

Recent Advances in Social Sciences

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Edited by

Recep Efe, Irina Koleva, Münir Öztürk
and Ramiz Arabacı

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PREFACE

This book, *“Recent Advances in Sciences: An Interdisciplinary Approach”* covers studies on different topics spread over 40 chapters including foundations in Cyprus, imagery of Bulgarian socialism in the memory of the Turkish national minority, the policies of the Bulgarian government during the Balkan wars, internet advertising from the user’s perspective, the impacts of banking crises on the finance sector, intellectual inheritors of Weberian Sociology, Atatürk’s pacifism policy practices with examples, Plato’s and Aristotle’s theories of art and artists, a new concept in the hospitality industry, urban tourism, fusion cuisine, bicycle tourism, home-type gastronomy, smart hotels, artificial intelligence and improvements in robotics, cultural tourism, the strategic role of human resource management in tourism enterprises, the importance of specialist tourist guides in cultural tourism, safety perception in touristic destinations, geotourism potential of the Yellimera canyon, design for sustainability in textiles, the importance of wicker knitting in traditional Turkish arts, 3d projection mapping on ceramic surfaces, on artists’ letters and art, life quality in the elderly, leadership effectiveness and work alienation of male youth leaders, anthropometric profiles of elite oil wrestlers, effects of relationship management on sports consumers, environmental temperature and exercise-induced muscle trauma, the effects of leadership styles on organizational citizenship behaviour, the use of technology in social work education: techno-social work education, migration causes and vocational qualifications and business problems of foreigners living in Turkey and the education climatology of Thrace.

Contributions in each chapter have been prepared by experts in the respective fields and mirror the advancement in the approach. This book details important future tasks of the particular fields and supplies extensive bibliographies at the end of each chapter, as well as tables and figures that illustrate the research findings. All these make this book highly useful and a must-read for students, researchers and professionals in social sciences.

We would like to express our gratitude to all contributors for their patience, as the volume has taken time for completion. Our special thanks are due to the team at Cambridge Scholars Publishing for their collaboration.

The Editors

CHAPTER ONE

DE FACTO THAT INTERNATIONAL CRISIS INTRODUCED ON FOUNDATIONS AFTER 93 WAR: THE CASE OF ÇORLULU ALI PASHA FOUNDATIONS IN CYPRUS

AHMET KÖÇ

Introduction

Ali Pasha, who was brought to Istanbul from Çorlu as Kara Bayram Agha's foster child, attracted Padishah's attention in a short time with his intelligence and physical appearance. In the year AD 1700, Ali from Çorlu became one of the most important people in the palace, in his position as armorer (Aktepe 1993). In the year AD 1703, Ali Pasha became Aleppo's Governor (Defterdar Sarı Mehmed 1995), and, after a while, he was assigned as the Third Vizier. At the same time, he was sent as Tripoli-Damascus Governor for a while (Gelibolulu Mustafa Âli 2014). In the year AD 1707, Padishah Ahmed III assigned Ali Pasha as Grand Vizier by saying, "*...he is our own man, and he is better than the viziers assigned here from provinces*" (Fındıklılı Mehmed Ağa 1928).

When he was the Grand Vizier, Ali Pasha got a mosque built in the Shipyard Area in Istanbul to show his charitableness, and he wanted the Padishah Ahmed III at that time to open it (Gelibolulu Mustafa Âli 2014). In the year AD 1709 he married Emine Sultan from Ottoman Palace, with whom he had waited to get married for seven years. Eventually, in the year AD 1711, he was first discharged on the pretext of mistakes he made as the Grand Vizier, then he was imprisoned in Lesbos, and then he was executed (Raşid Tarihi 2013). Ali Pasha's corpse was later entombed in the burial area of the mosque he had built in Divanyolu (Mecdi Mehmed Efendi 1989).

In AD 1710, the Grand Vizier Ali Pasha from Çorlu got a new mosque, dervish lodge, libraries, fountains, and shops built in Tophane district, and devoted them (Gelibolulu Mustafa Âli 2014). When he was the Grand Vizier, Ali Pasha established his own foundation's charity and the accretion in different forms. The most important activities of the Ali Pasha Foundation were in Istanbul, Cyprus, Zihne, and Çorlu. There was a social complex (*külliye*) consisting of double madrasah, dervish lodge, library, mosque, and bathhouse in Irgatpazarı, İstanbul. Except for these, there were two fountains and a waterfront residence in Arnavutköy. Moreover, he also devoted Astarçılar Han and Koyun Port in Uzunçarşı, which was the centre of commerce in İstanbul. In nearby Tersane-i Amire (*Shipyards*) there were mosques, 18 shops and prayer rooms; in Bahçekapı district there was a school, and in Çarşamba Bazaar, there were fountains. In Rumelia, between Zihne and Serez provinces, Urfan, Pervişte, Toknaboz, Halos, Goriha, Şeştak, Subaşı, Marmara and Sivrice were the foundation's villages.

