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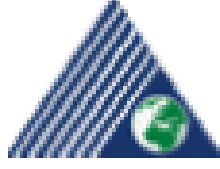
GRADUATE INSTITUTE OF SOCIAL SCIENCES

TURKISH COFFEE: THE SUSTAINING POWER OF INTERPERSONAL COMMUNICATION

by

GÖZDE DALAN

Submitted to the Graduate Institute of Social Sciences
In partial fulfillment of the requirements for the degree of
Master of Arts
in Public Relations and Publicity

ISTANBUL, 2007

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Date of Approval by the Administrative Council of the Institute 30/03/2007

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ACKNOWLEDGEMENT

Are the successes of individuals or successfully completed works really the success of the individual or the result of just one person's efforts? Or does it just appear to us that we have succeeded on our own?

For holding me by the hand, showing me that I can succeed at what I set out to do, through whose blue eyes I can read the entrepreneurial spirit, whose heart I believe holds the greatest courage, who has taught me through his demeanor and actions to take on risk when need arises and has shown me what can change like a miracle at any second: to my uncle, Chairman of the Board of Trustees of Yeditepe University Bedrettin DALAN,

Whose presence reassured me, whose support I continually felt, who I always believed was there to listen to me, who listened to me with sincerity and helped me find solutions with a kind heart: to Chancellor of Yeditepe University Prof. Dr. Ahmet SERPİL,

As has been the case with my other endeavors, who has put infinite labor into this study; who held out a candle for me lighting my way when I fell into darkness; who held me by the hand when I faltered; who lovingly shared her knowledge; who believes that growth comes through sharing; and whose debt I can never repay: to Head of Yeditepe University, Publicity and Public Relations Department Prof. Dr. Ayseli USLUATA, I give my deep felt thanks.

Who agreed to be on my Jury, read my thesis, gave me his support and enriched my thesis with his suggestions: to Prof. Dr. Mustafa DİLBER,

For evaluating my thesis with a different viewpoint, who gave me courage as always through his always modest approach: to my dear teacher Assoc. Prof. Dr. Yusuf DEVRAN,

For helping me write my thesis, who created time for me even when time was the most valuable, who always made me feel that she was behind me, who never begrudged

her time and who supported me by motivating me when I fell into despair: to my dear instructor University Lecturer Şaha BAYGUL,

Who, by editing my thesis contributed greatly to its early completion, who just at a time when my belief in myself was faltering, gave me the world's most expensive and beautiful gift by sharing her thoughts with my esteemed instructor, the value of which cannot be compared even to a diamond for me: to my dear instructor Suzan ARTEMEL,

Whose prayers I always feel with me, who never left me alone during my most difficult times, who don't hesitate to support everything that I do and whose infinite trust I feel at all times: to my family, especially my father, mother and sister and my nephews Efekan and Doğukan KARAHAN who can make me laugh when I feel the worst,

Who led me to love Turkish Coffee from a very young age, who start the mornings with a cup of Turkish Coffee right after awaking, whose warm story-like conversations in front of the window accompanied by a cup of Turkish Coffee I will never tire of listening to: to my grandmother Safiye and grandfather Mehmet URUPLAR,

Who always made me feel her support and trust, who was beside me during my most difficult times, who is always able to motivate me and who has contributed to my thesis: to University Lecturer Özden USLU,

For never tiring from listening to my problems and trying to relieve my load by finding solutions to my troubles: to my dear friend Niyazi KINA,

For lightening my workload due to my thesis and for their inputs on this work: to my colleagues, research assistants Nil MOUSTAFA and Esra BAL,

Who during the period I have been working on this study, just when I wished for a cup of Turkish Coffee, has come to my rescue without my saying a word with a cup of Turkish Coffee in her hand and a warm smile on her face, and who was able to serve me not just coffee but also inspiration and energy: to our department secretary Ayşe ŞİPAL,

Who would bring me a warm cup of tea accompanied by a little cookie when I got cold while trying to write my thesis in the office, who has had an indirect contribution to my completing my thesis: to our floor attendant Bayram BAYSAL,

To everyone who has helped me directly and indirectly with this study, who all those who have inspired me,

WITH MY INFINITE THANKS.

ABSTRACT

Turkish coffee has a very important place in Turkish society. Even though coffee seeds do not grow in Turkey, Turkish coffee has had a profound impact upon the Turkish culture. From literature to daily life, Turkish coffee has penetrated into our traditions and has left a trace. With roots in ancient history, Turkish coffee has a unique culture of its own which also finds expression in its authentic coffee pots, cups and serving trays. Despite its significance for Turkish culture, and its stimulating role in societal interaction, scientific research regarding Turkish coffee is lacking.

The discussion question of this study is "How has Turkish coffee survived and maintained its widespread awareness over the centuries without any formal marketing communication (e.g. advertising, promotion, etc.)? It is hypothesized that (a) interpersonal communication—the power of word-of-mouth—lies behind this popularity, and (b) these interpersonal relationships have evolved through self-disclosures in accordance with the social penetration theory. In other words, people come together to have a cup of coffee at home or in the coffee-houses, and conversations and spontaneous self-disclosures start and coffee becomes a motivation for socialization.

The way Turkish coffee is made (cooked) has never changed since the beginning, and behind the tiny cup of Turkish coffee there is an immense socio-historical background. In this thesis, the historical and social background based on secondary data have been presented in the literature review. For primary data collection in-depth interviews were conducted with male and female subjects from different age groups and backgrounds, and 100 people were surveyed via telephone. The findings seem to validate the hypothesis.

ÖZET

Türk kahvesinin Türk toplumunda oldukça önemli bir yeri vardır. Türkiye'de kahve yetişmemesine karşın, Türk kahvesi Türk kültürünü derinden etkilemiştir. Türk kahvesi edebiyattan günlük yaşantıya dek tüm geleneklere girmiş ve iz bırakmıştır. Kökeni çok eskilere dayanan Türk kahvesinin cezvesi, fincanları, özel tepsisi ve sunumuyla kendine özgü eşi görülmemiş bir kültürü bile vardır. Türk kültüründe bu denli önemli bir yeri olmasına ve toplumsal etkileşimi sağlamada güçlü bir rol oynamasına karşın, literatürde Türk kahvesi ile ilgili bilimsel bir araştırmaya rastlanmamıştır.

Bu araştırmada tartışılacak olan soru: "Türk kahvesi, planlı pazarlama (reklam, tanıtım ve benzeri) stratejileri kullanılmaksızın, yüzyıllar boyunca varlığını nasıl sürdürmüş ve bilinirliliğinin yaygınlaşması nasıl sağlanmıştır?" Araştırmanın hipotezi (a) bu popülerliğin arkasında kişilerarası iletişimin—"ağızdan-ağıza" iletişimin—gücünün yattığı ve (b) bu kişilerarası ilişkilerin de "sosyal penetrasyon" kuramının belirttiği "iç dünyasını açma" ("self-disclosure") yoluyla geliştiğidir. Başka bir deyişle, kişiler evde ya da kahvelerde bir fincan kahve içmek için biraraya gelirler ve konuşmalar sırasında doğaçlama iç dünyalarını açmalar başlar ve böylece kahve toplumsallaşmanın bir "motivasyonu" (güdüsü) olur.

Türk kahvesinin yapılması ya da pişirilmesi başlangıcından bu yana hiç değişmemiştir; bu küçücük Türk kahvesi fincanının ardında kocaman bir sosyo-tarihsel geçmiş yatmaktadır. Tezde sosyal ve tarihsel geçmiş ikincil verilere dayanılarak literatür taraması bölümünde verilmiştir. Birincil veri toplamak için değişik yaş gruplarından ve farklı çevrelerden seçilen kadın ve erkeklerle derinlemesine görüşmeler yapılmış ve ayrıca 100 kişiye telefon anketi uygulanmıştır. Bulgular araştırmanın hipotezini doğrulamış   görünmektedir

1. INTRODUCTION

The heart seeks neither coffee nor coffeehouse
The heart seeks a friend, coffee is the excuse.

For the Turkish culture, Turkish Coffee not only embodifies many concepts including conversation, hospitality, respect for elders and sharing, but it has also become a symbol which represents and acquaints people with this culture in many countries. Today even someone who has never tasted or has never prepared Turkish Coffee knows how it should be prepared, how and to whom it is served.

While many companies both small and large show only marginal success using integrated communications activities such as advertising, promotional and public relations to create recognition and manage their reputations, since the 16th century Turkish Coffee has possessed an ever-increasing recognition and reputation. To what Turkish Coffee owes this place in society is a new question which has not been researched. The issue of this study emerges at just this point: Is Turkish Coffee's reknown both in the past and today the result of very good advertising and promotional compaigns; or is it the result of strongly rooted interpersonal communication?

This study suggests that the reasons for this extraordinary recognition are not a conscious communications strategy or advertising and/or promotional campaigns, but strong interpersonal communication. The study is comprised to two basic sections: literature survey and primary research.

The literature survey will provide information pertaining to the variables put forth in the hypothesis for the purpose of developing a conceptual and theoretical framework using a scanning of related books, newspapers, periodicals and the internet. The second section will include primary research using two different methodologies. First, using telephone survey methodology qualitative research will be conducted to determine that Turkish Coffee is one of the first types, in fact the first type of coffee which comes to mind in the coffee category. Subsequently, qualitative research using the in-depth interview

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methodology will be performed to understand where people obtain information regarding Turkish Coffee, what Turkish Coffee means for themselves and the society in which they live, and finally how Turkish Coffee reached the reknown it has today.

2. A BRIEF LOOK AT COMMUNICATION

"One cannot not communicate."
(Watzlawick, Beavin and Jackson in Dimbleby, 1998)

One cannot think of human existence without communication, people are born into it and have to engage in communication throughout their lives. In today's global world, communication plays a critical role. Communication is in every aspect of the daily, social, private and business life. Success in the business life comes mostly with successful communication. Professions need communication to survive; engineers, architects, producers etc. need to understand the needs and desires of the demanders; and to create the needed/desired products they again need communication – between the departments, suppliers, distributors ad so on. Happiness in the daily, social and private life and physical well being also comes mostly with communication; all the interpersonal relationships requires communication.

Communication Studies is not a new field of study; key theorists such as Saussure and Peirce, for instance, whose work forms a foundation for Communication Studies, were born and worked in the nineteenth century, and fundamental models of the communication process (such as Shannon and Weaver's) were devised and published in the late 1940s (Beck, 2001:11).

Communication Studies is interdiciplinary; one who studies Communication, will encounter elements of psychology, sociology, philosophy, linguistics as well as cultural studies but will still be studying communication.

This part of the study is planned to open a path into this complex discipline. To recognize the basic concepts and processes of communication and to understand how communication study has significant importance in reaching the objectives of this thesis.

2.1. Defining Communication

The answer to the question "What is communication?" seems like an easy one but people usually have difficulties in expressing their ideas about the concept.

As John Fiske admits in the first sentence of his Introduction to Communication Studies, 'Communication is one of those human activities that everyone recognises but few can define satisfactorily'(Fiske in Beck, 2001).

One can meet hundreds of definitions of communication in the literature; it has different meanings for different people.

Exhibit 2.1 exposes different definitions of communication:

Tubbs and Moss (2006:10), helps to take another step in understanding this complex phenomenon stating the difference of human communication and other living things:

"communication has been broadly defined as 'the sharing of experience', and to some extent all living organisms can be said to share experience. What makes human communication unique is the superior ability to create and to use symbols, for it is this ability that enables humans to share experiences indirectly and vicariously. A symbol can be defined as something used for or regarded as representing something else. .... let us say that human communication is the process of creating meaning between two or more people".

"Communication is the transfer of meaning" (O'Rourke, 2001:21).

"Communication reflect at least two lines of thought. The first is preoccupied with the transmission aspects of the communication process, resulting in a Sender-Message-Channel-Receiver model, a type of linear model. Such models demonstrate how an idea, feeling, attitude, and so on is transferred from someone to someone else. In that vein, Theodorson and Theordorson define communication as "the transmission of information, ideas, attitudes, or emotion from one person or group to another (or others), primarily through symbols" (1996)" (Windahl, Signitzer, and Olson, 1997: 6).

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"Communication is a conscious or unconscious, intentional or unintentional process in which feelings and ideas are expressed as verbal and/or nonverbal messages that are sent, received, and comprehended. This process can be accidental (having no intent), expressive (resulting from emotional state of the person), or rhetorical (resulting from specific goals of communicator)" (Berko, Wolvin, and Wolvin, 2001: 4).

Communication is the process of sending information to oneself or another entity, usually via a language (http://en.wikipedia.org/wiki/Communication).
(Communication is) broadly: the establishment of a social unit from individuals, by the shared use of language or signs. The sharing of common sets of rules, for various goal-seeking activities (Cherry in Beck, 2001:33).

Communication: The exchange of information between two points (http://www.micro2000uk.co.uk/hardware_glossary.htm).

Communication: The successful transmission of information through a common system of symbols, signs, behavior, speech, writing, or signals (http://www.doe.mass.edu/frameworks/scitech/2001/resources/glossary.html).

Communication: Has good listening skills and is able to write clearly, including writing a good memo. Is able to speak to single individuals or large groups, in order to teach, inform, or persuade (http://conference.workforcewv.org/pdfs/competencies/CWDPCompetencies.htm).

Communication can be defined as the establishment of a common understanding; as a transferral of meaning from one person to another; as the stimulation of common symbols in various minds through symbolic interaction; or as the creation of meaning in others through stimulus response activities (Merril, Lee and Friedlander, 1990: 3).

Communication has been broadly defined as "the sharing of experience". Human communication is the process of creating a meaning between two or more people

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(Tubbs and Moss, 2003: 8-9).

West and Turner (2004: 5-8) states that communication is a social process. When interpreting communication as social, they mean to suggest that it involves people, a sender and a receiver. Both play an integral role in the communication process. People and interactions are part of the communication process. A process means that it is ongoing, dynamic, and unending occurence. Turner also stresses the meaning of using symbols in communication and he points out different types of symbols. According to him, a symbol is an arbitrary label or representation of phenomena. There are concrete and abstract symbols. Concrete symbols represent an object. Abstract symbols represent an idea or thought.

One of the broadly accepted communication definitions and the one that best suits this study is as follows: "Communication is a social process in which individuals employ symbols to establish and interpret meaning in their environment"
(West and Turner, 2004: 5).

2.2. Why do we communicate ?

People have been communicating for thousands of years and they must have a reason for that. They must have either needed to communicate or had purposes to fulfill. Needs and purposes can therefore be seen as mirror images: a need is felt from within, a purpose recognizes the outcome we want (Dimbleby, 1998).

According to Adler and Towne (1996) people communicate for four major reasons: physical needs, identity needs, social needs, and practical goals. They explain these as follows:

For physical needs, medical researchers have identified a wide range of health threats that can result from a lack of close relationships. For example: for them "Socially isolated people are four times more susceptible to the common cold than those who have

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active social networks," and "Social isolates are two to three times more likely to die prematurely than are those with strong social ties".

The type of relationship doesn't seem to matter: Marriage, friendship, religious, and community ties all seem to increase longevity.

Identity needs is how we can know ourself and how others react us. We know ourself via communicating with the other people and observing other's reaction to us. " our sense of identity comes from the way the way we interact with other people. Are we smart or stupid, attractive or ugly, skillful or inept? The answers to these question don't come from looking mirror. We decide who we are based on how others react to us" (Adler and Towne, 1996: 6).

According to Tubbs and Moss (2006)*, social needs,* means effective communication which may try to bring about one or more several possible outcomes. Five of these are: understanding, pleasure, attitude influence, improved relationships, and action.

Understanding means accurate reception of the content of the intended stimulus. A second possible outcome is *pleasure* which is referred to as phatic communication, or maintaining human contact. The process of changing and reformulating attitudes, or *attitude influence*, is a basic part of daily living and it goes on throughout our lives. One may fail to change a person's attitude, but still get that person to understand one's point of view. To *improve relationships* one can select the right words, prepare a nice and qualified message and state it precisely but still cannot be effective in communication. Positiveness and trust through the source is needed. *Action* can be the essential determinant in situations where the aim of the communication is to bring out a desired action. To promote action one should facilitate understanding of the request; secure agreement that the request is legitimate and maintain a comfortable relationship with the receiver .

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2.3. Effective Communication

According to Tubbs and Moss, the success of one's communication efforts depends on the aim in communicating. Primary failure in communication happens when the content of the message is not accurately understood. And the secondary failure is the disturbances in human communication resulting from misunderstandings that stem from anger, confusion, and frustration (sometimes all).

For effective comunication one must acknowledge that initial misunderstandings are a common occurance in daily communication; one must tolerate them and avoid or minimize the damaging effect on interpersonal relationships.

Knowing communication skills is very important but the most important thing is applying them to one's life. Social needs, shaping one's identity, and communication skills are instrumental goals. If one applies the instrumental goals in his/her job, then s/he can become successful in his/her career and feel satisfied. "Harvard Business School Professor Rosabeth Moss Kanter shows that informal interpersonal relationships are the most dynamic sources of power in organizations today. This means that good personal skills aren't just a social nicety: They can mean the difference between success and failure on the job" (Adler and Towne, 1996: 8).

If we give an example for effective communication, Hallmark Cards which are published in 30 languages, and sold in more than 100 countries under the brand names of Hallmark can be given as an example for effective communication.

"Having placed managers at the heart of a renewed commitment to engage employees in more open and honest discussion about the business, Hallmark was concerned when measurement revealed that in practice, communication tended to be one way and infrequent. Hallmark's manager training approach was persuade managers to use communication as a business tool. The communication training did not aim to teach basic communication skills, but rather encourge managers to be intentional and strategic in using communication as a tool to achieve desired business results. Diologue was key to ensuring employees "get" the messages etc." (Rodenbough and Fletcher, 2006).

2.4. Models of Human Communication

There are three models of communication emphasizing namely action, interaction, and transaction. For this study, "interactional model" will be used.

2.4.1. Interactional Model of Communication

Interactional model was developed by Wilbur Schramm in 1954 (West and Turner, 2004). According to the interactional model, communication goes in two directions: from sender to recevier and from recevier to sender. Which means communication is a continuous process. The interactional view illusrates that a person can perform the role of either sender or receiver during an interaction, but not both roles simultaneously.

2.4.1.1. Elements of the Interactional Model of Communication

Elements of the interactional model of communication are sender, receiver, message, noise, field of experience, and feedback.

"Sender is the one who should communicate this message" (O'Rourke, 2001:25).

"Receiver is the recipient of the message" (West and Turner, 2004: 10).

According to Tubbs and Moss (2003), a verbal message is any type of spoken communication that uses one or more words. Intentional verbal messages are the conscious attempts to communicate with others through speech, unintentional verbal messages, however, are those without meaning.
Nonverbal messages are transmited without words or over and above the words we use. Intentional nonverbal messages are what one wants to transmit through nonverbal messages. The transmiting nonverbal aspects of our behavior without our control are unintentional nonverbal messages

When we want to communicate with a person, we can use many different channels. For instance, in an organization we can use e-mail messages, newsletter, bulletin boards,

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etc. as a channel. Face to face communication is a multichannel experience and we receive information from different kinds of channels.

For West and Turner, a person's field of experience is the other element of interaction model. This means how a person's culture, experiences, and heredity influence his or her ability to communicate with another.

"Noise is distortion in channel not intended by the source (originator or transmitter of message)" (West and Turner, 2004: 10). There are several types of noise such as: semantic, physical, psychological, and physiological. "In semantic noise, problem may arise regarding the meaning of words – semantics – creating semantic noise. For example, semantic noise may result when people use language that is common only one specific group, a particular part of a country, another nation, or a particular field, profession, or organization" (Berko, Wolvin and Wolvin, 2001: 9). "Physical noise (external noise) includes those factors outside the receiver that make it diffucult to hear, as well as many other kinds of distractions. For instance, too much cigarette smoke in a crowded room might make it hard for you to pay attention to another person, and sitting in the rear of an auditorium might make a speaker's remarks unclear" (Adler and Towne, 1996: 10-11). "Psychological noise refers to communicator's prejudices, biases, and predispositions toward another or the message. Cognitive influences on reception of message" (West an Turner, 2004: 10-11). "In physiological-impairment noise, a physical problem can block the effective sending or receiving of a message, thus creating physiological-impairment noise. For example, deaf persons do not have the sensory capabilities to receive a message in the same way as do hearing people (Berko, Wolvin and Wolvin, 2001: 9).

