

SELİM DERİNGİL CURRICULUM VITAE

Name: Selim Mehmet Deringil

Date of Birth: 19/8/1951

Secondary Education: Villa St.-Jean International School,
Fribourg Switzerland. 1965-1969

Davies Laing and Dick College, London England 1969-1971

Higher Education: University of East Anglia, Norwich England: 1972-1975 B.A. in
European History and Languages, 1975.

Ph.D.: University of East Anglia 1975-1979

Tenure: Boğaziçi University October 1987

Languages: English, French, Ottoman Turkish.

Present Employment: Professor, Boğaziçi University History Department, Istanbul
Turkey. 1979-

Contact Adress:

Prof. Selim Deringil

Boğaziçi University, History Department.

Bebek 34342 Istanbul Turkey

Tel: +90 212 359 7525

+90 212 359 6611

E mail : deringil@boun.edu.tr

Publications.

Books:

Turkish Foreign Policy During the Second World War: An Active Neutrality.
Cambridge University Press. Cambridge 1989.

The Ottomans in Africa. (ed.) volume in the series Studies in Ottoman Diplomatic
History. Istanbul ISIS Press 1990.

Denge Oyunu. İkinci Dünya Savaşında Türkiye'nin Dış Politikası. İstanbul, Tarih
Vakfı Yurt Yayınları (1994)

*The Well Protected Domains. Ideology and the Legitimation of Power in the Ottoman
Empire 1876-1909.* I.B Tauris Publishers, Oxford & New York 1998 (pb. edition
1999).

The Ottomans, the Turks, and World Power Politics. Collected articles. ISIS Press
Istanbul 2000.

I Kala Prostatevomeni Epikratia .(Greek translation of *The Well Protected Domains*)
translator: Stefanos Papageorgiu. Papazisi Press, Athens 2003.

Simgeden Millete. II Abdülhamid'den Mustafa Kemal'e Devlet ve Millet. (From
Symbol to Nation . Abdulhamid II to Mustafa Kemal. Collected articles .)

Articles:

“The Preservation of Turkey’s Neutrality during the Second World War.” *Middle Eastern Studies* January 1982.

“Turkey’s Diplomatic position in the Outbreak of the Second World War.” *Boğaziçi University Journal of the Humanities*. vol 8-9 1980-81.

“Turkish Reaction to European Crises: 1943” *Colloque International des Pays Neutres pendant la Deuxieme Guerre Mondiale* Neuchatel 1983.

“İkinci Abdülhamid, İsmet İnönü ve Dış Politikada Süreklilik Sorunsalı” (Abdulhamid II, İsmet İnönü and the Question of continuity in Foreign Policy) *Toplum ve Bilim* İstanbul, Güz 1984.

“An Ottoman Official’s View of the British Occupation of Egypt: a report by Gazi Ahmet Muhtar Pasha in June 1884” , *Al-Abhath* vol 23 1986. Journal of the American University of Beirut, Centre for Middle Eastern Studies.

“The Residual Imperial Mentality and the Urabi Pasha uprising in Egypt: Ottoman reactions to Arab Nationalism.” *Studies in Turkish Arab Relations. Annual of the Foundation for Turkish-Arab Relations*. Istanbul 1986.

“İkinci Abdülhamid’in Dış Politikası” (The Foreign Policy of Abdulhamid II) *Tanzimattan Cumhuriyete Türkiye Ansiklopedisi* Cilt 2 Istanbul 1986.

“A Document on post-occupation Egypt: A petition addressed to the Sultan by 128 Egyptian *Ulema* in April 1883.” *Studies in Ottoman Diplomatic History*, no 1 ISIS Publications Istanbul July 1987.

”The Concept of Legitimacy in Hamidian Foreign Policy”, *Studies on Ottoman Diplomatic History*, ISIS Publications July 1987 Istanbul.

“Aspects of Continuity in Turkish Foreign Policy: Abdulhamid II and İsmet İnönü.” *International Journal of Turkish Studies*. Madison Wisconsin, vol. 4 Summer 1984.

“The Ottoman Response to the Egyptian Crisis of 1881-1882.” *Middle Eastern Studies*, London, vol. 24 January 1998.

