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Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Language, Religion and National Identity in Europe and the Middle East -- Editorial page -- Title page -- LCC data -- Table of contents -- Acknowledgements -- Dedication page -- Introduction -- 0.1. Language, national identity, and nationalism -- 0.1.1. Big and small languages -- 0.2. Premodern national churches -- 0.3. Roman Europe and the Caliphate -- 0.4. Evaluating nationalist movements -- 0.5. Civic and ethnic nationalism -- 0.6. Conclusion -- Notes -- Premodern national churches, Roman Europe, and the Caliphate -- 1.0. Introduction -- 1.1. Premodern national churches -- 1.1.1. Middle Eastern national churches -- 1.1.2. The Eastern Orthodox Churches -- 1.1.3. The Reformation -- 1.2. Areas associated with universal churches -- 1.2.1. Roman Europe -- 1.2.2. The Caliphate -- 1.3. Conclusion -- Notes -- Small languages and national liberation -- 2.0. Introduction -- 2.1. The Balkans -- 2.1.1. The Serbs -- 2.1.2. The Greeks -- 2.1.3. The Bulgarians -- 2.1.4. The Romanians -- 2.1.5. The Albanians -- 2.2. The Norwegians -- 2.3. The Russian Empire -- 2.3.1. The Belarussians -- 2.3.2. The Ukrainians -- 2.3.3. The Finns -- 2.3.4. The Latvians -- 2.4. The Poles -- 2.5. The Habsburg Empire -- 2.5.1. The Hungarians -- 2.5.2. The Habsburg Slavs -- 2.5.3. Pan-Slavism -- 2.5.4. The Dual Monarchy -- 2.6. The Jews -- 2.7. The First World War -- 2.8. The Soviet Union -- 2.9. Conclusion -- Notes -- Big languages, delusions of grandeur, war, and fascism -- 3.0. Introduction -- 3.1. The French -- 3.2. Using the ideology of language and national identity to create a 'great people' -- 3.2.1. Delusions of grandeur -- 3.2.2. The Germans -- 3.2.3. The Italians -- 3.2.4. The Pan-Turks -- 3.2.5. The Arabs -- 3.3. Wars and fascism -- 3.3.1. The Second Reich -- 3.3.2. Italian militarism -- 3.3.3. The First World War -- 3.3.4. Fascism -- 3.3.5. The Second World War. 3.3.6. Arab neo-imperialism -- 3.4. Conclusion -- Notes -- Language, religion, and nationalism in Europe -- 4.0. Introduction -- 4.1. Transcending religious barriers to national unity -- 4.1.1. Catholics and Orthodox -- 4.1.2. Protestants and Catholics -- 4.2. The United Netherlands -- 4.3. The United Kingdom -- 4.4. The Holocaust -- 4.4.1. The Jewish problem -- 4.4.2. The Jewish preference for distinctiveness -- 4.4.3. The Germans of the Mosaic persuasion -- 4.4.4. The Second Reich -- 4.4.5. The First World War -- 4.4.6. The Nazi era -- 4.5. Yugoslavia -- 4.5.1. The First Yugoslavia -- 4.5.2. The Second World War -- 4.5.3. The Second Yugoslavia -- 4.6. Conclusion -- Notes -- Language, religion, and nationalism in the Middle East -- 5.0. Introduction -- 5.1. Transcending religious barriers to national unity: Muslims and Christians -- 5.1.1. The Arabs -- 5.1.2. The Albanians -- 5.1.3. The Bosnians -- 5.2. The dechristianization of Anatolia -- 5.2.1. The Armenian Genocide -- 5.2.2. The end of Greek history in Anatolia -- 5.3. National churches in Arabic-speaking countries -- 5.3.1. Lebanon -- 5.3.2. The exodus of Arabic-speaking Jews -- 5.4. Conclusion -- Notes -- Conclusion -- Note -- Bibliography -- Index -- The series Discourse Approaches to Politics, Society and Culture.
Sommario/riassunto	This book discusses the historical record of the idea that language is associated with national identity, demonstrating that different applications of this idea have consistently produced certain types of

results. Nationalist movements aimed at 'unification', based upon languages which vary greatly at the spoken level, e.g. German, Italian, Pan-Turkish and Arabic, have been associated with aggression, fascism and genocide, while those based upon relatively homogeneous spoken languages, e.g. Czech, Norwegian and Ukrainian, have resulted in national liberation and international stability. It is also shown that religion can be more important to national identity than language, but only for religious groups which were understood in premodern times to be national rather than universal or doctrinal, e.g. Jews, Armenians, Maronites, Serbs, Dutch and English; this is demonstrated with discussions of the Holocaust, the Armenian Genocide, the civil war in Lebanon and the breakup of Yugoslavia, the United Netherlands and the United Kingdom.
