can this city's economic health be improved and made competitive with the rest of the United States and the world?

Her answers, based on her analyses of Philadelphia's economy, offer specific economic strategies for the city to achieve its goals. And what exactly does Aka think will make Philadelphia the international financial center of the United States? "I believe," she said in an interview, "that it will take a unified, concerted and cooperative effort on the part of the citizens, business firms and city officials to make our city realize its full economic potential and prosper from its strength."

Birtan Aka was a well-regarded commentator on several issues in her previous career. She says "I was widely quoted after I introduced the new idea of a network

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Dynamic Turkish-American

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of services for foreigners." As a matter of fact, the speech in which Aka introduced the idea was so well received that she was asked to deliver it no less than 15 times—including the World Affairs Council.

Birtan Aka has made many statements that have been regularly quoted by the *Philadelphia Inquirer*, including:

- "The U.S. dollar has gone from strength to strength due to high interest rates and status as a safe-haven currency. It will remain firm with world tensions and heavy federal borrowing."

- "Interdependence of world monetary systems requires coordinated action by developed and Third World nations. Debt crisis, low commodity prices and spreading protectionism must be addressed in a global framework."

- "The funding of IMF must be completed to ease tension in the international financial markets. IMF's role as a financial orchestrator is essential for the soundness of the world economy."

Despite her heavy work schedule, this soft-spoken Turkish woman is equally dynamic in her affiliations. She is a member of the Board of Directors of the World Affairs Council of Philadelphia and the Balch Institute for Ethnic Studies, as well as a member of the Board of Advisors of the Annenberg Center. She serves on the International City Steering Committee of Greater Philadelphia Partnership and serves on the International Task Force of the Greater Philadelphia Economic Development Coalition. She is also an active member in the Forum III/World Affairs Council and Business Volunteers for the Arts Program.

Birtan Aka also has close relations with the Turkish academic community of Philadelphia. □

Turkish Cypriots

Continued from page 25

declared their independent state by exercising their own national will, their rights to self-determination and self-government, on the strength of their rights to determine their own destiny. The declaration of independence emphasized their wish to continue the intercommunal talks and their resolution not to annex their new state to any country with the exception of forming a federation with the Greek Cypriots.

An excerpt from the Declaration of Independence:

"On this historic day, we extend once again a hand of peace and friendship to the Greek people of Cyprus. We are convinced that it is possible and imperative for the two peoples destined to share the same island to bring all their problems to a peaceful, just, and permanent solution by means of negotiating on an equal level. The proclamation of the Turkish Republic of Northern Cyprus does not preclude the rebuilding of a truly federal partnership between the two equal peoples and their administrations." □

Executive Director

Continued from page 4

Dr. Ulgur stated further that, even though ATAA's need for an Executive Director is an immediate one, ATAA will not rush to hire someone until the right person is found. "The Executive Director position for the Assembly is a quite demanding position. It requires a vast amount of direct or working knowledge of several fields, outstanding management ability, full knowledge of and commitment to issues important to the Turkish-American community, and an extraordinary amount of energy. The salary offered with this position will be commensurate with experience, of course. On the one hand, we wish to hire someone as soon as possible; on the other hand, in order to find and hire the right person, we would understand if our search took a long time and we would have to meet many potential candidates." □

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tourism

TURKEY: A TRAVELOG

by Eric A. Schaffer

Driving into Ankara, twenty-eight hours after leaving Pittsburgh, we were more than a little bit anxious. Michele and I planned to spend the next two weeks touring a country where the only native phrase either of us knew was "anlamiyorum"—I don't understand. If we were unsure of what to expect in Turkey, it was with good reasons.

At first glance, Ankara did little to make us glad we had decided to vacation in Turkey. Ankara seemed to exist only because Ataturk thought it was a good site for a capital. Leaving the concrete and diesel fumes of the new city below, however, we climbed the steep path leading up to the Hisar, or Citadel, and entered a different world. The old town surrounding the Hisar commands a tremendous view of Ankara and the surrounding countryside. On the steep and uneven streets, winding between faded blue walls, we saw life as it must have existed centuries ago. But for the television antennas on their rooftops, the women we saw beating a worn and dusty carpet might have been their great great-grandmothers, beating the same carpet.

Near the Hisar we came to the Museum of Anatolian Civilizations, where we walked among remarkable remains of the Hittite, Phrygian, Greek, and many other civilizations that contributed to Turkish History. This museum, between the ancient town and the modern cap-



ital, was the proper place to begin a tour of this crossroads of history.

Before leaving Ankara, we learned an important lesson. When a restaurant owner points to his eyes, you must follow him to the kitchen, peer into every pot, and learn the name of every dish. The doner kebab, imam bayildi, and biber dolmasi were memorable and the language barrier was already disappearing.