In Cyprus, there were Çorlu Ali Pasha Foundation's income-generating large properties. Poli (*Sultan*) Farm among these covered a very large area. In addition to houses, storehouses and barns, there were 30.332 acres of land, surrounded by olive and fig trees, where 48 buffalos, 40 oxen, 90 cattle, 630 sheep, 450 goats, 77 mares, and 8 asses were grassed in the farm¹. Similarly, Hirsofi, Horfi, Havli, Simon, Sarama, and Kathigas, which were connected to Hirsofi Town, and the Piskopi villages which were connected to Limasol Town, were collectively named as Piskopi Mukataa, and they were rented (BOA. HR. SYS. 00895/001-BOA. A.MTZ.KB. 001/0001). The farmers who belonged to Piskopi Mukataa in Limasol Town paid rent to the foundation every year (Çoruh 2008, 256). Although there were places consisting largely of pasture and stone inside Piskopi Mukataa's borders, Mukataa's borders' breadth was around 17,400 acres.

As it is seen, Ali Pasha from Çorlu established a big foundation when he was the Grand Vizier. When Ali Pasha from Çorlu was establishing the foundation, he benefited from the fact that he was married to a woman from the dynasty, and he was close to Padishah Ahmed III. Ali Pasha got property from the places he had demanded for his foundation with *temliknâme-i hümayun* he got from Padishah. After that, he first turned these state lands into private property and then he transformed them into a foundation (Yediyıldız 2003). The Grand Vizier Ali Pasha from Çorlu devoted big pieces of land, together with villages inside them, by using both his political power, and his power as Padishah's favourite man. As a result, there were houses, fields, meadows, trees, wells, rivers, hills and

ranges within the boundaries of the donated villages (Yediyıldız 1984).

The main purpose of this study is to present the way a foundation whose centre was in İstanbul, but with property remaining outside of the homeland, in 1878, with Britain's occupation of Cyprus, entered into an annihilation process. In order to carry out services for the community, foundations need regular incomes. Otherwise, as in the case of Ali Pasha's foundation from Çorlu, foundations can be demolished in a short time. The *fait accompli* occurred with the British occupation of Cyprus Island which caused foundations like the Ali Pasha Foundation from Çorlu not to get any income. In this study, the developments experienced during this critical transition period will be addressed.

A- Berlin Congress and Annexation of Cyprus by England

England maintained its policy to prevent the collapse of the Ottoman Empire until the Berlin Congress, and after the Congress it decided that the current policy would not provide any benefit. Indeed, England was in requests from Bab-I ali in return for keeping Russia away from the region, because Russia was an opponent of the Ottoman Empire and they were at war (Çevikel 1994, Samani 2006). One of the requests was to make reforms for Christians in Anatolia, and the other was for Cyprus to be given to it as a base against future threats, to help protect Anatolia. England occupied Cyprus with these excuses, and Cyprus became the first piece of land the Ottoman Empire lost without a war (Kara 1995). In this case, while England, which prevented Russia's enlargement policy in different ways was the most profitable state in the Berlin Congress, the Ottoman Empire had to leave Cyprus in return for the assurance provided to it by the Kingdom.

During the transfer of the island, there was no reaction, either from Turkish authorities and people, or from Greek people towards British people. During the transfer of the island, only officers working on behalf of the Ottoman State left the island. In Cyprus, when the British High Commissioner Sir Garnet Wolseley came into office on the 22nd of July, the longstanding problems started to come to light again. The Greek people on the island assessed the British invasion as the first step towards liberation from the Turks, and this turned the situation against the Turks. Thus, the population balance in the island in these years was corrupted against the Turks, and the properties started to change hands².

On the 1st July 1877, a consensus was reached among government officials regarding Cyprus, in Tarabya, İstanbul. According to this consensus: 1) There will be a Sharia court with jurisdiction only about

Islamic matters in the island; 2) An officer that Evkaf Nezareti chooses among the Muslims on the island, and another officer that British administration chooses, will be responsible for the administration of real estate and land belonging to mosques, cemeteries, Muslim schools and other religious structures in Cyprus; 3) Britain will pay the amount remaining after the administrative costs have been deducted from the island income to the Ottoman Empire every year; 4) The Ottoman government will have the right to sell and rent property in the island; 5) Britain will buy land to be used in administrative affairs and non-cultivated land at reasonable prices; and 6) If Russia gives back Kars or other places it captured in Armenia during the last war to Ottoman Empire, England will leave Cyprus and the Convention dated June 4th will be null and void (Hill, 2015).

