

**THE FIRST OTTOMAN CIVIL SOCIETY ORGANIZATON IN  
THE SERVICE OF THE OTTOMAN STATE: The Case of the  
Ottoman Red Crescent (*Osmanlı Hilal-i Ahmer Cemiyeti*)**

**by  
HÜSNÜ ADA**

**Submitted to the Graduate School of Administrative and Social Sciences  
in partial fulfillment of  
the requirements for the degree of  
Master of Arts**

**Sabancı University  
September 2004**

02.09.2004

Approval of the Institute of Social Sciences

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Prof. Dr. Nakiye Boyacıgiller  
Director

I certify that thesis satisfies all the requirements as a thesis for the degree of Master of Arts

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Prof. Dr. Ahmet Alkan  
Dean

This is to certify that we have read this thesis and that in our opinion it is fully adequate, in scope and quality, as a thesis for the degree of Master of Arts.

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Asst. Prof. Dr. Selçuk Akşin Somel  
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## ABSTRACT

# THE FIRST OTTOMAN CIVIL SOCIETY ORGANIZATON IN THE SERVICE OF THE OTTOMAN STATE: THE CASE OF THE OTTOMAN RED CRESCENT (*OSMANLI HİLAL-İ AHMER CEMİYETİ*)

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M..A., Department of History

Supervisor: Assist. Prof Selçuk Akşin Somel

September 2004

This study focused mainly on the organization and structure of the Ottoman Red Crescent (*Osmanlı Hilal-i Ahmer Cemiyeti*) under an analytical perspective. This included the history, regulation, central and provincial administration, types of activities, the Ottoman Red Crescent Delegation of Women, financial data and the personalities of the leading figures of the Ottoman Red Crescent. By this, I aimed to discuss the nature of the Ottoman Red Crescent, which might help the readers to go beyond the conception that the Ottoman Red Crescent was an extension of the state. As will be understood from the title of this study, in many ways the Ottoman Red Crescent was in the service of the Ottoman state. What becomes evident is that the Ottoman Red Crescent had a huge network of organization, and the Ottoman society internalized it. The combination conjunctural factors with the successful administration led the Ottoman Red Crescent to gain a respectable place both among the Ottoman ruling elite and the Ottoman public which had the following results : the Ottoman Red Crescent as a place for the unification for the Ottoman elite with the Ottoman society, and the huge donations made by the Ottoman public. This study provided a picture depicting the Ottoman Red Crescent as a quasi-autonomous association from the state.

Keywords: Hilal-i Ahmer (Kızılay), Ottoman Red Crescent, Ottoman Public Space, Civil Society, Civil Society Organization, Second Constitutional Period,

## ÖZ

# OSMANLI DEVLETİ'NİN HİZMETİNDEKİ İLK SİVİL TOPLUM ÖRGÜTÜ: OSMANLI HİLAL-İ AHMER CEMİYETİ

Hüsnu Ada

Yüksek Lisans, Tarih Bölümü

Tez Yöneticisi: Yard. Doç. Dr. Selçuk Akşin Somel

Eylül 2004

Bu tez Osmanlı Hilal-i Ahmer Cemiyeti'nin organizasyonel yapısını analitik bir perspektifle ele almaktadır. Bu bağlamda Osmanlı Hilal-i Ahmer Cemiyeti'nin tarihi, yönetmeliği, merkez ve taşra teşkilatı, sergilediği faaliyetler, Hanımlar Merkezi, finansal bilgileri ve önde gelen yöneticilerinin kişilikleri incelenmiştir. Bu şekilde bildik Osmanlı Hilal-i Ahmer Cemiyeti'nin devletin uzantısı olduğu yaklaşımının ötesine geçilmesine imkan verecek şekilde Cemiyetin doğası üzerinde tartışmayı amaçladım. Tezin başlığından da anlaşılacağı gibi Osmanlı Hilal-i Ahmer Cemiyeti bir çok açıdan Osmanlı Devleti'nin hizmetindeydi. Dahası Cemiyetin çok kapsamlı bir organizasyonu vardı ve Osmanlı toplumu tarafından özümsemişti. Konjoktürel faktörlerin başarılı bir yönetim ile oluşturduğu birliktelik, cemiyete hem yönetici elit hem de halk nezdinde saygın bir konum sağladı. Böylece Osmanlı Hilal-i Ahmer Cemiyeti hem Osmanlı yönetici eliti ile Osmanlı halkının kaynaştığı bir yer oldu hem de yüksek meblağlar tutan yardımlar toplanabildi. Bu çalışmanın sonucunda devletten yarı otonomi kazanabilmiş bir Osmanlı Hilal-i Ahmer Cemiyeti resmine ulaştım.

Anahtar Kelimeler: Hilal-i Ahmer (Kızılay), Osmanlı Kamusal Alanı, Sivil Toplum, Sivil Toplum Örgütü, II. Meşrutiyet

To the Memory of *Hilal-i Ahmer* volunteers

## **ACKNOWLEDGEMENTS**

Had the staffs of the libraries of Türk Tarih Kurumu and Atatürk University, it would be impossible to complete this thesis. I was also fortunate enough to receive comments from my dear friend Ahmet İzzet Bozbey. It gives me pleasure to mention Nancy Karabeyođlu's invaluable assistance by giving many hours to reviewing and correcting the text. I am also indebted to Professor Hülya Canbakal for she provided me with her counselling throughout the writing of the thesis. My special thanks go to Professor Selçuk Akşin Somel without whose guidance this thesis would not come into existence. Last but not the least, I am deeply grateful to my fiancée Burcu who never quit supporting me with her dearest love.

## ABBREVIATIONS:

- CS: Civil Society
- CUP: Committee of Union and Progress
- ICRC: International Committee of Red Cross
- IFRC: The International Federation of the Red Cross and the Red Crescent Societies
- IRCM: International Red Cross and Crescent Movement
- OHAC (1330-1334): *1335-1919 Senesinde Mün'akid Hilâl-i Ahmer Meclis-i Umûmisi Heyet-i Muhteremesine Takdim Edilen 1330 - 1334 Senelerine Aid Merkez-i Umûmi Raporu*, Matbaa-i Orhaniye, İstanbul 1335/1919.
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- THAM: *Türkiye Hilal-i Ahmer Mecmuası (1922-1928)*
- TKD 73 Yıl: *Türkiye Kızılay Derneği, 73 Yıllık hayatı (1877-1949)*, Ankara, 1950



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# INTRODUCTION

The earliest International Organization, International Red Cross and Red Crescent Movement was founded by the Geneva Convention on 22 August 1864.<sup>1</sup> According to the Convention, neutral health committees would be formed in order to treat the wounded during the wars. The Ottoman government ratified the Convention on 5 July 1865. A civil organization should have been established in order to achieve neutrality. Initially, the Ottoman military establishment as well as the some European counterparts rejected this requirement. However, the 1877-1878 Russo-Ottoman War proved that it became necessary to found such a society in order to achieve assistance from other Red Crosses. As a pragmatic outcome, the Ottoman Red Crescent was founded in 1877, which was interpreted by the president of the International Committee of Red Cross, Gustave Moynier, as a turning point in history and an integration of the Islamic world into an institution shaped by the Christian world for the first time.<sup>2</sup> The Ottoman Red Crescent became the pioneer of the other Red Crescents such as the Indian, Egyptian and Afghanistan Red Crescents. However, after the war the society was dissolved and could only be reestablished on 20 April 1911.

The period of 1911-1923 is a crucially important era both for the Ottoman Red Crescent and the Turkish History. A period of continuing wars starting with the War of Tripoli and lasting until with the Lausanne Peace Treaty witnessed the collapse of an old Empire and birth of a young Republic. During these years, the Ottoman Red Crescent worked in close collaboration with the Ottoman military establishment. In addition to opening hospitals to the wounded, it also handled the complicated case of the prisoners of war.

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<sup>1</sup> The Geneva Convention was also the earliest document of International Law and it is considered as the beginning of the codification of the International Law.

<sup>2</sup> Coursier, Henri, *Milletlerarası Kızıllaç*, Türkiye Kızılay Derneđi, Ankara, 1964, p.20.

Besides these fundamental tasks, the Ottoman Red Crescent had also performed a variety of activities such as significant assistances to the refugees, realizing relief operations, opening soup-houses and tea-houses both for the wounded and the poor, assisting the Turkish students in Europe, establishing accommodation for the citizens harmed by the invasions, and providing cheap groceries for the Istanbul population. Moreover, during the years of the War of Independence, the Ottoman Red Crescent also functioned as a diplomatic channel between the Entente powers and the National government in Ankara.

