



ISTANBUL
INTERNATIONAL

School®

2013

SPRING-SUMMER NEWS

İLKBAHAR-YAZ HABERLERİ





Moments to Remember! / Hatıralarımız



Uludağ



Sarıkamış



Sarıkamış



Learning to swim /
Yüzmeyi öğreniyoruz



New Year Goodies /
Yılbaşı Cupcake



Halloween

Achievements / Başarılarımız



Congratulations to Nilüfer Polat for her success locally and nationally for her Chemistry project about eco-friendly concrete. Her project mentor was IIS Science teacher Aytun Anak Karataş.

MEB "Bu Benim Eserim" proje yarışmasında Kimya dalında en başarılı projeler arasına seçilen "Geleceğin Betonu, Doğa Dostu Beton" adlı projemiz bölge finali sergisinde büyük ilgi gördü, öğretmeni Aytun Anak Karataş ve Nilüfer Polat'ı tebrik ediyoruz.



MATHEMATICS SUCCESS:
Congratulations to Mısra Taşçı in TR 8 for her recent success in the Maths Olympiad. Congratulations!

MATEMATİK BAŞARISI:
8. sınıf öğrencimiz Mısra Taşçı Bilim Olimpiyatlarında Matematik dalında okulumuzu başarı ile temsil etmiştir. Kendisini tebrik ediyoruz.

Burcu Aygen
Mathematics Teacher / Matematik Öğretmeni



Istanbul International School has given me lots of precious things: good education, friends and memories that I will keep for the rest of my life.

In our school we have people from all over the world, from very different backgrounds. I have learned a lot about different cultures and languages. And most importantly, I have learned to understand and value difference. This is one of the greatest gifts that I have got from IIS.

Istanbul International School has taught me that we are all special in our own ways and that we should be proud of who we are.

Aino Vitikainen
Graduation Speech



Bu maratona, sekiz sene önce küçük bedenlerimiz ve törpülenmemiş aklımızla başlamıştık. Daha önce hiç baskı görmemiş, sorumluluk almamış bizler, sırtımıza yüklenen görevlerin ağırlığıyla afallamış, ilk defa kendimize ayırdığımız zamanı başkaları ve sorumluluklarımız için harcamaya zorunlu bırakılmıştık. O zamanlar bizlere yük olan sorumluluk bilincimiz, bugün artık zihnimizde olması gereken yeri bulmuş, bizi belli bir olgunluğa ulaştırmıştır. Bu olgunluk sayesinde de görebiliyoruz ki; bizi bu güne getiren yalnızca biz değiliz. Bize sorumluluk üstlenmeyi, asla pes etmemeyi, sabırlı olmayı, başkaları adına sevinebilmeyi, insani erdemleri öğreten büyüklerimiz olan öğretmenlerimizin bizim üzerimizde bizden daha çok emekleri var. Bizlere hayatı öğretirken, bizi bir düelloya hazırlıyormuşçasına en büyük silahlarla donatan öğretmenlerimizi; aynı zamanda çocukluk kaprislerimizi, yersiz hırslarımızı, aşırılıklarımızı, akran kavgalarımızı, acımasızlığımızı bizi kırmadan bastırması, bizleri ülkesine yararlı olabilmek için yanıp tutuşan gençlere dönüştürmüştür. Hiç sıkılmadan, mola vermeden bizimle uğraşan öğretmenlerimize olan minnet borcumuzu asla ödeyemeyiz. Bugün her ne kadar yorgun ve yıpranmış hissetsek, bize düşeni yapmayı başardığımızı düşünsek de, daha gidecek çok yolumuz, aşacak çok engelimiz olduğunu göz ardı edemeyiz. Hep daha iyisini arzu etmek yerine, daha iyisine layık olabilmek için en iyisi olmaya çalışırken, içten içe emin olarak umalım ki; siz veliler, öğretmenlerimiz, geleceğin karşımıza çıkaracağı yeni aileler ve arkadaşlar bizim elimizden tutsun, düştüğümüzde bizi kaldırsın.

