Turkey, Islam, Nationalism, and Modernity" reveals the historical dynamics propelling two centuries of Ottoman and Turkish history. As mounting threats to imperial survival necessitated dynamic responses, ethnolinguistic and religious identities inspired alternative strategies for engaging with modernity. A radical, secularizing current of change competed with a conservative, Islamically committed current. Crises sharpened the differentiation of the two streams, forcing choices between them. The radical current began with the formation of reformist governmental elites and expanded with the advent of 'print capitalism', symbolized by the privately owned, Ottoman-language newspapers. The radicals engineered the 1908 Young Turk revolution, ruled empire and republic until 1950, made secularism a lasting 'belief system', and still retain powerful positions. The conservative current gained impetus from three history-making Islamic renewal movements, those of Mevlana Halid, Said Nursi, and Fethullah Gulen. Powerful under the empire, Islamic conservatives did not regain control of government until the 1980s. By then they, too, had their own influential media. Findley's reassessment of
political, economic, social and cultural history reveals the dialectical interaction between radical and conservative currents of change, which alternately clashed and converged to shape late Ottoman and republican Turkish history. A comparison of Turkey's and Egypt's diverging foreign policies during the Cold War in light of their leaderships' nation making projects.


The first decade of the twentieth century was the Ottoman Empire's 'imperial twilight'. As the Empire fell away however, the beginnings of a young, vibrant and radical Turkish nationalism took root in Anatolia. The summer of 1908 saw a group known as the Young Turks attempt to revitalise Turkey with a constitutional revolution aimed at reducing the
power of the Ottoman Sultan, Abdulhamid II- who was seen to preside over the Ottoman Empire's decline. Drawing on popular support for the defence of the Ottoman Empire's Balkan territories in particular, the Young Turks promised to build a nation from the people up, rather than from the top down. Here, Y. Dogan Cetinkaya analyses the history of the Boycott Movement, a series of nationwide public meetings and protests which enshrined the Turkish democratic voice. He argues that the 1908 revolution the Young Turks engendered was in fact a crucial link in the wave of constitutional revolutions at the beginning of the twentieth century- in Russia (1905), Iran (1906), Mexico (1910) and China (1911) and as such should be studied in the context of the wider rise of democratic nationalism across the world. The Young Turks and the Boycott Movement is the first history to show how this phenomenon laid the foundations for the modern Turkish state and will be essential reading for students and scholars of the Ottoman Empire and of the history of Modern Turkey. Turkish republicanism is commonly thought to have originated with Mustafa Kemal Atatürk and the founding of modern Turkey in 1923, and understood exclusively in terms of Kemalist ideals, characterized by the principles of secularism, nationalism, statism, and populism. Banu Turnaoğlu challenges this view, showing how Turkish republicanism represents the outcome of centuries of intellectual dispute in Turkey over Islamic and liberal conceptions of republicanism, culminating in the victory of Kemalism in the republic's formative period. Drawing on a wealth of rare archival material, Turnaoğlu presents the first complete history of republican thinking in Turkey from the birth of the Ottoman state to the founding of the modern republic. She shows how the Kemalists wrote Turkish history from their own perspective, presenting their own version of republicanism as inevitable while disregarding the contributions of competing visions. Turnaoğlu demonstrates how republicanism has roots outside the Western political experience, broadening our understanding of intellectual history. She reveals how the current crises in Turkish politics— including the Kurdish Question, democratic instability, the rise of radical Islam, and right-wing Turkish nationalism— arise from intellectual tensions left unresolved by Kemalist ideology. A breathtaking work of scholarship, The Formation of Turkish Republicanism offers a strikingly new narrative of the evolution and shaping of modern Turkey. Turkey has leapt to international prominence as an economic and political powerhouse under its elected Muslim government, and is looked on by many as a model for other Muslim countries in the wake of the Arab Spring. This book reveals how Turkish national identity and the meanings of Islam and secularism have undergone radical changes in today's Turkey, and asks whether the Turkish model should be viewed as a success story or cautionary tale. Jenny White shows how Turkey's Muslim elites have mounted a powerful political and economic challenge to the country's secularists, developing an alternative definition of the nation based on a nostalgic revival of Turkey's Ottoman past. These Muslim