B- The State of Properties of Ali Pasha from Çorlu in Cyprus

After the dismissal and execution of the Grand Vizier Ali Pasha from Çorlu, his Irsadi Foundation was abolished. After the abolition, his children objected to this, and took some initiatives to revive the Foundation. After a while his children succeeded in regaining the management of the Foundation. The Ottoman Sultan of the time returned the Foundations of Ali Pasha from Çorlu as in Malikane-Mukata'a status. According to this arrangement, half of the Foundation's land income would belong to the Foundation, and the other half would belong to the state (BOA. HAT. 1474/006). The Foundation Ali Pasha established offered job opportunities even to his grandchildren (BOA. EV. BRT. 224/18- 19).

The management of the Foundation caused many interesting circumstances. In time, new problems arose in the management. During the Selim III ruling period, the Foundation of Ali Pasha from Çorlu was transferred to Hamidiye Foundation that Abdülhamid I established³, and the reason given was that the managers of the Foundation became extinct (BOA. İ. MMS. 0086/03710 – BOA. İ. MVL. 0352/15342 - BOA. HR. SYS. 0895/001- BOA. İ. EV. 10/27 - BOA. HAT. 1573/0004).

In 1802, the Foundation of Ali Pasha from Çorlu was a fused foundation managed by the state, although it had a separate legal entity. From 1802 to 1878 (the period when the British administration was established in Cyprus), the foundation was managed by the Directorate General of Foundations. However Ali Pasha's grandchildren, saying they had the management of the Foundation, took initiatives about it constantly.

A member of the same family, desiring to have the management of the Foundation, Mahmud Celaladdin Pasha, the Order Office Chairman at State Council and Former Lieutenant Governor to Crete, proposed striking initiatives.

On 16 Rabi'ul-Ahir 1312/17 October 1894, Mahmud Celaleddin Pasha argued that the Foundation's management should be theirs, based on a document dated 1710. As the document showed, the Foundation's management had been assigned to Mahmud Celaleddin Pasha's family; he delivered it to the Directorate General of Foundations and British Consulate. However, the British authorities prevented the family members having any rights regarding the properties, by saying that in the document there was no record of foundation properties in Cyprus, and there was no clear statement where the income had to be used (BOA. BEO. 00497/37203).

Members of the Ali Pasha from Çorlu family line tried to regain the Foundation's management by never ending their attempts. The Ottoman government paid attention to the family members and evaluated their requests. For example, in the second half of the 19th century, a minute sent by the Directorate General of Foundations to the Grand Viziership, stated that, although the Foundation's management was given to the family members, Mahmud Celaleddin Pasha gave the management back to the Directorate General of Foundations, because the income and the cost did not match. Mahmud Celaleddin Pasha saw the need for a huge amount of money to repair the buildings demolished by the earthquake which occurred at that time. Similarly, he noticed it would be difficult to afford repairs, maintenance, and personnel salaries, without 97.5% of the Foundation's income, which was provided by the farm and mukataa income in Cyprus. Therefore, Mahmud Celaleddin Pasha thought the only solution was to give the management back to the treasury, and started the necessary procedures.

As a result the Grand Viziership took the requests of Mahmud Celaleddin Pasha, who was an important person in the Ottoman Empire and grandson of Ali Pasha from Çorlu, into consideration, and the Foundation's management was transferred to the Directorate General of Foundations (BOA. İ.EV. 10/27-1). The Foundation of Ali Pasha from Çorlu somehow could not reach to a strong financial state, so it was losing money constantly. Therefore, the family had no other choice but to give the Foundation's management back to the Directorate General of Foundations, from which they had taken it with such difficulties. On 12 Safer 1313/4 August 1895, a member of the Ali Pasha from Çorlu family line, and Former Lieutenant Governor to Crete, Mahmud Celaleddin

Pasha, was going to offer to give the Foundation, whose income did not afford its cost, back to the Directorate General of Foundations, with all properties included as they did before (BOA. BEO. 00670/050211).

After a while, Mahmud Celeleddin Pasha, the Order Office Chairman at State Council and Former Lieutenant Governor to Crete, started to make his attempts to regain the management of the Foundation his grandfather Ali Pasha from Çorlu established. Arguing that the 184-year Foundation of Ali Pasha from Çorlu was not managed properly, Mahmud Celeleddin Pasha claimed the Directorate General of Foundations personnel made mistakes. Thus on 16 Muharram 1313/9 July 1895, Mahmud Celeleddin Pasha presented his requests regarding the situation in letters he wrote to Sublime Porte and the Directorate General of Foundations. In explaining the condition of the Foundation, Mahmud Celeleddin Pasha argued that the income was decreasing, the works in Çorlu and Divanyolu were damaged, the number of works in the library was continuing to decrease, Foundation properties were attacked by people, the salaries were not paid, and the primary income source, Poli Farm in Cyprus, and mukataa income were not paid attention, so the Directorate General of Foundations mismanaged the Foundation (BOA. İ.EV. 10/27-2).