Feedback is another fundemental element of the interaction model of communication. Feedback is an opposing effect or responding to a message that can be verbal or nonverbal, intentional or unintentional. Feedback also helps communicators to know whether or not their message is being received and the extend to which meaning is achieved. In the interactional model, feedback takes place after a message is received, not during the messsage itself. (West and Turner, 2004)

"Once the receiver assigns meaning to the received mesage, he is in position to respond. This response, called feedback, can be a verbal or a nonverbal reaction to the message, or both. "The act of responding, by which the receiver sends feedback to the source, actually shifts the role of the receiver to that of source" (Berko, Wolvin and Wolvin, 2001: 8-9).

2.5. Communication Principles and Misconceptions

Interpersonal communication is irreversible, and unrepeatable and depends on coordination between partners; communication is between people. People from time to time wish that they could back up in time, erasing words or acts and replacing them with better alternatives; unfortunately, such reversal is impossible. No amount of explanation can erase the impression you have created. Finally, communication is unrepeatable**;** because communication is an ongoing process, it is impossible to repeat the same event The same scholars point out that there are misconceptions about communication; such as looking for meanings in words, and thinking that communication can solve all problems, and that the following misconceptions need further explanations (Adler and Towne 1996:14, 17, 19):

1. Meanings are not in words: The biggest mistake is to assume that saying something is as communicating. There is no guarentee that a receiver will decode a message in a way that matches the sender's intention.

2. More communication is not always better: While not communication enough can cause problems, there are also situations when too much talking is a mistake. Sometimes excessive communication is simply unproductive. More and more negative communication merely leads to more and more negative results. In such cases it's probably best to spend time cooling off, thinking about what to say and how to say it.

3. No single person or event causes another's reaction: Although communicative skill can often make the difference between satisfying and unpleasant outcomes, it is a mistake to suggest that any single thing we say or do causes an outcome. Many factors play a role in how others will react to your communication in a single situation. Because communication

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is a transactional, ongoing, collaborative process, it is usually a mistake to think that any event occurs in a vacuum.

4. Communication will not solve all problems: Sometimes even the best planned, best-timed communication won't solve a problem; moreover clear communication may even be cause of problems. Deciding when and how to self-disclose isn't always easy.

5. Communication is not a natural ability: Many people assume that communication is an aptitude that people develop without the need for training-rather like breathing. Although almost everyone does manage to function passably without much formal comunication training, most people operate at the level of effectiveness far below their potential. In this sense, communication is rather like playing a sport a skill that can be developed by training and practice.

2.6. Communication Contexts

Dimbleby (1998:7) divides the experiences of communicating into four categories based on the numbers of people involved with the act of communication. These are intrapersonal communication, interpersonal communication, group communication and mass communication.

On the other hand, West and Turner (2004), mentions that there are contexts that communication takes place. Contexts provide the backdrop against which researchers and theorists can analyze phenomena. There are seven contexts of communication. Intrapersonal (communication with one's self), Interpersonal (face to face communication), Small Group (communication with a group of people), Organizational (communication within and among large and extended environments), Public/Rhetorical (communication to a large group or audience), Mass (communication to a very large audience through mediated forms) and Intercultural (communication between and among members of different cultural backgrounds).

2.6.1. Intrapersonal communication

Intrapersonal communication is more repetitive than other communication. It includes times when you imagine, perceive, daydream and solve problems in your head and attributions you may make about another person's character. This context allows communicators to make attributions about themselves. It may help bolster self-esteem.

2.6.2. Interpersonal communication

Perhaps the most extensive of all the contexts, interpersonal communication investigates the begining, maintanence and the dissolution of relationships. It is a great area for research because relationships are so complex and diverse. There are many sub-contexts with in interpersonal communication, e.g. family, frendships, marital, workplace etc. This context will be discussed in detail in the following parts.

2.6.3. Small group communication

Such this communication focuses on task groups as opposed to friendship and family groups. There is disagreement among researchers about what number constitutes a small group. The number is not as impotant as the implications of that number. People are often influenced by the presence of others. Networking and role behavior are important parts of small group behavior.

2.6.4. Organizational communication

This form of communication is extremely diverse and is generally ditinguished by the presence of clearly defined hierarchy. Hawthorne experiments of the 1920's and 1930's are the foundation for much of contemporary organizational research. Organizational research has investigated a number of issues including the challenger disaster, ethics, rumors, grapevines, ethnic, and racial culture etc.

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2.6.5. Public communication

This not a new context, speech presantations have existed since the begining of time. Speakers usually have three primary goals in mind: to inform, to entertain, or to persuade. Effective public speakers owe a great deal to early rhetorical principals of Aristotle. Research has shifted from textual analysis to analysis of themes and issues such as AIDS and politics. Communication Apprehension (CA) has received a great deal of attention from researchers.

2.6.6. Mass communication

Mass media include newspapers, videos, computers, radio, television etc. New media (e.g. "information superhighway") plays a dynamic new role in the discussion and research of mass communication context. Mass communication allows both senders and receivers to exercise control, and is often more retrained and constricted than other contexts.

2.6.7. Intercultural communication

We can experience intercultural communication on just about any level e.g. within one state, one community, or one block. It is a relatively young contexts, tracing its roots to the 1950's.

3. THE NATURE OF INTERPERSONAL COMMUNICATION

3.1. Definitions of Interpersonal Communication

According to Merrill, Lee and Friedlander (1990: 4), interpersonal communication means communication between or among persons. It can take place one-on-one, face to face, or it can involve groups, both large and small. Or it can take place through an artificial mass medium, like radio. It can be formal or informal, personal or impersonal. When you talk with a friend, you are engaging in interpersonal communication. A district volunteer answering a voter's question, five people holding a lively political discussion,

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500 people listening to a speaker in an auditorium, or 6 million people watching a political speech on television are involved in interpersonal communication. What is important to remember is that it takes at least two persons to start the process. In other words, when we communicate between or among ourselves, sending messages from one person to another-verbally and nonverbally- we are communicating interpersonally" (O'Rourke, IV, 2001: 114). Interpersonal communication encompasses many kinds of relationships from the most casual to the most long-lasting. It can occur within a small group of people (Tubbs and Moss, 2003:258).

According to Adler and Towne, interpersonal communication can be defined contextually by the number of people involved, or qualitatively by the nature of interaction between them. Similarly, Berko, Wolvin and Wolvin (2001:115) explain interpersonal communication as communication that is based on communicators' recognition of each other's uniqueness and the development of messages that reflect that recognition. It can also be described as an interactional process in which two people send and receive messages. Two primary themes underlie this process: communication necessitates give and take, and communication involves relationships and information. Our interpersonal relationships bring together the most important people, roles, contexts, and energies we experience"

It can be seen that interpersonal communication has a lot in common with other communication contexts. In this point a distinction is needed to be made between these contexts. Peter Hartley (1999) introduces his approach by comparing events which obviously involve people communicating with one another in different contexts:

(a) two friends discussing their recent holidays over a cup of coffee

(b) an argument between a married couple concerning the behaviour of their teenage son

(c) a discussion between a lecturer and one of her students

(d) a telephone call to a local store to enquire about the availability of a particular product

(e) a letter from a daughter to her parents about her experiences of working abroad

(f) a trader touting his 'never to be repeated' bargains in a street market

(g) Martin Luther King addressing 100,000 demonstrators at the Washington Memorial in 1968

(h) the Queen's Christmas Day broadcast

(i) sitting in a cinema watching a film

(j) sitting at home watching the news on TV

(k) reading a daily newspaper

All these examples involve communication and they all involve people. But they are very different experiences because of the different processes involved. For example, they can be grouped in terms of major differences as the nature of the audience, relationship, medium or channel of communication. Only examples (a), (b) and (c) in the above list are 'pure' examples of what Hartley (1999) and also this study adopts as the definition of interpersonal communication, which has the following characteristics:

à communication from one individual to another

à communication which is face to face

à both the form and content of the communication reflect the personal characteristics of the individuals as well as their social roles and relationships.

3.1.1. Two Views of Interpersonal Communication

Interpersonal communication has two views that are quantitative, and qualitative (Adler, Towne, 1996: 19-22).

A quantitative definition of interpersonal communication includes any interaction between two people, usually face to face. Social scientists call two persons interacting a dyad, and they often use the adjective "dyadic" to descibe this type of communication. So, in a quantitative sense, the terms dyadic communication and interpersonal communication can be used interchangeably.

In a qualitative sense, interpersonal relationships are unique, irreplaceable, interdependent, and instrinsically rewarding. Qualitatively interpersonal communication is

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relatively infrequent, even in the strongest relationships. Both personal and impersonal communication are useful, and most relationships have both personal and impersonal elements.

According to Tubbs and Moss (2003), in qualitatively high relationships, information about the other person is primarily psycholocigal rather than cultural and sociological. Rules for that relationship are developed by the two people involved rather than being rules set by tradition. The roles in a high-quality relationship are defined primarily by personal characteristics rather than by situation. Emphasis in a qualitatively high relationship is on individual choices rather than on group choices.

3.1.1.1. Assesing the Quality of an Interpersonal Relationship

According to Tubbs and Moss (2003), concept of quality applies to all two person relationships, not just intimate ones. Thus, there are many variables to be examined which are self-disclosure, intimacy, affiliation and commitment, and dominance, status, and power.

3.1.1.1.1. Self-Disclosure

Self-Disclosure is not simply providing information to another person. Instead, scholars define self-disclosure as sharing information with others that they would not normally know or discover. Self-disclosure involves risk and vulnerability on the part of the person sharing the information" (http://www.abacon.com/commstudies/interpersonal/indisclosure.html).

Tubbs and Moss (2003) argue that, self-disclosure is intentionally making known information about oneself. Self-disclosure, its relationship to trust, and the reasons people choose to self-disclose or to avoid disclosures.

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3.1.1.1.2. Intimacy

According to Tubbs and Moss intimacy is the feeling that promotes closeness, bondedness, and connectedness (2003: 270). Intimacy is a need that all people have. This need is not necessarily sexual, although sexual intimacy is indeed a form of intimacy, which is legitimately fulfilled only in the husband-wife relationship (Hebrews 13:4). We may have intimacy with people other than our spouses, but not sexual intimacy. As a matter of fact it is important to be able to build and sustain friendships with other people in order to know how we can best establish intimacy in our marriages. "People with no friends usually have a diminished capacity for sustaining any kind of love. They tend to go through a succession of marriages, to be estranged from various family members, and have trouble getting along at work. On the other hand, those who learn how to love their friends tend to make long and fulfilling marriages, get along well with people at work, and enjoy their children" (Alan Loy McGinnis. The Friendship Factor. p. 9)" (http://jmm.aaa.net.au/articles/5084.htm).

Intimacy is not constant, but is expressed in varying degrees in the ebb and flow of day-in, day-out living. And intimacy is never a once for all achievement but must be nurtured throughout marriage; with this care, it grows and changes with the stages and seasons of marriage (Clinebell. pp. 24-25)" (http://jmm.aaa.net.au/articles/5084.htm).

3.1.1.1.3. Affiliation and Commitment

The need for affliation may be seen as a continuum from highly affiliative to antisocial behavior. The high affiliater, who prefers being with others to being alone, enjoys and seeks out companionship. We decribe such a person as friendly, gregarious, and generally sociable. The person who is low in the need for affiliation probably prefers being alone and has much less desire for companionship. Since this behavior is not very reinforcing to other people, the low affiliater is usually described as unfriendly or unsociable. (Tubbs, Moss, 2003: 276). Since interpersonal communication is potentially the most intimate, those of us with strong needs for affiliation seem to be the most willing

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to make the commitment it requires. Commitment is the resolve to continue in a relationship indefinitely and to make the efforts necessary to ensure that it will continue.

3.1.1.1.4. Dominance, Status, and Power

"Dominance can be imagined as a continuum: at one end is the person who always wants control over others; at the other end, the person with an extremely submissive style of communication" (Tubbs, Moss, 2003:281).

"Status, the position of an individual in relation to another or others, has at least some relationship to the issue of establishing control within an interpersonal relationship.For Knapp and Hall, status often connotes a socially valued quality that a person carries with her or him into different situation" (Tubbs, Moss, 2003:283).
"Status in Weber's theory refers to differences between social groups in social honour or prestige they are accorded by others" (Giddens, 2000: 246).

"Power is the capacity to influence the behavior of others and to resist their influence on oneself (Steil, 2000, p. 128). Identifying one person in a dyad as the more dominant does not always explain who wields the power. Power and dominance are not synonymous" (Tubbs, Moss, 2003: 284).
"Power can be seen as the ability to make others do what one would like them to do, even if they would rather do otherwise. Power in modern states involves political rule that succeeds in getting most of the people to obey the laws most of the time.

3.2. The Process of Interpersonal Communication

One way of understanding how interpersonal communication 'works' is to explore the 'mechanics' of the process, looking at its various components and how they relate to one another. One classic definition of communication uses a question approach (McQuail in Hartley, 1999:39):

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Who says what

In which channel

To whom

With what effect

This approach has been criticised for not taking account of the different meanings which participants can perceive in the same situation. Still, these limitations could perhaps be overcome by adding additional questions such as:

when and where does communication occur?

who is involved?

how does the communication develop over time?

what roles are people adopting?

How do the people communicate?

How does the communication develop over time?

What roles are people adopting?

How do they relate to one another?

What is the physical setting?

What do people say and do?

What are they trying to achieve?

How do people interpret each other's actions?

3.3. Social Setting for Interpersonal Communication

Interpersonal communication is like a two-person social system with some of its own rules and expectations, its own rewards and punishments (Tubbs and Moss, 2003: 258).

Both how one perceives him or herself and how he/she perceives the social environment have influences on the way one communicates.

3.3.1. Social identity, roles and norms

According to Hartley (1999:106) there are three components of social identity: personality, self-concept and role. In most situations, these are strongly related to one another. Most definitions of human *personality* reflect a number of general principles. Each individual has a specific set of personal characteristics; this set of characteristics is fairly stable over time and influence how one behaves and communicates. Hartley also argues that personality characteristics influence behaviour in certain ways. The first one is predispositions; personality characteristics predispose people to behave in certain ways.

The second one is the limitations: Personality characteristics establish very broad limits for communication; this is like the way physical characteristics can limit what people do physically. Psychological characteristics - the personality – establishe certain limitations which are not absolute limitations. If one is aware of his/her limitations he/she may be able to devise strategies to overcome them.

An early interest in self-perception or *self-concept* was featured in different disciplines but was primarily located in philosophy. The origin of the idea of self or self-concept goes as far back as classical philosophy. A sense of self was related by Greek philosophers such as Plato and Aristotle to identity, individuality, and the knowledge of self (Rayner, 2001:27). Self-concepts are very important in communication. For West and Turner (2004: 89-91), individuals developed self-concepts through interactions with others. That is only through contact with others we develop a sense of self. Self-concepts provide an important motive for behavior. The notion that beliefs, values, feelings, and assessments about self affect behavior is a central tenet of SI. Because human beings possess a self, they are provided with a mechanism for self-interaction. People and groups are influenced by cultural and social process and social structure is worked out through social interaction.

Roles are defined as by Giddens (2000: 79) that a person in a given social position follows. To be a teacher is to hold a specific position; the teacher's role consists of acting in specified ways toward her pupils. Goffman sees social life as though played out by actors on a stage – or many stages, because how we act depends on the roles we are playing at a particular time (Giddens, 2000: 79). For Tubbs and Moss (2003:260), a role is simply a set of norms applies to a specific subclass within the society. The roles they enact

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affect how they will respond to each other; we examined some consequences of conlicts within and between roles.

For sociologists, the term "*norm*" refers to whatever most members of a given group do and think (Dubois, 2002:1). Social psychologists often use the term to refer what one should or should not do or think, sometimes in a given situation (Codol in Dubois, 2002:2).

Simply norms are rules, whether implicit or explicit, about behavior, rules from which we develop certain expectations about how people will act. Even two people meeting for the first time follow norms as to appropriate communication behaviors. Norms exist on a number of social levels and are often transferred from one relationship to another- not always with the same measure of success. Sometimes the norms in an intimate relationship are made unusually explicit. In general, certain relationships seem to establish more norms than others. One team of researchers reports that the frequency with which norms are established is linked to the disruptive power each person has over the other that is, the power one person has to keep the other from doing what he or she wants to do. Norms are guidelines that limit and direct bahavior. We accept them because they allow us to establish standart operating procedures. Not all normative agreements are rewarding; some are inappropriate for a given relationship. Norms can best serve us if we know that they exist, and that can periodically evaluate their appropriateness. Members of a relationship are strongly influenced by the norms they have already adopted, and they also establish some normative agreements of their own as they interact" (Tubbs, Moss, 2003:258-260).

3.3.2. The Dialectics of Relationships

A dialectical approach views relationships in terms of sets of contradictory or opposing impulse that create tension between two people. There are three dialectics that create ongoing tension between people: autonomy/connection, certainty/uncertainty, openness/closedness" (Tubbs, Moss, 2003: 262-263).

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The autonomy-connection dialectic is referred to by Baxter and Simon as the, "primary exigence of relating" (1993: 227). Being the most crucial dialectic to maintain balance for a successful relationship, partners should spend much of their time relating to the other partner's needs and wants. This flux focuses on individuals in the relationship having their own autonomy (independence) and enough connection (interdependence) within the relationship. What is important here according to Baxter and Simon is that partners don't spend too much time together, causing the loss of the individual and entrapment in the relationship, or spending too much time apart, causing lack of commitment and insufficient time spent together.

Within certainty/ uncertainty dialectic lies the key to balancing certainty and uncertainty between partners. One study (Rawlins, 1994) found that for lifelong friends one meaning of "certainty" was trust that, if needed, they would "be there" for one another. Most theory and research on interpersonal relationships places high value on certainty and closure, while looking upon uncertainty or unpredictability as "barriers to closeness" (Baxter and Montgomery, 1996a: 106). Yet in close relationship it's not always order and predictability that we seek; we look also for exicitement, spontaneity-at times we want the other person to respond in a new way, to be unpredictable" (Tubbs, Moss, 2003: 263).

Openness/closedness dialectic says that openness-closedness captures the tension experienced between the two partners in what they should or shouldn't say to one another. Clearly partners have a hard time deciding what kind of information, and how much information, should be disclosed to their significant other. In fact, according to Baxter and Simon, this tension is regularly expressed in premarital settings when partners are concerned with the possibility of creating close rapport in the future with their partner, proving that the exchange of information is vital in creating and maintaining a successful and happy relationship (http://oak.cats.ohiou.edu/~nw583098/rd.htm).

4. OTHER RELATED THEORIES

In addition to interpersonal communication, Turkish Coffee is also directly related to other communication theories such as social penetration theory and the narrative paradigm. It is clearly seen that interpersonal communication is an important part of these theories. Interpersonal communication broadens to shape the other communication theories. In a sense, Interpersonal Communication can be thought of as the seed of the other communication theories.

4.1. Social Penetration Theory

For West and Turner (2004) and Griffin (2000), Altman and Taylor developed Social Penetration Theory in an attempt to understand the relational closeness that exists between two people.

Social penetration refers to the process of relationship bonding whereby individuals move from superficial communication to more intimate communication.

Intimacy exists at many levels beyond physical intimacy. These levels include dimensions such as intellectual, emotional, and shared activities. Social penetration includes verbal, nonverbal, and environmentally oriented behaviors. Altman and Taylor propose that relationships follow a pathway to closeness that they referred to as a "trajectory." It is important to note that initial interactions about social penetration took place in the 1960s and 1970s, an era when open and candid communication was a highly valued relational strategy.

4.1.1. Assumptions of Social Penetration Theory

Social Penetration Theory is guided by the following four assumptions.
Relationships progress from intimate to nonintimate: Relational communication begins at a rather superficial level and gets more personal as the relationship progresses. Not all

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relationships fall in the categories of nonintimate or intimate; some may fall at some point in between (e.g., moderately close relationships with co-workers).

Relational development is generally systematic and predictable: Relationships, like communication, are dynamic and changing. Despite this change, even dynamic relationships follow some established standards and patterns of development.