“II. Mahmud’un Dış Siyaseti ve Osmanlı Diplomasisi.” (The Foreign Policy of Sultan Mahmud II). *Sultan II. Mahmud ve Reformları Semineri* (Colloquium on Sultan Mahmud II and his Reforms) 28-29 June 1989. Istanbul University, Published Papers.

“Les Ottomans et le Partage de L’Afrique 1880-1900” in *The Ottomans in Africa*. ISIS editions Istanbul 1990.

“The Struggle Against Shi'ism in Hamidian Iraq: A Study in Ottoman Counter-Propaganda.” *Die Welt des Islams* Berlin, vol. 30 1990.

“Legitimacy Structures in the Ottoman Empire: The reign of Abdulhamid II. 1876-1909.” *International Journal of Middle Eastern Studies* vol. 23, 1991.

“Osmanlı İmparatorluğu’nda ‘Geleneğin İcadı’, ‘Muhayyel Cemaat’, Panislamizm.” (Invented Tradition, Imagined Communities and Pan-Islamism in the Ottoman Empire.) *Toplum ve Bilim*, 55 (1991).

“Turkish Foreign Policy Since Atatürk” *Turkish Foreign Policy, New Prospects*. Occasional Papers 2, School of African Oriental Studies, University of London. (1982).

“The Ottoman Roots of Kemalist Nationalism: Namık Kemal to Mustafa Kemal.” *European History Quarterly* vol 23 (1993).

“The Invention of Tradition as Public Image in the Late Ottoman Empire” *Comparative Studies in Society and History* vol. 35 no.1 (1993).

“Abdülhamid Döneminde Törenler Simgeler Mitler” (Ceremony, Symbolism and Mythology in the Ottoman Empire in the Reign of Abdulhamid II). *Toplum ve Bilim* no. 62 (1993.)

“An Ottoman Official’s View of Missionary Activity in Hawai.” , *The Hawaiian Journal of History* 1994.

“The Ottomans and Russian Muslims: Brothers or Rivals ?” , *Central Asian Survey*, 1994.

“The Ottoman Twilight Zone of the Modern Middle East” Henri J. Barkey (ed.) *Reluctant Neighbour. Turkey’s Role in the Middle East*. United States Institute of Peace Press, Washington D.C. 1996.

“From Ottoman to Turk: the Transformation of the Turkish National Identity”, in Dru C. Gladney (ed.) *Making and Marketing Majorities*, Stanford University Press, Stanford 1998.

“In Search of a Way Forward”, *Armenian Forum*. Vol. 1 no 2 (1998).

“ ‘There is No Compulsion in Religion ’. Conversion and Apostasy in the Late Ottoman Empire. 1839-1856 ”. *Comparative Studies in Society and History* July 2000, vol. 40 .

“ ‘They Live in a State of Nomadism and Savagery’ : The Late Ottoman Empire and the Post-Colonial Debate”. *Comparative Studies in Society and History* vol 43 . July 2003.

“The Turks and Europe: Uninvited Guests or Sharers of a Common Destiny ?” *Middle Eastern Studies* (forthcoming 2008).

Awards Fellowships and Teaching positions.

Visiting Fellow at the London School of Economics, Summer 1984.

Visiting Fulbright Fellow at Princeton University, Department of Near Eastern Studies. 1989-1990

Professeur Invité, Ecole des Hautes Etudes En Sciences Sociales, Paris.
January 9-February 15 1995.

Visiting Professor, The University of Tel-Aviv and Ben-Gurion University of the Negev, Beer Sheva Israel. January-June 1997.

Member of “Empires Workshop” and Visiting scholar at The University of Michigan. International Institute. February 8-22 2000.

Visiting Professor, Sociology Department, University of Michigan 2 January – 30 April 2001. Course taught: “Sociology 495 Special Topics: Social and Political Transformations in Middle East History.”

Visiting Senior Fellow, at the Collegium Budapest, Institute for Advanced Study. Budapest, Hungary. 1 October 2001- 30 May 2002. Project: “Conversion and Apostasy in the Late Ottoman Empire”.