Especially after 1915 and onwards, the Ottoman Red Crescent spread its organization in the provinces. As a consequence of its charity nature and an increasing respect after successful activities, the Ottoman public seemed to internalize the Ottoman Red Crescent. With its provincial centers, the Ottoman Red Crescent provided for the local populations and provincial civil-military bureaucrats to participate in Ottoman public sphere. In the same manner, the central Ottoman Red Crescent Delegation of Women in Istanbul and delegations of women in the provincial centers made it possible to channel the energy of the Ottoman women to help the soldiers and wounded by means of nursing and sewing campaigns.

This was a dramatic period when floods of refugees dominated the country, and poverty, and scarcity became widespread; and on the other hand Ottoman society witnessed deep political changes in such a short period. Contrary to dire material conditions, the Ottoman Public Sphere did constantly enlarge, and different segments of the society began to participate in this socio-political arena. The Ottoman Red Crescent was one of the very few (maybe the unique) institutions that managed to include these two trends. Having seen the deep necessity, it acted as a huge nation-wide charitable institution, even though this was not actually its original task. On the other hand, the Ottoman Red Crescent also functioned as a channel for various segments i.e. doctors, women, middle and high level of civil and military bureaucrats to reach the Ottoman Public Sphere. What is more, the Ottoman Red Crescent served as a place for the welding of the Ottoman political elite with the remaining part of the Ottoman society.

The leading figures of the Ottoman Red Crescent had strong connections with the Committee of Union and Progress (CUP). In addition, the Ottoman Red Crescent had a special

status according to the 1909 Law of Association (*Cemiyetler Kanunu*). It operated under the provision of the article 17 which regulated the conditions for the societies pertaining to the public good (*menafii-i umumiye hadim*). The only two such societies other than the Ottoman Red Crescent were the Navy Society (*Osmanlı Donanma-yı İane Cemiyeti*) and the National Defense Society (*Müdafaa-i Milliye Cemiyeti*), which all of three were famous for their close collaboration with the hegemonic power. Leaving aside the possible interpretations in terms of perceiving the Ottoman Red Crescent as a means of reshaping the Ottoman Public Space by the CUP, a close analysis on the Ottoman Red Crescent will provide snapshots on the issues such as how the Ottoman political-military elite asserted themselves on the Ottoman public space and how a society managed to operate under a highly unstable international and domestic environment. Furthermore, a close analysis on the leading Ottoman Red Crescent figures might help us to understand the inherent nationalist direction of this organization, since many leading Ottoman Red Crescent figures were in close contact with the ideology of Turkishness such as being the founders of *Türk Ocağı* and *Türk Yurdu Derneği* and *Mecmuası*. Finally, the policy of “purging” the leading figures of the Ottoman Red Crescent leading figures by the new Republican ruling elite might also help in illuminating the political settling up of the new regime with the remnants of the CUP. Thus, seeing the difficulty in analyzing Turkish history on long war years (1911-1923), any study on the period will be incomplete without realizing-touching upon the Ottoman Red Crescent phenomenon.

Previous studies on the Ottoman Red Crescent mainly investigate the organizational structure and activities of the Ottoman Red Crescent. Especially, in the last two decades a number of profound studies exploring the history of Ottoman Red Crescent have been become available. Benefiting from the official Ottoman Red Crescent sources and archival ones, these studies contributed a lot to illuminate the Ottoman Red Crescent phenomenon. Even though an arsenal of Ottoman Red Crescent studies has occurred, there has been lack of theoretic approaches to the case.

## LITERATURE REVIEW:

The main secondary sources are: 1. S. K. Akgün, and M. Uluğtekin, *Hilal-i Ahmer'den Kızılay'a I*, Ankara: Kızılay, 2000., 2. Nadir Özbek, *Osmanlı İmparatorluğu'nda Sosyal Devlet: Siyaset, İktidar ve Meşrutiyet 1876-1914*, İletişim Yayınları, İstanbul, 2002., 3. Mesut Çapa, “Balkan Savaşı'nda Kızılay (Osmanlı Hilal-i Ahmer) Cemiyeti,” *OTAM (Ankara Üniversitesi Osmanlı Tarihi Araştırma ve Uygulama Merkezi*, vol:1, no:1, 1990, pp.89-115., 4. Zuhâl Özaydın, *Osmanlı Hilal-i Ahmer Cemiyeti Salnamesi*, unpublished M.A. Dissertation, submitted to İstanbul Üniversitesi, İstanbul, 1987.

Actually, *Hilal-i Ahmer'den Kızılay'a* can also be accepted as a primary source, since it is an official publication of Turkish Red Crescent (*Kızılay*). In a two-volume study, Akgün and Uluğtekin attempts to describe the entire history of the Ottoman Red Crescent-TRC. The strong side of this source, the abundance of illustrations and archival sources retrieved from the archives of TRC. Mesut Çapa focuses on 1914-1925 period, taking the Ottoman Red Crescent from the time the Ottoman Red Crescent Yearbook or Özaydın leaves. Çapa's strength is his ability to unite military archives together with *Kızılay* archives. However, both Çapa and Akgün-Uluğtekin and partly Özaydın lack a theoretic point of view. In other words, they do not offer any theoretic approach to the Ottoman Red Crescent phenomenon. That is employed only by Nadir Özbek. Not only Nadir Özbek presents illuminating theoretic approaches for the Ottoman Red Crescent, but also for the Hamidian and Second Constitutional Period Ottoman Public Sphere. However, the Second Constitutional Period and namely the Ottoman Red Crescent is a secondary field of study for Özbek, since he mainly focuses Hamidian era.

Among these sources, two approaches to the Ottoman Red Crescent phenomenon can be observed. The first approach perceives the Ottoman Red Crescent as a significant step in Turkish westernization/modernization. This interpretation has been put forward for the first time by Sadi Irmak, who briefly stated that the Ottoman Red Crescent was the merging of traditional Turkish notion of charity rooting from Akhism with the western organizational



skills.<sup>3</sup> Akgün & Uluğtekin and Çapa only repeat Irmak's points but add nothing. In the same manner, Akgün & Uluğtekin underline that the Ottoman Red Crescent Delegation of Women (*Hilal-i Ahmer Hanımlar Merkezi*) was perceived as a symbol of Westernization/modernization ideal.<sup>4</sup> The founding of the Delegation of Women, which was also stated in the regulation of the first Ottoman Red Crescent in 1877, was in fact a modern phenomenon and however, this practice was inspired from other Red Crosses. Furthermore, the Delegation of Women was only permitted to collect donations.

In the same manner being a part of international organization was utilized to provide the means of legitimacy and autonomy either from the state or from the foreign powers, especially during the years of the War of Independence. The application of western organizational skills was one of the most significant sides of the Ottoman Red Crescent, which is presented as the other evidence on behalf of westernization/modernization interpretation.<sup>5</sup> However, this was a pragmatic practice rather than as a conscious effort for westernization/modernization ideal. The Ottoman Red Crescent delegates received organizational skills via other Red Crosses in order to achieve a level of accordance in the course of international activities such as the case of prisoners of war and refugees. Contrary, the leading figures of the Ottoman Red Crescent were ultra-nationalist and patriot. The

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<sup>3</sup> “Kızılay, Türk Milletinin ruhundan ve tarihinden gelen ve adeta ikinci bir tabiat halinde olan yardım fikrinin yeni bir metodla, yani batı metodu ile teşkilatlanmasından başka bir şey değildir. Bu müessese, aynı zamanda batılılaşma tarihimizin de bir vesikasıdır ve Türk müesseselerinin nasıl batılılaşması lazım geldiğini de gösteren bir kılavuzdur.” Sadi Irmak, “Kızılay Düşüncesinin Tarihimizden Gelen Kaynakları”, *Kızılay Dergisi*, No:13-14, Ankara, 1964., p.16.