It carries much more importance for us what the answer the Directorate General of Foundations was, to the accusations Mahmud Celeleddin Pasha made. According to the Directorate General of Foundations, giving the management of the Foundation of Ali Pasha from Çorlu, which was a fused foundation, to the family members, would not make anything easier. On the other hand, because the Foundation was half a family foundation, the Directorate General of Foundations did not want family members to have any more trouble, so they promised to pay 'hush money' (28,000 kuruş) to 23 family members.

Conflict between the Directorate General of Foundations of the Ottoman Empire, members of the Ali Pasha from Çorlu family line, the British government, and the Directorate General of Foundations of Cyprus, was actually a *de facto* situation. When the British government established dominance in Cyprus, the existence of the Foundation of Ali Pasha from Çorlu on the island was made inoperative, based on a *fait accompli* which was not based on a written law, and more clearly, illegal. Article 2 regarding foundations enacted during the dominance of the British government was far away from explaining several subjects about the implementation. Although, the agreement signed by the Ottoman Empire left the rule-making power regarding Cyprus to the British government during the occupation, this caused uncertainty in many circumstances. As a result, the authority the Ottoman Empire gave to the

British government regarding the regulations of foundation properties brought up new problems⁴.

In the first eight years of British dominance in Cyprus, the income of the Foundation of Ali Pasha from Çorlu was decreased so much that it went down from 617,000 kuruş to 54,000 kuruş. On 6 Muharram 1304/5 October 1886 it was clear that the Foundation was in an unsustainable state. In those years, according to the Foundation administrator, the Foundation could afford neither the family members' nor the mosque, prayer room, madrasah, school and library personnel's salaries. Throughout history there were important milestones which drove the financial situation of the Foundation of Ali Pasha from Çorlu to bankruptcy.

One of these was between the years H.1287/1870 and H.1296/1878 when the income bills of the Foundation properties in Cyprus were destroyed. Therefore, during the eight-year period in question, Foundation income was decreased critically. Although from 1287/1870 to 1296/1879 no record of Poli Farm was said to exist, after the island was occupied by the British government, many uncertainties about the management of Poli Farm arose. When the correspondence about the Farm between 1296/1879 and 1302/1885 is examined, it is clear that neither the government nor the Foundation collected anything from the Farm (BOA. KB. MAA. FE. 06.46 – BOA. HR. SFR. 331/0063).

When the British took control of Cyprus, foundation income started to be gathered in the Directorate General of Foundations of Cyprus. Because the British could not increase the foundation income in the island, they seized the income of foundations cantered outside the island. In this way, instead of sending the income of the Foundation of Ali Pasha from Çorlu to Istanbul, they used it to pay the salaries of mosque, prayer room, madrasah and school personnel on the island. Mahmud Celaleddin Pasha wrote his request to regain the Foundation's management and income to Lord Salisbury, the British Prime Minister of the time (BOA. HR. SYS. 0895/35). In the letter, he wanted the management of the Foundation in Cyprus, but the answer of Lord Salisbury was that it was against the agreement made in 1878 with the Ottoman Empire (BOA. BEO. 00497/037203).

As one can see, one of the problems between the British government and the Ottoman Empire after 1878 was about foundations. Foundation administrators were having troubles finding someone to address their problems about foundation properties. The Directorate General of Foundations left the control of the foundations on the island to the British government, as required by Article 2. Therefore, parties of legal

proceedings had to make applications to the British Embassy in İstanbul, and the British Ambassador in İstanbul delivered the complaints in question to the British authorities in Cyprus, through London (BOA. HR. SYS. 0895/01).

Consequently, during the British administration in the island, problems about the foundations, which were being managed in İstanbul, could not be solved; moreover they caused much more complicated issues in terms of administration. When one wanted to get information about foundations in Cyprus, one had to go through a very complex and long correspondence process. In the process, the Directorate General of Foundations would send letters to the Ministry of Foreign Affairs, and then the British Consulate in İstanbul, or the Ministry of Foreign Affairs of Britain. The Ministry of Foreign Affairs of Britain had to deliver the problems about Cyprus foundations to the British administration in Cyprus. As can be clearly seen, long correspondence processes in modern bureaucracy appeared even then.

The bureaucratic process developed after the British occupation in Cyprus was seen during the transfer of the income of the foundations in Cyprus to the foundation centre in İstanbul. Just like in the official correspondence, the foundation income was sent through Britain. A Foundation centre, gathering the foundation income in the island, sent the money to the British administration in Cyprus, and then the Turkish Embassy in London, through the Ministry of Foreign Affairs, or to the Ministry of Foreign Affairs of the Ottoman Empire. As is clearly seen, the fact that Cyprus was occupied by the British government caused new implementation methods in administrative and financial bureaucracy. Therefore, the dilemma of foundations centered in İstanbul was closely related to these implementations (Yıldız 2009).