Hatice Bayrak
Mezuniyet Konuşması



INTERNATIONAL SCHOOLS–THE FIRST 100 YEARS (1867–1967)

There is a lack of consensus as to the identity of the first international school. Some would suggest that this honour should go to The International College (also known as Spring Grove School) in Hounslow, London, which was formally opened by the future King Edward VII in July 1867. The school, whose official name was: London College of the International Education Society, was the brainchild of the politician Richard Cobden, the scientist Thomas Huxley and the novelist Charles Dickens, among others.

It had its origins in an essay competition associated with the London International Exhibition of 1862 entitled “The advantages of educating together children of different nationalities”. Cobden was a leading advocate of free trade and he regarded the new school, with its international mix of students, as a nursery for ‘ambassadors’ who would improve international understanding and thereby encourage the efficient flow of world trade.

Growing trend

Birdsey Grant Northrop, a prominent American educator, writing in the USA in 1873, pointed out that: “the practice of educating youth abroad has been steadily growing for a long period. But the present has witnessed an unprecedented exodus of our youth to Europe. The fancied superiority of European schools... and a vague ambition for ‘foreign culture’ have alike contributed to this result. More than all, fashion has given it sanction and created a furore in favour of European education...” Even in those days, representatives from European schools would travel to the USA, especially to the East coast states, to promote their schools. As today, they would engage local resident ‘Agents’ to market their schools. It is interesting to note how a ‘foreign’ education was even then perceived as a commodity.

On hold

Military action in Europe and beyond put a hold on international recruitment, especially to France, and on projects to found new international schools. This moratorium continued until shortly after the First World War when, in 1924, the International School of Geneva opened with 8 pupils and 3 teachers. Some six weeks later, on the other side of the world, the Yokohama International

School opened, in a local YMCA building, with just 6 pupils and one teacher. Both schools were founded to meet the needs of growing expatriate communities and both continue to operate to this day with, currently, 4,000 and 650 students respectively. A small number of similar schools opened in the years between the world wars, reflecting growing international mobility, but it was only after World War II that international schools began to proliferate.

Leading on

The significant growth in international education and international schools, post World War II, had, in part, its origins in the forward planning which was taking place from 1941 onwards, when the so-called London International Assembly provided a forum for displaced representatives of ‘like-minded’ nations to discuss common problems informally. R.A. Butler, President of the British Board of Education, who was greatly concerned with post-war reconstruction on the continent, formalised this gathering into the Conference of Allied Ministers of Education (CAME) in November 1942. Belgium, Czechoslovakia, France, Greece, the Netherlands, Norway, Poland, Yugoslavia and Britain were the first members. Membership gradually extended beyond Europe, with Washington seeing the elements, of what was to be a future UNESCO, in a resolution adopted in January 1943, that called for a “United Nations Bureau for Educational Reconstruction” whose purpose would be to “meet urgent needs in the enemy-occupied countries”.

Education as its theme

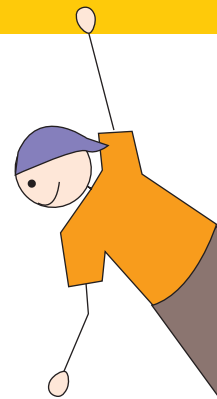
UNESCO’s first education seminar, in 1947, was on the theme of: Education for International Understanding’. In 1948, UNESCO published a radical pamphlet,



Andrew McEwen, Luis Martinez Zorzo, John Lees

written by Marie-Therese Maurette, the then Director of the International School of Geneva, promoting the need for “International- mindedness”. This publication posited the idea that this was a concept which needed to be ‘taught rather than caught’. Among her proposals, which were then being implemented in her own school, were: more prominence in atlases to ‘the world’ as a ‘concept’ rather than over focusing on individual countries; a new ‘World History’ course; insistence on pupils learning a second language and participation in some form of community service.

By 1951 a small group of headteachers volunteered to form the Conference of Internationally Minded Schools, which came together with other similarly interested bodies and enlisted UNESCO backing, combined with the support of staff, parents and governors of the International School of Geneva and the United Nations International School in New York. This initiative was formalised with the founding of the International Schools Association (ISA). ISA was the very first educational, non-governmental organisation (NGO) to have, and to continue to have, consultative status at UNESCO. ISA



became one of the earliest examples of supranational educative bodies operating on the stage of global education. By the early 1960's there were some 50 self-declared international schools, more than half of which were ISA members.