nationalists have pushed aside the Republican ideal of a nation defined by purity of blood, language, and culture. They see no contradiction in pious Muslims running a secular state, and increasingly express their Muslim identity through participation in economic networks and a lifestyle of Islamic fashion and leisure. For many younger Turks, religious and national identities, like commodities, have become objects of choice and forms of personal expression. This provocative book traces how Muslim nationalists blur the line between the secular and the Islamic, supporting globalization and political liberalism, yet remaining mired in authoritarianism, intolerance, and cultural norms hostile to minorities and women. It is commonly believed that during the interwar period, Kemalist secularism successfully eliminated religion from the public sphere in Turkey, leaving Turkish national identity devoid of religious content. However, through its examination of the impact of the Ottoman millet system on Turkish and Balkan nationalisms, this book presents a different viewpoint. Cagaptay demonstrates that the legacy of the Ottoman millet system which divided the Ottoman population into religious compartments called millets, shaped Turkey’s understanding of nationalism in the interwar period. Providing a compelling examination of why and how religion shapes national identity in Turkey and the Balkans the book covers topics including: * Turkish nationalism * the Ottoman legacy * Kemalist citizenship policies and immigration * Kurds, Muslims and Jews and the ethno-religious limits of Turkishness. Incorporating documents from untapped Turkish archives, this book is essential reading for scholars and students with research interests in Turkey, Turkish nationalism and Middle East history. The ideological odyssey of Turkish nationalism and its ties to the political history of modern Turkey Although Turkey began its transition to democracy as early as the 1950s, it is still far from having reached a level of consolidated democracy with the country’s sixty-year history of democratic politics being punctuated by numerous breakdowns and restorations of democracy. In an attempt to examine why consolidation of Turkish democracy has taken so long, this book aims at analyzing various factors including state, political parties, civil society, civil-military relations, socio-economic development, the EU as an international actor and the rise of internal threats (political Islam and separatist Kurdish nationalism) that both hinder and enhance democratic consolidation in Turkey. By highlighting the strengths and shortcomings of the Turkish experience from these perspectives, this book suggests the optimal policy priorities for current and future Turkish governments to establish a consolidated democracy in Turkey. Contributors: Muge Aknu, Canan A slan-A kman, Filiz Baskan, Gulgun Erdogan-Tosun, Siret Hursoy, Aysegul Komsuoglu, Gul M. K urtoglu-Eskisar, Y esim K ustepeli, Nazif M andaci, Ibrahim Saylan, & Ugur B urc Yildiz. An analysis of the ideas and doctrines of Turkish nationalist writers in the closing decades of the Ottoman period. This book argues that such ideas played an important role in the formation of modern Turkish nationalism. A comparative study of nationalism in Greece and Turkey. This
book traces the emergence and development of the Greek and Turkish nationalist projects, challenging the received wisdom about the inevitability of the rise of a 'Greek' and a 'Turkish' nation. Turkish republicanism is commonly thought to have originated with Mustafa Kemal Atatürk and the founding of modern Turkey in 1923, and understood exclusively in terms of Kemalist ideals, characterized by the principles of secularism, nationalism, statism, and populism. Banu Turnaoğlu challenges this view, showing how Turkish republicanism represents the outcome of centuries of intellectual dispute in Turkey over Islamic and liberal conceptions of republicanism, culminating in the victory of Kemalism in the republic's formative period. Drawing on a wealth of rare archival material, Turnaoğlu presents the first complete history of republican thinking in Turkey from the birth of the Ottoman state to the founding of the modern republic. She shows how the Kemalists wrote Turkish history from their own perspective, presenting their own version of republicanism as inevitable while disregarding the contributions of competing visions. Turnaoğlu demonstrates how republicanism has roots outside the Western political experience, broadening our understanding of intellectual history. She reveals how the current crises in Turkish politics—including the Kurdish Question, democratic instability, the rise of radical Islam, and right-wing Turkish nationalism—arise from intellectual tensions left unresolved by Kemalist ideology. A breathtaking work of scholarship, The Formation of Turkish Republicanism offers a strikingly new narrative of the evolution and shaping of modern Turkey. Immediately after World War I, Rear Admiral Mark L. Bristol was US High Commissioner in the Ottoman Empire and later the Turkish Republic (1919-27). Hakan Özoğlu examines Bristol's official correspondence to the State Department, painting an alternative picture of Turkey and the transition period from empire to nation state. This edited collection takes a timely and comprehensive approach to understanding Turkey's television, which has become a global growth industry in the last decade, by reconsidering its geopolitics within both national and transnational contexts. The Turkish television industry along with audiences and content are contextualised within the socio-cultural and historical developments of global neoliberalism, transnational flows, the rise of authoritarianism, nationalism, and Islamism. Moving away from Anglo-American perspectives, the book analyzes both local and global processes of television production and consumption while taking into consideration the dynamics distinctive to Turkey, such as ethnic and gender identity politics, media policies and regulations, and rising nationalistic sentiments. The Rise of Nationalism: The Arab World, Turkey, and Iran examines the ideological background of nationalist movements in the Middle East, including Jewish nationalism in Palestine, tracing the way these movements grew and developed. Making a country great again is a theme for nationalist authoritarians. A cross countries with past experience as great powers, nationalist politicians typically harken back to a golden