Mahmud Celaledin Pasha was writing more and more letters about the Foundation of Ali Pasha from Çorlu. In one of those letters, dated 23 Shawwal 1304/15 July 1887, he said that the income of properties in Cyprus could not be gathered because of indifference, and as a result foundation properties were being extorted. The Delegates of the Directorate General of Foundations of Cyprus, Ahmed Kuluni ve Hilgrove C. Nicole, wrote an answer to the letter which reached the British Governorship in Cyprus through the Ministry of Foreign Affairs of Britain⁵. Mahmud Celaledin Pasha, disagreeing with the British administration about foundations. Therefore, Mahmud Celaledin Pasha said that, in the agreement between the two states; “*foundation law should be considered as law of persons*” (BOA. HR. SFR. 0331/0037/ - BOA. HR. SYS. 0895/001).

Conclusions

What did Mahmud Celaleddin Pasha want, as a member of the Ali Pasha family from Çorlu? It is possible to complete the article with this question. Actually, what he wanted was to ensure that Foundation properties on Cyprus Island were taken from Cyprus Evkaf Accountancy Administration, and their management to be given to himself. When they became responsible for the management of the Foundation, naturally, family members would also benefit from this. That's why Mahmud Celaleddin Pasha, voicing constant demands to get results, was quite successful in this regard. At the same time, Mahmud Celaleddin Pasha wrote petitions to Babiali, Evkaf Nezareti, the British Consulate, and the British Ministry of Foreign Affairs acting with the experience he gained as the Chairman of Şura-yı Devlet Tanzimat Dairesi and Former Cretan Governor Deputy. The experienced statesman sometimes wrote 14 petitions successively about the Foundation's properties, and sometimes he asked for a re-examination of the decisions made about the Foundation. Despite all his acts, the British Ministry of Foreign Affairs, according to the contract it had done with the Ottoman Empire, clearly stated that even the Padishah did not have the right to intervene in the island, by stating that an agreement had been signed that they would ensure the law and regulation on the island.

In French and Turkish reports written about the Foundation, Mahmud Celaleddin Pasha expressed that the Foundation's property was used by Cyprus Evkaf Accountant as he wished, and the law was abused, and this situation should be given up. Mahmud Celaleddin Pasha expressed that if Ali Pasha Foundation from Çorlu's management was given to himself, he could collect the incomes that hadn't been collected for nine years, and he insisted on this issue.

Endnotes

¹ A large part of the foundation mukataa land was non-agricultural stony areas. The land that could be planted and watered was much less.

² With the transfer of the island to England, Turkish Cypriots, who were the governors, fell to the state of being ruled, and then, because they were removed from civil service, they had to sell their property and land. Greeks benefiting from this situation bought Turkish Cypriots' property and land and became more dominant in the island economy. Halil İbrahim Salih, *Cyprus: The Impact of Diverse Nationalism on a State*, University of Alabama Press, Alabama, 1978, s. 5; Zafer Çakmak, "Kıbrıs'tan Anadolu'ya Türk Göçü (1878-1938), *A.Ü. Türkiyat*

Araştırmaları Enstitüsü Dergisi XXXVI, Erzurum 2008, 201-223) Hikmet Öksüz, “Lozan'dan Sonra Kıbrıs Türklerinin Anavatana Göçleri”, *Tarih ve Toplum*, 32/187, (July 1999), s. 35.

³ While the Hamidiye Foundation was in control, the incomes of the foundation diminished instead of increasing day by day; foundation buildings were ruined and the incomes could not be collected. For example, Peskovi Mukataa's 500,000 kuruş income that belonged to Al Pasha Foundation in Cyprus couldn't be collected (BOA. HR. SYS. 0895/001). In the same way, the foundation Poli Farm's annual rent amount, 110,000 kuruş, couldn't be collected (BOA. A.MTZ.KB. 001/0001).

⁴ The British preferred to gather foundation income from Cyprus in one place, and use it to pay the salaries of mosque, prayer room, madrasah and school personnel (BOA. HR. SYS. 0895/001).

⁵ Ali Pasha Foundation from Çorlu has a letter in which it accuses Kadı Efendi of indifference to protect 184-year-old rights. Similarly, it is stated that on the date of 28 Zilhicce 1329/20 December 1911 Poli Farm's 110,000 kuruş were lost (BOA. KB.MAA.FE. 02.14).

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CHAPTER TWO

IMAGERY OF BULGARIAN SOCIALISM IN MEMORY OF NATIONAL TURKISH MINORITY: FROM INAUGURATION UNTIL 1970S¹

VILDANE DINÇ AND ARTUM DINÇ

Introduction

During and after the socialist period in Bulgaria, members of the autochthonous national Turkish minority² created various images about the socialist regime. This chapter explores patterns of imagery which are in memories, art, and albums, created by the national Turkish minority, focusing from the inauguration of the socialist regime until the 1970s. The methods of this study are oral history and observation, included over thirty years. Exploring the patterns of imagery about socialism can demonstrate at least one dimension of how the national Turkish minority perceived, and reacted to, the regime and developed strategies to survive in socialist Bulgaria.