Relational development includes depenetration and dissolution: Not all relationships endure the test of time; some fall apart or depenetrate. Altman and Taylor point out that while communication can allow a relationship to move forward in intimacy, it can also cause a relationship to move backward (e.g., conflictual communication). Just because a relationship depenetrates, does not necessarily mean it will dissolve.

Self-disclosure is at the core of relational development: Self –disclosure refers to the process of revealing information about oneself to others. Nonintimate relationships typically progress to an intimate level because of self-disclosure. Self-disclosure can be either strategic or nonstrategic. Strategic disclosure are planned. Nonstrategic disclosures are spontaneous.

4.1.2.Relationships and Onions

Altman and Taylor (1981) use the analogy of layers in an onion to represent various aspects of an individual's personality.

The outer layers of the onion represent an individual's public image, or those characteristics about a person that are visible to others. Reciprocity refers to the process whereby one person's openness leads to another's openness. The central layers of the onion represent those aspects of the self that are revealed through self-disclosure.

Breath and Depth of Self-Disclosure: Social Penetration theorists believe that the penetration that results from self- disclosure can be viewed along two dimensions: breadth and depth.

Breadth refers to number of topics discussed in a relationship.

Depth refers to the degree of intimacy that guides topic discussions.

As relationships move toward intimacy, there is more breadth and depth in disclosure. Shifts in the central layers as a result of disclosure have more of an impact than do shifts in the outer layers. The greater the depth of disclosure, the more opportunities there are for an individual to feel vulnerable. Self-disclosure in relationships is a result of the trust that is established. Disclosure should be thoughtful and appropriate. Too much disclosure in inappropriate ways may result in relationship dissolution.

4.1.3. A Social Exchange: Relational Costs and Rewards

Altman and Taylor (1987) theorize that relationships can be viewed as the exchange of rewards and costs. A reward/cost ratio is often calculated to determine the balance between positive and negative relationship experiences. If a relationship provides more rewards than costs, it is likely to continue. If the costs exceed the rewards, dissolution is possible. Rewards are those relational events or behaviors that stimulate satisfaction, pleasure, and contentment. Costs are those relational events or behaviors that stimulate negative feelings. Rewards and costs have a greater impact early in the relationship. Relationships with a reservoir of positive reward/cost experiences are better equipped to handle conflict.

4.1.4. Stages of the Social Penetration Process

Relationship development occurs in a systematic fashion. Decisions about Whether to continue pursuing the relationship are not typically made quickly. Social penetration theory is not limited to romantic relationships; it applies to relationships in a wide variety of contexts. Four stages have been identified in the process of social penetration.

Stage 1: *Orientation*: At this stage we reveal small parts of ourselves. It occurs at the public level. Communication is typically at a superficial level. Interactants are cautious about themselves to one another. Behavior is guided by social desirability and norms of appropriateness.

Stage 2: *Exploratory Affective Exchange:* Aspects of one's personality begin to emerge. Some private aspects of one's life now become public. Communication is more spontaneous due to the comfort level that is experienced. More nonverbal takes place. This stage is representative of relationships that we have with casual acquaintances. Few relationships surpass this stage.

Stage 3: *Affective Exchange*: Communication is spontaneous and quite comfortable. Individuals make quick decisions about communication with little regard for the relationship as whole. Personal idioms, or private ways of expressing intimacy, are used. Both positive and negative exchanges are possible. This stage is representative of relationships between close friends and intimate partners.

Stage 4: *Stable Exchange*: There is complete openness and spontaneity for relational partners. Partners are highly intimate and synchronized, with the ability to predict one another's behavior. There are fewer misinterpretations in meanings because partners are so familiar with one another. Distinctive relationship qualities such as humor and sarcasm emerge. Few relationships ever reach this stage.

4.2.The Narrative Paradigm

According to West and Turner (2004) and Griffin (2000), the narrative paradigm as described by Walter Fisher, promotes the belief that humans are storytellers and that values, emotions, and aesthetic considerations ground our beliefs and behaviors.
The narrative paradigm suggests that we are more persuaded by a good story than a good argument. Fisher intentionally calls his approach a "paradigm" rather than a "theory" because the term paradigm captures the breadth of his vision. Because Fisher's narrative paradigm contrasts with the rational world paradigm, Fisher presents what can be called a paradigm shift.

4.2.1.Assumptions of the Narrative Paradigm

Fisher stipulates "five essential postulates of the paradigm."

Human are storytellers: Stories persuade us, moves us, and form the basis for our beliefs and actions. Narratives are universal, found in all cultures and time periods. Fisher was informed by the work of Alasdair Macintyre (1987) who asserted that "man is in his actions and practice, as well as in his fictions, essentially a story-telling animal."

Decision making and communication are based on "good reason": People make decisions about which stories to accept and which to reject on the basis of what makes sense to them, or good reasons. The deciding factor in choosing among stories is preference rather than some abstract argument or reason. The "good life" based on values may be found because narrative logic is more democratic than formal logic.

"Good reasons" are determined by issue of history, biography, culture and character: The narrative paradigm suggest that soundness of reasons is not the only way to evaluate good reasons. Relying on the notion of context, Fisher suggests that people are influenced by the context in which they are embedded.

Rationality is based in people's awareness of how internally consistent and truthful lived experience stories appear.

The world is experienced by people as a set of stories from which to choose. As we choose, we live life in a process of continual re-creation: A story may move us to change our own life, or perceive life in a different way. The narrative paradigm views the world as more transient than the rational paradigm.

4.2.2. Key Concepts in the Narrative Approach

Narration includes any verbal or nonverbal account with a sequence of events to which listeners assign a meaning. Fisher's definition of narration is extremely broad and is somewhat parallel to many people's definition of communication itself. This point highlights Fisher's main point-that all communication is narrative.

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Narrative Rationality provides us with a means for judging narratives that is quite different from the traditional methods found in the rational world paradigm. Narrative rationality operates on two principles: *coherence* and *fidelity.*

Coherence is the principle of narrative rationality judging the internal consistency of the story. Narrative possess coherence when we believe that all the pieces of the story are present and that the storyteller has not left out important details or contradicted elements of the story in any way. Coherence is often measured by the organization and structural elements of a narrative. Coherence is based on three specific types of consistency:

Structural coherence: The degree to which the elements of the story flow smoothly.

Material coherence: The degree of congruence between one story and other stories that seem related to it.

Characterological coherence: The believability of the characters in the story.

Fidelity is the principle of narrative rationality judging the credibility of a story.

The Logic of Good Reasons is the primary method for assessing narrative fidelity. The logic of good reasons presents a listener with a set of values that appeal to her or him. These form warrants for accepting or rejecting the advice advanced by any form of narrative. Fisher describes the process as consisting of two series of five questions that the listener asks about the narrative.

The five questions comprise a logic of reason.
Are the statements in the narrative that claim to be factual, really factual?
Have any relevant facts been omitted from the narrative or distorted in its telling?
What are the patterns of reasoning that exist in the narrative?
How relevant are the arguments in the story to any decision the listener may make?
How well does the narrative address the important and significant issues of this case?
To transform a logic of reasons into a logic of good reasons, the second set of

questions introduces the concepts of values.

What are the implicit and explicit values contained in the narrative?

Are the values appropriate to the decision that is relevant to the narrative?

What would be the effects of adhering to the values embedded in the narrative?

Are the values confirmed or validated in lived experience?

Are the values of the narrative the basis for ideal human conduct?

5. PROMOTION

5.1. What is Promotion ?

Promotion and advertising are a vital part of the economic and social system. The importance of advertising and promotion comes from their ability to transmit the carefully prepared messages effectively to the audience.

As Belchs have defined (2001:14) promotion is the coordination of all seller-initiated efforts to set up channels of information and persuasion to sell goods and services or promote an idea. While implicit communication occurs through the various elements of the marketing mix, most of an organization's communications with the marketplace take place as part of a carefully planned and controlled promotional program. The basic tools used to accomplish an organization's communication objectives are often referred to as the *promotional mix.*

Traditionally, the promotional mix has included advertising, sales promotion, public relations, and personal selling and for many years the promotional function in most of the companies was dominated by mass media advertising. Most marketers did not use additional promotional and marketing communication tools, but sales promotion and direct marketing agencies like package design firms were generally seen as auxiliary services (Belch and Belch, 2001).

However, after marketers began to realize the importance of combining elements of the marketing mix, they needed to integrate their various marketing communication efforts, namely promotional mix. This is how Integrated Marketing Communications approach was born.

Integrated marketing communications (IMC) calls a 'bigger' picture then traditional understanding of promotional mix and coordinates various marketing communication functions. IMC approach adds two more elements to the traditional promotional mix; the direct marketing and internet/interactive marketing, and uses this modern promotional mix as its tools to effectively communicate.

To be able to support the hypothesis of this paper, taking a close look at the elements of promotional mix (the tools of IMC approach) is necessary.

5.1.1. Advertising
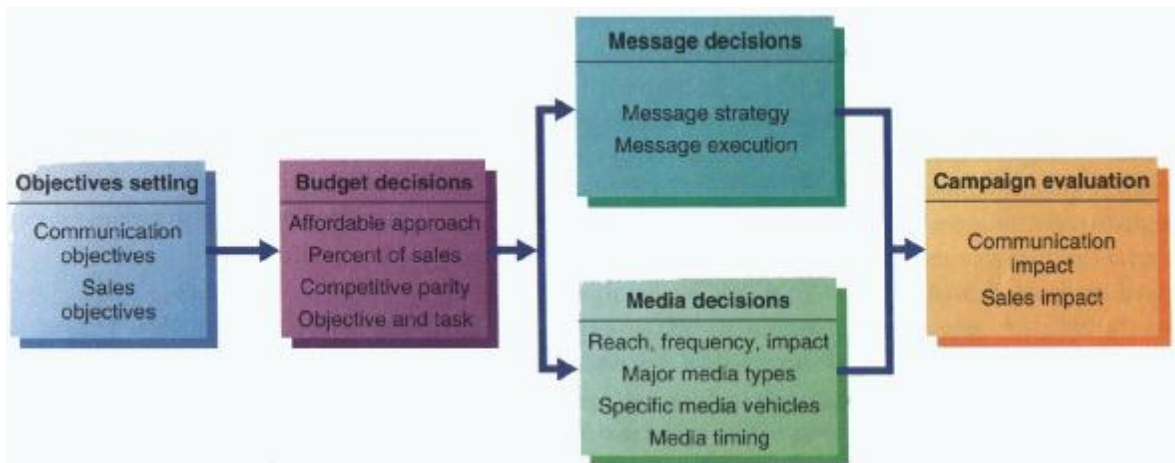
Figure 5.1

Advertising can simply be defined as "the paid form of nonpersonal presentation and promotion of ideas, goods, or services by an identified sponsor" (Kotler & Armstrong, 2001: 543).

The nonpersonal component in the above definition points out that advertising involves mass media (e.g., TV, radio, magazines, newspapers) that can transmit a message to large groups of individuals, often at the same time. The nonpersonal nature of advertising means there is generally no opportunity for immediate feedback from the

message recipient (except in direct-response advertising). Therefore, before the message is sent, the advertiser must consider how the audience will interpret and respond to it" (Belch&Belch, 2001: 15).

Advertising plays an important and often controversial role in contributing to brand equity. Although advertising is recognize as a powerful means of creating strong, favorable, and unique brand associations and eliciting positive judgments and feelings, it is controversial because the specific effects of advertising are often difficult to quantify and predict. Nevertheless, a number of studies using very different approaches have shown the power of advertising to affect brand sales" (Keller, 2003: 286).

5.1.1.1. Developing an Advertising Program

"Marketing management must make four important decisions when developing an advertising program: setting advertising objectives, setting advertising budgets, developing advertising strategy (message decision and media decision), and evaluating advertising campaigns"(Belch&Belch 2001, Keller 2003, Kotler & Armstrong, 2001: 543).

Advertising Objective is a specific communication task to be accomplished with a specific target audience during a specific period of time. Advertising objectives can be classified by primary purpose – whether the aim is to inform, persuade, or remind.
To inform: telling the market about a new product, suggesting new uses for a product, informing the market of a price change, explaining how the product works, describing available services, correcting false impressions, reducing buyer's fears, building a company image.

To persuade: building brand preference, encouraging switching to your brand, changing customer perceptions of product attributes, persuading customers to purchase now, persuading customer to receive a sales call
To remind: reminding customers that the product may be needed in the future, reminding customers where to buy the product, keeping the product in customers' minds during off-seasons, maintaining top-of-mind product awareness (Kotler & Armstrong, 2001: 544).

Advertising Budget: **"**The size of the advertising budget depends on the size of the company, its financial resources, the industry growth rate, market dispersion, and the firm's position in the marketplace. Smaller firms usually spend less; dominant firms may spend a disproportionately large amount to maintain market share and discourage competition. And a growing industry may warrant higher advertising budgets to build awareness, sales, and market share. Budgets are often based percentage of sales, competitive parity, all firm can afford, or allocation by objectives, the recommended approach" (Bearden, Ingram, LaForge, 2001:401).

Advertising Strategy: "Creative strategy development is guided by specific goals and objectives and is based on number of factors, including the target audience, the basic problem the advertising must address, the objectives the message seeks to accomplish, and the major selling idea or key benefit the advertiser wants to communicate. These factors are generally stated in a copy platform, which is a work plan used guide development of the ad campaign. An important part of creative strategy is determining the major selling idea that will become the central theme of the campaign. There are several approaches to doing this, including using a unique selling proposition, creating a brand image, looking for inherent drama in the brand, and positioning" (Belch &Belch 2001: 259-270).

Evaluating Advertising Campaigns: "Effectiveness evaluations involve some combination of pretesting, posttesting, and sales response research. Pretesting usually involves evaluating consumer reactions to proposed advertisements. Posttesting is used to measure the effectiveness of the chosen strategy during or after the ad campaign. Poattesting may include aided or unaided recall measurements, attitude evaluations, and sales impact effects" (Bearden, Ingram, LaForge, 2001:409-10).

5.1.2. Sales Promotion

"Sales promotions can be defined as short-term incentives to encourage trial or usage of a product or service. Sales promotions can be targeted at either the trade or at end consumers. Like advertising, sales promotions come in all forms. Whereas advertising

typically provides consumers a reasons to buy, sales promotions offer consumers an incentive to buy. Thus, sales promotions are designed to do the following:

Change the behavior of trade so that they carry the brand and actively support it

Change the behavior of consumers so that they buy a brand for the first time, buy more of the brand earlier or more often" (Keller, 2003: 309).

"Trade oriented sales promotion is targeted toward marketing intermediaries such as wholesaler, distributors, and retailers. Promotional and merchandising allowance, price deals, sales contests, and trade shows are some of the promotional tools used to encourage the trade to stock and promote a company's products. Consumer-oriented sales promotion is targeted to ultimate user of a product or service and includes couponing, sampling, premiums, rebates, contests, sweepstakes, and various point-of-purchase materials. These promotional tools encourage consumers to make an immediate purchase and thus can stimulate short-term sales" (Belch&Belch, 2001: 21).

"Consumer sales promotion attempts to stimulate trial, increase consumer inventory and consumption, encourage repurchase, neutralize competitive promotions, increased the sales of complementary products, stimulate impulse purchasing, and allow for flexible pricing policies. Consumer sales promotion techniques include price deals, coupons, rebates, cross-promotions, contests, sweepstakes, games, premium, sampling, and advertising specialties" (Bearden, Ingram, LaForge, 2001:423-438).

"Sales promotion plays an important role in the total promotion mix. To use it well, the marketer must defined the sales promotion objectives, select the best tools, design the sales promotion program, implement the program, and evaluate the results. Moreover, sales promotion must be coordinated carefully with other promotion mix elements with in integrated marketing communication program" (Kotler & Armstrong, 2001: 565).

5.1.3. Public Relations and Publicity

"Another major mass-promotional tool is public relations – building good relations with the company's various publics by obtaining favorable publicity, building up a good

corporate image, and handling or heading off unfavorable rumors, stories, and events. Public relations involves many functions beyond product publicity, including public affairs, lobbying, and investor relations" (Kotler & Armstrong, 2001: 565-566).

"Publicity, the generation of information by a company to the news media, has a narrower focus than public relations. The primary publicity techniques are news releases, press conferences, and feature articles, often presented in the business press" (Bearden, Ingram, LaForge, 2001: 413).

"Public relations uses publicity and a variety of other tools – including special publications, participation in community activities, fund-raising, sponsorship of special events, and various public affairs activities-to enhance an organization's image. Organizations also use advertising as a public relations tool"(Belch&Belch, 2001: 22).

"Companies use public relations and publicity to communicate with their publics by setting PR objectives, choosing PR messages and vehicles, implementing the PR plan, and evaluating PR results. To accomplish these goals, public relations professionals use several tools such as news, speeches, and special events. They also prepare written, audiovisual, and corporate identity materials and contribute money and time to public service activities" (Kotler & Armstrong, 2001: 565-71).

5.1.4. Personal Selling

Personal selling involves face to face interaction with one or more prospective purchasers for the purpose of making sales. Personal selling represents a communication option with pros and cons almost exactly the opposite of advertising. Specifically, the main advantages to personal selling are that a detailed, customized message can be sent to customers and that feedback can be gathered to help close the sale. Prospective customers can be identified, and tailored solutions can be offered. Products often can be demonstrated with customer involvement as part of the sales pitch for the brand. Personal selling can also be beneficial after the sale to handle customer problems and ensure customer satisfaction. The main disadvantages to personal selling are the high cost involved and its lack of

breadth. For many mass-market products, personal selling would be cost prohibitive (Keller, 2003: 324).

For Belch and Belch (2001), personal selling offers the marketer the opportunity for a dyadic communications process (a two-way exchange of information). The sales person can instantly assess the situation and the effects of the communication and adapt the message if necessary. While this exchange lets the sales rep tailor the message specifically to the needs and wants of the receiver, its disadvantage is a non-standardized message, since the final message communicated is under the salesperson's control. In an attempt to develop a standard communication, marketers provide their reps with flip charts, leave-behinds, and other promotional pieces.

Evaluation of the personal selling efforts is usually under the control of the sales department, since sales is the most commonly used criterion. The promotions manager must assess the contribution of personal selling with nonsales-oriented criteria as well.

5.1.5. Direct Marketing

"Direct marketing consists of direct connections with carefully targeted individual consumers to both obtain an immediate response and cultivate lasting customer relationships" (Kotler & Armstrong, 2001: 617).

"Direct marketing communications have two primary objectives. The first is to established relationships by soliciting a direct and immediate response from prospects or customers. Customer response could be a purchase, a request for additional information from the marketer, or a reply that furnishes data related to the customer's desires and interests. The second, and increasingly important, objective of DMC is to maintain and enhance customer relationships, whether those relationships have been established by direct marketing communications or by some other means" (Bearden, Ingram, LaForge, 2001: 469).

Traditional direct marketing communications techniques are direct mail, broadcast and print media, and telemarketing. Bearden, Ingram, and LaForge (2001), "Direct mail is the most popular method, and it comes in a variety of forms, from postcards to video catalogs. Print and broadcast media are used for direct-response advertising, and the infomercial has become a significant means of communicating directly with the target market. Inbound and outbound telemarketing have become extremely popular, even though outbound telemarketing is a nuisance to many consumers. Each of these methods has unique capabilities and limitations, one reason marketers typically use multiple methods to reach a given audience.

5.1.6. Interactive/Internet Marketing

Interactive media allow for a back-and-forth flow of information whereby users can participate in and modify the form and content of the information they receive in real time. Unlike traditional forms of marketing communications such as advertising, which are one-way in nature, these new media allow users to perform a variety of functions such as receive and alter information and images, make inquiries, respond to questions, and of course, make purchases. While the internet is changing the ways companies design and implement their entire business and marketing strategies, it is also affecting their marketing communications program. Thousands of companies, ranging from multinational corporations to small local firms, have developed websites to promote their products and services, by providing current and potential customers with information, as well as to entertain and interact with consumers. Actually, the internet is a medium that can be used to execute all the elements of the promotional mix. In addition to advertising on the web, marketers offer sales promotion incentive such as coupons, contests, and sweepstakes online, and they use the internet to conduct direct marketing, personal selling, and public relations activities more effectively and efficiently (Belch&Belch, 2001:19).