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age. In Nostalgia for Empire, Hakan Yavuz focuses on how this trend is playing out in Turkey, a nation that lost its empire a century ago and which is now ruled by a nationalist authoritarian who invokes nostalgia for the Ottoman era to buttress his power. Yavuz delves into the social and political origins of expressions of nostalgia for the Ottoman Empire among various groups in Turkey. Exploring why and how certain segments of Turkish society has selectively brought the Ottoman Empire back into public consciousness, Yavuz traces how memory of the Ottoman period has changed. He draws from Turkish literature, mainstream history books, and other cultural products from the 1940s to the twenty-first century to illustrate the transformation. He finds that two key aspects of Turkish literature are, on the one hand, its criticism of the Jacobin modernization of Turkey under Atatürk, and on the other a desire to search the Ottoman past for an alternative political language. Yavuz goes onto to explain how major political actors, including President Erdogan, utilize the concept of empire to craft distinctive conceptualizations of nationalism, Islam, and Ottomanism that exploit national nostalgia. As remembered today, the Ottoman past seems to be grounded in contemporary conservative Islamic values. The combination of these memories and values generates a portrait of Turkey as a victim of major powers, besieged by imagined enemies both internal and external. In mapping out how nostalgia is crafted and spread, this book not only sheds light on Turkey's unique case but also deepens our understanding of nationalism, religion, and modernity. Turkey is positioned to become the twenty-first century's first Muslim power. Based on a dynamic economy and energetic foreign policy, Turkey's growing engagement with other countries has made it a key player in the newly emerging multidirectional world order. Turkey's trade patterns and societal interaction with other nations have broadened and deepened dramatically in the past decade, transforming Turkey from a Cold War outpost into a significant player internationally. Turkey's ascendance and the changes that have taken place under the leadership of Turkey's Muslim conservative government have prompted its policymakers to craft a new vision of their role in twenty-first-century society. This developing worldview animates Turkey's desire to sometimes take the lead with its co-religionists and occasionally challenge its partners in the West, while showing no inclination to become an irresponsible rising power. If it can consolidate liberal democracy at home, Turkey could also assume the role of serving as an example for the newly emerging governments brought about by the Arab Spring. The cornerstone of Turkey's rise has been the government's ability to foster stable political conditions for economic growth, alongside a foreign policy that balances Turkey's Muslim identity with its Western overlay, including its strong ties to the United States. Accordingly, policies that could tarnish Turkey's reputation as a bastion of stability risk undermining its position between Europe, the United States, and the Middle East. This realization has been the catalyst for Ankara's careful management of Eastern and Western
desires and expectations. The result is a new Turkey: a twenty-first-century Muslim power that promotes stability without the confines of a regional, European rubric. American geopolitical interests and the potential threats to those interests are both on the rise in East Africa. The author places the spread of militant Islamism and the development of radical Islamist networks in East Africa in the broader context of the social, economic, and political factors that have shaped the region's security environment. This comparative study explores the impact of populist majoritarianism on Greek and Turkish democratic transition. Using case studies from Greece and Turkey, the author argues that while majoritarianism is often celebrated as a manifestation of popular sovereignty, it can undermine institutional performance and even stifle the process of democratic consolidation, contributing to a confrontational and inefficient democratic regime in cases of transition states where levels of social capital are low and social polarization is high. It is shown that building up a “mild democracy” requires maturity of institutions and an efficient system of checks and balances and implementation control mechanisms, while building consensus and trust in societies torn by ethnic, religious and ideological divides is not a luxury but a permissive condition for democratic consolidation and economic prosperity. This book will be of use to students and scholars interested in the fields of Greek and Turkish politics, comparative politics and democracy. Edited by the leading historian of the Republic of Armenia, this is the definitive history of an extraordinary country - from its earliest foundations, through the Crusades, the resistance to Ottoman and Tsarist rule, the collapse of the independent state, its brief re-emergence after World