



Die Welt in Weltkriegen - Erfahrungen, Wahrnehmungen und Perspektiven aus Afrika und Asien

Eine Veranstaltungsreihe des Zentrums Moderner Orient

Wednesday, 30th June 2010, 6 pm

Turks in Weimar and Nazi Germany

Lecture by Prof. Marc D. Baer

Ort:
Zentrum Moderner Orient
Konferenzsaal
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It is known, but not generally accepted, that the history of "Turks" in Berlin stretches back centuries. "Turks" first began to have an impact on the city in the 1920s. Until the end of the Second World War, in fact, there was a significant "Turkish" presence in the city. This presentation examines the "Turks" of Weimar and Nazi Berlin by answering the following questions based upon German and Turkish archival, literary, and visual sources: What groups does the umbrella term "Turk" actually include? How did they compare with other minorities in the city, namely German Jews? What relation did they have to Turkey and the Turkish regime? What was their reaction to the rise of the Nazi regime? What was their fate during World War Two and the Holocaust? How did "Turks" who experienced Weimar Berlin compare with the Republican Turks who lived in the city only during the War?

Marc David Baer, Associate Professor in the History Department at the University of California, Irvine, is a scholar of Ottoman and southeastern European History with particular interests in religious and cultural conversion. He currently holds a two-year Research Professorship at the Zentrum Moderner Orient.

Baer's first book, *Honored by the Glory of Islam: Conversion and Conquest in Ottoman Europe* (Oxford 2008) won the Albert Hourani Award from the Middle East Studies Association of North America for the best book in Middle East Studies. *Honored by the Glory of Islam* examines the intersection among Islamic piety, conversion of Christians and Jews to Islam, and the transformation of the religious geography in seventeenth-century southeastern Europe. His second book, *The Dönme: Jewish Converts, Muslim Revolutionaries, and Secular Turks* (Stanford 2009) begins where the first monograph ends, for it traces the history of a group of Jews who converted to Islam in seventeenth-century Ottoman Salonika, yet maintained a distinct ethno-religious identity that persisted until the mid-twentieth century in Turkish Istanbul.

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