6. TURKISH COFFEE CASE

6.1. History of Coffee

History of coffee is a mystery and too complex to explain. because nobody knows for sure how coffee beans were discovered, in the first place, and how this extraordinary beverage was created. People tell different stories or myth and diffrent versions about the invention of coffee. The most famous and well known is the legend of Kaldi, goatherd. According to Stella (1996) long ago, storytellers in the small cafes of Damascus and Constantinople held their audiences spellbound with the tale of Kaldi, the Yemenite goatherd. One version of this ancient legend is recorded in *A Thousand and One Nights*. The story goes like this, "Kaldi's flock, which grazed high in the mountains, never seemed to sleep. The goats frolicked night and day, keeping the boy awake. When he told some dervishes at a local monastery about this strange phenomenon, they decided to investigate for themselves. They followed the flock and noticed that the goats fed on tiny red cherries growing on a wild bush common in the area. The dervishes tasted the berries, and were suddenly overcome by a surge of energy. They gathered more and took them back to the monastery, where they chewed on them to keep awake during their long hours of prayers and devotions" (Castellani & Kumale, 2006: 14, Stella, 1996: 17).

The coffee plant which is said/assumes/stated to be discovered in Ethiopia in the 10th Century had a white blossom that smelled like jasmine, and it was a red, cherry-like fruit. Back then, the leaves of the so-called "magical fruit" were boiled in water and the resulting concoction was thought to have medicinal properties. As the fame of the coffee plant spread to other lands, its centuries-long voyage began, and coffee spread quickly through the Arabian Peninsula, and for 300 years was drunk following the recipe first used in Ethiopia. In the 14th century, a new method of drinking coffee was discovered: the beans were roasted over a fire, ground and then boiled in water. In the mid 15th century, coffee cultivation reached Yemen. Yemen's climate and fertile soil offered the ideal conditions for cultivating rich coffee harvests. With its new brewing method and aroma, coffee's renown soon spread even further afield" (http://www.mehmetefendi.com/eng/pages/kty.html). According to some sources the coffee trade was restricted to the Yemen district of Arabia (http://www.gloriajeans.com/).

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However, while modern historians agree that coffee was first cultivated and brewed in Etiopia, not Yemen, they accept the the fact that the first gain widespread popularity of coffee was on the opposite bank of the Red sea, in Yemen, where it was apparently grown and brewed from the fifteen century onward. The person who introduced coffee into Yemen after discovering it in Ethiopia is the first coffee pioneer. The most popular version of the story, the one endorsed by classical Arabian literature – names this person as Ali ben Omer al-Shadili, a grand master of the mystical Sufi sect who came to be known as the " Saint of Mocha." "This holy man had lived in Etiopia before settling in the small Yemenite port where he founded his monastery. The tiny port, which ultimately grew into a large city, was called Mocha. At this point, the monk's story and that of the goatherd begin to show similarities. At Ali ben Omer's monastery, coffee was used to keep the faithful awake during holy rituals held at night, and particularly during the dhikr ceremony when the celebrants recited prayers and incantations until they fell into mystical trance. Yemenite legend records that one day the holy man offered a cup of the monastery's coffee to a visiting Indian sea captain who had complained of drowsiness. The amazed sea captain carried abroad coffee's reputation as a beverage with magical powers, and the drink thus began its swift conquest of the Near and Middle East" (Birsel, 2001:11, Castellani & Kumale, 2006: 12, Gursoy, 2005: 20,89, Işın, 2006: 13-14, Stella, 1996: 17, Tığlı, 2004: 5-6).

"Today, in the somnolent, sandswept little port of Mocha – once a fine city and the coffee capital of the world – the memory of the "Saint of Mocha," patron of coffee planters and drinkers, is honored with a spring, a gate, and a mosque built over his grave, all three inscribed with his name. However, only one fact about him is known with certainity: the date of his death, 1418" (Birsel, 2001:11, Gursoy, 2005: 20, Stella, 1996:18).

In the 16th century plant cuttings were smuggled from Yemen, and the cultivation of coffee crops spread to Egypt, Syria, and Turkey. Coffee houses began to open in every major city in the Middle East. (http://www.gloriajeans.com).

Coffee was travelling by camel and ship from the regions where it was grown to all the great cities on the Arabian peninsula – but not necessarily through Mocha. The practice

of steeping coffee beans in hot water developed toward the end of the fifteenth century in the holy city of Mecca, as before by Sufis, who used steeped coffee as a stimulant during their religious rituals. They were soon followed by the customers of the first coffeehouses. The practice spread to Medina and then, early in the sixteenth century, to the area around Cairo's al-Azhar mosque, a center of Sufism, before permeating the rest of Cairo. The ancient trade routes linking Egypt, Syria, Persia, and Turkey soon brought coffee to Damascus, Aleppo, and finally to Istanbul, where two Syrians opened the first coffeehouses in 1554 (Birsel, 2001:11, Gursoy, 2005: 23-25, Işın, 2006:16-17, Stella, 1996:18). Thus, The first Istanbul coffeehouse on record was opened in 1554-55 in the district of Tahtakale. Its proprietors, two merchants of Arab origin, were Hakem of Aleppo and Şems of Damascus. The selection of Tahtakale as the location for the first coffeehouse was probably based on a shrewdly taken decision, for in the 16th century, Tahtakale was already noteworthy as one of the city's most important commercial districts (Birsel, 2001: 11, Castellani & Kumale, 2006:144, Gursoy, 2005:27, Işın, 2006: 23, Soytürk, 2005:13, Tığlı, 2004:8).

Arabian and Turkish traders from East purchased the precious beans at the great market in Bayt al-Fakih, one of Yemen's major production centers. 150 kilometers north of Mocha, and loaded them on to their ships in the neighboring port of Hodeida. A report written long afterward by a merchant from Saint-Malo working in the early eigteenth century, and quoted by Jean de La Roque in his Voyage de I'Arabie Heureuse(1716), descibes in detail the way this trade was organized. "Coffee is purchased for the whole of Turkey at Betelfaguy, where all the Egyptian & Turkish merchants came for that purpose, & they load a large quantity on camels, which each carry two bales, weighing about two hundred and seventy pounds each, and it is taken to a small port on the Red Sea, which is on the same latitude as this city, ten leagues away. There they load it on to small ships that carry it sixty leagues further into the gulf to another, larger, port named Gedda or Zieden, which is the port serving Mecca. From this port the coffee is again loaded on to Turkish vessels, which take it to the last port at the end of the Red Sea, Suez, which belongs to the Great Overlord; and there it is again loaded on to camels and carried thence to Egypt & the other proviences of the Turkish Empire, by various caravans, or by the Mediterranean Sea." In the sixteenth-century camel drivers in caravans from Yemen and Egypt, sailors

such as Sinbad from Arabia and the Levant, and Turkish and Syrian merchants were the first heralds of drink that soon spread throughout the world (Işın, 2006: 8-19, Soytürk, 2005: 8-9, Stella, 1996: 20).

In 1615 the first shipment of coffee arrived in Venice from Turkey" (Gursoy, 2005: 163; http://www.gloriajeans.com) . Europeans got their first taste of coffee in 1615 when Venetian merchants who had become acquainted with the drink in Istanbul carried it back with them to Venice. At first, the beverage was sold on the street by lemonade vendors, but in 1645 the first coffeehouse opened in Italy. Coffeehouses soon sprang up all over the country and, as in many other lands, they became a platform for people from all walks of life, especially artists and students, to come together and chat (http://www.mehmetefendi.com).

In 1683 coffee reached Vienna, and the first Viennese coffee house opened (http://www.gloriajeans.com). "In 1615 Sultan Mehmet IV sent his ambassador Pasha Kara Mehmet to the Emperor Leopold. Accompaning him were two attentive serving men, Mehmet and Ibrahim, whose task was to serve a very strange black beverage, that is to say, coffee. Thus, coffee became so popular that fires had to be kept alight throughout the day in order to prepare it. This consumed so much firewood that Viennese treasurer was forced to lodge a formal complaint against the new fashion. The ambassador left Vienna in March 1666, but by that time the populace had been completely won over. The Viennese began preparing coffee at home, using beans purchased from Eastern Trading Company and a few itinerant Levantine merchants (Stella, 1996: 179).

"The Turks were destined to return to Vienna, but this time (1683) their intentions were less peaceful. Turkey laid siege to Vienna. Franz Georg Kolschitzky, a Polish citizen residing in the city who had spent some time in Turkey and spoke Turkish, volunteered to disguise himself in Turkish dress, cross the enemy lines, and carry a message to the Duke of Lorraine requesting assistance. He accomplished his mission, and the duke's army quickly sent reinforcements which totally routed the besiegers. The Turks left behind five hundred bags of green coffee beans piled up inside a tent. Most people assumed the beans were some kind of fodder for the Turks'camels, but Kolschitzky recognized them for what

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they were, and, recalling the pleasures of coffee drinking on his journeys to the East, ordered that the beans be saved. As a reward for his daring exploit, he was given a large sum of money and a residence in the city, and it is there that he is reputed to have founded the first Viennese coffehouse, The Blue Bottle, where he is said to have brewed the Turkish army's beans into cup after cup of post-victory coffee (Alyanak, 2006: 64-65, Stella, 1996:179, , Gursoy, 2005: 41, Heise, 2001:32-42, Landzeit-Magazine, 2006:36-37, Hayat-Magazine, 1964: 14-15, Seagarden life magazine, 2006:29) .

In 1773 American colonies revolted against high taxes placed on tea drinking by King George. "The Boston Tea Party" changed drinking habits and coffee became the favorite brew (Heise, 2001: 91; http://www.gloriajeans.com).   Coffee reached North America in 1668. The first coffeehouse in New York, "The King's Arms", opened in 1696. In 1714, the Dutch presented Louis XIV with a coffee sapling from their plantations on Java. The sapling was planted in the royal Jardin des Plantes in Paris. In 1723, a French mariner named Gabriel du Clieu took a sapling from the Jardin des Plantes to the island of Martinique. From here, the coffee plant spread to other Caribbean islands, as well as to Central and South America. In 1727, a Portuguese sailor named de Mello Palheta carried coffee saplings to Brazil from French Guyana. Today, Brazil is the number one producer of coffee in the world, accounting for 35% of global coffee production. In 1730, the British began cultivating coffee in Jamaica. By the mid 19th century, coffee had become one of the most important commodities in world trade" (http://www.mehmetefendi.com/eng/pages/kty10.html).   In 1800 coffee was a major export crop and plantations extended from the Eastern to the Western hemispheres. In 1962 the first International Coffee Agreement was held in New York. Coffee supplies were balanced and prices fairly regulate (Heise, 2001: 90-92; http://www.gloriajeans.com).

6.2. What is Turkish Coffee ?

"Turkish Coffee is the name given to a type of coffee whose preparation and brewing techniques were invented by the Turks. It is the world's oldest coffee brewing method" (Alyanak, 2006: 66, http://www.mehmetefendi.com/eng/pages/tk1.html).

6.2.1. Preparation of Turkish Coffee

"It only takes two minutes to prepare Turkish Coffee.

Using the coffee cup as a measuring cup, pour one cup of drinking water in the cezve per cup of Turkish Coffee (the quality of the water affects the quality of the coffee).

Add two teaspoons of coffee (5 g) and two teaspoons of sugar (as desired) per cup.

Blend the coffee and sugar with a spoon over a low flame.

When the coffee boils over a second time, pour the remaining coffee into the coffee cups

Allow the remaining coffee to brew a while longer before adding it to the cups.

It is customary to serve Turkish Coffee with a glass of water. The water prepares the mouth for the coffee's flavour.

When serving a large group, it is best to prepare semi-sweet Turkish Coffee" (Gürsoy, 2005: 137-138, Soytürk, 2005: 43-48, Stella, 1996: 104, http://www.mehmetefendi.com/eng/pages/tk4.html).

6.2.2. History of Turkish Coffee

"Coffee seems to have been orginally introduced to the Ottoman Empire in the early 16th century when Ozdemir Pasha, a governer of Yemen during the reign of Suleyman the Magnificent (1520-1566), authorized its use in his own household and in the palace" (Seagarden Magazine, 2006: 29, Soyturk, 2005: 13, http://www.mehmetefendi.com/eng/pages/tk2.html). "We are certain that coffee was already a familiar element of life and society at court and in the homes of the ulema as well as in dervish lodges during the first half of the 16th century, well before the first coffeehouses opened in Istanbul and became a part of the city's everyday life. What those coffeehouses did was to foster, at the neighborhood level, the spread of a culture and habit that hitherto had been more limited in its social pervasiveness" (Işın, 2006: 23). "Aleppo, Damascus, Baghdat, and of course Istanbul – once the powerful capital of the vast Ottoman Empire – were conquered in turn by coffee during the first half of the sixteen century. It was prepared almost everywhere by the same method, which soon became known as "Turkish" or "Turkish-style" coffee (sometimes "Moorish" or, in Greece, "Greek" coffee). The Ottomans took it to Algeria and then the Balkans, where this style of coffee is still

popular today" (Stella, 1996:127). "Prepared in a cezve or "güğüm" (copper vessel) using the technique invented by the Turks, the drink became known as Turkish Coffee" (http://www.mehmetefendi.com/eng/pages/tk2.html). "The method has not changed over the centuries and still involves an infusion prepared in a cezve, a long-handled metal pot. In the past, the prepared coffee was sometimes decanted from the grounds into a metal or china pot, the ibriq, before being served. The metal ibriq, with a cover, long spout, and handle, was sometimes placed on a bed of hot coals in the center of a tray, the sitil, before being presented to the master of the house. The traditional European coffee pot derives its shape from the Turkish ibriq" (Gursoy, 2005: 34, Stella, 1996:127).

The Turkish public became acquainted with coffee through the establishment of coffeehouses; the first coffeehouse opened in the district of Tahtakale and others rapidly cropped up all over the city. Coffeehouses and coffee culture soon became an integral part of Istanbul social culture; people came here throughout the day to read books and beautiful texts, play chess and backgammon and discuss poetry and literature (http://www.mehmetefendi.com/eng/pages/tk2.html). According to Birsel, Gursoy, Heise, Işın, Tığlı, Soyturk, and Stella, coffee meant much more in Ottoman cultural life than simply something that was to be drunk. In the implicit history of coffee in Otoman society one comes across evidence of every single point of conflict which that society incorporated:those in power versus their opposition, city versus countryside, mysticism versus orthodoxy, and more. Because so much of that history went unrecorded and transpired far from view, we can see only the results of events and not the details of their causes. Yet, what we can see gives us precious clues about our social identity.

Ottoman coffee culture is partly a folk wisdom into which were blended superstitious beliefs; but it also represented a capacious view of life that could transcend the medrese horizon. In the mansions of the eminent, it was a regulator of etiquette and civility; in dervish lodges, it was a mediator that led one to mystic fulfillment; in coffeehouses, it was a centripetal force that drew people from different ethnic backgrounds and cultures into conversation. Thanks to the process of socialization that it fostered, this beverage brought about changes in areas where numerous "top-down" attempts to reform failed. By enabling people to discover the values shared in common by different ethnic and

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confessional communities, coffee swept away many a false barrier that stood in the way of a lifestyle that was evolving naturally from the traditional to the modern. In the 16th century, the distinctively Ottoman way of life consisted of the sociocultural expression of an introverted world that was contained within a system of boundaries whose social values were sharply defined by a morality of one's duties and whose apexes were the mosque, the place of business, and the home. A home was needed for one's family life; a place of business was necessary to earn one's living; and a mosque was essential to perform one's duty to God. And a local coffeehouse? That was a place which, for the first time, offered ordinary folk the prospects of a way of life that lay somewhere outside these basic needs in an area whose boundaries had not been drawn by society's code of morals. People drawn together by its appeal discovered kindred spirits who shared the same needs and thus initiated a process of socialization that was quite beyond the control of central authority.

Towards the end of the 16th century there began a series of decrees banning the consumption of coffee and ordering the closure of coffeehouses in Istanbul. The justifications proffered were always reasons of religious law but in fact one can see in them simply the efforts of a political authority whose sole aim was to curb the runaway development of a process that was infiltrating every segment of society. Coffeehouses were becoming a serious threat in the eyes of authorities. A new process of socialization had been introduced to Ottoman urban life and culture, one that had a decidedly political cast to its discourse; and no sooner did it begin to criticize the manner in which the state was being run than it was countered by Murad IV's famous edict ordering the closure of all coffeehouses in 1633. While there was much that the Kadızadelis were opposed to, the principal target of their wrath was mysticism and especially anything that smacked of Sufism. Their very first success was to have a ban imposed upon the religious ceremonies held in dervish lodges – particularly the sema performances of music and dance that were the hallmark of the Mevlevis. Having racked up that victory, they next mounted a campaign against coffeehouses, repeatedly hammering home the theme that the consumption of coffee and tobacco was canonically forbidden in Islam. Kadızade was especially violent in his criticism of tobacco, which constituted the proximate grounds for Murad IV's ban of 1663. The immediate effects of the edict on Istanbul's coffeehouses

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were disastrous but before long they were being mitigated and then completely undone by "speakeasy" coffeehouses that sprang up in out-of-the way places.

After Murad's death in 1640, the ban ceased to have any impact whatsoever on everyday life. Authorities for their part abandoned the effort to shut such establishments down, preferring instead to develop mechanisms that would keep them under surveillance and control. The lesson that the 17th century Ottoman experience with coffeehouses teaches is the futility of prohibitions and coercion in the face of social habits. There are many reasons why coercive measures will fail but the principal one in this case is closely associated with the economic value that habit-forming goods with a strong consumer appeal can command in the marketplace and the collective resistance generated by efforts to frustrate traffic in them. The trade in coffee was an important source of livelihood for a substantial number of people and it made a considerable contribution to the empire's economy. Neighborhood coffeehouses were not just places to sip coffee and chew the fat: they also served as a public reading room (predominantly religious works and popular epics) and a game room. Concerning the latter, European travelers visiting Istanbul in the 16th and 17th centuries are in agreement that the favored games were chess and backgammon and that the card games that were so popular in Europe were then completely unknown in Turkey. Guild coffeehouses clustered most thickly in the vicinity of the Covered Bazaar and around the landing-places along the Golden Horn. In addition to serving as the "official address" of the leaders of a particular guild, they also provided a setting in which guildsmen could engage in a professional and social dialogue. In addition, by serving as places where one could be certain of finding porters, boatmen, carpenters, or whatever other trade or craft one might be in need of, these coffeehouses were in close communication with Istanbul's bazaars and businesses. It was in such coffeehouses that the current economic situation and problems of the marketplace were discussed and the conservative character of a guildsman's ideology that represented the middle-class values of the city was shaped. In that respect, guild coffeehouses may be regarded as the strongholds of the conservative reaction against court-driven efforts to modernize Ottoman society. From the 16th century onward, folk minstrels (aşık) who nourished by urban culture, but with a strong inclination towards rural folk literature, produced a body of semi-mystical poetry and lyrics that shaped the cultural world of the minstrel coffeehouses in

Istanbul as well as in many other cities and towns. Imposing their individual personalities upon the otherwise anonymous structure of folk literature, these minstrels developed a much beloved repertoire that was enriched with songs, ballads, and lays. Drawing its power from roots extending into myth and legend, this repertoire bridged the social gap between city and countryside and served as a channel of communication between both. In that respect, the minstrel coffeehouses became forums in which the newcomers to the city could make themselves heard while ordinary people of every stripe voiced their feelings and thoughts about current events.

As coffee became a staple in palace cuisine as well as in private homes, its consumption increased dramatically. The raw beans were roasted in pans and then ground in mortars. The coffee was then brewed in cezves and served with great care to esteemed friends. (http://www.mehmetefendi.com/tr/pages/tk2.html). For Gursoy, Heise, Stella, and Tıglı, a metal roaster similar to a frying pan, for roasting the beans at home; a wooden box into which the hot, freshly roasted beans were poured to stop caramalization; and, for grinding, either a cylindrical copper coffee mill, or a plain wooden or metal pestle and mortar. The most elegant coffee services came from Istanbul. The Topkapi museum possesses an extraordinary collection of delicately engraved coffee pots made from tombak (a handsome alloy of copper and zinc), accompanied by their prettily decorated little cups, some made of Iznik or Kutahya china, and some of Chinese or European porcelain. The handleless cups, similar to our egg cups, were placed inside beautifully decorated copper, silver, or golden holders which protected the fingers from the hot cup.