Recurrent Lecturer at Nationalism Studies Programme, Central European University, Budapest Hungary, February 2002 to present.

Courses offered: *The Ottoman Empire and the Post-Colonial Debate*
The Ottoman Reaction to Balkan Nationalism.

Chairman of the History Department, Boğaziçi University Istanbul, Turkey
13 December 2004-13 December 2007.

Conferences / Workshops Organised:

Colloquium on “The Ottoman Empire during the Hamidian Era (1876-1909): Ideology, National Identity Building and Education”.

Funded by the Werner Rheimar Stiftung Bad Hamburg, Germany
July 12-14 1993

Coordinator for the Fourth Congress of the International Oral History Association (IOHA) June 17-19 2000. Boğaziçi University History Department.

Member of Organizing Committee for the conference: “The Demise of Empire and the Ottoman Armenians; Questions of Scholarly Responsibility and Democracy”.
Istanbul . Turkey September 24-25 2, 2005.

Sample of Papers Presented.

“La Neutralité Turque Pendant la Deuxieme Guerre Mondiale”, *Colloque sur Les Pays Neutres Pendant La Deuxieme Guerre Mondiale*. Universités de Neuchatel et Berne, Septembre 15-16 1983

“The Ottoman Response to Arab Nationalism: The Urabi Pasha Revolt of 1881”.
CIEPO Conference, Cambridge England 10 July 1984.

“Les Ottomans en Afrique”, *Ecole des Hautes Etudes en Science Sociales*, Paris 3 December 1989.

“Anti-Shiite Propaganda in the Late Ottoman Iraq 1890-1900” Dep. of Near Eastern Languages and Cultures. Columbia University, New York. October 12, 1989.

“The Second World War seen through the Turkish Political Cartoons: a slide lecture” University of Tennessee at Knoxville, History Dep. November 11, 1989.

“Ottoman Legitimation Ideology in the Late 19th Century”. History Dep. Ball State University, Muncie Indiana, November 15, 1989.

“The Ottoman Roots of Kemalist Nationalism” Princeton University, History dep. May 10 1990.

“Le Panislamisme et l’Asie Turcique dans le 19e Siecle” *Conference Sur La Turquie et l’Air Turc*. 12 November 1992. Ankara.

“The Ottoman Twilight Zone of the Modern Middle East” Conference organized by the United States Institute for Peace: *Turkey and the Middle East, a Reluctant Neighbour*. Washington D. C. June 11-13 1994.

“From Ottoman to Turk: The Transformation of Turkish National Identity.” *Workshop on Majority-Minority Discourse. Problematizing Multiculturalism. East-West Centre, Honolulu Hawaii*, 9-11 August 1994.

“Turkey’s Changing Role in the World” Commentary on paper delivered by Prof. Bruce Kuniholm: *Norwegian Nobel Institute*, Oslo, 8 November 1994.

“The Economics of Image Building: The Ottoman Participation in the World Fairs” Framework Lecture. *VII International Congress on the Economic and Social History of the Ottoman Empire*. 25-29 July 1995. Heidelberg University.

“Nationalism and Supranationalism: The 19th century Ottoman Greek Elite”, *Inaugural Speech at the Centre for Asia Minor Studies, Athens November 7 1999*.

Conversion, Apostasy and National Identity in the Late Ottoman Empire”. Guest speaker at Shelby Cullom Davis Centre, Princeton University, 12 November 2000.

“Conversion and Apostasy in the Late Ottoman Empire : A case of proto-nationalism”. Keynote speaker at Comparative Empires Conference. Moscow, George Soros Open Society Foundation , May 14 2003.

“ Uninvited Guests or Sharers of a Common Destiny? Turkey and Europe in Historical Perspective. ” *School of Oriental and African Studies ,University of London*. 14 November 2003.

Sample of Courses Taught.

Undergraduate:

HIST 111- Survey of Western Civilization from Ancient Greece and Rome to the Middle Ages. An Overview of the developments in the Mediterranean Basin after the

Collapse of Western Rome. Comparison of eastern and western Mediterranean after the rise of Christianity and Islam.

HIST 112- Survey of Ancient Anatolian Civilizations. A survey course covering the Hittites, the Urartian civilisation, the development of Lydian and Carian cities on the western seaboard of Anatolia.