Leaving Ankara in our rented Murat, we headed east toward Cappadocia. This desolate fairyland, where early Christians carved churches and homes out of soft rock, told a story of faith and per-

secution. Stretching from the needle-like Ortahisar to beyond the honey combed citadel of the Uchisar, dominated to the east by the snow-capped volcanic peak of Erciyas Dagi (Mt. Argeus), the dusty caves of Cappadocia had a surreal aura that fascinated and discouraged the few tourists who traveled there.

From Cappadocia, we drove south. Outside one of several beautiful Seljuk caravanserais near Aksaray, we were invited to have a tea with the self-appointed local minister of tourism. A glass of sweet tea was this man's excuse to spend the afternoon discussing the character of Englishmen, Germans, and Americans (never Frenchmen) with anyone willing to listen. Upon request, he might sell a carpet. Otherwise, he was satisfied to add another name to his Guest List. Here and throughout most of Turkey we found that knowledge of German was the best substitute for fluent Turkish.

In Konya, home of Mevlana and the whirling dervishes, we encountered the mysticism of the East. We smiled while accepting criticism of our English, declining offers to trade cameras, and enduring malodorous plumbing. Our smiles were returned everywhere, especially in the shop where we bought a carpet. Almost everyone made us feel welcome.

Konya had many fine sights, but the prospect of returning to the

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Turkey

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open road was more inviting. Contrary to warnings we had received at home, the general absence of private cars made driving through the countryside very enjoyable. At least we thought so before we crossed the Taurus mountains on our way to Side. Our map had been wrong before but this time the road really was just dirt. After six hours of circling jagged peaks in second gear, we were happy to leave the mountains to the goats. The blue waters of the Mediterranean were a very welcome sight.

Our only regret was that we didn't stay longer on the Turquoise Coast. Sunny beaches, good food, and freshly picked oranges were great and the ruins at Aspendos, Perge, and Side were magical. With few other humans around, it was as if we were the first to view the great temples, theaters, and stadia in centuries. Sharing these sights—just us and the lizards—made our journey well worth while.

In an outdoor tearoom in the middle of a waterfall at Manavgat Selale we were not permitted to pay for our tea. The Turkish people were not satisfied to hear us speak well of their country. They wanted to ensure our favorable opinion of their countrymen.

On the road again, we stopped to look out over the beautiful harbor at Antalya. Here we repeated a now familiar ritual. A young man approached, speaking German, and offered to give us a tour of the area. Later, over tea, we discussed politics. Here and in similar conversations elsewhere we found the Turks surprisingly candid.

In Pamukkale, as in Cappadocia, nature and man had worked together to create yet another wonder. Mineral springs cascading out of the ancient ruins of Hierapolis had covered a mountain with petrified waterfalls. Swimming to the edge of one sulfurous pool near the very top, we surveyed the motionless white falls, the dusty plain far below, and the snow covered mountains beyond.

Leaving Pamukkale after a good

night's sleep we met the paragon of Turkish charm. At the Shell station where we stopped to check the tires the station owner, Tahir, asked us to join him for tea. When we told him we were in somewhat of a hurry he replied, "So just stay for an hour." We did.

Tahir had worked in Germany for ten years, saving the money to buy his station. Assuming that Tahir ascribed German values to most Westerners, I paid Tahir the ultimate German compliment by telling him that his station was very clean. Indeed, it was. Like several other friends we had made, Tahir asked us to take his picture. At his request, Tahir stood between Michele and the Shell emblem. No doubt he is very happy with the photograph we sent him.

Hidden in the hills between Pamukkale and the Aegean we found Turkey's greatest jewel: Aphrodisias. Aphrodisias had nothing to equal the massive columns at Didyma or the wind swept grandeur of Priene, but the scope of Aphrodisias, with its great theater, stadium, baths, and temples, the artistry of its architects and sculptors, and the near total absence of tourists made this the high point of our trip. Civil unrest at Ephesus and nearby marble quarries had encouraged development of a great artists' colony at Aphrodisias. Many of these artists' works are now gathered in and around a small, quiet museum on the edge of the ruined city. For the amateur historian, architect, or anthropologist the City of Aphrodite is a treasure.

Driving west from Aphrodisias, we got our first view of the Aegean at Kusadasi. Imagine Atlantic City without the boardwalk or casinos. The incessant calls of Kusadasi's multi-lingual merchants were enough to make even the most stout-hearted traveler despair of enjoying its blue waters, small beaches and plunging cliffs. Only by escaping south, to the impressive ruins of Priene, Miletus, and Didyma, then north to Ephesus,

were we able to enjoy the sunny Aegean.

