

of refugees, on the one hand, to statist and non-governmental projects and the changing geopolitical agenda on the other' (p. 251). This book goes some way to achieving these objectives, thereby redressing the imbalance in most scholarship towards a better consideration of the ways in which refugees have engaged with displacement.

The Making of the Modern Refugee deserves a wide readership. Peter Gatrell has written a challenging book that is simultaneously meaningful for refugee and displaced communities, academics, practitioners, policymakers and students interested in understanding the complex political, economic, social and moral issues underlying the global refugee phenomenon. This book should be on many reading lists.

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Ottoman Refugees, 1878–1939: Migration in a Post-Imperial World. By Isa Blumi. London: Bloomsbury, 2013. xvii + 274 pp. £100.89. ISBN 978 1 4725 1536 0.

This work aims to reframe a discussion of refugees and migration in the late-Ottoman and interwar periods. To understand the emergence of an 'Ottoman refugee', Isa Blumi explores the destructive power of global capitalism, a theme often downplayed in historical analyses of violence and displacement in the Middle East.

By the mid-nineteenth century, external players—foreign states and trans-Atlantic bankers whom Blumi collectively calls the 'Euro-American Empire'—competed in the Ottoman markets, often through local agents (p. 16). They encouraged the commercialization of agriculture, the reduction of trade tariffs, and a transition towards private property, and also provided the Ottoman government with significant loans to finance its internal reforms; repaying the debt further subjected the Ottoman economy to external demands. These processes coincided with the arrival of millions of refugees from the Caucasus and the Balkans in the Ottoman domains. A source of cheap labour, they were put to work in the production of cash crops and the building of railways, reinforcing the empire's integration into (and peripheralization within) the world economy. Blumi investigates the nexus of global capitalism and migration throughout this book.

The two key words in the title, 'Ottoman' and 'refugees', may not fully convey the scope of Blumi's rich narrative. In the late nineteenth century, changing discourses about one's ethnic, religious, and civic identities created multiple understandings of what being 'Ottoman' meant. Blumi looks at migrants operating not only within the Ottoman Empire, but also in its newly independent and autonomous neighbours, such as Romania, Bulgaria, and Egypt, and far-away regions in Southeast Asia, East Africa, and South America. By having such a wide geographic reach, he problematizes who could be considered an 'Ottoman'. Moreover, Blumi attempts to bridge the divide between the late-imperial and post-Ottoman periods. Although he does not focus in detail on post-1922 migrants, by including them, he provocatively extends the historical timeline of the Ottoman world.

The study also adopts a liberal understanding of who was a 'refugee'. Blumi's definition encompasses not only people displaced by military conflict and persecution, but also internal labour migrants, émigrés to the Americas, Muslim missionaries, and wealthy merchant families in the Indian Ocean. Uniting these groups are economic transformations that were brought about by global capitalism and constituted the

main cause of their migration. Placing the emergence of an Ottoman 'refugee' within the context of global capitalism is intellectually rewarding and even necessary; however, such a broad definition risks blurring the remaining boundaries between 'refugees' and other types of migrants.

Blumi puts forward an interesting argument concerning the nature of sectarian clashes in the Balkans, Anatolia, and elsewhere in the 'post-imperial world'. Following the Russo-Ottoman War of 1877–1878, a mass influx of refugees and lack of available land resulted in economic competition over resources, which occasionally turned to violence. That sectarianism was not primordial but manufactured in the Ottoman nineteenth century, with economic factors playing a role, is not news in Ottoman scholarship. Blumi goes a step further, stressing the primacy of the economic conflict and posits that political opportunists later reframed those clashes in ethno-national and religious terms (p. 19). His theoretically convincing narrative would benefit from a focused case study.

In examining the integration processes experienced by migrants in the region, Blumi draws attention away from the state, which has been privileged in Middle Eastern migration literature, towards refugees themselves. He accomplishes this by exploring refugee groups' alliance-building strategies in territories that split from the empire, which he calls the 'Ottoman proximate world', in the 1900–1918 period (p. 67). Armenians in Bulgaria, Albanians in Romania, and Yemenis in Egypt had different responses to their new political circumstances. Blumi also warns about a teleological emphasis on refugees' national belonging. Refugees from the same region were not a homogeneous mass. Migrants' subregional, religious, and professional identities played an important role in determining their political outcomes.

A transnational aspect of the study is intriguing. The new 'Euro-American' financial order not only disrupted local economies and caused displacement, but also created new opportunities that (some) Ottoman refugees exploited. Jewish and Armenian families established successful trading houses in British East Asia, and Arab entrepreneurs monopolized sectors of local economies in the Philippines and Brazil. Western economic expansionism also elevated the Ottomans' image in the Muslim world and eased the spread of Islam into East Africa.

This study examines many refugee groups and geographic regions and taps into multiple historiographical debates, whether on violence, integration, or Subaltern agency. The unifying theme of global capitalism holds these eclectic pieces together very well in a complicated narrative. This thought-provoking work should be of interest not only to Ottoman and Middle Eastern specialists but also to theorists in refugee studies, world historians, and students of global capitalism.

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Rescripting Religion in the City: Migration and Religious Identity in the Modern Metropolis. Edited by Jane Garnett and Alana Harris. Surrey: Ashgate, 2013. xviii + 314 pp. £65.00. ISBN 978 1 4094 3774 1.

This book crosses the boundaries of discipline, theme, religion, and place in its focus on shifting religious practices and identities in the modern city. Migration and religion