Creating an Image in the Context of Power Relations

In what is considered the modern era, the Bulgarian state was created after the Turko-Russian War of 1878, as a *de facto* ethnically-based state, under the express conditions set out by the Great Powers, that minority rights would be protected. The largest ethnic minority during both the Kingdom of Bulgaria and the People's Republic of Bulgaria, as well as today's Republic of Bulgaria, are the Turks (Bulgarian Helsinki Committee 1999, 2-3).

Under the socialist regime, Turks remained the largest minority community in the country, despite there being three massive Turkish exoduses in 1950-1951, 1969-1978, and the 'Big Excursion' of 1989. Although supportive to the promotion of ethnic identity of some minorities, including Turks, during its first years of establishment, the

socialist regime quickly abandoned its 'internationalist' policy, and from as early as the 50s had already begun to repress minorities. During the socialist regime, despite the existence of clearly formulated constitutional and international legal standards, there were cases of gross abuse of human rights. The socialist political authority's repression of the autochthonous national Turkish minority, at the same time as Gypsies and Pomaks, was implemented with various methods and techniques, such as assimilation, ethnic genocide, namecide³, dispatching to camps and prisons, murder, ethnic discrimination and exclusion, among others.

One of the first obvious signs of repression came after a Communist Party closed-door plenum in 1948, after which the government issued two decrees on the procedure of the resettlement of some Muslims from all districts along the Bulgarian-Greek border to Northern Bulgaria. In 1958, a Politburo resolution was adopted to merge Turkish and Bulgarian schools. In 1964, Turkish language teaching was suspended in schools. In fact, the schools where Turks were educated had already been almost completely 'Bulgarised' by the mid-70s. In 1974, the Turkish Philology Department of the University of Sofia was closed down. The national periodicals remained bilingual until 1984, after which they were published in Bulgarian only (Bulgarian Helsinki Committee 1999, 2-3, Krasteva 2001).

Under such massive political threats, attacks and violence, how would it be possible for victims to create images of these actions? Victims created imagery that was not shown directly to the authorities. When we look at the case of the Turkish minority in socialist Bulgaria, we see that the images created by these victims of socialism were emblazoned in their minds. As the mind cannot be directly detected by the socialist political authorities, these images created by the mind have been transmitted to both the personal and collective memories.

Under the socialist regime, the conditions that made it impossible to create images of repression deepened and became more widespread. Living under conditions of being banned and facing stiff penalties when using any of their cultural elements, including language, signs or beliefs, how was it possible for the Turkish minority to create new cultural codes/elements to express images of Bulgarian socialism or the socialist repression they suffered? Except for the images they had mentally created in Bulgaria, it was only possible after they had left their homes governed by the socialist political authority to create and produce material images about the socialist regime, which until then they had only kept as memories.

An image is a socio-cultural product. Images are created in the context of power relations. It can be said that whoever has the power, and to what

extent, can produce and transmit images. The majority of visual images about socialism circulating in contemporary studies, archives, museums and the like, were created by the powerful communities in socialist regimes. The image itself matters; however the relation to the power process of image creation also matters.

Images in Personal Memories

Research on the personal memories of minorities regarding Bulgarian socialism is rare. It therefore follows that various images from these personal memories have also been overlooked in the scope of studies from the socialist period. These studies, intentionally or not, have traditionally focused on the memories and narratives of the dominant ethnic group.

Personal memories are connected with personal experiences. The following are various examples of such experiences related to images of Bulgarian socialism. Political implementations targeting Turks, in particular, have generated powerful images in the personal and collective memory of Turks. See the following examples:

It is well-known that for Bulgarian political authorities, during both the Kingdom of Bulgaria and the People's Republic of Bulgaria, the most challenging problem of Bulgaria was the low birth rate among the ethnic Bulgarian populace, compared to that of ethnic minorities, especially the Turks. In contrast to the decreasing Bulgarian birth rate, the population of the Turkish minority continued to increase. Konsulov (1938) writes that for a nation, its biological increase was a prerequisite for its successful historical mission. Konsulov's claim, and/or similar claims, have been applied in attempts to increase the Bulgarian population and decrease the non-Bulgarian populations, especially the Turks.

This socio-political aim of increasing the Bulgarian population while decreasing minorities has an enduring image in the memory of Turks. Sevcan, a Turkish participant and a victim of ethnic discrimination in Bulgaria, expressed it in these words:

"After the 1877-78 Turko-Russian War, as the Russian general gave Bulgaria to the Bulgarian general from the defeated Ottoman Empire, he ordered the Bulgarian general to: 'hold down the number of Turks in Bulgaria. I don't care how you do that. If you want, throw them into the sea, kill them or expel them. I do not know, but keep their numbers down.'"