The apogee of luxury was naturally to be found at the sultan's court, in the reception rooms, harems, and hammams of a place redolent with the combined aromas of mocha and perfumes worn by the women. In her Souvenirs sur le harem imperial (1925), Leila Hanim describes the centuries-old coffee ceremony that was conducted inside the seraglio: " Here is the way in which coffee is served to the Sultan: it arrives already prepared in a golden coffee pot with a lid, and is placed on the hot coals contained in a sort of little golden basin, hung from three chains, which are gathered together at the top and held by serving girl... Two other serving girls hold a golden tray on which stand little coffee cups made of fine Saxony or Chinese porcelain, and the engraved golden zarfs set

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with precious gems... The first mistress of the coffee takes a zarf from the tray and carefully places a cup in it; and then, with a small piece of quilted linen that is always on the tray, she grasps the handle of the coffee pot and pours the coffee. Next, with her fingertips, she delicately grasps the base of the zarf, which rests on the end of her index finger supported by the tip of the thumb, and offers it to the Sultan with a gesture of infinite grace and dexterity...” The pleasures of drinking coffee were enjoyed much more simply outside the palace walls in kahvehane, or coffeehouses. “We are certain of is that coffee was already a familiar element of life and society at court and in the homes of the ulema as well as in dervish lodges during the first half of the 16th century, well before the first coffeehouses opened in Istanbul and became a part of the city's everyday life. What those coffeehouses did was to foster, at the neighborhood level, the spread of a culture and habit that hitherto had been more limited in its social pervasiveness (Işın, 2006: 25).

“The first European city in which the coffee habit took root was Venice, where coffeehouses were opening as early as 1615. by 1645, similar establishments had spread all over Italy. The Italians had learned of coffee through travelers who were themselves personally acquainted with Ottoman culture and in that respect they were particularly indebted to Luigi Ferdinando Marsigli and his efforts. Marsigli's observations on coffee and its culture were published by him in 1685 in a work entitled Bevanda Asiatica Brindata. Some two generations before then, coffee made its first apperance in France in Marseilles in 1644 and immediately thereafter in Lyons. As the habit spread inexorably into the interior of the country at the grassroots level, it was given a complimentary boost from the top in 1669 when Suleyman Agha, the Ottoman ambassador to France, introduced coffee to Parisian society. Coffee received the stamp of approval of the English aristocracy in London in 1650. By that time, a clutch of coffeehouses whose reputation has survived to our own day were becoming landmark features of the city's social life”(Birsel, 2002: 11, Gursoy, 2005: 45-46, Heise, 2001: 32-42, Tığlı, 2004: 52-53, Işın, 2006: 20). “Thanks to the efforts of merchants and travellers who passed through Istanbul, and even Ottoman ambassadors, Turkish Coffee's renown soon spread to Europe and ultimately to the whole world” (http://www.mehmetefendi.com/eng/pages/tk2.html).

To sum up, Turkish Coffee was first introduced during the Ottoman Empire. In the 15th century, merchants from the Far East traveled along the Silk Road to trade their exotic spices and other wares in European markets. In an efford to encourage trade and offer hospitality, hostels for travelers called caravansaries were built. As they passed through ancient Turkey, the merchants bartered along the way and offered their products in exchange for hospitality. According to the strictest rule of the Koran, the sultans forbade the drinking of coffee because it is a drug. In spite of the restriction, coffee drinking became so popular that the palace rescinded the rule and allowed its consumption. Today, Turkish coffee is as popular as ever" (Gannon, 2001: 97).

6.3. Turkish Coffee as a Cultural Phenomenon

Before explanation of Turkish Coffee culture, "what is culture?" and "what are its levels ?" should be explained.

"Culture is the learned behavior of members of a given social group.
Culture is the learned, socially acquired traditions and lifestyles of the members of a society, including their patterned, repetitive ways of thinking, feeling and acting. (M. Harris, 1983, p. 5)

Culture is an historically transmitted pattern of meanings embodied in symbolic forms by means of which [people] communicate, perpetuate, and develop their knowledge about and attitudes towards life. (C. Geertz, as cited in Taylor, 1991, p. 91)" (Baran, 2004: 9-10).

"When we think use the word 'culture' in ordinary daily conversation, we often think of it is as equivalent to the 'higher things of the mind' art, literature, music, and painting. As sociologists use the term, it includes such activities, but also far more. Culture refers to the ways of life of the members of a society, or of groups within a society. It includes how they dress, their marriage customs and family life, their patterns of work, religious ceremonies and leisure pursuits" (Giddens, 2000: 18).

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In respect of Dooley(2006), while culture is a systemic phenomenon, its primary architects are those at the very top (Schein, 1992). Schein models culture on three levels. The first level, *artifacts*, includes observable daily features of Turkish Coffee life such as activities, rituals, jargon, coffeehouse layouts, and so forth. The second level, *values and beliefs*, includes jugments about what is good or bad, which make sense of how actions are evaluated as exemplary or ineffective. The third level, *basic assumptions*, includes our deepest and most comprehensive explanation of reality-our views of fundamental truths about people and the world. This layer is usually tacit. All levels are whole and they affected eachother. For example, artifacts occur as results of basic assumptions and values and beliefs.

6.3.1. Artifacts of Turkish Coffee

Turkish Coffee is a separate culture within Turkish society. Along with the history of Turkish Coffee, the history of the tools, apparatus and utensils used in the making of Turkish Coffee each have their own separate histories. The apparatus used for making Turkish Coffee in the distant past are now displayed in collections as antiques. These utensils are old enough to be considered artifacts in collections, and due to their intricate and handmade decorations are also of artistic value. Looking at these instruments used in all phases of making Turkish Coffee, the fundamental role of coffee in Turkish society becomes evident. The tools used to make Turkish Coffee, with the culmination of being served in its special cup are as follows:

Coffee roaster: this is where the coffee beans are roasted. The heat used while roasting the coffee is very important in determining the coffee's aroma.

Coffee coolers: Cup-like containers used to cool the coffee beans after being roasted. Today the beans are typically cooled in special machines. But these these utensils are still used by some.

Wooden coffee mortars: after the coffee beans have been cooled they are ground by hand in these mortars. These mortars are handmade and are decorated. Today grinding is made by machine. But it is still possible to find mortar-ground coffee (coffee ground in the mortar). *Coffee grinders:* these utensils are of the same function as the mortars. They are used to grind the coffee beans.

Hand grinders: these tools are used to grind the coffee. These are typically used by woment to grind the coffee beans at home. They are smaller and take up less space than the other grinders. These hand grinders are typically handmade and decorated. They are found in wooden, copper, silver plated varieties. They are generally not used today. But you could find one in your grandmother's home.

Coffee pot: the name of the container used to cook coffee. After going through all these steps, the coffee is cooked very carefully in this small and specialized pot. Coffee pots made of copper and silver are more acceptable, because coffee cooked in copper or silver coffee pots is more delicious. While copper and silver coffee pots were used in the past, steel coffee pots are typically used today. But there are still those who use copper and silver coffee pots. Coffee enthusiasts in particular prefer to drink coffee prepared by being slowly cooked in a copper or silver coffee pot.

Coffee cases: The place where the coffee pot and coffee cups are kept. Typically adorned with silver and copper.

Coffee jug: Spouted containers of various sizes typically made of copper, brass and silver which are used for cooking and presenting coffee. Small jugs are called "coffee pitchers".

Cup sets: small decorated and specially designed containers in which the cooked coffee is placed. Coffee is served in these containers. The fact that these cups come as a set is a separate characteristic of Turkish Coffee. The cup and accompanying saucer being of the same set is also another custom.

Coffee cup sleeve; handmade, adorned and quite ostentatious metal containers in which coffee cups without handles were placed. Typically made of gold, silver and copper.

Coffee trays: the cups in which coffee is placed are carried on these special trays. The tray on which the coffee is placed in the cups and the tray used to serve the coffee are even separate. These trays come in silver, copper, ceramic, steel varieties.

When looking at all of these, the place of honor which coffee holds in Turkish society can be clearly seen. The presentation and consumption of Turkish Coffee is a separate ritual within itself. "In the palaces, coffee was presented in a special ceremony. The 'sitil' cloth was first carried by two people to the area where guests were being received, followed by the coffee tray. If the tray was heavy it was carried by two people. The coffee was transferred trom the coffee jug to the cups, and finally the person who

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would be serving the coffee entered the room. The 'Sitil' set consisted of three jains joined by a ring which carry a small brazier called the sitil and the coffee pot within this. The cloth used to prevent it from getting dusty was cut in a circle and made of silk or satin. In addition to the palaces, in large residences the sitil cloth and the sitil set were carried on the shoulders of the bearers, the servants would enter in procession and would wait in the corner until the coffee cups were taken away. " (Gürsoy, 2005: 33- 34).

Turkish Coffee is served with a piece of Turkish Delight (lokum, "rahat" in old Turkish) on the side of the saucer and a glass of water. The water was drunk first to cleanse the palate so as to bring out the full taste of the coffee.   The Turkish Delight was given to sweeten the palate. Turkish coffee can be prepared in three ways: plain (no sugar), medium (a little sugar), and sweet. Lokum is generally placed on the saucer when coffee with no sugar is served, but is also sometimes also served with the other varieties of Turkish Coffee. This tradition of serving lokum with the coffee was more prevalent in the past, but can still be seen today in some places. Serving water with the coffee is a more prevalent tradition today. Meanwhile, foam on the top of the coffee is very important. Coffee made without foam is not respected.

With the entrance of coffee into our culture, many words, idioms and proverbs entered into the Turkish language. Some of these are: "kahvaltı" (breakfast, literally meaning after coffee); "kahverengi" (the color brown), the color of roasted coffee beans; "kahvehane" (coffee house), locations where people met not only to drink coffee but also for conversation; "erkek kahvesi" (man's coffee), meaning coffee with no sugar; "görücü kahvesi" (match-maker coffee), the coffee the served by the prospective bride when the family visits to ask for her hand in marriage; "kahve parası" (coffee money), meaning a tip; "yorgunluk kahvesi" coffee drunk after a tiring day, etc. Some proverbs derived from coffee: "the heart seeks neight coffee or coffeehouse, the heart seeks a friend, coffee is the excuse," "one bitter coffee is remembered fondly for forty years," "what renews the humor of the wild? Fresh from the hand, freshly cooked, fresh coffee will do it," "Don't wear dark blue or white they will get dusty, don't part from brown-gray," etc. (Gürsoy, 2005, Tığlı, 2004).

With time, coffee also entered into Turkish literature. The presentation, the taste and the invigorating qualities of coffee were sources of inspiration for various writers, poets and bards. In fact many assorted articles, stories, poems were written and verses were sung inspired by coffee. The number of works of literature written about coffee grew even more with the banning of coffee by Murad IV (1633). The influence of coffee on literature could actually be the subject of a separate thesis. Because the entrance of coffee into literature led to the introduction of locations called "literature coffeehouses" (edebiyat kahvesi). Writers, poets, bards, actors, artists would congregate at these coffeehouses where, with coffee they would share their works of art and even continue to write in the companionship of their source of inspiration. These coffeehouses practically became a university, a place where information was exchanges. A few examples from Birsel's (2001:20-26) will be useful to more clearly explain this topic. "One bard wrote, "Coffee does not have a rose-colored beauty, but its darkened blood is warm and inviting. Another bard effused: *"Coffee, God has granted you a very different taste*

Domesticated tongues show you high favor, coffee"

There are countless poems written about coffee. One of these was written by Salih Birsel:

İçilmez mi yemek üstüne de şöyle bir kahve
Az şekerli çok kaynamış veya sade
Konuşulsun fiskos edilsin
Sürülsün bir yandan da havagazına cezve
Hayal vericidir gönül açıcıdır.
Isınmış suda höpürdedikçe telve
Kalmaz bu fokurdamayla köpük kalmaz ama
Başka olur Hacivat'a başka lezzet verir
Sonunda Kamer Hanım'ın eliyle uzatılan kahve"

Wouldn't one drink a coffee after this meal
Medium sweetness, well boiled or plain
Let there be conversation, furtive whispering
Let the coffee pot be plowed into the coal gas

It's dream provoking relieves the heart

As the coffee grounds jump around in the warmed water

Coffee foam won't resist this boiling but

It will give Hacivat a separate flavor

The coffee served to us by Lady Kamer's hand"

Along with Sadri Ertem's article on Coffee in Küllük magazine a separate statement was published. The topic of the statement was that coffee should not be foresaken. The statement:

Anadolu köyünün gerçek tapınağı kahvedir.

Kahveci, tapınağın teşrifatçısı,

Kahve, er meydanıdır.

Mahsüllerin gidişi kahvede konuşulur.

Kız kaçırma haberi kahveye gelir.

Filanın vurulduğu kahvede duyulur.

Vergi memuru kahveyi ziyaret eder.

Tefeci kahvede işini uydurur. Muhtar kahvededir.

The real house of worship of the Anatolian village is the coffeehouse.

The coffeehouse keeper is the house of worship's officer

Coffee is the field of contest for brave men.

The state of the crops is discussed at the coffeehouse.

News of elopements comes to the coffeehouse.

That someone has been shot is announced at the coffeehouse.

The tax collector visits the coffeehouse.

The usurer does his business, the village headman is at the coffeehouse.

Coffeehouses were also the source of Folk Literature. Troubador-type (instrumental) poetry was recited at the coffeehouse.

"Another who understands the secret life of the coffee houses is Sait Faik. In his 14 August 1948 article in the weekly *Yedigün* magazine, Sait leaves Ertem behind and stamps the coffeehouses and cafes with the term "university." Without any reservation. In his estimation, these deanless, professorless, budgetless, faculty-less and one hundred percent independent universities take the people's pulse, and immediately tells whether it is beating fast, whether there are jumps in the pulsation" (Birsel, 2001:22).

Hacivat and Karagöz are the famous light comedy characters of the coffee houses. A discussion of coffee and the coffeehouse culture and the impact of coffee on literature without mention of these characters would be incomplete. This is a shadow puppet play. The puppeteers are called "meddah." Old, young, all watch this two character light comedy show. In those days, particularly during the month of ramazan, the show would be watched at the coffee houses which would fill and overflow . Actually "Hacivat and Karagöz" is a broad culture which could be a separate topic of research. Very basically: "The Karagöz show is very old. Its origin reaches to Central Asia of the Middle Ages. Spectators first give the Karagöz show import due to its entertaining characteristic because it is comical. But the audience's appreciation goes past entertainment, because Karagöz touches on customs and political conflict. It is not possible for the public body to freely express their political opposition out loud and directly. This is the source of the Karagöz show's popularity, it serves as a way for the public to express their unhappiness. This show is displayed at the coffeehouses, and going to the coffee house and participating in the activities there was a source of certain personal freedom." (Desmet, and Georgeon, 1999:149, Heise,2001: 39).

With the spreading fame of coffee, this little object brought women together at the home and men together outside the home and led to the creation of the coffeehouse in a short period of time. In a very short period of time, people began to meet and convene first on street corners where coffee cooked slowly on coals was sold, and even by mobile coffee makers who would travel through the streets, and when these locations overflowed the coffeehouses were formed. People began to meet and converse in these locations. Here the coffeehouse culture was born. A separate language and jargon was created with these coffeehouses. The people here became part of a separate culture revolving around coffee.

The growth of neighborhood coffeehouses was an indication of the importance of coffee drinking as a part of the Turkish urban daily life (Oral, 1997: 6). Coffeehouses are divided into different types. The neighborhood coffeehouses, tradesman coffeehouses, lover's coffeehouses, mystical coffeehouses, coffeehouses of the administrative reform period and modern coffeehouses. But their shared attribute: providing a location where individuals can not only drink coffee, but also come together to converse, share news, read books and be entertained. They were cultural settings that had become a part of the daily life where common social activities took place between people from different levels of the society. "Turkish" coffee became synonymous with a way of life (Merani, 1980). Socializing was a part of this way of life and was encouraged in the coffeehouse by offering music and dancing, card games, live theaters, plays and, story telling (Roden, 1977) (Oral, 1997: 8).

6.3.2. Values and beliefs concerning Turkish Coffee

Turkish society dresses Turkish Coffee in various values and beliefs. These values and beliefs have become separate customs.

Turkish coffee has been given various meanings. The place, presentation, how it is presented to who, the guest and the placement all have separate signifigance. Turkish coffee has various symbols of its own.

One of the most frequently used customs of coffee is during "asking for the hand" when the young girl whose hand is being asked for in marriage presents coffee. The male's family comes to the young girl's family to ask for her hand. The young girl prepares the coffee, and beginning with the family elder serves it to the family. Here the young girl's skill and industry in housework are important. If the young girl prepares the coffee with foam and has been able to prepare it in the manner requested she is considered to be proficient. Sometimes a joke is played on the prospective groom with the coffee. Salt is added to the coffee instead of sugar. If the young man is able to drink this salty coffee it means that he will bear through the young girl's negative characteristics and he desires her with all her faults.

Another custom is when housewives come together, for the woman at whose house they are meeting to serve coffee to her guests. Care is taken to ensure that the coffee served is served with foam. Coffee is served in coffee cup sets and with a special coffee tray. The coffee cup set and special coffee tray signify respectability, dignity and wealth, and the coffee being served with foam demonstrate the talents of the server. Turkish coffee is also a symbol of hospitality. At times it is also a tool for bringing people together and creating conversation. And it becomes a symbol of communication. For example the phrase "come over for some coffee" (bana kahveye gel) in fact means "come over so we can chat." Drinking coffee is an excuse for talkin. Coffee drunk among women symbolizes the concepts of chatting, ability, hospitality, ostentation, capability, socialization, gossip, friendship. Coffee's being a symbol of social standing is due to a custome of the Ottoman palaces.

The signifigance of Turkish Coffee can vary according to the location and the guest. If someone you like very much is visiting and you want the converstation to last you can prolong their stay by serving coffee. In fact you can prolong the stay even longer and make it even more enjoyable by telling coffee fortune. Turkish Coffee is not presented for everyone. For instance, if you are an order person in a business place, you can not drink it whenever you want or the boss does not offer Turkish Coffee you. But if you are really very important person, offering Turkish Coffee is a nice gesture becuse cooking Turkish Coffee is an ability and it is not easy to cook compare with other coffee. If Turkish Coffee is offered to you in a restaurant, this is prestigious for both sides. (for you and for restaurant). If you buy a Turkish Coffee, it is just for commercial. Message becomes neutral for both of side because there is a mutual interest. While this is generally true for commercial establishments and restaurants, this type of meaning is not important for guests and strangers because guests and strangers are important for Turks. For this reason, no matter the location offering coffee to guests and strangers is very important. İn Tığlı's (2004:75) book, the customs and conventions of 18th century Turkey in the article by D'Ohsson: "No matter where, whether a government authority, whether an urbanite, whether a moslem or a christian, whether at home or in a store, at the office or a shop; whether making a visit in the village or in the city, the owner will most certainly offer coffee. If the visit lasts long, after a period another coffee, and shortly after that even a

third coffee will be served. But at the same time, coffee cups in Turkey are small, it would take three or four of their cups to fill one of ours. Coffee cups are served on a saucer to ensure that hands are not burned. These are called "sleeves." Sleeves are typically made of copper or silver, those of prominent individuals are made of gold and often decorated with precious stones."

One other beliefs of Turkish Coffee is fortune-telling. Fortune-teling is a very important function of social process. "Interestingly, Turkish Coffee is also the only coffee used for fortune-telling" (Stella, 1996:106) "Reading coffee grounds is a very old method of foretelling the future. It has been used for many centuries in Turkey and the Middle East. When the drinker has finished their coffee, the cup is rotated once over the head, then it is turned upside down on the saucer. While this is being done a wish is made. After waiting 5 to 10 minutes, the grounds will have formed a pattern which can be read. The cup is picked up and the fortune-teller will look at the pattern the grounds have formed. As they do this they turn the cup clockwise. When they have finished examining the grounds in the cup, they will read the pattern of the grounds in the saucer in the same way. Once the fortune-telling is complete, the cup and saucer are washed" (Soytürk, 2005:48).