<sup>4</sup> One of the significant side of the *Hilal-i Ahmer'den Kızılay'a* is its over imply of the impact of the Ottoman women to both the Ottoman Red Crescent and the Ottoman public sphere. For her, even the Ottoman Red Crescent was founded in 1911 due to the efforts of the unofficially founded Ottoman Red Crescent Delegation of Women. Akgün & Uluğtekin, *Hilal-i Ahmer'den Kızılay'a I*, Ankara : Kızılay, 2000, p.147. She attributes the mission of westernization to the Ottoman Red Crescent Delegation of Women: “Bunun yanı sıra, birçok kez değinildiği gibi Merkez bir kadın kuruluşu olduğundan, Osmanlı İmparatorluğu'nda II.Meşrutiyet'le amaçlanan çağdaşlaşma ruhunu yansıtmakla da yükümlü olmuştu. Bu göreviyle, kadının toplum içindeki yer sahibi olmasına öncülük eden Merkez, etkinlikleri çerçevesinde ülkede kadın-erkek birlikteliğine kapı aralamak gibi toplumsal bir rol de üstlenmiştir.” p.151. Another similar argument: “Değindiğimiz yıllarda başka kadın kuruluşları gibi, Hanımlar Merkezi de o dönemde pek özenilen batılılaşmanın kıvanç duyulan bir simgesi olarak görülüyordu.” p.162.

<sup>5</sup> Karal & Uluğtekin repeats the known an evolutionary westernization-modernization approach to the late Ottoman history. For them the Second Constitutional Period, so as well as the CUP adopted a crude westernization-modernization. In this respect, the Ottoman Red Crescent, being largely a product of the doctors that were known to be familiar with the West most, was an efficient practice of that westernization-modernization aim. However, it is clear that the CUP aimed to rescue the Ottoman state, but not essentially employ westernization-modernization. In various times, the CUP benefited from western practices and some other times unique practices as means of pragmatic concerns. See, Sina, Akşin, *100 Soruda Jön Türkler ve İttihat Terakki*, Gerçek Yayınevi, İstanbul, 1980, pp.145-147.

leading figures such as Kırımlı Aziz Bey, Akil Muhtar (Özden), Celal Muhtar (Özden), Abdülhak Adnan (Adivar), Hamit (Hasancan) Bey, and Besim Ömer (Akalin) were spent their energy to construct a sense of Turkishness. Due to the efforts of Kırımlı Aziz Bey who wrote the first Turkish medical textbooks, Turkish language replaced the place of French in the medical education. At the same time he was the founder of the Red Crescent symbol. Celal Muhtar (Özden) was among the group who wrote a Turkish codex of Banking and Finance. Akil Muhtar, Celal Muhtar and Besim Ömer (Akalin) contributed to the Turkish medicine and nursing by founding firstly many new medical departments. In the same manner, the Ottoman Red Crescent did not display any motives to spread modern European values of the day. Rather, there were a significant imply on religious feelings. As a matter of pragmatic policy, the Ottoman Red Crescent initiated donation campaigns on the days of religious festivals.

One of the most significant sides of western philanthropic understanding was to operate in the light of neutrality and without any ethnic and religious discrimination. In this respect, from 1877 onwards, the Ottoman Red Crescent received foreign donations from other Red Cross societies. However, it is difficult to observe such a kind of philanthropic approach in Ottoman Red Crescent activities. The absence of assistance to foreign countries via Red Cross societies might be explained by the deep necessity and poverty the Ottoman society faced during the period. On the other hand, the situation of the Ottoman Red Crescent assistance to the Christian minorities is a doubtful question. According to the official Ottoman Red Crescent sources, the minorities were aided in the conditions equal to the Muslim population in the Ottoman Red Crescent soup-houses and health centers. Although, the numbers of minorities aided were listed in the reports of the provincial Ottoman Red Crescent centers and the Ottoman Red Crescent Headquarters in Istanbul, it is surprising not to find any single information about the possible Ottoman Red Crescent aids to the Christian refugees or in the deportation of the Armenians.

The second approach, emphasized by Nadir Özbek, states the Ottoman Red Crescent as a part of the state instrument, namely an extension of military sanitation administration in the Ottoman society. In this respect, the Ottoman Red Crescent was the most significant semi-official institution during the Second Constitutional Period that helped the *nationalization* and *militarization* of Ottoman public space by the Committee of Union and Progress. As will be

discussed throughout the study, Nadir Özbek's evaluation of the Ottoman Red Crescent is a more credible one. Thus, the study will explore the background and validity of this notion from a closer outlook.

### **Civil Society-state duality vs. Tripartite Public Space:**

It is an endless discussion where the state ends and where the civil society begins. The case of the civil society analysis in the Ottoman studies is also complicated and a developing one. The scope of this study is not to analyze the various approaches and theories on the Ottoman civil society and use them as a driving force for the evaluations on the Ottoman Red Crescent. However, a brief survey on the major approaches on the Ottoman civil society will be beneficial to this study in the consideration that firstly they would facilitate a perspective to our discussions and secondly this study might contribute to the literature of the Ottoman voluntary and philanthropic organizations. The first and the dominant one is the civil society vs. the state duality paradigm firstly introduced by Şerif Mardin in his analysis on the Ottoman society. A **state-centric approach, center-periphery, and continuity** metaphors are the analytic concepts that complete the CS-state duality model. The **Center-periphery** metaphor on the structure of Ottoman –Turkish political tradition, mainly introduced by Şerif Mardin and developed by Metin Heper, offers to examine the major effects of a strong state tradition on CS in Turkey.<sup>6</sup> The **Center-periphery** metaphor accepts the role of the oppressive state as the essential reason that hinders the development of CS in Turkey. According to Mardin, the expansion of the Ottoman Empire caused a system of decentralized engendering ethnic, religious, and regional particularisms which resulted with the existence of two very loosely related worlds: on the one hand, the Sultan and his officials; on the other hand, Ottoman Anatolia.<sup>7</sup> In addition to politics, the economic and cultural spheres were

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<sup>6</sup> For a detailed discussion on the civil society vs. the state duality paradigm, see Şerif Mardin, "Power, Civil Society and Culture in the Ottoman Empire," *Comparative Studies in Society and History*,; "Civil Society and Islam", and "Sivil Toplum", "Türk Toplumunu İnceleme aracı Olarak 'Sivil Toplum'", "Türk Siyasasını Açıklayabilecek Bir Anahtar: Merkez-Çevre İlişkileri", in *Makaleler I*, İletişim Yayınları, 1992; and Metin Heper, "Center and Periphery in the Ottoman Empire.," *The State Tradition in Turkey*, Eothenen Press, 1985,; "The Ottoman Legacy and Turkish Democracy," *Journal of International Affairs* , vol: 54 (Fall 2000): p.63-82, Metin Heper, "Center and Periphery in the Ottoman Empire." *International Political Science Review*, vol:1, no:1, 1980, pp.81-105, Nilüfer Göle, "Authoritarian Secularism and Islamic Politics: The Case of Turkey," *Civil Society in the Middle East*, ed. by Richard Norton Augustus, Leiden: Brill, 1996, pp. 17-44.and Binnaz Toprak, "Civil Society in Turkey", in *Civil Society in the Middle East*, ed. by Richard Norton Augustus, Leiden: Brill, 1996, p.89.

<sup>7</sup> Mardin, Ş., "Türk Siyasasını Açıklayabilecek Bir Anahtar: Merkez-Çevre İlişkileri", p.39.

subjected to a cleavage between *center* and *periphery*. It was the cultural sphere where the center was singularly compact. Restrictions to prevent accessions to the official culture led the periphery to create its own counter culture. Variations and fragmentations in the culture of the periphery developed its code later than the institutional code of the center, which were composed of the style of state domination, of official status, and culture.<sup>8</sup> Even though various perspectives evident in a CS-state duality in analyzing the Ottoman society, the fundamental character, without a doubt is the strong emphasis on the state and politics. CS concept is used to explain better Turkish political history or state tradition. In other words, the aim is not to explore the CS but to better understand the state. Since the CS-state duality offers certain analytic practicalities, it is the mostly accepted and applied paradigm for the analysis of CS in the Ottoman society.

The recent approach on Ottoman civil society was of Nadir Özbek in which he attempts to apply Habermas's tripartite Public Sphere paradigm together with combining the Gramsci's concept of *hegemony* in analyzing the Ottoman civil society. A critical reading and evaluation of Nadir Özbek is beyond the scope of this study. Briefly, at the end of his analysis on the social welfare activities during the Hamidian Era, Özbek comes to the conclusion: Contrary to the widespread perception in Turkish historiography, a mixed and non-conflictual state and society model is rather evident in the latter Ottoman Empire that leads to the blurring of private-public sphere distinction.<sup>9</sup> For Özbek, Ottoman public space should be conceptualized under a perspective, which pays attention to the various publicities that struggle and compete each other. He claims that a public space consisting of various pluralities is the only and most suitable condition where the Sultan or the leading political groups such as Committee of Union and Progress (CUP) can convert their political points as the hegemonic ideology.<sup>10</sup> The pro-CUP [*İttihatçı*] elite tried to increase their political power among the society via *fukaraperver* (the poor's) charity associations, by semi-official societies such as The Navy Society (*Osmanlı Donanma-yı Milliye İane Cemiyeti*), The National Defence Society (*Müdafaa-i Milliye Cemiyet*) and the Ottoman Red Crescent

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<sup>8</sup> Ibid pp.40-42.

