

American conceptions about possible future success in policy vis-a-vis the Soviets.

Kuniholm concludes his book with a short analysis of the Truman Doctrine. Again, his account is balanced and diplomatic. Agreeing that the doctrine was necessary, Kuniholm defends Truman who

...was not pulling British chestnuts out of the fire. He was not acting primarily on the basis of economic imperatives (which were important) or cynically in the context of domestic politics, nor was he overreacting to events in Greece, which by themselves, admittedly, were ambiguous.

On the other hand, Kuniholm believes, with Clark Clifford, that Truman's speech overstated the particular crisis and failed to answer questions about the strategic importance of Turkey and/or Greece. The latter omission he blames on the temper of the times which would not tolerate discussion of military problems so soon after an extensive war. He also thinks that the speech created a myth of Communist action which had a pernicious effect in the United States in the 1950's and which confirmed Truman's perceptions of the way the world worked, leading him to view Korea as Greece. The Truman Doctrine and Public Law 75 did finally signal the merging of British and American views about the Near East and did make concrete commitments to both Greece and Turkey, thus marking the final step from words to action.

The Origins of the Cold War in the Near East does not contain many new findings or novel conclusions. Most of the materials used in the book will be familiar to students of the area, particularly the books of C.M. Woodhouse and William McNeil on Greece. Most of the conclusions have been expressed before by defenders of President Truman and the State Department. What, perhaps, is new is the attempt to discuss the East-West conflict in terms of the Near East as a whole instead of in terms of individual states and to relate events in Iran to those in Greece and Turkey (It appears to the reviewer that Iran was the major interest of Kuniholm whether through personal connection or through recent prominence in the news). Kuniholm does make a convincing case that the region should be studied as an entity because of the interconnectedness of the countries in the minds of American policy-makers.

Kuniholm, on the other hand, makes a less convincing case for his assertion that the experiences in the "Northern Tier" had wider significance in the Cold War. Although he sets this premise at the onset, he does not demonstrate it in any great detail. Perhaps this could be done in a later book.

*History Department
Ball State University
Muncie, Indiana*

DWIGHT W. HOOVER

John T. A. Koumoulides, editor., *Hellenic Perspectives: Essays in the History of Greece*. Lanham, Maryland: University Press of America, 1980, pp. 376.

The title of this work is indeed appropriate to the contents of the book. Only under such a general and non-descript heading could the disparate essays that make up this book be subsumed. The editor's claim to the contrary, there is little that ties these pieces together.

In an edited work thematic unity and the integration of varied contributions always present problems. This is certainly true of the book under review.

The essays that are brought together here originated as papers presented at a conference organized by the editor in 1978. With the exception of one contribution all the papers were published previously in the *Indiana Social Studies Quarterly* in the spring of 1979. Since there is little that is new or noteworthy in these pieces one wonders whether it was worth republishing them in book form.

Wide indeed is the scope of the "Hellenic perspective". The articles range from a study of classical Greek culture in the ancient Near Eastern setting to a survey of political affairs in Greece during the midseventies. However, about half of the ten essays deal with aspects of post-WWII Greece. From these contributions one may perhaps attempt to draw out some themes that underly the modern Hellenic experience.

Kings or people, high culture or low, sacred tradition or secular progress, national integrity or playground of the great powers—all societies in modern times have had to confront some or all of these dilemmas of development. Avoiding them has been well-nigh impossible. Whether through rejection, compromise or assimilation the price of autochthonous national development has been high.

The Greeks have faced many of these dilemmas since the eighteenth century, well before the formal establishment of an independent Hellenic state. In a well-documented piece on elite and popular culture among Greeks under Ottoman rule and in the diaspora during the *siècle des lumieres*, Richard Clogg deals with a couple of these intractable issues. Within both the religious and lay worlds of the Greeks formal and folk culture coexisted. In turn each domain generated both intellectual cross-fertilization and confrontation.