War I, its subjugation by the Bolsheviks, and the establishment of the new Republic in 1991. Written by the foremost experts on each period in Armenia's history, this book is a major contribution to understanding the complexities of Transcaucasia. Armenia is a cradle of civilization situated on one of the world's most turbulent crossroads. This volume examines the question of Armenian origins and traces domestic and international relations, society and culture through the five dynastic periods, spanning nearly two thousand years. The challenge facing the Armenian people was to maintain as much freedom as possible under the shadow of powerful neighbouring empires. The adoption of Christianity had a permanent impact on the course of Armenian history and culture. These were the heroic, colourful and harsh feudal centuries of Armenia. The trajectory of Turkey's Justice and Development Party (AKP) rule offers an ideal empirical window into puzzling shifts in Turkey's domestic politics and foreign policy. The policy transformations under its leader Recep Tayyip Erdogan do not align with existing explanations based on security, economics, institutions, or identity. In Identity Politics Inside Out, Lisel Hintz teases out the complex link between identity politics and foreign policy using an in-depth study of Turkey. Rather than treating national identity as cause or consequence of a state's foreign policy, she repositions foreign
policy as an arena in which contestation among competing proposals for national identity takes place. Drawing from a broad array of sources in popular culture, social media, interviews, surveys, and archives, she identifies competing visions of Turkish identity and theorizes when and how internal identity politics becomes externalized. Hintz examines the establishment of Republican Nationalism in the wake of imperial collapse and examines failed attempts made by those challenging its Western-oriented, anti-ethnic, secularist values with alternative understandings of Turkishness. She further demonstrates how the Ottoman Islamist AKP used the European Union accession process to weaken Republican Nationalist obstacles in Turkey, thereby opening up space for Islam in the domestic sphere and a foreign policy targeted at achieving leadership in the Middle East. By showing how the "inside out" spillover of national identity debates can reshape foreign policy, Identity Politics Inside Out fills a major gap in existing scholarship by closing the identity-foreign policy circle. This book is a historical sociological examination of the formulation and institutionalization of Turkish nationhood during the early Republic (1920-1938). Focusing on the language, education, and citizenship policies advanced during the period, it looks at how the Republican elite situated different ethnic, linguistic, and religious groups. The Mobilization of Political Islam in Turkey explains why political Islam, which has been part of Turkish politics since the 1970s but on the rise only since the 1990s, has now achieved governing power. Drawing on social movement theory, the book focuses on the dominant form of Islamist activism in Turkey by analyzing the increasing electoral strength of four successive Islamist political parties: the Welfare Party; its successor, the Virtue Party; and the successors of the Virtue Party: the Felicity Party and the Justice and Development Party. This book, which is based on extensive primary and secondary sources as well as in-depth interviews, provides the most comprehensive analysis currently available of the Islamist political mobilization in Turkey. Turkey at the Crossroads examines the country’s attempts at modernization, from the Ottomans in the 19th century to the Kemalist Republic and the current day. The book argues that in order to fully achieve the level of modernization and democratization that will enable it to become a regional power, Turkey must first confront its authoritarian legacy of Ottoman imperial and political culture. Examining current ideological and political conflicts, the authors discuss a range of obstacles posed to future opportunities—especially that of the Kemalist ruling elite and its politically influential military. Examining the on-going dilemma of the management of diversity in Turkey from a historical and legal perspective, this book argues that the state’s failure to accommodate ethno-religious diversity is attributable to the founding philosophy of Turkish nationalism and its heavy penetration into the socio-political and legal fibre of the country. It examines the articulation and influence of the founding principle in law and in the higher courts’ jurisprudence in relation to the concepts of nation, citizenship, and
minorities. In so doing, it adopts a sceptical approach to the claim that Turkey has a civic nationalist state, not least on the grounds that the legal system is generously littered by references to the Turkish ethnie and to Sunni Islam. Also arguing that the nationalist stance of the Turkish state and legal system has created a legal discourse which is at odds with the justification of minority protection given in international law, this book demonstrates that a reconstruction of the founding philosophy of the state and the legal system is necessary, without which any solution to the dilemmas of managing diversity would be inadequate. Adopting an interdisciplinary approach, this timely book will interest those engaged in the fields of Middle Eastern, Islamic, Ottoman and Turkish studies, as well as those working on human rights and international law and nationalism.