Schools affiliated to ISA shared the aim of 'educating young people to be at home in the world anywhere' (Leach, 1969) with no one government, national grouping religious body or ideological point of view controlling the school or being accorded any special privilege. Leach believed the school where he taught, the International School of Geneva, to be the 'only' true international school at that time, and even that school had, in his perception, 'too much Swiss influence, too many British staff and too many American students'. Some consider Leach's vision to be unrealistic, with many researchers and practitioners in the field of international education taking a more pragmatic view, accepting the 'inevitability' that the local composition of the expatriate community, which continues to be top-heavy with anglophone members and teachers, will determine a major part of the make up of any school's student body.

Foster understanding

ISA's original remit was to develop ways to foster international understanding and world peace, but focus soon expanded to include, what was then seen as, the pressing need to standardise curricula in schools around the world, partly as a means to facilitate entry into world class universities. This shift was catalysed by an extensive ISA-led survey of international schools conducted in 1962: the collected data suggested a picture of, what Desmond Cole-Baker classified as 'vastly different academic experiences due to the complexity of curricula being offered' (Baker, 1965). Based on the results of this survey, active ISA teachers from the International School of Geneva drafted a well-received History syllabus that could be modified for use in 'any' international school. One of the syllabus's writers was Bob

Leach, an American Quaker, whose world travels had left him with the belief that education needed to promote a more international perspective in the hopes of cultivating a sense of global responsibility among its students. Also party to such a view was Desmond Cole-Baker, a prominent ISA member and Second World War veteran. His experiences of the atrocities of war convinced him that an international perspective in education could help to mitigate the nationalistic patriotism he came to see as a root cause of militaristic interventions. It is for this reason that, after the war, he became a teacher and in later years stated that he wanted the nascent IB to push 'quarrelling humanity into the path of peace'.

There is a clear commonality in the vision espoused by Marie-Therese Maurette, Rob Leach and Desmond Cole-Baker, as well as numerous others, that History was and still is the key subject in promoting an ideologically humanistic, non-militaristic, international viewpoint. The success of the History syllabus brought with it a grant from the Twentieth Century Fund and prompted ISA to create the International Schools Examination Syndicate (ISES) in 1965. Headed by John Goormaghtigh, the Belgian Director of the European Office of the Carnegie Endowment of World Peace, this group was given the task of developing an international university entrance examination and course syllabi that would accompany it, making ISES, and by implication, ISA, the precursor of the International Baccalaureate Organization (IBO): a name it would acquire in 1968. It is interesting to note that, as far back as 1964, Harvard and Princeton universities had expressed interest in the first ISA authored History syllabus.

These two universities were later to be among the first to offer sophomore standing to those students who scored well on the, later to be created, IB Diploma.

Goormaghtigh had been a prisoner of war in the Dachau concentration camp. He held the belief in the potential of education to foster world peace and to "...demonstrate tangibly that rejection of "the other" ("le rejet del 'autre") is not inherent in human nature, that races can work and play together without losing their identity" (Goormaghtigh, 1989). Goormaghtigh would go on to become the longest serving president of the IBO's Council of Foundation, deeply influencing the organisation's promotion of peace.

Universities too

When the idea of an international university entrance exam was first proposed, the members of ISA and ISES realised that the project would not materialise without the support of world-class universities. National Ministries of Education and a number of 'prestigious' universities were courted as a means to lend credibility to the initiative and to answer the question of whether this type of exam would indeed solve the problem posed by international student mobility. Acceptance of such a proposal has been hard won, but the commitment and belief of the early pioneers has led to wide acceptance of such internationally benchmarked exams. ISA and ISES's original syllabi together with their later curricula, which developed into the IB Middle Years and the IGCSE Programmes, have led to examinations accepted as entrance qualifications by the majority of the world's most prestigious universities.

Andrew McEwen

BA, PGDip. Education, MA. International Schools
Association, Secretary-General

Uluslararası Eğitim, Okul ve Düşünce Üzerine

Aile yapımızda çocukların sayısı azalıp önemi arttıkça, ebeveynler olarak çocuklarımıza en iyisini verme uğraşımızda eğitim, diğer alanların biraz daha önüne çıkıyor; çünkü hepimiz biliyoruz ki çocuklarımıza verebileceğimiz en iyi miras, iyi bir eğitimidir.