HIST 211- The Reformation and the emergence of the Absolutist State. The German Reformation and the role of Martin Luther. The relative roles of major figures like Luther, Calvin and Munzer, and the more modest village preacher. The Absolutist state as “War Machine”. Ottoman-Habsburg confrontation and disengagement.

HIST 361- Religion and Magic in Early Modern Europe. An upper level course on the relationship of folk religion and magic in the struggle between the Reformation and Counter-Reformation. The worship of Saints and the relationship between prayer and spell.

HIST 411- Themes in Nationalism and Imperialism. A senior level course on the theory of nationalism. A look at some of the ideas informing the recent literature such as “invented traditions”, “imagined communities” and majority-minority relationships in existent states.

HIST 412- Political History of Europe between the World Wars. The Emergence of Fascism, National Socialism and the policy of Appeasement. A review of some of the more recent revisionist literature on the Appeasement.

Post Graduate:

HIST 521- History of diplomatic decision making in the 19th century Ottoman Empire. History of the transition from the Ottoman Empire to the Republic of Turkey. The relationship between the early education of a transitional elite, and their political behaviour when they come to power. Themes of continuity and discontinuity in policy formation.

HIST 522- The Biography and Memoir as a historical source. Comparative readings from the individual to society, of content matter, presentation and historical context in western and Ottoman memoir literature. The difference between official or semi-official biography.

HIST 601. Elite formation, Foundation Myths and the use and abuse of history in the formation of nation states in the Balkans and the Middle East . A doctorate level course involving extensive readings and criticism of nationalist discourses in successor states to the Ottoman Empire, including the Turkish Republic.

HIST 602. The Ottoman Empire and the Post-Colonial debate. Situating the Ottoman Empire in comparative perspective in the debate on Orientalism, Occidentalism, and the theories of domination/subordination. A doctorate level course that borrows anthropological concepts such as domination and subordination/dependency to look at the late Ottoman polity in a comparative perspective with the British in India and the Russian Empire in the Islamic zones of west/central Asia.

Research Interests

1. The Ottoman Empire’s search for reciprocity in its relations with the European Powers from the 18th to the 20th century. The Ottoman state’s integration into the system of world diplomacy as seen from the inside, from Istanbul. The application of recent historical method to the Ottoman archival material. The use of comparative history in attempting to understand developments in Ottoman and Turkish society.

2. The Legitimation Ideology of the Ottoman State in the 19th century. Ways in which the Ottomans reacted to the “Terrible Turk” image. The efforts made to preserve the pretense that the Ottoman Empire was a world power. The projection of a favourable image in World’s Fairs. The use of comparative history in attempting to analyse the dynamics of the Ottomans made a point of participating in nearly all the World Exhibitions. The issue is very revealing on two main counts. One: this reflected the Ottoman self image as a member of the “club of Great Powers”, even if the West admitted the Ottomans into it only by courtesy. This provided a very rich confrontation between the Ottomans’ own image of themselves as a Power and the Western Powers’ image of the “Turkish Orient”. Two: related to the above, the Ottomans were involved in some very hard decisions as to just what they should exhibit.
- 3/ The 19th Century Ottoman Empire in comparative perspective. Over the last few years, it had become increasingly clear that the study of Empires tells us much about the present day quandary of the nation state. In this context, the study of the last period of Ottoman rule in the Balkans and the Middle East has served as a very useful locus for comparative work on the last days of the Ottoman, Russian and Habsburg Empires, as *ancien regime* antecedents of present day regimes in the areas. I am presently working on the policy of religious conversion as practiced by the late 19th century Ottoman and Russian Empires.

4/ Conversion and Apostasy in the Late Ottoman Empire.

With the declaration of Tanzimat Edict of 1839 it became technically possible for a Muslim Ottoman subject to change his/her religion without suffering the death penalty. The period between the Tanzimat and the Republic of 1923 forms the current framework of my present research. The issues of conversion and Apostasy serve as very useful tools to understand the shifting balances of the new order. For the last four years I have been carrying out extensive research on the subject in the Ottoman archives on the subject.