

The sixth and seventh chapters, 'A Religious International in Southeastern Europe?' and 'Orthodoxy, Nationalism and Ethnic Conflict,' give an overview of events in the Orthodox world in after the fall of Communism, new nationalist trends in local churches after Communism, and the revival of the institution of Pilgrimage—all within the difficulties facing Orthodoxy during a time of religious fanaticism and inter-ethnic and inter-confessional conflicts taking place from the Middle East to the Balkans. The author then returns to the original transnational universalism of Orthodoxy, which he believes must find new ways in an era of globalization to continue its missionary work in Africa and calm growing tensions in the Christian world.

Professor Paschalis M. Kitromilides' monograph, *Religion and Politics in the Orthodox World: The Ecumenical Patriarchate and the Challenges of Modernity*, is an important and indispensable work when it comes to the history of Orthodoxy and the Ecumenical Patriarchate. The author expertly and animatedly incorporates facts, data, and analyzes into a monograph that is truly essential for a serious consideration or study of the history of the Orthodox Church.

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doi: 10.19090/i.2021.32.251-254

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ISTRAŽIVANJA – JOURNAL OF HISTORICAL
RESEARCHES 32, 251–254

Paschalis M Kitromilides, *Insular Destinies-Perspectives on the History and Politics of Modern Cyprus*, Routledge, London–New York 2020, 242 pp.

With his new book about Cyprus and the Cyprus question, Dr. Pashalis M. Kitromilides has given the public an important roadmap and an indispensable topic to consider for the future in terms of the complex and difficult issues in the history of Cyprus and other regions facing similar problems with long-term processes. The monograph is organized in two large parts with a number of subsections, but in such a way that the author fully covers all the issues connected to the history and study of Cyprus in its entirety.

In the first part, 'Part One: Culture and Society on a Captive Island', mostly concerns the history of the island up to the beginning of British rule in 1878. The author meticulously analyzes the history of Cyprus from its earliest times and introduces readers to the long processes involving politics and culture on the island with an emphasis on the process of integration and the influence of geography on the formation of its inhabitants' character traits ('Cyprus in History'). In a skillful and narratively pleasing way, the author writes about the history of Cyprus from antiquity through the dynamic Byzantine and Crusader Middle Ages, Venetian rule 1489–1571, and British rule 1878–1955, all with a significant emphasis on the most prominent figures and processes that influenced the island's history throughout this period.

In a particularly interesting subsection, 'Early Modern Cypriot Learning (1571–1878)', the author writes about the Cyprus renaissance and Cyprus diaspora, and gives nuanced explanations of the diaspora, refugees, Cypriot attachment to the island, and Cypriot ties to Rome and Italy, using a general approach that is full of understanding of the difficulties of human fate, loss of one's homeland, and being scattered across the world, as well as the processes behind preserving identity regardless of the Cypriots' true hardships and difficulties. The author deals with the inheritance of Lusignan's Chorography, as well as figures such as Ioannis Cottunius, Hilarion Kigalas, and Germanos Kouskaouaris, along with an emphasis on the personality and work of Neophytos Rodinus, who was one of the most highly educated of the key figures in the Cypriot diaspora. The author provides a brief sketch of intellectual life and awakening on the island during the eighteenth century, which was connected to the Church, as was mostly the case with Jerusalem and Antioch during the same period. The Cypriot Church's encounter with the Enlightenment through Archbishop Kyprianos is warmly described (which will be dealt with later). The author considers relations between Smyrna and Constantinople in the nineteenth century as being crucial for intellectual life on the island.

In the next subsection, 'The Patriotism of the

Expatriates', the author continues in a similar manner, returning to Lusignan (and his Chorography, which writes about in detail) and then discusses Neophyte Rodinos and the Archbishop Kyprianos, who wrote a history of Cyprus published in Venice in 1788. Throughout the book, he pays careful attention with particular skill to every detail regarding these three great figures.