Dünya iş gücü ve sermayesinin dolaşımı hızla artarken, çocuklarımızın değişen koşullara uyum sağlayabilecek iyi bir dünya vatandaşı olması için değişen şartlar gereği bu eğitimin kesintisiz olması ihtiyacı, uluslararası okulları ortaya çıkarmıştır. Burada belli başlı ayrımları ve tanımlamaları sizlerle paylaşmak isterim.

Uluslararası okullar; tarihsel olarak ülke, kurum veya şirket temsilcilerinin çocuklarının eğitimlerinde aksama olmaması için başlamış ve sadece ortaya koydukları standartların yüksekliği ve devamlılığı nedeni ile belli görevlerle bir ülkeye taşınanların değil, aynı zamanda yaşamına o ülkede devam etme kararı alan ve hatta bulundukları ülkenin vatandaşı olan velilere de yukarıdaki özelliklerden ötürü cazip gelmiştir. Bu kurumların oluşturduğu en büyük birlik çatıları ISA (International School Association) ve ISCA (International Schools Community Association)dır. Bizim de üyesi olduğumuz -kurucularımızdan Mr. John Lees'in yönetim kurulu üyeliği yaptığı- ISA, Uluslararası Okullar Birliği'nin ilkidir.

Bu okullara ilgi gittikçe artmakla beraber; ülkemizde ve bazı başka ülkelerde sadece yabancı pasaport sahibi çocukların kaydını alma kısıtlaması getirilmiştir. Milli benliği koruma adına yapılan bu kanuni kısıtlama, aslında ülkemizde bulunan yabancı çocuklar ile T.C. vatandaşı çocukların etkileşimine ve dolayısıyla yabancı çocukların kültürümüzü tanınmasına engel teşkil etmektedir. Devletimiz, ülkeler arası diyalog ve kültürler arası etkileşim için onca çaba sarf edip milyonlarca dolar harcarken bunu ülkemiz içinde sağlıklı, kontrollü ve eğitici bir ortamda yapmaya çalışan okullarımıza ve velilerimize zorluk çıkarması da acı bir tezat teşkil etmektedir.

Yukarıda değindiğim avantajlardan faydalanmak isteyenler için getirilen kanuni kısıtlamalar ve farklı eğitim alma ihtiyacı, "Uluslararası Eğitimi" ortaya çıkarmıştır. Dünyanın her yerinde görülebilen bu eğitim modelinde eğitim hedefleri, uluslararası standartlar veya gelişmiş bir ülkenin eğitim sistemine göre düzenlenir. Öğrenci veya velilerin yabancı bir ülke vatandaşı olması beklenmez, hatta bir tek yabancı öğrencisi olmayan okullar da vardır. Buradaki amaç; çok uluslu, çok kültürlü bir eğitim değil, başansı kanıtlanmış bir eğitim modelini örnek almaktır.

Yine uluslararası eğitim kapsamındaki kimi okullarda, başarılı eğitim modeli uygulansın ya da uygulanmasın, hedef uluslararası zihniyete sahip bireyler yetiştirmektir. Bu okulların amaçları -yabancı ülke vatandaşı öğrencileri olsun ya da olmasın- iyi bir dünya vatandaşı yetiştirmektir. Bazı ülkeler; yasal zorunluluklar gereği takip ettikleri uluslararası veya gelişmiş ülke programını, bulundukları ülke müfredatı ile örtüştürerek daha sonraki öğrenimlerini ana akım okullarda sürdürecektik öğrencilere, belli ulusal ve uluslararası kazanımlar sunmaktadır.

Okulumuz İstanbul International School'a gelince... Biz, sadece yabancı öğrencileri kabul eden ve İngiltere'nin eğitim programını takip eden bir kurum değil, hem T.C. vatandaşlarını hem de yabancı ülke vatandaşlarını kabul eden bir kurumuz. (Türkiye'deki tüm okulların yasal olarak %30'a kadar yabancı öğrenci kabul imkânı vardır.) Her iki programımız da ilke olarak değişen küresel koşullara ve yasal zorunluluklara uymaya özen göstererek öğrencilerimizin başta İngilizce olmak