"Love, success, money, fortune: the art of reading coffee grounds is as old as coffee itself. Coffee fortune telling was born out of Turkish Coffee and is an inseparable part of the pleasure and conversation associated with coffee. This ritual spread to Europe at the end of the 17th century when it became fashionable in Paris, from where it spread to Austria, Hungary and Germany. After the coffee is drunk the cup is placed upside down on its saucer. The person whose fortune is to be read says, "Let my fortune match my state". After the cup has thoroughly cooled, the fortuneteller examines the patterns formed by the grounds. The aim is generally to impart good news and to promote a positive outlook on the future.

The shapes and patterns left by the grounds on the cup and saucer have various symbolic meanings" (http://mehmetefendi.com/eng/pages/tk9.html).

"It can be said that coffee fortune telling is more entertaining that other types of fortune telling. Curiosity about the future aside, coffee fortune telling is a source of entertainment and is more common among females. (Gürsoy, 2005: 103).

The fortuneteller looking at the coffee grounds will generally act in accordance with the general situation and psychological disposition of the person whose fortune they are telling, and will assist the person's feeling at east with words of advice, comfort, guidance. Coffee fortunes are not looked at simply to predict the future, but more to unwind or to disburden one's heart. The person whose coffee fortune is being told will typically have existing expectations or troubles. By having their coffee fortune told these troubles are revealed. Alternatively the person telling the fortune slowly brings out the issues which have been repressed, performing a type of therapy. Along with being a type of game, the telling of the coffee fortune also is a source of comfort, socialization and a type of therapy whereby one is able to disburden one's mind in face to face interaction.

Gürsoy's book contains some information which gives coffee fortunes a different dimension. Gürsoy explains, "Reşat Ekrem Koçu, states that the person of our time with the most interest in fortunetelling is Mehmet Ağah Bey, an art teacher at Darüşşafaka High School. This individual has not only made paintings of hundreds of his own coffee fortunes, but has also authored a book of more than one hundred pages in which, in an interesting handwriting he describes the signifigance of the shapes in the coffee grounds."

Gürsoy point out another interesting example regarding coffee fortune telling: "Ertuğrul Ateş is an artist who has found it appropriate to translate his message by conveying the shapes of coffee fortunes to his canvas. Ateş, whose works of art are displayed in the famous galleries of New York has stated that coffee fortunes are his inspiration for painting."

In addition to handwritten books and paintings, coffee fortunes have been the inspiration for poetry as well. Several examples:
Look at the branch of the tree
Look at the red of the apple

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I drank some coffee my love

Come look at my fortune. (Gürsoy, 2005:103)

Ağacın dalına bak

Elmanın alına bak

Kahve içtim güzelim

Şu benim falıma bak. (Gürsoy, 2005:103)

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What a fortune you have

Look and see what awaits you this week

Have your coffee fortune told

It won't all fit here. (from Falım gum wrapper)

Bir fal çıktı ki sana bak

Seni neler bekliyor bu hafta bak

Bir kahve falı baktır kendine

Şimdi buraya sığmayacak (Falım sakızları'ndan)

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Do you remember?

You asked for a tea

And I asked for a coffee.

I don't remember at which village coffeehouse.

Remember you told my fortune

Just for the fun of it

It looked like I would be taking a trip

You said "well, I dont' know"

"Maybe in three periods"

"It looks like there will be a separation" you said

And we laughed about it.

They say it is remembered for forty years

A bitter coffee

I don't know how many years have gone by,

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I'm at that same coffeehouse.

What reason could I have to be here?

I just stopped by.

And I'm drinking a coffee

Is my heart this chipped cup?

Or is it the coffee

Which is bitter?

It looks like I'll be taking a trip again.

                    Deniz Gürsoy

Hatırlar mısın ?

Sen bir çay söylemiştin

Ben de bir fincan kahve.

Bilmem ki hangi köy kahvesinde.

Hani sen falıma bakmıştın,

Öylesine

Yol gözükmüştü bana

"Bilmem ki" demiştin,

"Belki de üç vadede"

"Ayrılık var" demiştin

ve gülüp geçmiştik.

Kırk yıl hatırı varmış derler

Bir acı kahvenin.

Bilmem ki kaç yıl geçmiş,

İşte yine o kahvedeyim.

Ne işim olacak ki buralarda?

Uğramıştım öylesine.

Ve kahve içmekteyim

Yüreğim mi bu kırık fincan?

Yoksa kahve mi

Acı olan?

Ve yine yol gözüktü bana.

Deniz Gürsoy

6.3.3. Basic assumptions concerning Turkish Coffee

"The art is in using the seeable to determine the unseen" (Sabri Tandoğan).

This section will in effect be a summary of all that is to be said, the basic assumption of Turkish coffee is in fact invisible values at its root. What has been described to this point demonstrates the abstract factors which are difficult to describe and which lay behind what looks like the small and concrete Turkish Coffee. At the mention of Turkish Coffee a small and cute cup with frothy coffee comes to mind. That this cup and the coffee in it have such a far-reaching history and expansive culture is surprising. This little coffee cup has brought people together, led to the creation of the coffeehouse, the coffeehouses led to socialization, and with this literature of the troubador, developing through light comedy to reach literature and intellectualism, reaching the higher echelons of society, giving these a sort of university quality by carrying politics to the general public, impacting even the laws, urging social movement, creating one culture from another, gaining fame and creating a culture of its own. Each value it has created has become a separate culture. In the Turkish society, Turkish Coffee has been the seed of societalization and can be considered to be an invisible value. That seed grew, sprouted and thickened to become a tree, branching out and continuing its impact to today.

One of the real basic assumptions of Turkish Coffee is converstation. Converstation is very important and is a topic on its own. There are numerous scientific articles on converstation. Researchers in psychology and linguistics have argued that with this kind of elaborate coordination, a conversation is more reminiscent of a collaborative effort or joint activity than simply a structured sequence of utterances (Clark, 1996; Cohen & Levesque, 1991, 1994) (Paek and Hortvitz: Conversation as Action Under Uncertainty).

The word chat has a more soft connotation than the word communication and is more often used to describe daily conversations. The word chat has a warm, sincere connotation. Chatting occurs in an atmosphere in which people are more comfortable

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sharing themselves. When a chatting atmosphere is mentioned warm and natural dialogues between sincere individuals, just like a therapy session, comes to mind. The indispensable symbol of these therapy sessions for the Turkish society is Turkish Coffee. Fortune telling is a separate game of this therapy session. During these sessions people often open up, sharing the feelings they had kept hidden deep within themselves. "A friendly sign of honor, a source of sincerity, reconciling enemies, awaking love, ending disagreements and helping us to fulfil our social responsibilities fairly (Daniel Wilhelm Triller, 1747)" (Heise, 2001: 61).

"The most common mode of spoken communication is the conversation. Through conversations, we create and maintain relationships, explore and develop personal identities, and accomplish daily tasks. Because this form of discourse is essential for social survival, conversation has been one of the most studied of all the discourse modes. Conversation analyst Margaret McLaughlin defines a conversation as "a relatively information social interaction in which the roles of speaker and hearer are exchanged in a nonautomatic fashion under the collaborative management of all parties." As the most private and most personal mode of communication, conversation differs from other forms of discourse. It is the most reciprocal and egalitarian of all discourse forms because participation is equally distrubuted. Generally speaking, conversation allows partners a degree of freedom not present in any other kind of communication. In most cases, informal language forms are chosen and personal information is shared. Conversations are also spontaneous, or locally managed; that is, participants make up a conversation as they go along, taking their cues from one another. Thus, conversations are characterized by hesitations, restatements, repairs, and fillers, devices that signal the absence of strategy. Conversations, on the other hand, are private; in many cases, it is a violation of trust to repeat what is said. Outsiders may have difficulty making sense of conversations because participants use implicit, private codes and personal "shorthands" that reinforce the participants' unique bonds. This is important because the overall orientation of conversation is often relational. Although people may accomplish tasks through conversation, they often use conversation to get to know one another. More formal kinds of talk seldom focus on purely relational matters" (Trenholm, 2005: 80-81).

At times, Turkish Coffee has also elicited intercultural communication. Istanbul is a commercial and port city. The merchants coming here see the mobile Turkish Coffee sellers and are enchanted by its smell. They then take a taste and take some along to their own countries. The coffeehouses sprang up in Istanbul around that period. Ibrahim Peçevi described and accounted the date of establishment of the first coffeehouses in Istanbul. "Coffee-houses were unknown in Istanbul before the middle of the sixteenth century. According to the Turkish historian Ibrahim Peçevi, who wrote in about 1635, the first coffee house was in Istanbul" (Ellis, 2000: 9, Gregoire & Georgeon,1999: 33). "The first coffee-house in London opened just under a century later, in 1652, by a Greek Orthodox servant called Pasqua Rosee, in St Michael's Alley, Cornhill, in the centre of the financial district of the City of London. It was sponsored by merchants from the Levant Company, the trading house that organised and regulated trade with Ottoman Empire. These merchants had become accustomed to drinking coffee during their extended residences in the company 'Factories' in the ottoman cities of Istanbul, Izmir, and Halep. The coffee-house found a ready public in the disputatious political climate of the English Commonwealth, and survived to prosper after the Restoration of the monarchy in 1660. by 1708, there were a very large number of coffee-houses in London and the provincial cities. From the first , these early coffee houses were associated with a certain kind of social interaction – what sociologist might call a sociability – which they as businesses went out of their way to cultivate. The distinctive features of coffee-house sociability were egalitarianism, congeniality and conversation. Although there were important differences between the coffee-houses of Istanbul and London, there were also some intriguing similarities, including the manifestation of this distinctive sociability" (Ellis, 2000: 10). As is evident from Ellis' writing, we can see that intercultural interaction and intercultural communiation is also taking place here. The ring of conversation grows from a small ring to increasingly larger rings and even encompassing international commerce.

Several passages from Ellis' article will be helpful to understand the importance and effect of conversation:
"twelve principles of coffee house conversation
Openness of the discussion to all comers. It is axiomatic that no one be excluded from the discussion by any quality they bring with them from the outside such as status, wealth,

power, strength or arms. As such, all speakers are considered equal within the coffee-house (there is an erasure of hierarchy).

While entry is open to all, all who enter agree to behave by the discursive rules of the house.

The discursive economy of the coffee-house is inclusive: so that all opinions might be heard, even those which are diametrically opposed, unfashionable, unlikely to be persuasive.

Nonetheless, debate is not unregulated, but should be rational, critical, skeptical, polite, calm and reasoned.

Politeness is not observed for the sake of a social propriety that exists outside the coffee-house, but in order for the discussion to be free and open. No-one to be brow-beaten by others into silence. Voices should not be raised. Incendiary rhetoric should be avoided. Each person should be allowed to speak, each person should only speak for an appropriate time, limiting themselves to allow for the inclusion of other voices.

That the discussion is rational, reasoned skeptical and critical implies that the principles of empirical observation of the eyewitness, of presentation of evidence, and of forensic argument will be adopted – rather than dogmatism, arguments from faith, or attacks on the character of other speakers.

Nonetheless, the discussion should be interesting, relevant, curious, focussed and interesting. Digression is not tolerated but amplification is. Contributors are encouraged to use interesting and diverting examples, but only when they are instructive.

Topics should matter: the issues debated should be ones of topical concern, on issues that engage with important debates of the day, or are informed by important principles.

That the coffee-drinkers have opinions about topics that matter is important in forming public opinion or debate: that is, the opinion of individuals matters in the creation of public opinion.

Nonetheless, individual's should give way in the face of superior argument or better information (adopting a principle of anti-dogmatism and anti-relativism).

Gossip, and chit-chat should be eschewed, while satire and lampoon are permitted. Conversational commonplaces and irrevelant or inconsequential topics are not tolerated. Idleness (lurking), gabbling, incoherency, irrationality are rejected.
These rules are immanent, unstated, ubiquitous, omnipotent and unchallengeable (Ellis, 2000: 14-15).

The other basic assumption is hospitality. Guests are very important in the Turkish society. Here again, Turkish Coffee plays a central role as an indicator of hospitality. "Hospitality is one of the cornerstones of the Turkish way of life. Even the poorest peasants feel bound to honor their guests ("misafir") in the best possible manner, serving food and drink for hours while making pleasant conversation. Esteemed more as ritual than as drink, the serving and consumption of coffee ("Türk Kahvesi") has had a profound effect on Turkish lifestyle and culture for centuries, since the days of the Ottoman Empire. Although many age-old rituals are no longer prevalent in today's society, coffee remains an integral part of Turkish culture" (http://www.ata-nc.org/culture/doc/kahve.doc).

Another basic assumption of Turkish Coffee is its representation of honor. One of the reasons for its representation of honor and standing is, as touched on above, as it began to be served in a ritual fashion it was given special importance by the sultans and ladies of the harem, and at the residences of wealthy individuals. At one period coffee became the symbol of wealth. For example, the offering of Turkish Coffee to Paris society by the Turkish ambassador Süleyman Ağa was an important factor in his gaining standing in that society. Additionally, this drink also was the source of inspiration for writers, poets, painters, professors and famous people. And it had the ability to bring all of these people together.

"Peçevi relates, consisted most of studies persons, lovers of chess, trictrat (an early form of bacgammon), and other sedentary diversions; and as the generality of the Turks came soon to relish this sort of meeting-places, called in their language *Cahveh Kaneh,* the number of them multiple insensibly. From the the first, then, the cahve kaneh were places in which customers found as much society as coffee. Thet looked upon them as very proper to make acquaintances in, as well as to refresh and entertain themselves. Young people near the end of their public studies; such as were ready to enter upon public posts; cadhis out of place, who were at Istanbul making interest to be restored, or asking for new employments; the muderis, or professors of law, and other sciences; and, in fine, persons of all ranks flocked to them. At length even the officers of the Seraglio, the Pathas, and others of the first quality, were seen to go openly to the coffee-house; and served to increase the *REPUTATION* , so it multiplied the number of them to great an excess" (Ellis, 2000:10-11).

Turkish Coffee is also a synonym for "pleasure time." Sometimes you want to chat with yourself, to draw into your own corner and think about the past, the present, the future ("Intrapersonal Communication: communication with one's self. It includes times when you imagine, perceive, daydream and solve problems in your head"(West&Turner, 2003)). "Pleasure time is the time one reserves for oneself. During this time, the person wishes to live his presence, which he knows is fleeting, to the fullest and to act as he pleases to find peace. The time spent to drink one coffee gives the individual who has been doing not what he pleases bu "what needs to be done" a short opportunity to escape momentarily from the hustle and bustle daily life. For even just a short period this time become, if alone a time to contemplate, if with someone a time to chat, a therapy session. And then back to work" (Gürsoy, 2005: 85, Fatih Tığlı, 2004). "This artificial blood is prepared with such confection, grants such a healthy energy, that it is of the most agreeable service to even the bothersome activities (Daniel Stoppe, 1735)" (Heise,2001: 31).

In summary, the basics of Turkish Coffee, which is a very profound source of non-verbal communication in Turkish society, are conversation, friendships and camaraderie derived from conversation, a symbol of friendship, hospitality and social standing, as well as personal enjoyment (one's communication with oneself).

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7. HOW TURKISH COFFEE İS COMMUNICATED

In this chapter, through historical research, the awareness of Turkish coffee when it was first introduced and the awareness today will be analyzed and information pertaining to whether a specialized communication strategy, advertisement and promotion was made will be presented for yesterday and today. Questions such as: Is the underlying reason that people (whether they like it or don't like it, care or don't care, drink or don't drink) know about Turkish Coffee advertisement and promotion or interpersonal communication? What has been the case historically? What is done today? will be answered.

7.1. Historical Background of how Turkish Coffee was   Communicated

Investigation of secondary research shows that there is no information demonstrating that advertising and promotion have been made for Turkish Coffee. No secondary sources of information on this subject have been found. But when looking at sources pertaining to its initial introduction it is possible to extrapolate how it became known, heard of, and spread.

Because the history of Turkish Coffee has been described above, is this section only historical points regarding its awareness, acceptance and spreading will be touched upon.

7.1.1. Entrance of Turkish Coffee into the Palace

"Turkish Coffee seems to have been originally introduced to the Ottoman Empire in the early 16th century when Ozdemir Pasa, a governer of Yemen during the reign of Suleyman the Magnificent (1520-1566), authorized its use in his own household and in the palace"(Seagarden Life Magazine, 2006:29). This is how Turkish Coffee entered the palace. "The entrance of coffee to palace kitchens as a special and honorable offering dates to the period of IV. Mehmed" (Gürsoy, 2005: 32). It began to be served to distinguished and wealthy guests to the Palace in a ceremonial atmosphere. When we look

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at this period we can see after coffee entered the palace it made its way to the kitchens of prominent individuals and began to take its place as an important drink in residences. During this diffusion period, in a short time Turkish Coffee diffused from the palace to the residences without any type of information pertaining to how the coffee is prepared, or any advertising or communicaton strategy. When looking at this period, even taking into account the circumstances of the period we can see that so special efforts were made to introduce Turkish Coffee. There is no direct chronological cause and effect pertaining to how Turkish Coffee was disseminated. There are no sources on this subject either.

7.1.2. Introduction and Dissemination of Turkish Coffee to Society

Issue 126, page 60 of the June 2004 Societal History magazine states "With the conquering of Arabic-speaking countries by the Ottoman army at the beginning of the 16th century this important polical development grew in the opposite direction, from the outskirts to the center. Coffee spilled over slowly, not within the framework of Ottoman politics, but rather as a result of commercial conditions, followed by further development to the north." On page 66 of the same magazine, "For a long period the coffeehouses monopolized by the janisseries were called "koşu", the first coffeehouses in the countryside were janisserie entrepreneurs called "yerlikulu," the frequenters were the same, the home reserves, slave owners, the warrant officers. But there is still no study pertaining to this." As is evident from these quotations janisseries, or soldiers who were sure to take coffee wherever they went were important to the dispersion of coffee.

Another effect regarding how coffee came to be known by society, "certainly the first Ottomans to encounter the captivating coffee bean must have been hajjis making the pilgrimage to the Hejaz region. The hajj caravan routes for their part a fundamental role in the spread of the coffee habit. Throughout the Ottoman period, the most heavily traveled route was the one linking Istanbul to Mecca by way of Damascus. We must also add the members of the military convoys that accompanied the caravans for protection. Yet another important social group to be added to the picture are the mendicant/traveling dervishes whose movements were not confined to the hajj season. Around the turn of the 16th century, these dervishes played crucial roles in the cultural communications between

Anatolia and others parts of the Near and Middle East (Işın, 2006: 22-23). First mobile coffee sellers began selling coffee on the streets of Istanbul. Later this developed further, coffeehouses were opened and the coffee culture continued to develop.

When we look at these historical data and the development process it is clearly evident that the dispersion of coffee is part of a natural societal development process. This is just like the eruption of a volcano followed by the slow expansion of the layers of lava, joining with other entities to create its own natural beauties. Coffee has reached us today, eliciting societal impact along the way. When looking at the factors which led to its diffusion it is not difficult to understand that this was achieved through interpersonal communication. In the case of coffee, individuals' social interaction as a result of communication brought about a new fact. This is the underlying reason for coffee's dispersion and dissemination. Far from creating a specialized communication strategy for the introduction and dispersion of coffee, just the opposite took place. Various laws and regulations to prohibit and stop the dispersion of coffee and cut down on interpersonal and face-to-face interaction and break these strong bonds were enacted but were not effective, and had the adverse impact of creating even stronger bonds.

7.1.3. Turkish Coffee made by Coffee Vendors on the road to Institutionalization

Today the most famous and well-known Coffee Vendor (Tahmis) in Turkey Kuru Kahveci Mehmet Efendi. Before describing Kuru Kahveci Mehmet Efendi let's take a brief look at a short history of coffee vendoring.

"Evliya Çelebi, writing around the middle of the 17th century, notes the existence of some two hundred commercial enterprises engaged in the coffee trade. Thet is rather than the numbers he cites for other guilds and is evidence of a considerable volume of business. Even in the century, the economic potential that would transform Istanbul's coffee whosallers in to powerful middle class was shaped by the transit trade in coffee moving through Egypt. The Egyptian Bazaar in those days was the hub through and around which Istanbul's coffee trade moved. Ships lying alongside at Eminönü discharged their cargoes

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of coffee beans, which were taken to warehouse (called tahmis) nearby. After being roasted, the beans were ground in government-supervised mills and then sold to retailers. The activities of storage, roasting, and grinding were carried out by the Tahmisçi guild under the supervision of Janissaries" (Işın, 2006: 30-33).

