

Summaries

Alessandro Albanese Ginammi, *The birth of the Turkish State as a result of a long process of Europeanisation of the Ottoman Empire*

The crisis of the Ottoman Empire ended with the foundation of the Turkish Republic in 1923. However, a long process of transformation of political, economical and social imperial structures drove to the foundation of the Turkish State as a European Secular State. The process of Europeanisation of the Ottoman Empire passed across the *Tanzimat* period – reforms made by the Ottomans during the XIX century – and the rise on power by the Young Turks – the nationalist movement from where Musfata Kemal Atatürk came out. The Kemalist reforms, almost all inspired by the European models of State, accomplished the nationalisation of the religious structures, the Turkish ethnic cleansing and the alliance between Turkey and the West.

Giampaolo Conte, *Build an economy: the Kemalist Turkey between Empire and Republic*

The birth of the Turkish economy system in 1923 can not be considered as a full watershed with the imperial past. The process of this economic change is far from the model of the Ancien Régime, tied to a technocratic administration system. On the contrary, since the nineteenth century, it progressively and slowly approaches to the Western capitalist model. The administration of the Young Turks had already embodied this protectionist model, in order to defend the Ottoman's embryonic industrial system. However, the capitulations, the advantageous customs taxes for some kinds of products, the banking system and the public finance managed by the European powers, made the efforts of the young Turkey vain. Not even after the Treaty of Lausanne of 1923, the republican Turkey was able to shake off the mortgages inherited by the imperial past. Only during the 1930s the new Turkish republic was able to achieve its independent economic policy with state characteristics.

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Valentina Rita Scotti, *The Turkish identity construction through unamendable constitutional provisions*

The making of Republican Turkey started from the definition of a homologating identity safeguarded through unamendable constitutional provisions. Therefore, the present essay analyses the role principles of secularism and of nationalism have for the definition of such identity as well as their influence on the rules for the recognition of citizenship. Some concluding remarks, finally, highlight that a redefinition of such a fundamental element, as debated during the attempts for a constitutional reform started since 2011, may represent a turning point for Turkey, both for its constitutional system and for its geo-strategic role in the international scenario.

Francesco Pongiluppi, *Between the Catholic faith and national bond: the identity of the Italian-Levantine Turkey in the years 1923-1933*

This paper aims to analyse the social life of the Italian-Levantine communities of Turkey. Their Catholic common faith and the relation with Italy were, in fact, behind the policies undertaken in Turkey in the Twenties of last century by the Italian government. The author, through a study of new sources, tries to understand how and in which way the Catholic identity contributed in the affiliation to the Turkish branch of the Italian National Fascist Party. Similarly, this paper explores Ankara's policies towards the minority groups and the foreign communities living in Turkey, in order to better understand how those policies determined the alienation of the Italian-Levantine communities in the country.

Fatma Tütüncü, *The Republican Politico-Moral Discourse in the 1930s of Turkey*

This paper aims to study the republican order of things with a special attention given to the aim of producing virtuous and strong Turkish citizens in the 1930s in Turkey. It initially analyses the sentimental and mental structure of republican Kemalist elite. Here it tracks the power of the West, the malady of the East, and the poverty of people within the emotional economy of the Kemalist elite, which shaped their politico-moral discourse

in the making of Turkish citizens. Republicanism, in this sense, appears not as an overnight invention, but a reflection of the resolution to create a nation according to an anticipated Western model. Through disseminating the motto “Republic is a virtue”, the Kemalist elite aimed at educating people for the sake of exalting the national honor, dignity and morality.

Emanuela Locci, *The role of women in the Kemalist society*

This paper will examine the role women played within the vast system of reforms carried out by Mustafa Kemal, during the very first Republic. Gender issues, fundamental rights – voting, open access to education and the ensuing way in the work world – were but a few of the main pillars of the Kemalist reforms. The Kemalist ideology built a new paradigm of liberated woman, as well as devising a new model of the nation. The spillover on a very traditional Islamic society was pretty much high; thus, the aim of the present study is to explain the dynamics that led – earlier than elsewhere – the Turkish female world to become the global player of its time.

Niccolò Serri, *The earnings integration fund and the illusion of welfare in postwar Italy, 1941-1968*

The history of postwar Italy has been characterized by the extreme weakness of social policies against joblessness. Rather than investing in standard unemployment insurance, the country’s welfare system overly relied on the earnings integration fund, an industrial policy instrument that was adapted to tackle structural employment problems. The paper sheds light on this anomaly, tracking the history of fund from its origins in 1941 to the reform of 1968, which introduced the new special management and sanctioned the permanent transformation of the institution in an unemployment policy device.