

(SEAP) Games to reinforce key themes of its domestic Cold War identity, namely militarism, nationalism, monarchical revival, and “developmentalism” (204).

Part V turns to the global south, exploring the role of sport and Cold War politics in the processes of post-colonial national construction and trans-national cooperation. Todd Cleveland argues that African emigres playing in Portugal’s football leagues sought to integrate into Portuguese society, maintaining a strict “apoliticism” rather than serve as “nationalist symbols” in the service of “either the insurgencies or counterinsurgency” warring in Portugal’s former colonies (209). Rob Ruck examines how American racism and the Cold War shaped the politics of baseball in the Caribbean, creating a rivalry between a Cuban communist model that dominated amateur competitions and a capitalist model dominated by the Dominican Republic and tied to Major League Baseball. Finally, Brenda Elsey shows how the Pan-American Games provided an arena for women athletes to act as cultural ambassadors, challenging popular assumptions about female athletes and forging trans-national bonds across Latin America.

The book is essential reading for scholars and graduate students interested in the history of sport, global history and/or the Cold War. The essays in the volume, however, are accessible enough to use in undergraduate courses and the compelling subject matter could appeal to a general audience as well. If there is one weakness to the volume it’s the lack of contributions on Africa. Additional insights into the dynamics of sport, decolonization, and the Cold War in Africa would make it more truly global in focus. The book makes no claim to representativeness, however, and it achieves its stated goals of pushing the boundaries of Cold War and sports history scholarship in new directions by assembling a diverse group of scholars and teasing out new and compelling avenues of inquiry.

JENIFER PARKS
Rocky Mountain College

The End of the Ottomans: The Genocide of 1915 and the Politics of Turkish Nationalism. Ed. Hans-Lukas Kieser, Margaret Lavinia Anderson, Seyhan Bayraktar, and Thomas Schmutz. London: I.B. Tauris, 2019. xiv, 365 pp. Chronology. Index. Figures. Maps. \$115.00, hard bound.

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The past decade’s upheavals of the Arab Spring, Syria’s civil war, the jihadism of the so-called Islamic State, and Turkey’s emergent autocracy have made the study of the Ottoman Empire’s collapse one hundred years earlier as timely as ever. As this volume’s editors compellingly argue, the cataclysmic events during the decade 1912–22, which witnessed the Balkan Wars, the empire’s fateful entry into the Great War, and the 1915 Armenian genocide remain key to understanding the forces that have shaped the modern Middle East. Situating their contribution to genocide studies in the “long” First World War, they aim for “a new approach to the empire’s long final decade: one that questions a Eurocentric chronology fixated on 1914–18; that reinstates agency to Ottoman actors, on both sides; and that moves them...from the peripheries of greater Europe’s history and closer to its centre” (2).

Given official Turkey’s denial of culpability, scholarship on the 1915 genocide has until recently centered on the issue of establishing the facts, proving the Young Turks’ intent to annihilate the Ottoman Armenian minority. Consequently a number of studies have focused on the leading perpetrators and top-level decision-making at the expense of studies of how the genocide unfolded across the empire. Although

the present volume commences with a chapter reproduced from Hans-Lukas Kieser's excellent 2018 biography of Talaat Pasha, the architect of the Armenian genocide and, as Kieser argues, the real founder of modern Turkey as well as of Europe's first single-party dictatorship, the bulk of the contributions represent a shift away from what might be called the Wannsee of Istanbul to the realities of genocide at the regional and local level. The case studies, many of which are informed by similar trends in Holocaust scholarship, with their emphasis on local responses to the deportation orders, ranging from collaboration to resistance, constitute the main strength and appeal of the volume.

In Chapter 2, Candar Badem examines the jihadist violence unleashed before and during the Ottoman invasion of the Russian Caucasus in December 1914, arguing that the massacres of Russian Armenians carried out by Muslim irregulars responding to the Istanbul government's call suggests that the decision for genocide was already taken, prior to its usual dating in April 1915. Badem sets out to offer a corrective to Turkish nationalist historiography on the causes and sequence of events with regard to the inter-communal violence that engulfed the Caucasus during the Great War. The argument is somewhat weakened by the inconsistent use of the terms "genocidal" and "near-genocidal" violence, and the conclusion that genocidal "intent may not be the most crucial factor" (66). Badem offers a more convincing analysis of the factors determining the Russian response to the violence, marked by restraint in order not to antagonize Russian Muslims and foreign allies.