<sup>9</sup> Özbek, Nadir., *Osmanlı İmparatorluğu'nda Sosyal Devlet: Siyaset, İktidar ve Meşrutiyet 1876-1914*, İletişim Yayınları, İstanbul, 2002, p.42. "Hayır işleri, gönüllü faaliyetler ve siyaset konuları üzerine yoğunlaşan bu kitapta, son dönem Osmanlı İmparatorluğu'nda, tarihçiliğimizdeki yaygın kanının aksine, birbiriyle karşılık oluşturmayan ve hatta hayli iç içe geçmiş bir devlet-toplum ilişkisinin varlığı, sosyal refah alanının son derece dinamik bir yapı içinde özel ve kamusal alan ayrımının belirsizleştiği gösterilmeye çalışılmıştır".

<sup>10</sup> Ibid p.43.

(*Osmanlı Hilal-i Ahmer Cemiyeti*). All these societies helped the CUP to shape a political hegemony.<sup>11</sup> The CUP promoted political values such as *loyalty and obedience to the state and the fatherland* as the outcome of this political hegemony.<sup>12</sup>

These three semi-official societies have provided the expansion of voluntary activities and Ottoman public space extraordinarily. They facilitated the mobilization of a considerable part of Ottoman middle class consisting of medical doctors, craftsmen in the law, agriculture and administration, the middle and high layer of Ottoman state officials, provincial notables, and those Ottoman women who were daughters or wives of prominent officials. These opportunities led to an expansion of the public space under the axis of patriotism. From a holistic perspective, mobilizing the Ottoman society led to the militarization and nationalization of the Opublic space.<sup>13</sup> The application of Habermas's public space concept to the Ottoman History is a considerable theoretical achievement. Özbek, not only he introduces Habermas's tripartite public space model, but also offers different perceptions on state-society relations -what he calls the second paradigm on explaining the development of CS-, which Habermas does not essentially foresee. Another theoretical innovation is the compatibility of an authoritarian regime with a public space containing plurality.

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<sup>11</sup> Mehmet Alkan, in the same manner claims that the political party at the power (CUP) either supported or manipulated CSOs in order to reach and control the large segments of the society. Besides, these three societies mentioned above he also adds, *Asker Ailelerine Yardımcı Hanımlar Cemiyeti*, (The Ladies' Relief Society to the Soldier Families), *Türk Ocakları*, Ottoman Power Societies (a paramilitary youth association and the membership was obligatory), *Fukaraperverler Cemiyetleri* (The Poor Societies), and Union and Progress Clubs. For the Ottoman Red Crescent-CUP relation Alkan states as follows: "*Osmanlı Hilal-i Ahmer Cemiyeti, Osmanlı Donanma-yı Milliye İane Cemiyeti, Müdafaa-i Milliye Cemiyeti, Asker Ailelerine Yardımcı Hanımlar Cemiyeti gibiderneklerin dolaylı devlet desteği ile kuruldukları ve etkinlik gösterdikleri gözlenmektedir.*" Mehmet Ö. Alkan, "1856-1945 İstanbul'da Sivil Toplum Kurumları," in *Tanzimattan Günümüze İstanbul'da STK'lar*, Tarih Vakfı Yurt Yayınları, İstanbul, 1998, p.108.

<sup>12</sup> Özbek, p.44.

<sup>13</sup> Ibid p.326. Among these societies the Ottoman Red Crescent is the one that made the most significant contribution to that outcome. p.323.

## PRIMARY SOURCES:

Seven primary sources have been focused on during this research: **1.** *Osmanlı Hilâl-i Ahmer Cemiyeti Sâlnâmesi. 1329-1331 Senesi*, Ahmed İhsan ve Şürekâsı Matbaacılık Osmanlı Şirketi, İstanbul, 1329/1913, **2.** *1335-1919 Senesinde Mün'akid Hilâl-i Ahmer Meclis-i Umûmisi Heyet-i Muhteremesine Takdim Edilen 1330 - 1334 Senelerine Aid Merkez-i Umûmi Raporu*, Matbaa-i Orhaniye, İstanbul 1335/1919., **3.** *Türkiye Hilâl-i Ahmer Cemiyeti Merkez-i Umûmîsi Tarafından 1339 Senesi Hilâl-i Ahmer Meclis-i Umûmîsine Takdim Edilen '1335 - 1338' Dörd Senelik Devreye Aid Rapor*, Ahmed İhsan ve Şürekâsı Matbaacılık Osmanlı Şirketi, İstanbul, 1339/1923., **4.** *Osmanlı Hilâl-i Ahmer Cemiyeti Ankara Heyet-i Murahhasası, Türkiye Büyük Millet Meclisi'nin Teşekkülünden Sakarya Zaferi'ne Kadar İcraat Raporu, 23 Nisan 1336-23 Eylül 1337*, Matbaa-i Ahmed İhsan ve Şürekâsı, İstanbul, 1338/1922., **5.** *Osmanlı Hilal-i Ahmer Mecmuası (1921-1922) & Türkiye Hilal-i Ahmer Mecmuası (1922-1928)*, **6.** *Osmanlı Hilâl-i Ahmer Cemiyeti Hanımlar Heyet-i Merkeziyesi Tarafından Tertib Edilen Takvim. No:1-6, 1914-1920.*, **7.** *Türkiye Kızılay Derneği, 73 Yıllık hayatı (1877-1949)*, Ankara, 1950

The first and foremost of these sources is the 1913 Yearbook of the Ottoman Red Crescent. Being 406 pages in total, the Yearbook was published in 1913 due to the Balkan Wars.<sup>14</sup> The importance of this source stems both being the first official publication and describing the Ottoman Red Crescent history from the beginning until the end of the Balkan Wars in detail. The Yearbook also touches the following issues in detail: the historical background of the IRCM, the Ottoman Red Crescent main constitution (presented as a complete text), the identity of founding members, Executive Committee and the Delegation of women, the organizational structure, the Ottoman Red Crescent activities in the War of Tripoli and the Balkan Wars, the list of domestic and foreign donations, and etc. Thanks to Zuhâl Özaydın, who transcribed and analytically analyzed the 1913 Yearbook of the Ottoman Red Crescent as a MA thesis, I had the opportunity to explore the source quicker.

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<sup>14</sup> On the 47<sup>th</sup> page the reason for the publishing the yearbook is described as follows: “*Hilal-i Ahmer Cemiyeti adına müdür-i umumî tarafından her üç ayda, icraatta ve bağışta bulunanların isimleri ile verilen ianeleri kapsayan bir kitapçık yayınlanması merkez-i umumîce kararlaştırılmışsa da, birbiri ardından gelen savaşlar buna meydan bırakmamış, ancak idare heyeti kararıyla, merkez-i umumîce ilk eser olarak bu Salname tertip edilmiştir.*” See *Osmanlı Hilâl-i Ahmer Cemiyeti Sâlnâmesi. 1329-1331 Senesi*, Ahmed İhsan ve Şürekâsı Matbaacılık Osmanlı Şirketi, İstanbul, 1329/1913. (OHAC Salname)

Initially, the Ottoman Red Crescent planned to publish yearbooks as annual reports of the Ottoman Red Crescent Executive Committee submitted to the Ottoman Red Crescent General Assembly. However, because of the WWI, the regular annual Ottoman Red Crescent General Assemblies could not meet. Thus, the report of following four years, 1914-1918, was submitted as a single report to the Ottoman Red Crescent General Assembly of 1919. Due to the following war of Independence followed, the same practice occurred and the Ottoman Red Crescent General Assembly met in 1923. At this meeting, the report of 1919-1923 was submitted. These two reports describe the Ottoman Red Crescent activities, the organization events and the donations in detail. Since, these sources have a chronological bridge; they facilitate to follow the Ottoman Red Crescent activities without leaving any period in darkness.