The narrative history of the intellectual rise of the Cypriot diaspora and Cyprus is briefly interrupted by the subsection, 'Repression and Protest in Traditional Society, Cyprus 1764', and is then continued in a similar manner with the subsection 'The Anonymity of a Prominent Woman in Eighteenth-Century Cyprus'. The previous subsection about the uprising of 1764 paints a picture of a gradual crisis in Ottoman rule in Cyprus and the weakness of self-government, and also hints at cracks that would later grow into open conflict. The Orthodox Church tried to serve as mediator to calm the passions that had begun percolating in 1764, as they often did throughout the Ottoman Empire. In an appendix, the author provides two reports about these events written by the French and Venetian consuls.

The subsection, 'A Moldavian Connection to the Introduction of the Enlightenment in Cyprus', tells of Archbishop Kyprianos (1810–1821) and his significant influence on the dissemination of Enlightenment ideas in Wallachia and Moldavia, as well as his tragic death in Nicosia on July 9, 1821. The difference between the creation of a cult of a priest/martyr and national martyr is fully clarified, which is a very common point of dispute and disagreement regarding Church's political views and actions related to nationalism. Kyprianos's pastoral work in Wallachia and Moldavia from 1783 to 1802 is described in detail along with important details about the history of these regions, as are Michael Soutzos and Alexander Mavrocordatos and the open question of the episcopal sees in Bucharest and Iași, and Orthodox Christianity's general influence in these areas.

There is a clear assumption that Kyprianos's dissemination of Enlightenment ideas left a mark on the places where he lived, but from 1802 this became especially apparent in Cyprus, to which he had returned. During a period of unrest in

1804, he skillfully exercised influence on the masses that had mobilized against Orthodox Christianity and distinguished himself with his composure and restraint. He took over the Church of Cyprus as archbishop on October 29, 1810. He and his contemporaries saw possibilities within the ideas of the Enlightenment for transforming the Orthodox Church. A Hellenic school was founded in 1812 in Nicosia, followed by another in Limassol in 1819 with the support of the Gymnasium in Smyrna, all of which placed Kyprianos among the great Enlightenment thinkers due to his active work in the Hellenic world. The Greek uprising of 1821 really put the Orthodox Church in the Ottoman Empire to the test, and Kyprianos was executed without evidence of any connection to the insurgents, as were Patriarch Gregory of Constantinople and several other bishops. For more about these processes and phenomena according to a British report concerning the situation in Cyprus see 'Cyprus in 1821: A Report to the Levant Company and the Layers of Historical Memory'.

The author concludes the first large section authentically and effectively with the story of Cyprus's literary tradition and the sparks of Hellenism in Smyrna, Alexandria, Cairo, and Jerusalem in the subsection, 'Collective Consciousness and Poetry: Three Moments in the Literary Tradition of Modern Cyprus'. The poetry of Vasilis Michaelides and Dimitris Lipertis are analyzed separately.

In the second part of the monograph, 'Part Two: The Politics of the Cyprus Question', the first subsection, 'From Coexistence To Confrontation: The Dynamics of Ethnic Conflict in Cyprus', presents an overview of political life and attempts at coexistence, followed by the ethnic conflict between the Greeks and the Turks in Cyprus. This subsection contains the author's measured and balanced reflections on this difficult and complex topic without strong, impulsive claims and with specific opinions and perspectives on the actors within the Cyprus crisis throughout the century. The author first refers to the crisis within the Ottoman administration in Cyprus in the nineteenth century (which lasted until 1878), the weak development of the Muslim

village, economic issues, religious entanglements on the island, close ties between Christians and Muslims, the 1764 crisis, and especially the time of the Greek uprising (1821–1830).

The period of British rule, starting from the Congress of Berlin in 1878, brought the island a semblance of peace and consolidation, but it nevertheless favored the Turkish Cypriots, who preferred to cooperate with the British authorities rather than the Greek majority, and retained a partial millet system until 1931. In addition, unresolved agricultural issues, the impoverishment of the Cypriot Muslims, and the Greeks' economic strengthening widened the gap, although some cooperation was not uncommon, as the author himself points out. Cyprus's sensitive position between Athens and Istanbul starting in 1922 encouraged tensions and the rise of nationalism on both sides.