The most famous Coffee Vendor to survive to our day is Kuru Kahveci Mehmet Efendi. This brand is very well known both in Turkey and abroad. One of the reasons for this is that its roots go back very far. "Until the latter part of the 19th century, coffee beans were sold raw. They were roasted at home and then ground using hand-operated coffee mills. All this changed when Mehmet Efendi inherited his father Hasan Efendi's spice and green coffee bean shop. Mehmet Efendi was born in 1857 in the Fatih region of Istanbul. Following his education at the Süleymaniye Medresesi (the school attached to the Süleymaniye Mosque complex), Mehmet Efendi began to work in his father's shop on Tahmis Sokak. Mehmet Efendi took over the family business in 1871 and began roasting raw coffee beans, grinding them in mortars and selling roasted and ready-ground Turkish Coffee to his customers. Soon, Tahmis Sokak was filled with the rich aroma of freshly roasted coffee. Thanks to Mehmet Efendi, coffee lovers were able to enjoy the convenience of buying ready roasted and ground coffee, and he soon became known as "Kurukahveci Mehmet Efendi", or Mehmet Efendi, vendor of roasted and ground coffee" (http://www.mehmetefendi.com/eng/pages/kkme2.html).

The secret to Mehmet Efendi's success to today is innovation and diversity. The advertising and promotion activities of Kuru Kahveci Mehmet Efendi will be looked at in more depth later. But there is a point of import here: the advertising and promotion made by Kuru Kahveci Mehmet Efendi was not advertising for Turkish Coffee, but activities undertakedn to differentiate itself from the other Coffee Vendors, institutionalize and promote the name. Of course a secondary effect of this is the advertising and promotion of Turkish Coffee. But given that Turkish Coffee was known well before this period, one could say that he became a brand due to Turkish Coffee. Turkish Coffee had an existing prominent place in Turkish society without advertising and promotion. For this reason, even though it may appear to be advertising for Turkish Coffee, we will see that it is in fact advertising and promotion for the enterprise itself. Advertising and promotion activities

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undertaken by other Coffee Vendors located in other cities were again undertaken to promote their own names and put them ahead of the other Coffee Vendors.

Another famous coffeemaker is İlyas Gönen. He is Izmir's most historic mortar Coffee Vendor. But this establishment is younger than Kuru Kahveci Mehmet Efendi. This company was established in 1939. It is a Coffee Vendor which has been passed on from grandfather to grandson. It is well known and famous in Izmir. There are many Coffee Vendors like this in various localities within Turkey, and it is typically a profession which passes from father to son. This is a subject whose deep roots could be the subject of a separate investigation. Each of these Coffee Vendors entered into their own advertisements and promotions. But as mentioned previously, because these activities were undertaken well after Turkish Coffee became Turkish Coffee these are actually advertising and promotional activities made to promote the company name. We can see from the sources at hand that no direct advertising and promotion has been made for Turkish Coffee.

In summary, when looking at sources at hand it can be seen that Turkish Coffee and methods for its preparation became known and disseminated without a specifice strategy for advertising and promotion. We will take the first advertising and publicity efforts undertaken in 1904 by Kuru Kahveci Mehmet Efendi for his own institution as a basis. Because, as the first enterprise to fill this empty market, and a historical institution and with the development of the market and technology, the publicity efforts undertaken were not focused purely on Turkish Coffee, but were efforts to advertise the enterprise.

7.2. How Turkish Coffee is Communicated Today

Today "the size of Turkey's coffee market is 12,000 tons. In figures, this constitutes a market share of 160 million dollars. Because Turkey's climate is not appropriate for growing coffee, all consumption needs are met through the import of raw or processed coffee. The 12,000 ton value is the official imported value. 80 percent of that market is Turkish Coffee, 15 percent Espresso, aromatic coffees, coffee bean products like

French Press and Mocha. The leader of the Turkish Coffee market by a longshot is Kuru Kahveci Mehmet Efendi." (Ekonomist Fon, 15 Ocak 2006:38-39).

According to the Turkish Patent Institute, there are 192 Coffee Vendors in Turkey. Most of these are registered, some are in the process of registration. But the most well known, and those encountered most in the market are Kuru Kahveci Mehmet Efendi, İhsan Kurukahvecioğlu, Abdullah Efendi, Osmanbey coffee, Elitepe, Ülker Coffee. In the İzmir region the İlyas Gönen mortar coffee and Kuru Kahveci Hüseyin Efendi brands are more well known. In reality, in addition to the well known coffee brands, each region has its own coffee tradesmen. Even though they have not reached the mass market, because they created the taste for coffee in that region those tradesmen have created their own branding in become traditional in that region. Because their palates are accustomed to that region's coffee those individuals don't drink the other coffees much. For example in Gönen Gönen Coffee Vendor's, in İzmir Huseyin Efendi and Coffee Vendor İlyas Gönen, in Elazığ Harput Coffee is preferred.

Today, we can obtain the best information on the advertising and promotion of Turkish Coffee from Kuru Kahveci Mehmet Efendi. Kuru Kahveci Mehmet Efendi has undertaken promotional activities both domestically and abroad which have aided the promotion of Turkish Coffee. Even though İlyas Gönen's coffees can be found abroad, because it is difficult to obtain detailed information about their promotional activities we will focus on Kuru Kahveci Mehmet Efendi.

7.2.1 Promotional Activities of Kuru Kahveci Mehmet Efendi

"The family formally took "Kurukahveci" as their last name in 1934. After Mehmet Efendi passed away, his eldest son Hasan Selahattin (1897-1944) recognized the importance of the international market and resolved to become active abroad. Thus, Turkish Coffee began to be promoted abroad as well as in the domestic market. In line with the technological developments of the time, Hulusi Bey (1904-1934) introduced mass production and commissioned Zühtü Başar – one of the leading architects of the period – to design an Art Deco headquarters for the company on the site of the

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original family shop on Tahmis Sokak. This striking structure remains the company's headquarters to this day. In addition, the company began to package its roasted-ground coffee in parchment paper and to distribute these packages to groceries and corner stores all over the city via automobile. Thus, Kurukahveci Mehmet Efendi was responsible for another groundbreaking innovation in Turkey. The company also opened a branch on the famous thoroughfare of Istiklal Caddesi.

Since the 1930s, the firm has actively promoted Turkish Coffee at various trade fairs and festivals both in Turkey and abroad. At tasting sessions, it has shared the fascinating story of Turkish Coffee and the special role it plays in our culture with fellow participants and visitors to the trade shows. Kurukahveci Mehmet Efendi is proud to serve as an ambassador of Turkish culture on these occasions.

AISEC Anatolia Congress 2002

The Third UNESCO Round Table Conference, Istanbul, August 2002.

EIBTM Tourism Fair, Geneva, November 2002.

Open Door Days, The European Parliament, Strasbourg, November 2002.

The Second Platform On Turkey, Brussels, November 2002.

Foodex Food Fair, Tokyo, March 2003.

IMEX Tourism Fair, Frankfurt, March 2003.

EIBTM Tourism Fair, Geneva, April 2003.

Turkish Festival, Chicago, June 2003.

IT&ME Tourism Fair, Chicago, August 2003.

BTC Tourism Fair, Florence, October 2003.

Turkish Products Week, Harrods, London, November 2003.

Confex Tourism Fair, London, January 2004.

IMEX Tourism Fair, Frankfurt, March 2004.

ITB Tourism Fair, Berlin, March 2004.

(http://www.mehmetefendi.com/eng/pages/kkme6.html)

When Arçelik developed a Turkish Coffee cooking apparatus in 2005 Kuru Kahveci Mehmet Efendi promoted this apparatus jointly with Arcelik domestically and

abroad. "the Turkish Coffee apparatus, Telve, brought to market last year by Arçelik received the IF design award from Germany. The group has other plans regarding Telve. Along with Kuru Kahveci Mehmet Efendi, Arçelik plans to export not only coffee but a coffee apparatus. This is seen as a type of tourism promotion as well. Kuru Kahveci Mehmet Efendi doesn't just sell Turkish Coffee, it also arranges tours to promote Turkish Coffee. Turkish Week in Spain in 1994, the Cannes Lions International Advertising Festival in 1997, Hannover Expo in 2000 are just some of these." (www.sabah.com.tr/2005/12/07/gda125.html).

7.2.2. Other Brands' Orientation Towards Turkish Coffee

In 2003 Ulker Group began production of Turkish Coffee. Ulker began a television advertising strategy with a public relations effort fashiones like news in the press.

Starbucks, known throughout the world, using the "think locally, act locally" reasoning added Turkish Coffee to its assortment of coffees in Starbucks in Turkey.

With the same reasoning (think locally act locally), Gloria Jeans also added traditional Turkish Coffee to its product line.

7.1.3. Conclusion of How Turkish Coffee is Communicated

To summarize this section in short, when we make a historical analysis based on the sources at hand we do not see any advertising and promotional activities regarding the spreading of information pertaining to Turkish Coffee and how it is prepared. There are in fact historically laws banning Turkish Coffee, but we come across no information pertaining to its promotion. Regardless of this it has become popular, has brought people together, impacted commerce and the economy, led to the creation of coffeehouses, borne the Coffee Vendor profession, and has survived unchanged to this day.

Today's Coffee Vendors have used its name and standing for their own advertising and promotional activities, to institutionalize and diversify on their own right. Turkish

Coffee ensured their growth and development, and they have promoted Turkish Coffee. And Turkish Coffee has demonstrated before our eyes the concept of cause and effect.

Even the Turkish Coffee cooking apparatus is an innovation developed as a result of the difficulty of preparing Turkish Coffee. Because its preparation in today's conditions is difficult and time consuming. This innovation saves people time and ensures that Turkish Coffee can be drunk immediately at any time.

However, these innovations have been very recent. Turkish Coffee has been consumed for a long time without any advertising and promotion, and is of atleast the same import today as it was in the past.

8. THE RESEARCH

8.1. Objective

The main aim of this research is to show that Turkish Coffee is the most recognized coffee in its product category, and the level of awareness it has, finds its roots in interpersonal communication. Thus, the following hypotheses are suggested:

H1: Turkish Coffee is the top of mind in its product category.

H2: The awareness of Turkish Coffee has been reached via neither advertising nor any other promotion, but interpersonal communication.

8.2. Importance

Although Turkish Coffee is a widely known one, in the world; and a distinguishing characteristic (element) of Turkish culture; there is a lack of literature on the subject even in Turkish. The main importance of this paper comes from filling a space in the literature.

Second, it is almost important to find a scientific research on Turkish Coffee. This study, with the primary research it includes, presents fresh information about the

perceptions, connotations and the recognition of Turkish Coffee, besides the historical framework given in the literature review part.

8.3. Methodology

As mentioned in the introduction, this study consists of several parts. The first four parts comprises a comprehensive literature review about interpersonal communication, promotion and Turkish Coffee. Books, journals, magazines and internet were scanned for related concepts and dynamics.

Both quantitative and qualitative research are adopted in the 6th part, to achieve the aims of the research. In the quantitative research, telephone survey was conducted. 100 randomly selected people were first asked for the kind of coffee they recall when the word "coffee" is pronounced.

Second, the interviewer asked if the participant remembered any Turkish Coffee commercial, radio spot or print media advertising. If the participant said yes, the third question would be asked to explain (describe) the recalled advertisement.

Subsequently, qualitative research was conducted in order to understand how Turkish Coffee reached this level of awareness and recall. In-depth interview was chosen among qualitative research methods. "In the primary research in-depth interviews conducted. " An indepth interview is a dialogue between a skilled interviewer and an interviewee. Its goal is to elicit rich, detailed material that can be used in analysis (Lofland and Lofland, 1995). Indepth interviews are characterized by extensive probing and open-ended questions". Indepth interview was used because there are several advantages of it. These are the usually yield richest data, details, new insights, permit face to face contact with respondents, provide opportunity to explore topics in depth, afford ability to experience the affective as well as cognitive aspects of responses, allow interviewer to explain or help clarify questions, increasing the likelihood of useful responses and to be flexible in administering interview to particular individuals or circumstances.

The main aim of this research is not to point out the number of people who know about Turkish Coffee or, the characteristics of them, but to find out the way they reached the awareness they have about Turkish Coffee. Close-ended questions or any type of questionnaires would not help in achieving this aim. Thus, to gain a deep understanding on the subject and help the participants to go back in their memories. Semi-structured indepth interview was chosen as the research method.

The participants (N=10) were chosen among different age groups representing different age generations, so the different periods in the life cycle of Turkish Coffee. The genders and ages of the participants are shown in figure 6.1.

Age	Female	Male
18-35	1	2
36-55	3	1
56-60	2	1

Figure 8.1

Questions of Indepth interview are open-ended. Interviews are conducted face to face. In this interview, selecting different age groups were taken care because the purpose of Turkish Coffee case necessitates this; different age groups can represent the eras of Turkish Coffee. Thus, the research can provide data on; how Turkish Coffee became known during different periods and now Turkish Coffee has achieved the awareness it has today not via advertising or promotion but power of interpersonal communication. The interviewee were interviewed for about 40 minute (average) in a non-threatening environment in which participants felt comfortable. Also the potential disturbances (such as phone rings, visitors etc.) were prevented as much as possible.

9. FINDINGS

As mentioned before the research had two sections. The first section was the quantitative measuring section which consisted of 2 questions. The first question seeked the kind of coffee people recalled when the "coffee" was pronounced.

From the 100 people who were called on the phone ; 71 (71 %) pronounced "Turkish Coffee" in the first place. 29 of them (29 %) pronounced Nescafe, Jacops and filtered coffee.

The same participants were asked if they remember any Turkish Coffee advertising or other promotions. The answer was 100% NO. None of the participants remembered a TV. Commercial, radio spots or print media advertising about Turkish Coffee.

The second section was the qualitative part, which included indepth interviews with 10 people, to understand their awareness, the place of Turkish Coffee in their brains and lives and how Turkish Coffee reached this place – via advertising and promotion, or interpersonal communication.

Nine of these 10 people gave an important place to coffee in their lives. 10 of 10 mentioned Turkish Coffee among the coffee types they drink; 5 of these also counted Nescafe and others. But they all, including the one who did not drink much coffee, preferred Turkish Coffee to all others. That one person drank coffee in spare-time sharing with friends. Some of them (n=2) liked to drink coffee alone, some (n=6) with friends, still all of them have, at least ones time drank coffee with friends.

When asked the first memory with Turkish Coffee, all of the participants mentioned that they met it when they were a child. They first saw Turkish Coffee, when an elderly person; father, grandmother and grandfather was drinking it.
Participant No:9, expressed what he remembered as the following:

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"…each time a guest comes to our home, mom cooked Turkish Coffee for him/her. We wondered the taste of the coffee. Mom first cooked us Turkish Coffee after the guests were gone; I was 7or 8…"

What participant No:7 remembers is an interesting example of the importance of Turkish Coffee passed from a generation to next:

"…my grandmother used to drop some Turkish Coffee to the plate of the coffee cup to drink for me. But it meant nothing to me; because drinking coffee from that small cup was important to me; not the taste! Because drinking Turkish Coffee from the cup, holding seriously from the handle, was a sign of growing up…"

Also the participants assigned Turkish Coffee some duties; it was the immutable component of some situations such as hosting guests, asking a family to give their daughter as a bride, fortune telling and sobering someone (for example a drunk person) up… In addition to these, Turkish Coffee is perceived as a immutable component of bayram visits, conversation; especially sincere and intimate chats, shortly good mood and pleasing situations.

Participant No:2 mentions that without Turkish Coffee, one cannot claim he/she is hospitable:

"…there are some people who are addicted to coffee. You have to cook 3 or 4 times a day. The aim is not only drinking coffee for sure, it is to share, to enjoy, and to form relationships…"

10 of the 10 participants associated Turkish Coffee with cultural values. It symbolized hospitality, good mood and pleasure (never sadness and depression), good relationships, relaxing, and sharing activities. Besides these, it gave the feeling of sharing a history, a sense of being a family, and being a member of a distinct society.

When the participants were asked to remember any advertising on Turkish Coffee, none could recall one. None of the participants remembered a TV. commercial, a radio spot or print media advertising. In addition to that, no participant could recall a promotional activity about Turkish Coffee. When they were asked if they remembered any conscious communication activity, the answer was again "NO".

10. CONCLUSION

> The important thing is to be able to see
> the invisible behind what you see…

When the reasons behind Turkish Coffee's being well known today are though of, the following question comes to mind: Is the reason that Turkish Coffee is well known in the past and today, and that everything about it from how it is prepared to how it is served is common knowledge is known even to someone who has never prepared Turkish Coffee due to advertising and promotion, or is it due to a strong foundation which grew with mass communication?

In this work, the hypothesis that the reason for this incredible recognition is not through conscious communication strategies, advertising and/or promotional campaigns but thgouth strong interpersonal communication has been supported by findings. The concepts and theories used to support this thesis are presented in the literature survey section; the findings are presented in the findings section.

The literature review has started with the question "what is communication". and it was defined as a process in which individuals employ symbols to establish and interpret meaning.   In this study, it is suggested that Turkish Coffee is one of those symbols that people employ to create and share meanings. For example, as stated in the interviews; especially for women, Turkish Coffee is a reason to come together to chat with each other because it is like a rituel of communication. In addition to this, Turkish Coffee is not presented to everyone. Offering Turkish Coffee is a nice gesture symbolizing the importance given to a person; and this have the potantial of affecting the relationship between them.

Turkish coffee also symbolizes hospitality. For instance if a Turkish Coffee is offered in a restaurant, this is a prestigious manner for both sides; for the client and the restaurant. Because doing that, the restaurant shows the client that s/he is important to them

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and the clients feel priveleged (as Turkish Coffee, unlike tea, is not offered to everyone). Here the message and the communication becomes very positive.Therefore, it appears to be an important part of *social process*.

Additionally, as cooking Turkish Coffee is not as easy as cooking other types of coffee, it is also associated with talent. People, especially girls, who cook Turkish Coffee with foam are known as adroit people. It is also a test for potential brides, who have to cook Turkish coffee to the family of the potential groom. These are all pointing out the importance of Turkish Coffee as a symbol. The Turkish proverb which says "bir kahvenin kırk yıl hatırı vardır" is another proof that shows it is a *symbol* in Turkiye. " A symbol of lasting friendship" (http://www.helloturkey.net/kahve-alt.html). Even the taste of the coffee is a sign of character for many people. If someone drinks Turkish Coffee sugary, this implicates that person is an easygoing, benignant one; insomuch that it is associated with being effeminate. If one drinks Turkish Coffee unsweetened, that is something masculine and is a sign of being strict and tough. This observation can be a starting point for a further research related with Turkish coffee and gender.

Turkish Coffee is like a tool of two way communication. In this model communication goes in two directions; from sender to receiver and from receiver to sender; and places a great deal of emphasis on feedback. People offer Turkish Coffee generally when they engage in face-to-face communication; thus it helps enhancing two-way communication, generally resulting in more intimacy between participants.

As mentioned in the literature review; an important theory which helps explaining the extraordinary awareness about Turkish Coffee is the *social penetration*. As was mentioned in the literature review social penetration is about the process of relationships bonding whereby individuals move from superficial communication to more intimate communication. West and Turner (2004) says this intimacy exists at many levels beyond physical intimacy. These levels include dimensions such as intellectual, emotional, and shared activities. Social penetration includes verbal, nonverbal and environmentally oriented behaviors. A reward/cost ratio is often calculated to determine the balance between positive and negative relationship experiences. If a relationship provides more

rewards than costs, it is likely to continue. If the costs exceed the rewards, dissolution is possible.

Turkish Coffee has become a tool of social penetration in a variety of ways. *It helps individuals move from superficial communication to more intimate communication*; throughout its history, it has always brought people together because of its unique specialities; for example the socializing feature. It provides social interchange from the business meeting rooms to the living rooms, as in fortune telling which constitutes a good example for Social Penetration Theory.