In addition to these primary sources, the other main three help to cover the details. The Calendars published by the Ottoman Red Crescent Delegation of Women help us to illuminate the mentality and activity of Ottoman Red Crescent women. The Ottoman Red Crescent official journal (OHAM-THAM), began to be published 15 September 1921 and onwards. Published monthly, the first 14 numbers, the title *Osmanlı Hilal-i Ahmer Mecmuası*, was renamed as *Türkiye Hilal-i Ahmer Mecmuası*, because the name Ottoman Red Crescent was changed to Turkish Red Crescent. In these journals, it is possible to follow the course of any Ottoman Red Crescent activity together with the news about other Red Crosses. However, since this study focuses especially on the period before 1923, the journals were not as beneficial as could be. The final major primary source is a valuable official *Kızılay* publication. TKD, *73 Yıllık Hayatı, 1877-1949*, summarizes the history and activities of the Ottoman Red Crescent-TRC. The point is that, it manages to present the most significant confined data retrieved among the other primary sources mentioned above.

## **OUTLINE:**

The first chapter is dedicated to describe the historical background of International Red Cross-Crescent Movement and the Ottoman Red Crescent. The last part of the chapter evaluates a closer look on the background of the early founders of the Ottoman Red Crescent, which might be useful to clarify the characteristics of the Ottoman Red Crescent. In the second chapter, the Ottoman Red Crescent is analyzed from the perspectives of its organization and institutional identity. Here, the main regulation, the central and provincial administration, the types of activities, the Ottoman Red Crescent delegation of women, the financial data and the leading Ottoman Red Crescent figures are described in the light of an analytic and critical perspective. This part constitutes the body of the dissertation. The last chapter is devoted to the interpretations and theoretical discussions. Having handled a close discussion on the Ottoman Red Crescent interpretation of Nadir Özbek, the perceptions of the Ottoman Red Crescent mission by the active Ottoman Red Crescent members is also analyzed. In the last part of the chapter, the perception of the Ottoman Red Crescent by the Ottoman society will be investigated in the light of various practices.



# CHAPTER I

## HISTORICAL BACKGROUNDS OF INTERNATIONAL RED CROSS-CRESCENT MOVEMENT AND THE OTTOMAN RED CRESCNET

### 1.1 The International Red Cross and Red Crescent Movement

#### Structure of the International Red Cross and Red Crescent Movement:

The International Committee of the Red Cross is the founding body of the International Red Cross and Red Crescent Movement, and at the same time an independent institution incorporated under Swiss law, which draws authority from the Geneva Conventions (and Additional Protocols). As a neutral intermediary in conflicts and disturbances, both international and internal to nation-states, International Committee of the Red Cross strives to provide protection and assistance to the victims of wars, refugees as well as especially, protection to those who have lost their normal protection by a state.<sup>15</sup>

The International Federation of the Red Cross and the Red Crescent Societies is also located in Geneva but can be claimed to be managerially more or less independent of the International Committee of the Red Cross. It was founded in 1919 in Paris in the aftermath of

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<sup>15</sup> Benthall, Jonathan, "The Red Cross and Red Crescent Movement and Islamic Societies, with Special reference to Jordan," *British Journal of Middle Eastern Studies*; Nov97, Vol. 24 Issue 2, p.157.

WWI. The war had shown a need for close cooperation between Red Cross Societies, which, through their humanitarian activities on behalf of prisoners of war and combatants, had attracted millions of volunteers and built a large body of expertise. It was Henry Davison, president of the American Red Cross War Committee, who proposed forming a federation of these National Societies. An international medical conference initiated by Davison resulted in the birth of the League of Red Cross Societies, which was renamed in October 1983 into the League of Red Cross and Red Crescent Societies, and then in November 1991 to become the International Federation of Red Cross and Red Crescent Societies.

The first objective of the Federation was to improve the health of people in countries that had suffered greatly during the four years of war. Its goals were "to strengthen and unite, for health activities, already-existing Red Cross Societies and to promote the creation of new Societies". There were five founding member Societies: Britain, France, Italy, Japan and the United States. This number has grown over the years and there are now 178 recognized National Societies - one in almost every country in the world. Its first mission was to assist typhus and famine victims in Poland; today it runs more than 80 relief operations a year. The IFRC mainly aims to coordinate their relief operations for the victims of natural disasters, to care for refugees outside areas of conflict, and, in so doing, to promote world peace.<sup>16</sup>

The supreme policy-making body of the Movement is the international Conference of the Red Cross and Red Crescent, which usually meets every four years and includes not only the above organizations but also the States, which are party to the Geneva Conventions. International Committee of the Red Cross uses only the Red Cross as its emblem, but the Federation uses both emblems together, because 26 of the National Societies use a red crescent instead of a red cross.<sup>17</sup> However, in the official International Committee of the Red Cross web site, one of the contemporary issues of the International Committee of the Red Cross is to form a unique emblem, and international committee delegates and interim groups have been organized on the issue. The International Committee of the Red Cross is governed

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<sup>16</sup> Further details on the history of the International Red Cross and Red Crescent Movement can be found on the Movement's own web site, [www.ifrc.org](http://www.ifrc.org). For the details of regulations and conventions on IFRC, see *Kızılay ve Kızılhaç'ın Milletlerarası Kaynakları: Sözleşmeler Tüzükler Kararlar*, Türkiye Kızılay Derneği, Ankara, 1964, pp.309-324.

<sup>17</sup> Benthall, p.161

by a small executive board of eight to ten Swiss members. The Federation is larger, more cosmopolitan, not nearly as old, and more like other international organizations.<sup>18</sup>

### **Brief History of the International Red Cross and Red Crescent Movement**

There were no institutions dedicated to take the necessary care for the casualties on the battlefields prior to the mid 19<sup>th</sup> century. Thus a great majority of the wounded was left to die. In fact the wounded and sick soldiers were not considered as out of the battle. With the developments in weaponry technology, the idea that the wounded and sick soldiers on the battlefields as extraneous to the struggle began to spread gradually. It was Selahaddin Eyyubi that firstly introduced this principle. During the course of third crusade between 1189-1192, he allowed St. Jean Knights to heal wounded Christian prisoners of war in the Muslim citadel. By this, Selahaddin Eyyubi had introduced the principle that the war is between states but not among individuals.<sup>19</sup>

The ancient concept of war used to suppose unlimited violence. But as a probable consequence of the European Enlightenment, two fundamental considerations emerged, which formed the basis of the idea of the Red Cross: one was juridical, and the other was moral. Looking at the juridical point of view, it was J. J. Rousseau who firstly put forward the new concept claiming that the war is not a relation between individuals but between states and thus the individuals became enemies as a matter of function. Thus, an unarmed soldier is no longer an enemy and has the right to live.<sup>20</sup> Rousseau thus may well be considered the true father of the idea of the Red Cross. From the moral point of view, it is clear that the healing of wounded or sick soldiers conforms with that the precept of charity, which extends virtually to all humankind. However, states had to be induced to issue positive orders for the care and even healing of wounded enemies. This treatment of the enemy would have to be done by reciprocal agreements, and such conventions were in fact stipulated among certain states several centuries ago. During the Austrian war of succession, for example, a treaty signed in 1743 urged the combatants of either side to bind themselves to take care of the wounded, to

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<sup>18</sup> Ibid p.159.

<sup>19</sup> Türkiye Kızılay Derneği, *73 Yıllık Hayatı (1877-1949)*, Ankara, 1950, p.5. (TKD 73 Yıllık Hayatı)

<sup>20</sup> Ibid., p.6. The original source of Rousseau's points is *Contrat social Book I, Chapter..IV*

respect the ambulances, and not to take the personnel of the latter as prisoners.<sup>21</sup> This practice began to take root not only as the result of explicit agreements, but as also a consequence of natural sense of humanity. A decree of the French convention of May 25, 1793 even declared that enemy ill or wounded would be treated in the hospitals of the Republic not different from French soldiers.<sup>22</sup>

However, the problem remained in practice unsolved. The first individual to see the necessity of a true charity organization technically efficient and juridically recognized for assistance to the wounded in war, was Ferdinando Palasciano, a military surgeon and professor of clinical surgery at the University of Naples. At his own grave risk, he disobeyed the orders of his superior, Gen. Filangieri who was besieging Messina in 1848, by offering equally to the wounded of his own army and that of adversary.<sup>23</sup> Dr. Palasciano gave lectures on the concept. As his ideas spread in France and Switzerland, similar concerns began to arise. For example Henri Arrault, a Frenchman, published in 1861 published a letter advocating the inviolability of military doctors, nurses, and ambulances through the adoption of badges or other markings whether for doctors or first-aid stations. Another figure was Swiss doctor Luigi Appia. Dr. Appia proposed the creation of special corps of neutral doctors and nurses with the aim of providing medical assistance for all without distinction of nationality.<sup>24</sup>

The real father of the Red Cross was Henry Dunant. On 24 June 1859, during the War of Italian Unification, Franco-Sardinian forces clashed with Austrian troops near the small town of Solferino in northern Italy. On that day, he became witness of the 9000 wounded soldiers, and was unable to forget what he had seen. In 1862 he published a work entitled *A Memory of Solferino*.<sup>25</sup> In it he described the battle and the wounded at Chiesa Maggiore, concluding with a question:

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<sup>21</sup> Del Vecchio, Giorgio; "On the History of The Red Cross," *Journal of the History of Ideas*, Vol. 24, No.4 (Oct.-Dec., 1963), p.578.