üzere tüm akademik, sosyal ve psikolojik gelişimlerini destekleyecek, onların iyi birer dünya vatandaşı olabilmeleri için gerekli çalışma ve arayışları sürdürebilmeyi hedeflemektedir. Öğrencilerimiz, velilerimiz ve öğretmenlerimizin beklentileri ile uluslararası standartlar ve ülkemizin yasalarına uygun bir şekilde çalışmalarımızı sürdürürken aynı zamanda da çok kültürlü ortam yaratma ve etkileşimi artırma adına yenilikçi çalışmalarımıza devam ediyoruz. İkinci kademede (ortaokul kısmında) öğrenim gören T.C. vatandaşı öğrencilerimizden İngilizcesi üst düzeyde olanlar; İngilizce ve sosyal derslerini yabancı ülke vatandaşı öğrencilerimizle birlikte yapmaktadırlar. 2013-2014 Eğitim-Öğretim Yılı ile beraber; tüm öğrencilerimizin yaş gruplarına uygun bir şekilde ders ve faaliyetlerinin en az yarısını birlikte yapmalarının önünü açacak bir çalışma yapacağız. Ortak ders ve faaliyetlerin artırılması, yukarıda bahsi geçen tüm alanlarda yararlı olacağı gibi kurumsal bütünlüğün de damgası olacaktır.

Sonuç olarak; farklılıklarımızın bir zenginlik olarak görüldüğü çok kültürlü, çok uluslu bir ortamda en değerli varlıklarımızın bedensel ve zihinsel olarak sağlıklı gelişimleri en büyük hedefimizdir. Bu hedefe doğru ilerlerken çocuklarımızın ihtiyaçlarını ve uluslararası standartları, çocuklarımızın pasaportlarının renginden üstün tuttuğumuzu ve gelişme adına her türlü yapıcı eleştiriye açık olduğumuzu vurgulamak isterim.

Mücahit Sekin, IIS Vice Principal

Studies: Uludağ University

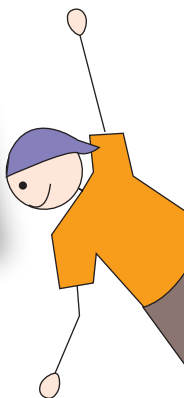
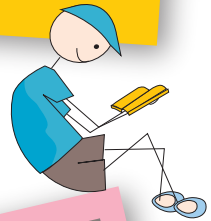
B. Ed (English Language Teaching)

Overseas experience: United State of America

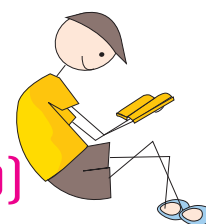




Moments to Remember! / Hatıralarımız



The World of Charles Dickens (7.2.1812 – 9.6.1870)



For us as twenty first century readers, the world we find in the pages of Charles Dickens is shocking. It's ironic that some of his famous stories like '**Christmas Carol**' and '**Oliver Twist**' have become family favourites, they tell of a horrifying world where inhumanity and cruelty ruled the day. His famous stories were set against a backdrop where a rigid social system based on class, hereditary privilege and prejudice governed the lives of rich and poor alike. The social landscape of his tales is one of an agricultural, conservative society being dragged painfully through the first modern industrial revolution the world had ever known. The ensuing social upheaval created misery for millions and wealth for the few. The power and dazzling wealth of the vast British Empire had very little meaning for the lives of the ordinary agricultural worker or factory labourer slaving in misery and poverty in nineteenth century England.

Dickens was twenty years old in 1832 a year when a historic reform act was passed in the British Parliament. Ever since the French Revolution in 1789 Britain had been in fear that it's downtrodden newly emergent urban population would rise in rebellion mimicking the revolution of France. Draconian laws had been passed to protect the wealthy ruling classes and prevent the spectre of violent social revolution rising in the British Isles. The lot of the exploited urban poor had remained largely unreported, the Victorian middle classes considered the poor to be idle, they were considered to be 'undeserving' of charity which would just make them lazy. Intense political campaigning had pushed for radical reforms to be implemented to enfranchise large sectors of the population, but all this came to a disappointing and incomplete end in the Reform Act 1832. The works of Dickens did a lot to awaken the Victorian social conscience to the scandalous conditions that the lower classes live in and eventually set in motion the forces of reform and change.