The former process is well illustrated in the crystallization of the *Megali Idea*. This overarching nationalist vision integrated elements from all four domains. It was first of all a secular goal to create a state whose frontiers would replicate those of Byzantium. Yet, the hope of regaining Constantinople with its pre-eminent monument, the Church of the Holy Wisdom, reveals a religious impulse. As Byzantine intellectuals had prided themselves on their knowledge of the classical world so the modern Greeks sought to reassert the primacy of this elite culture amidst their society. Through heroic tales like that of the emperor turned into marble and other folk myths the ordinary people embraced this symbol of collective identity and destiny.

Increased contact with the West brought confrontation as well by the end of the eighteenth century. Clogg devotes more attention to this phenomenon by examining the appreciation of formal secular literature among an emergent neo-Hellenic intelligentsia and the consequent Orthodox reaction. While the church's "ecclesiastical monopoly of learning" was eventually overthrown with the establishment of independent national states in the Balkans, the confrontation turned into a mutually advantageous and durable compromise.

Until the rapid and in certain ways unbalanced transformation of Greece after the Second World War the Orthodox church enjoyed the elemental support of the people through a sympathetic resonance with the needs and outlook of a basically traditional society. In recent years, however, the church has paid a heavy price for its close identification with the state and its slow, inadequate response to the dramatic changes within society. Charles Frazee provides a competent survey of these developments during the last decade and a half. Church—state relations during the years of the colonel's regime do not make edifying reading. Even more disturbing is the intellectual and professional condition of the Orthodox clergy today. The challenge that the church faced in the eighteenth century was minor compared with the

formidable secular and material forces at work in Greece today. If the church is to remain a touchstone of spirituality for the people its clerics and lay theologians must recognize that mere adherence to tradition is not adequate to sustain religion as a living force.

Turning to domestic politics and international diplomacy three other essays examine aspects of Greece's experience in this arena with varying degrees of success. Edward Peck in a narrowly focused piece describes the work of the UN commissions which investigated frontier incidents between Greece and its Balkan neighbors between 1946 and 1951. The sad and at times tragic circumstances that make up the Cyprus problem in recent decades are highlighted by C. M. Woodhouse in a poignant account. In an attempt to place Greece of the 1970s in the perspective of the past Victor Papacosma sketches the principal lines of development in the country during the twentieth century.

As dramatic as events in Greece during the first half of this century have been, those of the last three decades have been critical in shaping the country's development for the rest of the century. At the end of WWII Cyprus was part of an imperial world in its twilight. As Woodhouse, who was personally involved a couple of times in discussions on the future of the island, explains, the British had an opportunity to deal effectively with Cyprus before it became a problem. Instead of turning the island over to Greece the British held on to it. Once this opportunity had passed the isle of Aphrodite became a bloody killing ground in the bitter decolonization struggle that ensued. In the process the ethnic communities on the island were swept up in the competing national interests between Greece and Turkey and the even larger stakes of great power politics in the Mediterranean. By the mid-seventies, as Woodhouse points out, Greece and Britain had become losers while Turkey had improved its diplomatic bargaining position in the Cyprus imbroglio.

When looking at domestic politics it is easy to draw parallels with the past. This is especially true in the case of the military and its role in politics. Papacosma makes analogies between the colonels' junta that took power in April, 1967 and those military regimes that came to power earlier in this century. But to properly assess domestic affairs in the country in the last two decades one cannot pass over, as Papacosma does, the powerful role of the United States in all spheres of Greece's development during the 1950s and early 1960s. As Greece struggled to rebuild after the shattering experience of war and civil war economic and military support by the U.S. was critical. And with that support the United States established a paramount role in Greek affairs among foreign powers. This experience is even more relevant in understanding recent events than references to historical parallels.

Yet this is not to deny that practices from the past, particularly in the country's political workings, have persisted to the present. Here one must still wait before indulging in historical retrospection.

Any effort to better appreciate the historical forces that have shaped modern Greek society and identity is welcome. But this particular volume does not go very far in realizing that goal.