<sup>22</sup> Ibid p.578.

<sup>23</sup> Özeydin, Zühal., *Osmanlı Hilal-i Ahmer Cemiyeti Salnamesi*, M.A. Dissertation, submitted to İstanbul Üniversitesi, İstanbul, 1987. p.19.

<sup>24</sup> Del Vecchio, p.579.

<sup>25</sup> TKD 73 *Yıllık Hayatı* , p.6.

"Would it not be possible, in time of peace and quiet, to form relief societies for the purpose of having care given to the wounded in wartime by zealous, devoted and thoroughly qualified volunteers?"<sup>26</sup>

This question led to the founding of the Red Cross. Henry Dunant's book was a huge success; *A Memory of Solferino* was translated into virtually all the European languages and read by the most influential people of his time. Among them was Gustave Moynier, citizen of Geneva, lawyer and chairman of a local charity (the Geneva Public Welfare Society). On 9 February 1863, he presented the conclusions of Dunant's work to his society, which established a five-member committee to study the author's proposals.

This committee, comprised of Moynier, Dunant, General Guillaume-Henri Dufour, Dr Louis Appia and Dr Théodore Maunoir, was initially called the International Committee for Relief to the Wounded.<sup>27</sup> However, it soon became known as the International Committee of the Red Cross (International Committee of the Red Cross) and met for the first time on 17 February 1863. From the outset it saw that the volunteers envisaged by Henry Dunant could act effectively, without risking rejection by officers and soldiers, only if they could be identified apart from ordinary civilians with a distinctive emblem and were protected from fighting. Hence the concept of giving neutral status to the medical committee, which comprised of doctors and volunteer nurses.

On 25 August 1863, the International Committee decided to convene an international conference in Geneva, under its own responsibility, to study ways of overcoming the inadequacy of army medical services. It sent out invitations to all European governments and numerous leading personalities. General Dufour opened the conference on 26 October 1863 with 36 participants, including 14 government delegates, six delegates of various organizations, and seven private individuals. This dual approach, both public and private, continues in International Conferences of the Red Cross/Red Crescent, whose participants

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<sup>26</sup> *The Red Crescent, Kızılay*, Turkish Red Crescent General Headquarters, Ankara, 1974, p.24.

<sup>27</sup> This committee in the meantime developed into ICRC. Today the number of the members should not exceed 25, all of them should be Swiss citizens owing to the fact that Switzerland is acknowledged internationally as a neutral country. The income of the committee is provided by the Swiss government, as well as from revenues from other Red Cross Societies and personal donations. For the status of ICRC, see *Kızılay ve Kızıllağ'ın...*, pp.306-309.

today comprise delegations of National Red Cross and Red Crescent Societies, those of states party to the conventions and observers (mainly non-governmental).<sup>28</sup>

The 1863 Conference took as a basis for discussion a draft convention prepared by the International Committee. It ended with the adoption of ten resolutions, which provided for the establishment of societies for relief to wounded soldiers, the future Red Cross, and later, Red Crescent Societies. The 1863 Conference makes the following recommendations:

“(a) That Governments should extend their patronage to Relief Committees which may be formed, and facilitate as far as possible the accomplishment of their task. (b) That in time of war the belligerent nations should proclaim the neutrality of ambulances and military hospitals, and that neutrality should likewise be recognized, fully and absolutely, in respect of official medical personnel, voluntary medical personnel, inhabitants of the country who go to the relief of the wounded, and the wounded themselves; (c) that a uniform distinctive sign be recognized for the Medical Corps of all armies, or at least for all persons of the same army belonging to this Service; and, that a uniform flag also be adopted in all countries for ambulances and hospitals.”<sup>29</sup>

The first relief societies - those in Württemberg, the Grand Duchy of Oldenburg, Belgium and Prussia - were set up during the next few months. Societies followed in Denmark, France, Italy, Mecklenburg-Schwerin, Spain, Hamburg and Hesse. However, the resolutions adopted in the 1863 conference were not officially recognized. Thus, meanwhile, the International Committee was preparing for the next stage, a diplomatic conference. The purpose was to transform the resolutions adopted in 1863 into treaty rules, which would have the force of law for the contracting parties (i.e. States). The Swiss government accepted to aid on the issue.<sup>30</sup> Switzerland agreed to organize the diplomatic conference and on 6 June 1864, sent a letter of invitation to all the European governments and to the United States of America, Brazil and Mexico. The conference, attended by delegates from 16 States, met from 8 to 28 August 1864.<sup>31</sup> Taking as a basis for discussion a draft convention prepared by the International Committee, on 22 August 1864 it signed the Geneva Convention for the Amelioration of the Condition of the Wounded in Armies in the Field. Thus, modern international humanitarian law was born. By the end of the year; France, Switzerland,

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<sup>28</sup> [www.icrc.org](http://www.icrc.org)

<sup>29</sup> Schindler, D. and Toman, J., *The Laws of Armed Conflicts*, Martinus Nihjoff Publisher, 1988, pp.230-231.

<sup>30</sup> TKD, *73 Yıllık Hayatı*, p.7

<sup>31</sup> *Osmanlı Hilâl-i Ahmer Cemiyeti Sâlnâmesi. 1329-1331 Senesi*, Ahmed İhsan ve Şürekâsı Matbaacılık Osmanlı Şirketi, İstanbul, 1329/1913, (OHAC Salname, 1329-1331), p.5. In the Ottoman Red Crescent yearbook of 1913, the historical background of the International Red Cross Movement is discussed in detail in pp.3-21.

Belgium, the Netherlands, Italy, Spain, Sweden, Norway, Denmark, and the Grand Duchy of Baden had ratified the Convention. One recognizes that some of the Christian states resisted ratifying the Convention for a long period. Perhaps, this was because of the difference of creeds. Many Catholic states such as Austria and Bavaria, signed the Convention late.<sup>32</sup>

The new institute adopted as an emblem the sign of the Helvetian Confederation, changing only the colors. This was done to honor the host nation, but probably also because the cross is the symbol of charity.<sup>33</sup> As mentioned above the Red Crescent was also adopted by many Muslim states in which the Ottoman Red Crescent has been a pioneer.<sup>34</sup> The name **Red Cross** was a Dutch idea. They named their Charity Society, which was founded in 1867 as the Red Cross Society. The name spread quickly and despite the fact that its official name as "International Relief Committee for Injured Combatants", and in on 20 December 1875, it adopted the name, the International Committee of the Red Cross<sup>35</sup>

The first Convention took only war on land as a subject. Later on, another Convention, annexed to the Final act of the Hague Conference (1899), extended the same principles to maritime war. Various modifications were soon introduced into both Conventions.<sup>36</sup> However, it has justly been observed that these principles penetrated rapidly into international common law: namely the inviolability of medical personnel and equipment, the obligation of belligerent states to consent to the cooperation of private individuals, and neutrality for the treatment and assistance of the wounded and sick. Whereas the first Conventions were concerned, as we have pointed out, the wounded and sick of land wars, and then the victims of naval wars, later on (in 1929 and 1949) new Conventions established norms in favor of prisoners of war and also of civilian populations in time of war.

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<sup>32</sup> Coursier, Henri, *Milletlerarası Kızıhaç*, Türkiye Kızılay Derneği, Ankara, 1964, p.20.

<sup>33</sup> Turkish Red Crescent claims that the choice of Red Cross was a courtesy to the Swiss Government: "As a courtesy to the Swiss Government, her flag, with the colors reversed, a Red Cross on a white ground, was adopted as an emblem." *Kızılay ve Kızıhaç'ın...*, p.24.

<sup>34</sup> The early followers were Indian and Egyptian Red Crescents. Azerbaijan, Uzbekistan and Afghanistan Red Crescents applied Turkish Red Crescent in order to provide institutional information during founding process. See, *Türkiye Hilal-i Ahmer Mecmuası (THAM)*, no:49, 15 September 1925, p.190.

<sup>35</sup> *Kızılay ve Kızıhaç'ın...*, p.21.