A Companion to the History of the Middle East offers a fresh account of the multifaceted and multi-layered history of this region. A fresh account of the multifaceted and multi-layered history of the Middle East Comprises 26 newly-commissioned essays by leading international scholars Primarily focused on the modern and contemporary periods Covers religious, social, cultural, economic, political and military history Treats the region as four differentiated political units – Iran, Turkey, Israel and the Arab world Includes a section on current issues, such as oil, urban growth, the role of women, and democratic human rights

Introduction: Turkish nationalism today -- Ch. 1. From the Muslim millet to the Turkish nation: the Ottoman Legacy -- Ch. 2. Secularism, Kemalist nationalism, Turkishness, and the minorities in the 1920s -- Ch. 3. Kemalism par excellence in the 1930s: the rise of Turkish nationalism -- Chapter 4. Who is a Turk?: Kemalist citizenship policies -- Ch. 5. Defining the boundaries of Turkishness: Kemalist immigration and resettlement policies -- Ch. 6. Secularized Islam defines Turkishness: Kurds and other Muslims as Turks -- Ch. 7. Ethnoreligious limits of Turkishness: Christians excluded from the nation -- Ch. 8. Jews in the 1930s: Turks or not? -- Conclusion: understanding Turkish nationalism in modern Turkey: the Kemalist legacy.

Introduction: Turkish nationalism today -- Ch. 1. From the Muslim millet to the Turkish nation, the Ottoman Legacy -- Ch. 2. Secularism, Kemalist nationalism, Turkishness and the minorities in the 1920s -- Ch. 3. Kemalism par excellence in the 1930s, the rise of Turkish nationalism -- Chapter 4. Who is a Turk? Kemalist citizenship policies -- Ch. 5. Defining the boundaries of Turkishness, Kemalist immigration and resettlement policies -- Ch. 6. Secularized Islam defines Turkishness; Kurds and other Muslims as Turks -- Ch. 7. Ethnoreligious limits of Turkishness; Christians excluded from the nation -- Ch. 8. Jews in the 1930s; Turks or not? -- Conclusion: Understanding Turkish nationalism in modern Turkey; the Kemalist legacy.

In recent years, nationalism has reasserted itself globally as a potent, mobilizing political force. In Turkey, the perilous state of politics--indeed the crisis of identity in the state itself--is a symptom of the rift between the secular and Islamic nationalists, today the focus of intense and acrimonious debate. In The Top
Hat, the Grey Wolf, and the Crescent, Hugh Poulton traces the evolution of nationalism in Turkey since the days of the Ottoman empire, through the rule of Atatürk when secularism became the binding force of a new national identity, to the present when a Western liberal middle class battles an increasingly powerful Islamic movement. Starting with an examination of nationalism as a political ideology, Poulton profiles in detail the main contenders in the battle for Turkey's identity: the Top Hat (secular nationalism), the Grey Wolf (the pan-Turkist fringe), and the Crescent (pro-Islamic forces). Poulton also considers the effects of Turkish nationalism on various minority groups, including the Kurds and the Alevi, and sheds light on the nationalist sentiments of Turks outside Turkey. The Turkish journalist and intellectual Celal Nuri İlker's unique blend of advocacy for modernity and westernization with Turkish nationalism and Muslim reformism set him apart from his fellow "Young Turk" thinkers, politicians and publicists, all of whom sought to halt the decay of the Ottoman Empire in its competition with the European powers. Although a supporter of the national resistance movement after World War I, his core beliefs about the need for a continued role for Islam in society, and maintenance of the Ottoman caliphate, were increasingly at odds with the secularist and Turkish-nationalist republic established by Mustafa Kemal and his circle from 1923. Here, in the first monograph in English on Celal Nuri, York Norman outlines and analyses his ideas and policies, from Nuri's position on minorities, to women and family and Islamic reform. Based on a broad range of primary and secondary sources, Norman reveals the prophetic qualities of and renewed interest in Nuri's ideas after the rise of Islamist political movements in Turkey in the 1990s. This analysis explores the social, political and strategic dimensions of Turkey's "identity crisis" and the consequences for Ankara's external role. This volume presents and illustrates the development of the ideologies of nation states, the "modern" successors of former empires. They exemplify the use