The Greek Cypriot uprising (1955–1960), which led to the island's independence, did not go unnoticed by Ankara. The ratification of the 1960 constitution, carried out under the supervision and patronage of the great powers, was unsatisfactory for both sides, which the author closely examines. Most of the Greek population felt they had been forced to make too many concessions, as did many of the Turkish Cypriots. The unrest during 1963–64 showed that coexistence would not go smoothly. The president of Cyprus, Archbishop Makarios III, made efforts to resolve the situation through mediation by the UN and a local agreement between the Greeks and the Turks (which was the only possible solution). But these were often sabotaged by Ankara and Athens and, along with disinterest from the passive great powers, led to the tragedy of 1974. Turkish forces occupied the northern part of Cyprus after invasions on July 20–22 and August 14–15, 1974. The author recounts these events in a measured and impartial manner, just as he also describes the positions and roles of NATO, Great Britain, and the United States. An appendix contains descriptions of civilian casualties and human suffering, as well as detailed maps and censuses of the Cypriot population during this difficult period.

The subsection, 'Ethnic conflict in a strategic area: The case of Cyprus', continues from where

the previous subsection left off and contains a good deal of the author's measured reflections on the fate of Cyprus, possibilities for the island's economic development, and its ethnic tensions and conflicts. Starting from the events of 1974, the author provides detailed information regarding the damage and the consequences of the destruction in July and August 1974. The author calmly poses critical questions concerning who bears most of the responsibility for the failure to find a solution for Greek and Turkish Cypriot coexistence. Through an analysis of the agreements and negotiations in London and Zurich in 1955–1959 and the adoption of the 1960 Constitution (whose content he analyzes in detail), the author points out that conditions existed on the ground for an agreement, but were not sufficiently made use of, and that Archbishop Makarios' efforts were sabotaged from all sides—from Ankara and Athens (since the beginning of the Dictatorship in 1967), as well as from NATO, which gradually began to advocate for a partition of the island. The author views the economic development that started in 1964 and then the UN engagement of 1964–74 as missed opportunities for arriving at agreements and resolving issues. Unfortunately, since 1964 both sides had been heading toward divergence and political misunderstandings, which resulted in the events of 1974 and which the author, once again, calmly and rationally analyzes. The next subsection, 'An Unexplored Case of Political Change', continues in the same vein. An analysis of the Cypriot elections held under British rule provides a clear picture of the unstable and incoherent system of British government, along with the consequences of that system on the island's political landscape after 1960.

The subsections 'Political Community in Plural Societies' and 'Relevance or Irrelevance Of Nationalism: A Perspective From The Eastern Mediterranean', present the author's excellent analyses on key topics in the history of Cyprus and the Mediterranean with measured but strong and compelling takes on issues such as how national communities—and specifically minorities—survive in complex global societies in which the Church and the national elites are heavily involved, and the dangers uncontrolled nationalism poses for

Cyprus, the Balkans, and Greek nationalism. The subsections are interestingly and dynamically written and are indispensable for understanding the author's critical thinking and ideas.

The subsection, 'Milestones in The Historiography of the Cyprus Question' and in 'Part Three: Bibliographical and Critical Notes', present the sources and literature the author drew from and also recommends to any researcher investigating the many themes and processes within the long history of Cyprus.

With this monograph about Cyprus, Dr. Pashalis M Kitromilides poses questions and provides answers to difficult and demanding topics related to this turbulent and difficult period in the island's history, gives a clear and measured representation of the Greek and Turkish Ottoman communities and of inter-ethnic and interfaith relations, and provides a foundation and guide without which one cannot proceed when trying to gain an understanding of Cyprus's history. This book deserves the full attention of the academic community and demonstrates that difficult and complex national and religious topics can and should be written about clearly and critically, which Professor Kitromilidis has impressively accomplished in this new book.

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doi: 10.19090/i.2021.32.254-257

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RESEARCHES 32, 254–257