Chapters 3, 4, 8, 9, and 11 present case studies of men reacting to the orders for the deportation and massacre of Armenians, ranging from leading members of the ruling Unionist Party, such as Minister of Finance Cavid Bey, portrayed by Ozan Ozavci as a bystander with a troubled conscience who in the end sided with the perpetrators, to regional governors and local thugs carrying out Talaat's orders, often taking initiatives of their own. Of particular interest is Ümit Kurt's chapter on the enigmatic Cemal Pasha, general governor of Syria and often portrayed as number 3 in the empire's ruling troika. Cemal's policies toward the Armenians in his domain differed from those of his fellow génocidaires in that he opted for forced Islamicization rather than physical extermination, in recognition of their usefulness as slave labor. As a result, he has paradoxically been remembered as a rescuer by Armenians whose lives were spared.

The local dynamics of the genocide in different parts of the empire are further explored in chapters 5, 6, and 12. Mehmet Polatel's analysis of massacres in Bitlis province and Ümit Kurt's account of the deportations from Aintab show the active participation of local Muslim elites, whose fear that previously announced reforms would empower their Armenian neighbors, as well as the desire for enrichment as seized property and businesses were up for grabs, motivated them to go beyond the initial instructions from Istanbul. Hilmar Kaiser's case study of Angora (Ankara) offers an interesting contrast. Here, many local Muslim notables resisted Talaat's orders by shielding Armenians through either foot-dragging, open defiance, or claiming that the victims were converts to Islam and hence exempt from deportation. Kaiser even argues that those officers and officials who refused to collaborate "were probably not acting alone" and that their "systematic effort" to hold the Unionists accountable after the war "points to the existence of a more formally organized resistance" (165); actions which qualify "the stereotype of a state apparatus united in the pursuit of genocide and of a largely complicit Muslim population" (166).

While most contributions focus on perpetrators, the experiences of Armenian victims are addressed in chapters 7 and 10. Raymond Kévorkian presents a portrait of two leading Ottoman Armenian politicians and reformists, Krikor Zohrab and Hovhannes Seringulian (Vartkes), betrayed and murdered by their former Unionist allies. Khatchig Mouradian takes a different approach in his chapter on the Armenian

community of wartime Aleppo, which emphasizes the resistance of the collective at the bottom-level rather than individuals at the top. Arguing that scholarly and public attention to the Armenian genocide has been biased in favor of perpetrator-centered narratives, armed resistance and western humanitarianism, Mouradian attempts to restore agency to Armenians allegedly described as passive victims and recipients of foreign aid. Informed by similar debates in Holocaust literature, he argues that the various survival strategies employed by the victims themselves constitute active resistance.

In an afterword to the volume, Hamit Bozarslan discusses continuities across time, from the attempted reforms in the nineteenth century and what Kieser refers to as the betrayal of the “Ottoman Spring” of 1908, meaning the brief promise of Ottoman liberalism, to the current regime of Recep Tayyip Erdoğan, a reformist-turned-rogue much like the Young Turks of the 1910s. Although the discussion of these analogies remains a bit sketchy, the afterword as well as the volume’s chapters as a whole offer plenty of insights about the mass-violence and its legacies in the post-Ottoman world. *The End of the Ottomans* is a major contribution to Armenian genocide scholarship and a promising sign of its vitality.

ERIK SJÖBERG
Södertörn University

Blick ins Ungewisse: Visionen und Utopien im Donau-Karpaten-Raum 1917 und danach. Ed. Angela Ilić, Florian Kühner-Wielach, Irena Samide, and Tanja Žigon. Verlag Friedrich Pustet: Regensburg, 2019. Veröffentlichungen des Instituts für deutsche Kultur und Geschichte Südosteuropas an der Ludwig-Maximilians-Universität München (IKGS). 304 pp. Notes. Illustrations. Photographs. Maps. \$40.00, paper.

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Revision is a permanent and often fruitful feature of the evolution of historiography, shifting an existing perspective is one of its frequently used methods. This volume attempts a revision of this genre, and even if the effort is palpably driven by the logic of commemorative cycles, it is not unjustified. Turning the telescope of the historian to look out from the perspective of 1917 towards a hitherto unknown future is warranted, as that year was the moment of an acceleration of events and processes that finally changed Europe fundamentally.

The editors of this volume attempted to use this moment and narrow the focus of contributions to look at phenomena and processes whose outcome seemed undetermined in 1917 and pointed towards the not yet settled, relatively open future. Thus, the chapters are divided into three parts, the first one dedicated to political ideas on the coming reorganization of Europe at local or regional levels; the second to churches around the time of WWI; the third to visions of the future in literary works. With this structure, the volume—while narrow in terms of its chronological limits—spans a wide range of disciplines, a feature that does not help its coherence.

Coherence is the most significant challenge the editors faced, especially as the individual chapters never address broad issues. Their focus is deliberately narrow, often relating small stories that are easily forgotten or neglected by that part of historiography which tries to paint an all-encompassing picture of the changes after the WWI. Four of the five studies in the first part deal with political projects that either failed to be realized or turned out to be ephemeral. These were, however, not completely unrealistic and demonstrate agency from the margins of historical consciousness.