modernist ideological frameworks, from liberalism to socialism, in the context of the fundamental reconfiguration of the political system in this part of Europe between the 1860s and the 1930s. It also gives a panorama of the various solutions proposed for the national question in the region. A n exploration of the contemporary influence of the Ottoman Empire on the wider world, as the author uncovers the new Ottoman legacy across Europe and the Middle East. Alev Scott's odyssey began when she looked beyond Turkey's borders for contemporary traces of the Ottoman Empire. Their 800 years of rule ended a century ago—and yet, travelling through twelve countries from Kosovo to Greece to Palestine, she uncovers a legacy that's vital and relevant; where medieval ethnic diversity meets twenty-first century nationalism—and displaced people seek new identities. It's a story of surprises. A n acolyte of Erdogan in Christian-majority Serbia confirms the wide-reaching appeal of his authoritarian leadership. A Druze warlord explains the secretive religious faction in the heart of the Middle East. The palimpsest-like streets of Jerusalem's Old
Town hint at the Ottoman co-existence of Muslims and Jews. And in Turkish Cyprus, Alev Scott rediscovers a childhood home. In every community, history is present as a dynamic force. Faced by questions of exile, diaspora and collective memory, Alev Scott searches for answers from the cafes of Beirut to the refugee camps of Lesbos. She uncovers in Erdogan’s nouveau-Ottoman Turkey a version of the nostalgic utopias sold to disillusioned voters in Europe and America. And yet—as she relates with compassion, insight, and humor—diversity is the enduring, endangered heart of this fascinating region.

In the aftermath of World War I there was furious agitation throughout Islam against the dismemberment of the Ottoman Empire. Coupled with the powerful effect of the principle of self-determination, British indifference to Muslim sentiments gave rise to militant nationalism in Islam—which became de facto anti-Western. This detailed and convincing account describes British indecisiveness, policy contradictions, and how militant nationalism was aggravated by the Greek invasion of Smyrna and its ambition to create a Hellenic Empire in Anatolia with Britain’s connivance. Immediately after World War I there was a fair chance of mutual coexistence and good relations between Arabs and Jews in Palestine. This possibility was nipped in the bud by the military administration (1918-1920) responsible for the anti-Jewish riots in Jerusalem in April 1920. High Commissioner Herbert Samuel supported the Arab extremists in his misguided policy, and complicated the situation further. The appointment of Hajj Amin al-Husseini to the exalted post of Grand Mufti of Jerusalem, and subsequently to the presidency of the Supreme Moslem Council of the Palestinians, proved fatal to Arab-Jewish relations and to the possibility of peace. As Friedman shows, the British administration of Palestine bears a considerable share of responsibility for the Arab-Zionist conflict in Palestine. Against this diplomatic background Arab-Jewish hostilities thrived, with consequences that endure today.

During World War One, the Ottoman Empire, one of the largest and longest-lasting empires in history, faced severe challenges to its structure and existence, which eventually resulted in its dissolution. "Among The Ottomans" introduces two unique diary accounts written by two generations of the same family in the declining years of the Ottoman Empire. Written in the heart of the crumbling Ottoman Empire, Marie Lyster's World War One diaries describe the political and social climate of Constantinople as Allied troops swept through Turkey, wreaking havoc on the country's infrastructure and forcing residents, regardless of their national affiliations, to endure the hardships of war. Just 200 miles away in the Dardanelles, her son Henry was fighting with the Allies against the Turks. Following the Allied retreat in 1915, he was posted to Salonika in northern Greece, where he worked with the 'Comitajis' as they fought the Bulgarians. Later, as the Military Governor of Eastern Thrace, he witnessed the rise of Turkish Nationalism and the struggle for control of the fragmented pieces of the fallen empire. Published for the first time, these two diaries provide an unprecedented account of the Great War’s impact.
across generations and geographical borders and a unique insight into the final years of the Ottoman Empire.

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