Another Turkish participant, Alper, says: "At the first step, socialism, was good, but then worsened." With these words, he referred to the banning of Turkish in schools, during the 1960s and 1970s.

An eighty year old participant, Remziye, says: "We have not seen

socialism, I only saw the fields from the time I opened my eyes.” She makes reference to the heavy jobs in villages, in which a large percent of Turks had been working.

Participant Yılmaz speaks about the beginning of the regime:

“When they first proclaimed the socialist regime, at that time in our village, there were no roads, no schools, no buses, no doctors. However the first thing that came to our village were bottles swinging on both sides of mules, the clinking bottles of raki.”

The previous images from the memories of various Turkish victims of Bulgarian socialism have been derived from their personal experiences, and include listening, seeing, living, and/or feeling.

Images in the Collective Memory

Although images often seem intensely personal due to their individualistic production styles, they can also serve as reflections of the collective memory in the contexts of their production. In the case of images from historical events, particular moments, and figures from the socialist past, we can use *Türkiyecilik* (‘Turkeyism’) as a prominent example in the Turkish minority’s image production, in and about socialist Bulgaria. Their *Türkiyecilik* image was engendered as a resistance towards socialist repressions aimed at them.

Conversely the *Türkiyecilik* image facilitated the political authorities enforcing the three major exoduses of Turks in 1950-1951, 1969-1978 and 1989. While socialist political authorities implemented the policy of decreasing the Turkish population in Bulgaria, the image of *Türkiyecilik* stated there were no opportunities for a good life, or a chance of survival, in Bulgaria, but only in Turkey. Collective reactions and images of *Türkiyecilik* were fostered by the Turkish minority, due to the inexorable living conditions for them in socialist Bulgaria.

Neuburger (2012, 200-201) describes these living conditions as follows:

“For the first time in Bulgarian history, one centralized enterprise, under the state, controlled tobacco production from seed to cigarette. Ever attuned to Soviet and Bloc tastes, Bulgaria became the biggest exporter of cigarettes in the world between 1966 and 1988 (and in some years second only to the United States), exporting roughly 80 percent of overall production. About 90 percent of Bulgartabak’s exported cigarettes went to its closest trading partner and political ally, the Soviet Union (...). As Bulgarian populations rapidly urbanized, Muslims - Turks and Pomaks - generally remained rural, a large number of them in the tobacco-rich

Rhodope and Pirin Mountains. The tobacco industry became increasingly dependent on Muslim growers, which encouraged a certain degree of integration of these populations into Bulgarian socialist society. On the other hand, the organization of the tobacco economy enabled a measure of social separation for Muslims, as it allowed (and even required) that they remain in their mountain hamlets, where they could retain distinct cultural attributes. Even as Muslim difference became anathema to the communist state, their potential emigration posed larger problems for Bulgaria's tobacco economy and hence the economy as a whole. In complex ways, then, tobacco was intimately involved in the 'Muslim question', a perennial issue."

A large number of workers of tobacco were women. Kadriye, an eighty-five year old participant in our oral history interviews, briefly speaks about her images of socialism:

"I don't know socialism, we didn't see socialism. Only work, work, work in the fields, villages. I opened my eyes and saw only tobacco and fields. For us, there was only *tütüncülük* ('tobaccoism'). Socialism means tobacco for me. Need for slaves, and we were they".

Another participant, Mehmet, states: "In the socialist period, from beginning to end, the economy and industry of Bulgaria depended on us, Turks and Pomaks, we were slaves of socialism and tobacco."

I asked participant Meryem, who left Bulgaria compulsorily in the exodus of the 1970s, and who now lives in Turkey, whether she still remembered how her life was during the socialist period. She briefly responded "we were afraid".

Many images from the aforementioned statements from the Turkish victims of Bulgarian socialism are powerfully related, with emotions of 'fear of the regime', 'escape from the regime', and 'being slaves of regime'.

Images in Painting

A large majority of material images about Bulgarian socialism produced by members of the national Turkish minority which belong to the decade of the 1980s, relate particularly to the namecide and ethnic genocide perpetrated on all members of the Turkish minority, including the Tatars, Muslim Gypsies and Gagauzs in that period. However, there are only a few tangible images dating from the accession of the socialist regime until the 1970s. One collection of these is Embiya Çavuş's paintings.

Embiya Çavuş was born in 1926 in the Mahmuzlu village of Shumen, Bulgaria. From 1949 – 1956, he was detained in the Belene Concentration Camp. Under the Bulgarian socialist regime he was detained for a total of sixteen years in prisons, concentration camps and forced labour camps.