<sup>36</sup> These modifications were placed later during the 1868, 1899 and finally 1907 Conventions. For the 1899 Convention the cases for naval warfare were taken into consideration. All of the 1899 articles and some additional articles were officially recognized in 1907 Convention.

It was during the Franco-Prussian War that the International Committee established the first Information Agency for families of wounded or captured soldiers. A series of conflicts, known as the Eastern crisis (1875-1878), took the delegates of the International Committee to the Balkans. They returned there during the Serbo-Bulgarian War (1885-1886) and again during the Balkan Wars (1912-1913). Throughout this period, the International Committee of the Red Cross remained the chief driving force behind the development of international humanitarian law.<sup>37</sup>

Without a doubt the immediate goal of the Red Cross was to aid the victims of war. By time, the mission of the Red Cross has naturally expanded with the constant support and impetus provided by public opinion. Gradually, the Red Cross/Crescent, both its central organization and in the analogous organs set up within individual states, has taken on important functions even in times of peace, always with noble humanitarian aims, in cases of cataclysms, epidemics, and other calamities. At the same time, in order to regulate the relations between all Red Cross and Crescent Societies and to make them closer, International Conferences have been implemented periodically. The recent International Conference, the 28<sup>th</sup>, took place between 2-6 December 2003 at Geneva.

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<sup>37</sup> [www.ircr.org](http://www.ircr.org)



## 1.2 The Ottoman Red Crescent: A Survey on the History of the Ottoman Red Crescent

### The Historical Background of the Ottoman Red Crescent<sup>38</sup>

Süheyl Ünver divides the history of Ottoman –Turkish Red Crescent into three main parts in his article “Hilal-i Ahmer’in Kuruluşu, İnkışafı, ve Hizmetleri Üzerine”<sup>39</sup>: a) first founding period under extremely difficult conditions (1869-1877), b) the period of brilliant services under the name of *Hilal-i Ahmer* under difficult conditions (1877-1923) In this period the services of Ottoman Red Crescent Society in the 1877 Russo-Ottoman War, 1897 Greco-Ottoman War, 1911 War of Tripoli, 1912-13 Balkan Wars, 1914-1918 First World War, and 1919-1922 War of Independence are referred., c) the reestablishment of the society under the new name of *Kızılay* in Ankara focusing on charity and relief operations until present-day Turkish Red Crescent inherited the name and glorious legacy of Ottoman Red Crescent. This periodization is solid. But in fact my study does not deal with the third period. I am focused mainly on the period between 1911 until the end of War of Independence. Actually the Ottoman Red Crescent had been established in 1911 in a fully functioning manner. However, most of the *Kızılay* documents and published material accept 1877 as the founding date.<sup>40</sup> The original name of the Ottoman Red Crescent was *The Society for Assistance to the Wounded and Disabled in Action (Mecruhin ve Mardayı Asakir-i Osmaniyye’ye İmdat ve Muavenet Cemiyeti)*. In 1877, the name was changed into the Ottoman Red Crescent Society (*Osmanlı Hilal-i Ahmer Cemiyeti*). After the birth of the Republic, the name was converted to Turkish Red Crescent Society (*Türkiye Hilal-i Ahmer Cemiyeti*) in 1923. In 1925, the center of the Turkish Red Crescent Society was transferred to Ankara the new capital of Turkey from İstanbul the old capital.<sup>41</sup> With special wish of M. Kemal Atatürk, during the general congress of 1935 in Ankara the name of the Society was

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<sup>38</sup> The original name of the Ottoman Red Crescent is *Osmanlı Hilal-i Ahmer Cemiyeti*. But when we name Turkish Red Crescent, we refer to *Türk Kızılay Cemiyeti or Derneği*.

<sup>39</sup> Ünver, Süheyl, “Hilal-i Ahmer’in Kuruluşu, İnkışafı, ve Hizmetleri Üzerine”, Medical History Yearbook Volume II, İstanbul University Medical School of Cerrahpaşa, 1983, İstanbul, p.74

<sup>40</sup> See for example the title of the book mostly referred throughout this study, *Türkiye Kızılay Derneği: 73 Yıllık Hayatı 1877-1949*.

<sup>41</sup> *The Red Crescent*, p.26.

renamed as *Türkiye Kızılay Cemiyeti*.<sup>42</sup> Finally, in 1947 the Society took its contemporary name *Türkiye Kızılay Derneği*.<sup>43</sup>

The Ottoman government, like many other states, did not attend the International Red Cross Conference of 1863 in Geneva. But Geneva Convention of 22 August 1864 was expected to be ratified by the non-participant states in a year's time. The Ottoman government ratified the Convention on 5 July 1865. It seems to be that the Ottoman administration did not consider any particular harm or benefit for itself by ratifying the Convention.<sup>44</sup> Although the Sublime Porte had ratified the Convention, it did not make any attempt to substitute the inappropriate symbol of the Red Cross for the Ottoman Armies with a more acceptable one, possibly the Red Crescent symbol. Besides it became evident that there were no state sponsored initiatives to encourage an organization similar to various Red Cross societies. All sources on the history of Ottoman Red Crescent agree that such an institution was a later outcome due to the disinterest and lack of sufficient government support.<sup>45</sup> Having been the vice president of Ottoman Red Crescent during the founding and development period for many years, Besim Ömer (Akalin) puts forth several reasons for the latency of Ottoman Red Crescent. Firstly, both public figures and statesmen did not appreciate the importance of a Red Crescent society. Oddly enough, the government perceived the founding of such an institution as imaginary and impossible.<sup>46</sup> Even some determined founders such as Dr. Abdullah Bey were discouraged by the government in the sense that the founding of such an institution was infeasible even in some European states.<sup>47</sup> The antipathy or reluctance against the symbol of Cross among Ottoman public opinion can be displayed as another setback.<sup>48</sup>

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<sup>42</sup> Actually the English translation of *Kızılay* and *Hilal-i Ahmer* are the same, Red Crescent. The first one reflects modern Turkish usage and the second one was Ottoman Turkish usage. The same goes for *Dernek* and *Cemiyet*. Their English meaning is society or association.

<sup>43</sup> Uzluk, F. Nafiz, "Kızılay Cemiyeti'nin Kuruluşuna Kısa bir Bakış," *Kızılay Dergisi*, vol:1, no:16, Ankara, 1964, p.20.

<sup>44</sup> The original words of Ahmet Mithat Efendi as follows "*bir fayda ummamakla birlikte bir mazarrat da gelmeyeceği*", Ahmet Mithat Efendi, *Hilâl-i Ahmer. Cemiyet-i İnsaniyenin Tarihi*, Kırk Anbar Matbaası, İstanbul, 1296/1879, p.53.

<sup>45</sup> An implicit antipathy against Abdülhamid II can be seen throughout the OHAC 1329-1331 Yearbook. See, Mesut Çapa., *Kızılay (Hilal-i Ahmer) Cemiyeti (1914-1925)*, Ph.D Dissertation, Ankara Üniversitesi Türk İnkılap Tarihi Enstitüsü, Ankara, 1989, p.7 for the development of the argument.

<sup>46</sup> Çapa, p.4.

<sup>47</sup> Ahmed Mithat, pp. 58-59. This experience will be described in detail in the following part.

<sup>48</sup> OHAC Salname, p.7 and 31. The historical background of the Ottoman Red Crescent was discussed in detail between the pages pp.21-59.