The conditions of the poor in Dickens' England were appalling and provided the horrifying raw material for much of what we read in Dickens' *Oliver Twist* or *David Copperfield*. In 1840 only 20% of children in London had schooling, in coal mines children as young as four were put to work, many children and adults worked sixteen hours a day. A Royal Commission recommended in 1833 that children aged 11–18 should work a maximum of 12 hours per day, children aged 9–11 a maximum of eight hours, and children under the age of nine should no longer be permitted to work. This act, however, only applied to the textile industry. There are famous stories of how very young children were sent up chimneys as chimney sweeps, this was a frightening and dangerous task where children would clear narrow chimneys with a brush. Lord Shaftesbury a campaigner for the rights of the poor in Dickens' time once

discovered a four year old chimney sweep although six years olds were generally preferred as younger children lacked strength! These real life examples no doubt informed parts of the novel *Oliver Twist*.

Those unable to provide for themselves would be sent to the Poor House. These were institutions that were deliberately designed be a last resort for the poor, a brutal regime of labour and meagre rations was imposed on inmates with harsh punishments for those who didn't or couldn't co-operate. Orphans or children of the poor house would be given to chimney sweeps to train and would work in return for food and lodging, no wage would be given to these children.

Housing for the working classes in the Victorian era was often horribly overcrowded. Whole families living in small single rooms was common. Often working class families spent up to 85% of their income on rent. The sanitary systems of the larger industrial cities was often non-existent with the inevitable consequences of disease and death. The worst areas had examples such as 90 people crammed into a 10-room house, or 12 people living in a single room (7 feet 3 inches by 14 feet). Women had no rights and were not given legal protection from domestic violence until 1853, after they married all their property would become legally their husband's.

Interwoven through the lives of his colourful characters Dickens repeatedly contrasts the depths of human cruelty with it's counterparts, the qualities of love, self sacrifice and grace. Dickens Karl Marx said of Dickens that he..."issued to the world more political and social truths than have been uttered by all the professional politicians, publicists and moralists put together". George Bernard Shaw the English writer considered some of Dickens' works as positively seditious! The rank hypocrisy endemic in Victorian England was laid bare within the pages of his novels which often read as a prophetic indictment of a society that prided itself on supposedly 'Christian' values.



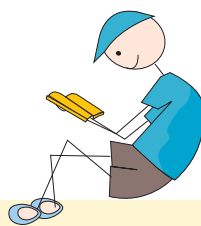
Ewen MacDonald,
IIS Social Studies Teacher

Studies: University of London

BA-History

PGCe (Post Graduate Certificate in Education)

Overseas experience: China



Charles Dickens – His Literature

Everyone loves a good story, especially a soap opera with dramatic cliffhangers. Dickens was the arch soap opera writer of his time, writing many of his novels in instalments in local journals. His plot lines pull at the heart strings: orphans wronged by cruel adults, children growing up in deprivation in prisons, desperate men exploited by the corrupt legal system of Victorian England. Dickens is mostly remembered as a master of characterisation, with many of his characters still household names today; Scrooge from *A Christmas Carol* has come to mean a miser in the English language. His villains are compelling at the same time as being horribly cruel and exploiting; Uriah Heep from *David Copperfield* and Sykes from *Oliver Twist*. Alongside stinging social comment, Dickens still manages to keep us interested with flashes of humour and satire. Many of us remember his stories from a film or stage adaptation or a television series that we have seen. However we remember him, Dickens' impact on English literature has been a significant and lasting one and the concerns and themes that arise from his books still have relevance to us today.

Charles Dickens, (1812 – 1870) was a campaigner for social reform and children's rights. This social conscience is generally agreed to have stemmed from his childhood experiences. Dickens' father was thrown into a debtor's prison (the Marshalsea in South London, which features in *Little Dorrit*), so as a young boy he was sent to work in a shoe - blacking factory. He grew up facing the hardships many of his characters had to endure in his books. *David Copperfield* is recognised as being his most autobiographical novel, which features a boy as the main character, struggling to make his way in a cruel and antagonistic world through hardship and suffering, not helped by some of the adults (like Uriah Heep) who seem to contest his every move forward. Later on in his life, the Dickens' family debt was paid off by a relative, but things did not go smoothly straight away for the young Charles. Apparently his mother wanted him to stay at the factory, so he did not go back into education until later on. Dickens movingly wrote: "I had no advice, no counsel, no encouragement, no consolation, no assistance, no support, of any kind, from anyone, that I can call to mind, as I hope to go to heaven!" This feeling of abandonment must surely have been at the forefront of his mind as he created orphan characters such as *Oliver Twist* and *Nicholas Nickleby*.