Most tourists in Turkey never see any ruins except those at Ephesus. This is the only probable explanation for the high praise lavished upon that site. Ephesus was once wonderful, but crowds of tourists, overpriced shops, and extensive restoration work have destroyed the wonder. The last, disguising the fact that much of the "ruins" is recently reconstructed, made us feel cheated. The magic of Cappadocia, Perge, and Priene was in their authenticity. The rebuilt ruins at Ephesus proved only that modern man can make new structures look old.

Driving north, we were happy to reach Bergama. The fortress atop the Acropolis, towering perhaps 2000 feet above the town, stands as a monument to the skill of ancient engineers. Twenty-two centuries ago these walls safeguarded one of the greatest libraries of antiquity. Of equal or greater interest to us were the gale force winds that threatened to speed our return to the lower town. At the Acropolis and at the Asklepieion far below, carefully limited efforts at restoration surprisingly enhanced, rather than destroyed, our enjoyment of these sites.

Although far more accessible than Aphrodisias, Bergama had somehow escaped the mainstream of tourism. Bergama was a friendly and attractive town where we enjoyed talking to shopkeepers and just walking around. At the ruined Red Courtyard we expected to find evidence of Byzantine, Roman, Greek, and even Egyptian influence. We were very surprised, however, to find Hebrew letters on what were almost certainly tombstones. In addition to its many other uses over two millennia, the Red Courtyard perhaps had also been a synagogue.

Again traveling north, we spent an hour in Troy. Standing in the rain amidst lichen-covered rubble, we found Troy outwardly unim-

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Turkey

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pressive. Yet as we climbed through nine different levels, we stood at last on the spot where Helen may have watched Achilles slay Hector. Here, Hera, Athena, and Aphrodite had launched Odysseus on his fabled journey. Troy lives on in the minds of all who visit.

Further north we crossed the Dardanelles and continued on to Istanbul. For those who think driving is difficult in Boston, this is one city to avoid. After circling the city and making a few lucky guesses, we found our hotel. The first thing we did was to call the car rental agency and request that someone retrieve the car. From here on we would travel by foot or by boat.

A leisurely ferry ride zig-zagging up the Bosphorus, past castles and palaces, was the perfect introduction to the city of the Golden Horn. During the next few days we walked countless miles through the mosques, the museums, and the covered bazaar. The permanent collection at the Topkapi Palace was outstanding, but the special exhibit of the Anatolian Civilizations brought together in one place much of what we had explored in the past two weeks.

Finally, after washing off Istanbul's grime in a 300 year old Turkish Bath (where the masseur also scrubbed off several layers of my skin), our trip was over. The strange signs and commotion were not threatening on this second visit to the Istanbul airport. As we rose high above the Sea of Marmara we were already planning a future trip to Turkey. □

(Editor's note: This article was published in PTAA News, the bulletin of the Pittsburgh Turkish American Association, in the September/October 1983 issue. The author is an attorney living in Pittsburgh and a member of the PTAA.)

Turkish Minority in Western Thrace

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1. A court sentence has been issued against four Turkish Minority "Youth" and "Teachers" Associations in Western Thrace, upon the legal proceeding initiated by the Governor of Rodopi, to remove

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their signboards which carry the adjective "Turkish" in the titles of these Associations.

The Minority Associations concerned were not given the right to be heard in the Court and the sentence was passed in their absence.

The signboards of these Associations were removed by a group of Greek security officials commanded by Gendarmerie Officers.

The Court ruling contains a provision under which these Associations may be abolished if the Governor so demands within sixty days.

2. Eight Turkish villagers from Evlalon (Inhanli) were each sentenced to one year imprisonment and five other Turkish villagers from the town of Miki (Mustafocova) were each sentenced to two years imprisonment on the pretext of cultivating lands claimed to be "State Property". Contrary to the claim, these arable fields had been cultivated for years by the same villagers who possess the title-deeds. These villagers are all victims of a political intimidation campaign.

3. By an order of the Gendarmerie Commander, coffee-houses

in Komotini were forbidden to show Turkish films on video-recorders.

4. Notices have been issued to the villages of Komotini inhabited by Moslem Turks, demanding the removal of loud-speakers from village mosques. This is equivalent to demanding a priest to dismantle his church-bell.

Accordingly, the loud-speakers in some of the villages had to be removed by the Imams, while in other villages they were dismantled by the security forces.

5. A campaign of psychological pressure and intimidation was launched in the Greek-language press against the Turkish minority in Western Thrace, portraying these "equal" citizens of Greece as an undesirable alien element.

When will those who create an uproar over even minor violations of human rights pay attention to our problem?

We urge you to pay attention to our appeal and mobilize the public opinion of the Western world for the protection of the human rights of the Turkish Minority in Western Thrace. □

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Post master: Address correction requested