In 1965 he started to work as a ceramic artist in a porcelain factory in Yenipazar. He began to make paintings and vases from porcelain. His works were crafted with great care, and he appeared to be climbing a peak in his genre. His artistic works have been exhibited in Germany, the United Kingdom, Finland and the USSR. There were exhibits of his art in Poland in 1974. In 1976 and 1977 he was invited to the USSR as a porcelain consultant. In 1978, he fled from the ethnic discrimination and repression of the Bulgarian socialist regime, and took refuge in Turkey. Currently, he lives in Turkey. His work includes paintings related to his experiences in Bulgaria. Following, are some examples of his works relating to the period of socialism from the beginning of the regime to the 1970s.

In the art of Embiya Çavuş, Bulgarian is socialism directly related with *death* and *killing*—see Figs 1 and 2.

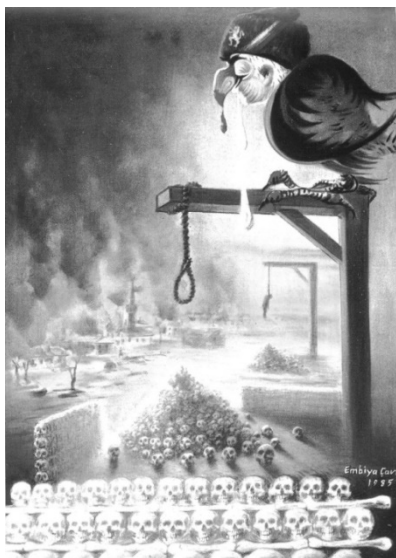


Fig. 1: Embiya Çavuş. Crocodile tears of Todor Zhivkov (1985). Oil painting on canvas. 50x70ins.

Source: Çavuş (2006: 43)



Fig. 2: Embiya Çavuş. Towards the Death (1974). Oil painting on canvas. 65x120ins.

Source: Çavuş (2006: 55)

A considerable percentage of Çavuş's paintings concern the Belene Island concentration camp and prisons. Of course, this is understandable, as he was detained nearly sixteen years in the camp and prison. The following seven paintings relate to Çavuş's Belene experiences. See Figs 3, 4, 5, 6, 7, 8, and 9.



Fig. 3: Embiya Çavuş. The Plan of Belene (1986). Watercolour painting. 39x46ins.

Source: Çavuş (2006: 45)



Fig. 4: Embiya Çavuş. While Going to Work in Belene (1986). Watercolour painting. 38x53ins.

Source: Çavuş (2006: 47)



Fig. 5: Embiya Çavuş. The Dance of Skeletons While Working in Belene (1986). Watercolor painting. 37x44ins.

Source: Çavuş (2006: 49)

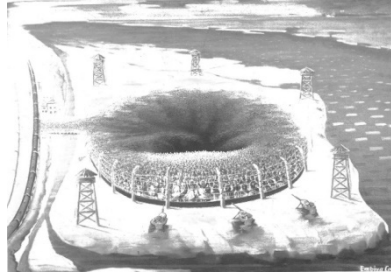


Fig. 6: Embiya Çavuş. Bottomless Island Belene (1985). Oil painting on canvas. 50x100ins.

Source: Çavuş (2006: 51)



Fig. 7: Embiya Çavuş. While The People Were Being Made Food For Pigs (1974). Oil painting on canvas. 65x120ins.

Source: Çavuş (2006: 53)



Fig. 8: Embiya Çavuş. Wet Underground Cell of Death (1992). Oil painting on canvas. 100x70ins.

Source: Çavuş (2006: 57)

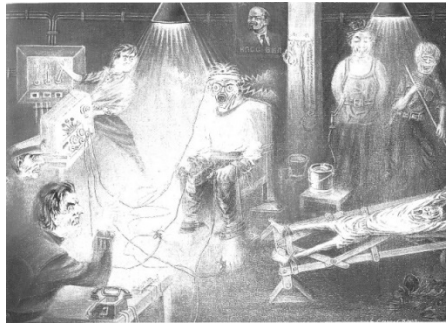


Fig. 9: Embiya Çavuş. An Electric Chair (1985). Oil painting on canvas. 70x95ins.

Source: Çavuş (2006: 61)

In Figs 10 and 11, *Kapikule* and *Screams For Help From Belene* respectively, there is one of the Turkish minority's image patterns, which involves not only the twentieth century socialist regime, but also the years after the 1878 creation of the Kingdom of Bulgaria. This image can be named either "Expulsion or Escape from Bulgaria to Turkey", or *Türkiyecilik*, in his native language.

Çavuş's (2006, 40) description of the painting: "Kapikule" (Turkey-Bulgaria border), which had been the way of peace for Turks for ages, now being freedom and a shelter. The 1877-78 Russo-Turkish War, known as the 93 War in Turkish, caused intense immigration. Immigrants were coming from Rumelia to Anatolia. It was as if this first massive immigration was the precursor for those to come.