Most of us probably remember Dickens' stories from film, stage or television adaptations. Mainly because to get through a Dickens' novel takes perseverance and wading through a lot of descriptive detail. In fact, he has been criticised by some as being too wordy and sentimental. However, if you have the patience to read some of his longer works, you will find not just the doom and gloom of many people's



lives in Victorian England, but wonderfully created characters who are both comic and ingenious, giving the reader the incentive to read on. The two faced, pompous and money grabbing Mr Pecksniff in *Martin Chuzzlewit*, dominates his two daughters Merry (Mercy) and Cherry (Charity) and the young Martin who comes to take up an apprenticeship with him. In a dramatic but comic scene where Martin finally realises that Mr Pecksniff has been cheating him and tries to leave his house, Mr Pecksniff stands with his finger pointing to the door saying, "Be gone sir!", and Martin leaves, misunderstood and forlorn. Thankfully later Mr Pecksniff gets his just deserts as he is rejected by the whole family after it transpires that he has been left out of the family will.

The way Dickens wrote in instalments in journals not only kept his audience interested, and made money for the publishers (as they continued to sell the journals), but it also allowed Dickens to evaluate his readers' reactions. He often changed plot lines and modified characters based on his family and friends' opinions. The power of the audience is a very modern phenomenon that is still in evidence today. Dickens' highly developed sense of social justice and his desire to expose corruption in the legal, education and social systems of his day surely continues to be a very commendable perspective. His ability to entertain us at the same time with memorable, cameo characters, whether you love them or hate them, is a testament to his talent as a writer. The message of Dickens' literature to us today might be that human nature in all its complicated motivations and perspectives has not really changed that much, it is just the world around us that has done so dramatically.



**Philippa MacDonald,
IIS English Language and
Literature Teacher**

Studies: University of London
BA-English

PGCe (Post Graduate Certificate in Education)

*Overseas experience: China



Places to visit in 2013–2014

Mardin

In 2012-2013, our 'Help a School' project focussed on the Gökteş Primary School in the Mardin area. We sent a truckload of clothes, books and supplies as well as money and a good measure of 'love'!

Restoration is continuing in the 7,000-year-old historic Anatolian city of Mardin, which is planning to be listed as part of the World Heritage by the United Nations Educational, Scientific and Cultural Organization's (UNESCO).

Mardin, in southeastern Turkey, is a city where many religions and languages have coexisted in peace for centuries. The city was added to a tentative list of UNESCO World Heritage sites, and the Mardin Municipality has been working hard in recent years to transform the city into what it was around 100 years ago, under a Historic Transition Project supported by the Ministry of Culture and Tourism. Mardin has special natural features due to its unique location between the Tigris (Dicle) and Euphrates (Firat) rivers. These natural features combined with human activities throughout history have allowed the city flourish in this rocky region of Anatolia.



Planned school excursions for 2013 – 2014

MARDIN: UNESCO Heritage Site

BERLIN: Programme links: Second World War / Holocaust/ Nationalism – Nazism and Socialism– Communism

ROME: Programme links: the Roman Empire / World religion

ANKARA and CAPPADOCIA: Programme Links: Anatolian civilizations

Çocuk Zihnindeki Mardin

Çocukluğumdan beri "Mardin nasıl bir yer?" sorusuna, anne ve babamın çok güzel bir yer, dedikten sonra özlemle doğdukları yerdeki ritüelleri, yaşama tarzlarını, yaşadıkları yerleri anlatmalarına o kadar çok şahit oldum ki...

O yaşımda, kafamda Mardin'in kalabalık ve mistik bir yer olduğu hayali vardı. Evimizde yaşanan cenaze ve evlilik ritüellerinin, yaşadığım şehirdekilerden farklı olduğunu gözledim. Bu fark çocukken beni bazen şaşırtır; bazen de utandırır. Yetişkin olduğumda bunun Mardinliler adına bir zenginlik olduğunu anladım. Orada yaşayan farklı kültürlerin etkileşimini, bu farklılığı evinde yaşatan bir aileye sahip olmanın gururunu yaşıyorum.