Fortune telling from a coffee cup is especially popular among women; it causes women to get closer. *This process includes emotional and shared activities*. A reward/cost ratio is also calculated to offer Turkish Coffee. It takes a relatively longer time to serve Turkish Coffee, and more care is taken (than tea or other coffees). So when people do not like the other(s) they are communicating with, they do not offer Turkish Coffee. It is like a cost because there are negative relationship experiences.

Turkish Coffee is related the previously disscussed Narrative Paradigm from a few aspects. Fortune telling, as *a way of story telling,* is one of them. Second, as participants mentioned in the interviews, deciding to serve someone Turkish Coffee, other than being cues of hospitality and displaying talents, is a decision to share a pleasant experience with that person and perhaps becoming closer than they were before. P*eople make this decision on the basis of good reasons – and these good reasons are determined by history, biography, culture, and character.* Additionally, Turkish Coffee itself is a story. The original story began from Ottoman Palaces and spread to other countries. People who had once been in İstanbul heard about it and helped to convey its fame. Thus, Turkish Coffee itself is a narration including symbolic actions, words, tools and/or deeds that have sequence and meaning for those who live, besides matters of history and culture.

As has been stated previously, the hypothesis that Turkish Coffee developed through mass communication has been supported in this study in two separate sections. Not one of the 100 individuals surveyed remembered hearing an advertisement or a

planned communication activity focusing on this product. Participants of the in-depth interview similarly did not remember hearing an advertisement or promotional activity, moreover they were not able to provide a substantial explanation for their information and perceptions regarding Turkish Coffee.

Accordingly, for these people, Turkish Coffee subconsciously helps these people to meet their need for communication. The feeling of lacking in close social situations and friendly conversations in which Turkish Coffee is not present, the skill needed to prepare it, the cup, the presentation and everything related to the coffee fortune shows how the "word of mouth" of Turkish Coffee developed.

During the indepth interviews, it was seen that Turkish Coffee is sometimes used by participants in their need to share their emotions; for example participant number 9 stated that they use the phrase "come, let's drink a coffee" in place of "come, let's talk" when wanting to chat. In other words, what is said is: "come, let's participate in face-to-face communication." The fact that people sharing the Turkish culture use coffee as such an excuse is evident from the Turkish saying: "the heart yearns for neither coffee nor a coffeehouse, the heart wants a friend, coffee is the excuse."

When Turkish history is examined it is seen that the *coffeehouse* had an important role as a factor in developing face-to-face relationships. The word *coffeehouse* (kahvehane = kahve + hane (yer,mekan)) describes points to people joining together using coffee as an excuse. By causing social interaction, individuals frequenting the coffeehouses effected interaction and growth, leading to socialization and played a part in the development of classes and strata within society. As Turkish Coffee effected socialization in this way, in time it also became the symbol for the words communication, itibar, hospitality, pleasure, friendship, ability, grace and private or special.

Another point that becomes apparent through the research made in this study is that most of the participants stated that they first saw Turkish Coffee from their grandparents and that they under no influence at all they brought this tradition to their own generations. At just this point, the impact of interpersonal communication can be clearly seen. Through

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communication, the traditionalized Turkish Coffee is passed as an inheritance from grandfather to grandchild, from mother to daughter. As stated by Usluata (1991:5), "Living itself is an event which encompasses the communication network, the activities of communication. From the moment we exist we constantly enter into communication, interaction with our environment. This two-faceted exchange continues for a lifetime. We display our personalities through our communication habits, through our efforts at communication. What we know, what we hear, what we do is determined through our method of communication. Communication is the agent of interpersonal relationships: we use communication to understand, to learn, to relate, to reach others." In the scope of this study it has been seen that Turkish Coffee is an important agent of interpersonal communication in Turkish society.

When looking at the coffeehouses in Turkey, one might say that Turkish Coffee is the drink of a "male dominated society." In reality, both the results of the findings of this study as well as personal observation demonstrate that Turkish Coffee appeals to women at least as much as it does to men. In detailed interviews it was seen that the view that Turkish Coffee brings men together at the coffeehouse, and women together at home is widespread.

Another point that is found during this study is that participant prefer to drink Turkish Coffee when they want to feel good. Because Turkish Coffee is drunk with 'pleasure' slowly and with small sips. Turkish Coffee is accepted as a friend, a beverage which one drinks when one is alone and wants to communicate with oneself (intrapersonal communication), or is an object that one wants by their side. It is not consumed as an average beverage, but is a more estimable drink which is consumed at special moments, during special conversations, with special guests.

In conclusion, in Turkish society Turkish Coffee is seen as a positive symbol of interpersonal communication; and promotional activities played no part in this the development of this view. Turkish Coffee reached its status of today through interpersonal communication and its both recognition and its respectability continue to grow through the mass media.

APPENDICES

APPENDIX 1
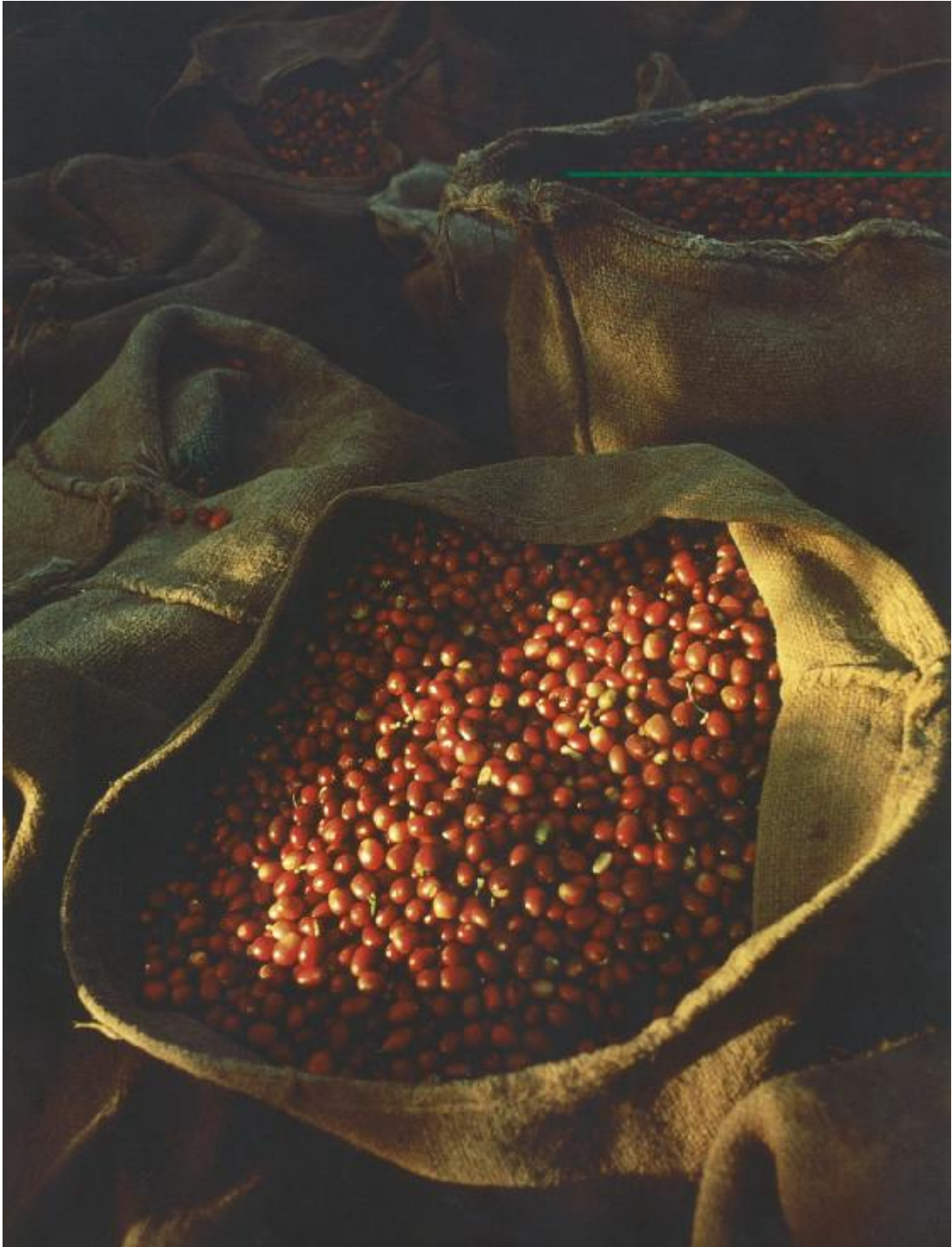
Fruits of Coffee Tree

*(Stella A. (1997). *The Book of Coffee*. Italy: Flammarion: 48)*

APPENDIX 2

After coffee cherries are dried, they are robbed

(Stella A. (1997). *The Book of Coffee*. Italy: Flammarion.: 85)

APPENDIX 3

Coffee beans are roasted and grinded. Kuru kahveci – the most famous roaster in Istanbul – established in 1871 and today managed by the grandson of founder (above).

(Stella A. (1997). *The Book of Coffee*. Italy: Flammarion. p. 79)

APPENDIX 4

The delicacy and luxury of the Ottomans are also reflected in this orientalist pastel by

Venetian portraitist Rosalba Carriera (1675-1757).

(Stella A. (1997). The Book of Coffee. Italy: Flammarion.p. 130)

APPENDIX 5

Ahşap kahve soğutucusu
19. yüzyıl başında Urfa yöresinde yapılıp kullanılmıştır.
25x10,5 cm. Ayten Kükner Koleksiyonu

Coffee Cooler
Wood, 25X10.5 cm., Early 20th century, Urfa-Anatolia
Ayten Kükner Collection

Ahşap kahve soğutucusu
19. yüzyıl başı, Anadolu, 22,2 x 11 cm.
Işıl-Mehmet Akgül Koleksiyonu

Coffee Cooler
Wood, 22.5X11 cm., Early 20th century, Anatolia
Işıl-Mehmet Akgül Collection

Ahşap kahve soğutucuları
Bu tipin erken örnekleridir. 33x17 cm ve
22,5x13 cm.
Gündağ Kayaoğlu Koleksiyonu

Coffee Coolers
Wood, 33X17 cm and 22.5X13 cm
Early examples of its type.
Gündağ Kayaoğlu Collection

Ahşap kahve soğutucusu
Üst kısmı oymalarla süslenmiş, altına ise ustanın adı yazılmıştır "Amel-i Habil".
Işıl-Mehmet Akgül Koleksiyonu

Coffee Cooler
Wood, 19th century
Name of the craftsman written at the bottom: "Amel-I Habil"
Işıl-Mehmet Akgül Collection

- Coffee Cooler
  Wood, 25x10.5 cm., Early 20th century,
  Urfa-Anatolia, Ayten Kükner Collection

  Coffee Cooler
  Wood, 22.5x11 cm., Early 20th century
  Anatolia, Işıl-Mehmet Akgül Collection

- Coffee Coolers, Wood, 33x17 cm and 22.5x13 cm. Early examples of its type.
  Gündağ Kayaoğlu Collection.
- Coffee Cooler, Wood, 19th century Name of the Craftsman written at the bottom:
  "Amel-I Habil" Işıl-Mehmet Akgül Collection.
  (*Coffee, Pleasure Hidden in A Bean*, 2006: 80)

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APPENDIX 6

Ahşap kahve dibeği
1800' lü yıllarda yapılmış olan dibeğin üzerine kemik, fildişi ve minik çivilerle
stilize mimari fragmanlar ve dekoratif çizgiler işlenmiştir.
Yükseklik: 27,5 cm; çap: 20 cm.
Ayten Kükner Koleksiyonu

Coffee Mortar
Wood, 19th century
Height: 27.5 cm, diameter: 20 cm.
Decorated with ivory, bone, and nails stylizing architectural fragments
Ayten Kükner Collection

Coffee Mortar Wood, 19th century. Height: 27.5cm, diameter: 20 cm. Decorated with ivory, bone and nails stylizing arthitectural fragments. Ayten Kükner Collection

(*Coffee, Pleasure Hidden in A Bean*, 2006: 81)

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APPENDIX 7

Pirinç el değirmeni
Üzeri renkli taşlardan montürlerle, alt kısmında kalem işi
daire içinde çiçek motifleri ile süslenmiştir
Işıl-Mehmet Akgül Koleksiyonu

Hand-held mill
Brass, decorated with jade on upper part and floral motifs
on lower part
Işıl-Mehmet Akgül Collection

Hand-held mill

Brass, decorated with jade on upper part and floral motifs on lower part

Işıl-Mehmet Akgül Collection

(*Coffee, Pleasure Hidden in A Bean*, 2006: 91)

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APPENDIX 8

Bakır cezve
18. yüzyıl. Kayseri işi firuze minelerle stilize yazılar kartuş ve
kartuş çerçeveleri şeklinde bezenmiştir, aynı süsleme ağız kısmında ve kapakta
da tekrarlanmıştır.
Yükseklik: 16 cm; dip çapı: 9 cm.
Işıl-Mehmet Akgül Koleksiyonu

Jezveh
Copper, 18th century, Kayseri- Central Anatolia
Height: 16 cm, bottom diameter: 9 cm.
Enamelled decorations with turquoise
Işıl-Mehmet Akgül Collection

Bakır cezve
19. yüzyıl başı, Anadolu.
Yükseklik: 10 cm.
Zeyno-Muhsin Bilge Koleksiyonu

Jezveh
Copper, early 19th century, Anatolia
Height: 10 cm.
Zeyno-Muhsin Bilge Collection

- Jezveh. Copper, 18th century, Kayseri-Central Anatolia Height: 16 cm, bottom diameter: 9cm. Enamelled decorations with turquoise. Işıl-Mehmet Collection.

- Jezveh. Copper, early 19th century, Anatolia. Height: 10cm. Zeyno-Muhsin Collection.

(*Coffee, Pleasure Hidden in A Bean*, 2006: 96)

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APPENDIX 9

Fincan takımı
H. 1323 (M. 1905) tarihlidir. Tuğralı gümüş ve sahibinin adı yazılı:
"Devletlü Fatma Sultan aliyyetüşşan hazretleri, 1323"
Fincan: Yükseklik: 3.5 cm.; çap: 5.2 cm.
Zarf: Yükseklik: 5.7 cm; çap: 5.5 cm.
Naim Arnas Koleksiyonu

Coffee cup and holders set
Silver, 1323 (M.1905)
Cup height: 3.5 cm., diameter: 5.2 cm.
Holder height: 5.7 cm., diameter: 5.5 cm.
Owner's name and date marked.
Naim Arnas Collection

Coffee cup and holders set

Silver, 1323 (M.1905)

Cup height: 3.5 cm., diameter: 5.2 cm.

Holder height: 5.7 cm., diameter: 5.5 cm.

Owner's name and date marked.

Naim Arnas Collection

(*Coffee, Pleasure Hidden in A Bean*, 2006: 115)

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APPENDIX 10

Altın, tuğra ajurlu fincan zarfı takımı
19. yüzyıl. Stilize Abdülhamid tuğralıdır.
Yükseklik: 4 cm., çap: 5 cm.
Işıl-Mehmet Akgül Koleksiyonu

Cup holders
Gold, 19th century
Height: 4 cm. Diameter: 5 cm.
Decorated with the openworks in the
shape of Sultan Abdülhamit II's signature
Işıl-Mehmet Akgül Collection

Mineli fincan zarfları
19. yüzyıl.
Yükseklik: 4.5 cm.
Işıl-Mehmet Akgül Koleksiyonu

Cup holders
Enamelled, 19th century
Height: 4.5 cm.
Işıl-Mehmet Akgül Collection

Cup holders

Gold, 19th century

Height: 4 cm. Diameter: 5 cm.

Decorated with the openworks in the

shape of Sultan Abdülhamit II's signature

Işıl-Mehmet Akgül Collection

Cup holders

Enamelled, 19th century

Heigth: 4.5 cm.

Işıl-Mehmet Akgül Collection

(*Coffee, Pleasure Hidden in A Bean*, 2006: 116)

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APPENDIX 11

Gümüş Kahve Seti
19. yüzyılda bir Osmanlı Paşası için Fransa'da yapılmıştır. Louis delarue İmzalıdır.
Cezve yükseklik: 10,5 cm., çap: 5,5 cm., fincan yükseklik: 5 cm., çap: 5 cm., tabak çapı: 10 cm.
Ari İstanbulluoğlu Koleksiyonu

Coffee set
Silver, 19th century, France,
Jezveh height: 10,5 cm. diameter: 5,5 cm., Cup height: 5 cm., diameter: 5 cm., plate diameter: 10 cm.
Produced for an Ottoman Pasha
Ari İstanbulluoğlu Collection

Coffee set: Silver, 19th century France,

Jezveh height: 10,5 cm. diameter: 5,5 cm., Cup height: 5 cm., plate diameter: 10 cm.

Produced for an Ottoman Pasha

Ari İstanbuloğlu Collection

(*Coffee, Pleasure Hidden in A Bean*, 2006: 122)

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APPENDIX 12

Tombak ve bakır kahve tepsileri
19. yüzyıl

Gilded and copper coffee trays
19th century

GİLDED AND COPPER COFFEE TRAYS 19TH CENTURY

(*Coffee, Pleasure Hidden in A Bean*, 2006: 128)

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APPENDIX 13

In 1683 after an unsuccessful siegene of Vienna, Turks leave large sacks of coffee beans behind which are used by a Polish man who name is Kolschitzky had lived among the Turks for many years and had served as a spy for the Austrians during the siege.

(Picture is taken by Gözde Dalan)

Music, conversation, backgammon, books, and tiny porcelain cups: dating from the mid-sixteenth century, this magnificient Turkish miniature give a lively impression of the first coffeehouses in Istanbul.

*(*Stella A. (1997). *The Book of Coffee*. Italy: Flammarion: 21)

APPENDIX 15

In Istanbul, a coffee chapman

Photo by Gözde Dalan taken at Kahveci Ömer Usta's coffee-house

Old advertising of Kuru Kahveci Mehmet Efendi Mahdumları

(*Coffee, Pleasure Hidden in A Bean*, 2006: 155)

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APPENDIX 17

Advertising of İlyas Gönen that is very famous coffee roaster like Kuru Kahveci Mehmet Efendi in Izmir.

APPENDIX 18

Turkish Coffee is used as a metaphor for the newspaper advertising.

(*Popüler Bilim*, Temmuz 2006, sayı: 149: 31)

APPENDIX 19

A coffee house in İzmir

(Picture is taken by Gözde Dalan)

APPENDIX 20

Gözde Dalan's grand mother and father (above) and Gözde's mother and Gözde

APPENDIX 21

Coffee houses in İzmir

APPENDIX 22

In Izmir, Kemeraltı Kızlar Ağa, Turkish Coffee is cooked without jezveh.

(Pictures are from Ömer Usta's coffee house)

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APPENDIX 23

Fortune telling

APPENDIX 24

Father of Turks

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22.03.2001-2004: Founder and vice president of PRP Club at Yeditepe University and took part in the organizations of thr following activities:

17-20.04: The reception given at Yeditepe University for the participants of the European Communication Association Conference.

07.05.2003: "Spring Workshop 2003" for Yeditepe PRP Students at Doğa Club, Yeditepe University

10.01.2003: Dinner Party for the 200 Yeditepe PRP Students who have won prize for the Aydın DOĞAN Young Communicators

25.11.2002: Dinner for the Darulaceze (rest home)

13.11.2002: Talk by Candan Erçetin, Turkish Singer (organizer/hostess)

22.05.2002: Talk by İ.Şeşen, Turkish Singer (organizer/hostess)

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As a Trainee:

07.2003-08.2003: Rekta-Ketchum; PR and Advertising Corporation,

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17.03.2004: Attended the Conference "From the satisfaction to the Success in Business" held at Grand Cevahir Hotel, Istanbul

17.02.2004: Took active part in the project for opening the Carrefour mall in Elazığ, Turkey

Membership: International Public Relations Association (IPRA), YKM Youth Club and
Clubs of Yeditepe University

Hobbies: Orginizing activities, reading (especially related to mythology), painting,
listening to music, writing poems, sightseeing (especially the historical sites
and archeological museums

Language: Turkish (native), English

Computer: Microsoft Office, Excel, Word, Internet, Hols a certificate in e-of Educational
Management