The Reflections of Protestant British Identity in Selected Works from the Nineteenth-Century British Travel Writing on Asia Minor

Asia Minor, or Anatolia, was an attractive geography for many British travellers from the beginning to the end of the nineteenth century. Although British travellers put forward a different reason for their journeys depending on their professions and interests, it is true that the imperial rivalry between Russia and Britain, also known as the Great Game, rendered Anatolia (the centre of the Ottoman Empire) more attractive. Asia Minor which was rich in terms of ethnic and religious minorities enabled British travellers to make various observations. In this context, the comments the British travellers make on the Christian minorities in the above mentioned region are of importance...
because British travellers, who were aware of their Protestant identity and believed in its privilege, did not abstain from using othering statements against the Christian minorities. Therefore, the aim of this thesis is to show how the British travellers' observations about the Anatolian Christian minorities of Anatolia as well as Britain's imperial rival, the Russians, and their actions are utilized in reflecting Protestant British identity in Robert Curzon's Armenia: A Year in Erzeroom, and on the Frontiers of Russia, Turkey, and Persia (1854), Frederick Gustavus Burnaby's On Horseback through Asia Minor (1877), John Hartley's Researches in Greece and the Levant (1831) and Alicia Blackwood's A Narrative of Personal Experiences and Impressions during a Residence on the Bosphorus throughout the Crimean War (1881). In the Introduction of this study, the place of Protestantism in the British imperial identity is explained after a brief history of Christianity, and it is stated that Protestantism, which was originated in the fifteenth century and affected the English society in depth, played an active role in this identity even in the nineteenth century. At the end of the introductory part, some theoretical concepts are mentioned in order to explain the process of identity construction and reinforcement. In the first chapter of the thesis, the othering comments of the travellers concerning the Armenians who mainly lived in Eastern Asia Minor are analysed in Robert Curzon's Armenia: A Year in Erzeroom, and on the Frontiers of Russia, Turkey, and Persia (1854) and Frederick Gustavus Burnaby's On Horseback through Asia Minor (1877). In the second chapter, John Hartley's Researches in Greece and the Levant (1831) and Alicia Blackwood's A Narrative of Personal Experiences and Impressions during a Residence on the Bosphorus throughout the Crimean War (1881) are analysed in the framework of the travellers' attitude towards the Greek minorities of western Asia Minor. In addition, the travellers' political and religious comments on their imperial rival, Russia, are mentioned in both chapters. In conclusion, it is stated that the British travellers reflected their Protestant identity by making statements on both the Russians and the Christian minorities of Asia Minor. More importantly, it is concluded that a dichotomy, similar to the long-standing Muslim/Christian dichotomy that has been the subject of many scholarly studies, can be found even within the same religion, and the concept of the Other should be re-considered from this perspective.

Bağlantı

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Koleksiyonlar

- İngiliz Dili ve Edebiyatı Bölümü Tez Koleksiyonu [72]
Protestantism originated from the Protestation at Speyer in 1529, where the nobility protested against enforcement of the Edict of Worms which subjected advocates of Lutheranism to forfeiture of all of their property. However, the theological underpinnings go back much further, as Protestant theologians of the time cited both Church Fathers and the Apostles to justify their choices and formulations. The earliest origin of Protestantism is controversial; with some Protestants today claiming origin back to groups in the early church deemed heretical such as the Montanists. Since the 16th cent... The nineteenth century became known as the Great Century of modern religious missions. Beginning with the English missionary Robert Morrison in 1807, thousands of Protestant men, their wives and children, and unmarried female missionaries would live and work in China in an extended encounter between Chinese and Western culture. Most missionaries represented and were supported by Protestant organizations or denominations in their home countries. List of Protestant missionaries in China. 19th century protestant missionary cousins in conflict with their bishops & colonial governors. Why Didn't China Colonize the Americas? The Herrnhut Revival: The Moravians and the Birth of Protestant Missions. The 17th century marked a shift from an age of faith to an age of reason. Literature represents the turbulence in society, religion, and the monarchy of this period. Life for the English people changed as religious controversy and civil war shook the nation. Still the Protestant church of England was perceived by the people of England as becoming increasingly similar to the Catholic church. Creation of religious sects, such as Puritans, Separationists, and Presbyterians created rifts among the people and intolerance by the government. John Donne and John Milton each provide unique literary works that provide insight into life during the 17th century. This was a period of change, individually, politically, socially, scientifically, and religiously.