Cenazelerde şekerli kahve ikram edilmemesini, kadınların yas tuttuklarında siyah giymelerini, evliliklerde gelin evine kurabiye dolu tepsilerin gönderilmesini hiç şaşırtıcı bulmuyorum.

Anneannemin topuklu ayakkabılarla Mardin sokaklarındaki gezintilerini, hiçbir taşıtın giremeyeceği taş sokaklarda ayağını hiç burkmadan baba evine nasıl hızla tırmanarak gidip geldiğini dinledikçe şu anda salondan mutfığa yardsız gidememenin neden zor geldiğini çok iyi biliyorum.

Evimizde pişirilen yemekler karışık gelirdi; ama saygıyla pişirilmelerini izler, yemeye çalışırdık. Büyüklerimiz özel yemeklerin yapılabilmesi için olağanüstü bir enerji ile koşuşturlardı.

Yemeklerimizi şimdi incelediğimde pek çok mutfağın karışımı olduğunu anlıyorum. Mardin'nin kendine özgü coğrafyasında yetişen sebze ve meyveler; yemeklerde daha çok kullanılıyor. Babaannemin, portakalın sadece biri hasta olduğunda kullanıldığını söylediğini hatırlıyorum. Kavun ve karpuzun çekirdekleri kurutulup tuzlanarak konuklara ikram edilen bir kuruyemiş olarak değerlendiriliyor. Çocuklar üzüm pekmezi ve cevizle hazırlanmış tatlı sucukları bütün bir kış yiyorlar. Uzun bir hazırlığı olan işkembe dolmasından bir tane yiyerek bir çocuğun rahatlıkla doyabileceğini çocukluğumda pek çok kez gördüm. İnce bir şeker tabakası ile kaplanmış badem şekeri, şu anda ailemde en popüler hediyelik. Kınlararak salamura edilen yeşil zeytini, kişniş tohumu ve nane ile tatlandırılarak Türkiye'nin diğer bölgelerine göre çok farklı bir lezzette sunuluyorlar.

Çocukluk karelerimde yokluktan hiç bahsedilmezdi. Okula gitme hakkını zorla elde eden kız çocukları çok tanındık gelse de kötü okuma koşullarından hiç söz edilmezdi. Ailemin eğitim gördükleri yerlerle ilgili söyledikleri cümlelerde hep saygı ve okuma isteği vardı. Okullardaki olumsuz koşullardan çok okulda öğrendiklerinden, öğretmenlerinin onlara nasıl davrandıklarından bahsederlerdi.

Mardin'deki çocuklar, o dönemde tek kelime Türkçe bilmeden okula başlardı. Evlerde Arapça diye adlandırılan;



ancak gerçek Arapça ile benzerliği olmayan bir yerel dil konuşulurdu. Okulda çocukların kendini ifade edememesinden korkan okul idaresi, okula yeni başlayan çocukların öğretmenlerini bu dili bilen öğretmenlerden seçerdi. Okula başlamak, her çocuk gibi onlar için de yeterince zordu.

Mardin'in Derik ilçesindeki Gökteş İlköğretim okulunun öğretmeni tarafından okulu ile ilgili söylenen cümleleri dinlediğimde, okul ve okumakla ilgili elimdeki bütün malzemeleri onlara yollamayı istedim. Çocuğun okulda yaşayacağı tek zorluk keşke derslerle ilgili olabilse diye hayırlandım.

Yolladığımız kolilerce eşya, kitap, oyuncak ve para onların tüm ihtiyaçlarını karşılamasa da hayata hazırlanırken kısa süreliğine onların içini sevgi ile dolduracaktır.



Feyziye Eroğlu,
IIS Principal, Turkish School

Studies: University of Istanbul

BA-Psychology,

PGCe (Post Graduate Certificate in Education)

•MBA



Çamlıca Campus *Pre-Primary-Secondary School*

Turistik Çamlıca Cad. No: 12 Büyük Çamlıca İSTANBUL
+90(216) 335.0055 info@istanbulint.com www.istanbulint.com



Ataşehir Campus *Pre School*

Atatürk Mh. Ölmez Sk. No:1 Ataşehir İSTANBUL
+90(216) 335.0055 info@istanbulint.com www.istanbulint.com