## 1. The Society for Assistance to the Wounded and Disabled in Action:<sup>49</sup>

The founding father of this society, which later became Ottoman Red Crescent, was Colonel Dr. Abdullah Bey, instructor at the Medical School. Having attended to the International Paris Health Exposition in 1867 as an Ottoman delegate, he participated in the Health Congress organized by the International Committee of Red Cross. He was strongly supported by Henry Dunant, Comte Serurier (the president of the Health Congress) when he showed a keen interest to propose an organization in the Ottoman Empire to implement Geneva Convention decisions.<sup>50</sup>

Upon his return to İstanbul, Dr. Abdullah Bey took steps inducing the Ottoman Government to apply the Geneva Conventions. The many difficulties he encountered led him to seek the help and the mediation of Ömer Pasha Commander-in-chief of the army (*Serdar-ı Ekrem*) who arranged a meeting with Marko Pasha, the then Minister of Health. The members of the Medical Council (*Meclis-i Sıhhiye*), the also took interest in his project. With the help of the Dean of the Medical School (*Mekteb-i Tıbbiye Nazırı*) Marko Pasha and Dr. Kırımlı Aziz Bey 66 founding members were registered in order to found *The Society for Assistance to the Wounded and Disabled in Action*. 43 of these founding members were medical doctors. There were some significant figures among these 66 founding members such as Ömer Rüştü Pasha- the Commander-in chief, Dr. Kırımlı Aziz Bey- the principal of The Sultan's School of Medicine (*Mektebi Tıbbiye-i Mülkiye-i Şahane*), Mr. Charles Curtis- priest of the English Memorial Church, Baron Prokeschosten- the Austrian ambassador.<sup>51</sup> Akgün and Uluğtekin claim that Sultan Abdülaziz had also supported the initiative.<sup>52</sup> A Provisional Committee was organized.<sup>53</sup> A group composed of Dr. Salih Efendi who was the second president of Medical Council, Dr. Mavroyani and Dr. De Castro was delegated to prepare the founding regulation of the proposed society. After several meetings, on 12 June 1869, the regulation of the society was read and accepted.<sup>54</sup>

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<sup>49</sup> The original Ottoman name is *Mecruhin ve Mardayı Asakir-i Osmaniyye'ye İmdat ve Muavenet Cemiyeti*. In some sources the French version of the name can be seen as *Societe Ottomane de Secours aux Blesse et Malades Militares* , TKD 73. *Yıl*, p.11, and Uzluk, p. 21. The English translation was not of mine, but the Turkish Red Crescent's official usage. See, *The Red Crescent*, p.25.

<sup>50</sup> *The Red Crescent*, p.25.

<sup>51</sup> Akgün, Seçil Karal and Uluğtekin, Murat, *Hilal-i Ahmer'den Kızılay'a I*, Ankara: Kızılay, 2000, p. 15; Uzluk, pp.21-22. See Appendix I for the whole list of 66 founders.

<sup>52</sup> Akgün and Uluğtekin, p. 15.

<sup>53</sup> See Appendix II for the whole list.

<sup>54</sup> For the significant articles of the regulation, see Appendix III.

The regulation was then presented to the government. The Chief of Staff (*Bab-i Seraskeri*) did not approve the regulation by claiming that this would lead to the interference of civilians in military actions, which was unacceptable.<sup>55</sup> Henry Coursier underlines that such a point of view used to be present also in Switzerland, among the Swiss Army during the founding process of the International Committee of Red Cross.<sup>56</sup> Even though, many opinions and reports were sent to the Chief of Staff for pointing the possible benefactions of the proposed society, and after months of paper work, the military staff could not be persuaded. One should keep also in mind that the Organizations-Societies Law (*Cemiyetler Kanunu*) that maintains the outlines of founding and permission for a specific society was enforced in 1909, following the Young Turk Revolution. As discussed in the 2<sup>nd</sup> chapter, before this law, as a part of customary law-procedure, such kind of societies or groupings could exist only by a special *permission* of the Sultan.<sup>57</sup> Thus the society, functioned mainly thanks to the personal efforts of Dr. Abdullah Bey, was dissolved in 1874 due to the constantly decreasing interest after his death.<sup>58</sup>

Akgün and Uluğtekin's interpretation of this outcome is that the conservatives barred the initiative since they were against the idea of a collective action together with non-Muslim states for humanitarian aid. Furthermore, the second article of the regulation urges equal duties and opportunities both for men and women, which the Ottomans were not used to at that time.<sup>59</sup> Gustave Moynier, the leading figure of the International Committee of Red Cross had pointed out this phenomenon by claiming that the ratification of Geneva Conventions by Ottoman State as a turning point in history, and interpreting this as an integration of the Islamic world into an institution shaped by the Christian world for the first time.<sup>60</sup>

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<sup>55</sup> TKD, 73 *Yıllık*, p.11.

<sup>56</sup> Coursier, Henri, p.13.

<sup>57</sup> Alkan, Mehmet Ö., "Sivil toplum Kurumlarının Hukuksal çerçevesi 1839-1945" in *Tanzimattan Günümüze İstanbul'da STK'lar*, 1998, p.49. The following article of *Kanun-u Esasi* was used to designate the procedure after 1876. "*Madde 13- Tebaa-i Osmaniye nizam ve kanun dairesinde ticaret ve sanat ve filhayat için her nevi şirketler teşkiline mezundur.*"

<sup>58</sup> Uzluç, p.22.

<sup>59</sup> Akgün and Uluğtekin, p. 21. It should be mentioned that Akgün and Uluğtekin present the hypothesis that Ottoman Red Crescent was one of the key steps and examples in the Westernization of Turkey. Thus they mainly make interpretations to specific cases under this general hypothesis. This issue will be dealt in theory and discussions part of the study in more detail.

<sup>60</sup> Coursier, Henri, p. 20.

A few years after the dissolution of the proposed Society, the Ottoman Empire faced two wars, first with Serbia-Montenegro in 1875 and later with Russia (1877-78). During these wars, neutral European Red Cross Societies aided the wounded Serb and Russian soldiers. The president of the International Committee of the Red Cross, Gustave Moynier touched on this phenomenon by stating that the absence of a relief society in the Ottoman Empire had prevented them to aid Ottoman wounded soldiers. He also underlined that the death of Dr. Abdullah Bey rendered the founding movement of such a society ha become futile. Following this, Gustave Moynier wrote a private letter to one of the members of The Sultan's Society of Medicine (*Cemiyet-i Tibbiye-yi Şahane*), Dr. Peştemalcıyan Efendi advising to found a relief society in İstanbul and get in touch with the center in Geneva urgently.<sup>61</sup> Dr. Peştemalcıyan Efendi read the letter at the Sultan's Society of Medicine. As a result of these efforts, huge amount of donations could be taken from European relief societies.

## 2. The Official Founding of Ottoman Red Crescent Society:

In order to found the Society, this time Dr. Nurican Efendi, the President of the Society of Medicine, and Dr. Peştemalcıyan Efendi, were appointed to contact with Grand Vizier Mehmet Rüşdü Pasha. The Grand Vizier took the case with considerable importance and immediately gave appropriate orders.

Members from the Society of Medicine, the Imperial Medical School (*Mekteb-i Tibbiye-i Şahane*), the government, and the Medical Society (*Meclis-i Sıhhiye*) were invited to found *Mecruhin ve Zuafa-i Asakir-i Osmaniyye'ye İmdat ve Muavenet Cemiyeti* officially. The first meeting was done on 13 July 1292 (25 July 1876) under the leadership of Education Minister Marko Pasha and the following decisions were taken: a) how the Geneva Convention would be implemented in Ottoman Empire, b) what kind of symbol would be used in the armies instead of Red Cross, c) A regulation would be prepared for the Society, d) the collecting of the donations would be begun urgently, e) An Executive Committee would be elected.<sup>62</sup>

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<sup>61</sup> The whole of Gustave Moynier's this letter has been published in the following: Ahmed Mithad, pp.72-77; Akgün and Uluğtekin pp.23-25.

<sup>62</sup> OHAC Salname, p.27.

Since the General Staff did not want the Red Cross to be used as an emblem in Ottoman armies, the crescent was introduced as a symbol instead.<sup>63</sup> The usage of Crescent instead of Cross as emblem were made known to other states through Geneva. The wavering states such as Russia accepted the usage of the Red Crescent in case of the acceptance of Red Cross by the Ottomans. At the time when wars were continuing, the Committee prepared the regulation of the Society and presented it to the Sublime Porte. The General Staff accepted and approved of the regulation. The Society elected its Executive Committee and thus was founded officially on 2 April 1877.<sup>64</sup> Although the Ottoman government ratified the Geneva Convention in 1864, it took 13 years to benefit from the Convention. The name of the Society became Ottoman Red Crescent by the Sultan's decree in the same year and the Sultan had gathered the society under his patronage.<sup>65</sup>

At the time when the Ottoman Red Crescent was found, the Russo-Ottoman war was continuing. The Ottoman Army was in need of medical instruments. The Ottoman Red Crescent had collected 70.000 OLS donations from the citizens and other Islamic states. With these donations Ottoman Red Crescent made several important activities in order to help army with medical assistance.<sup>66</sup> Instead of seeing these steps as a sign of success and a motive for to strength the society, the money of the society was put into the Ottoman Bank and the society was dissolved as if its function had finished, after the end of the war.<sup>67</sup>

### 3. The Official Founding of the Ottoman Red Crescent Society for the Second Time:

For the next 20 years there are no records showing any acts of the Ottoman Red Crescent. During the Greco-Ottoman war of 1897, the Ottoman Red Crescent was founded for the second time but again temporarily. The living members together with the new ones founded the Ottoman Red Crescent under the presidency of Dr. Nurican Efendi, the second president of the first Ottoman Red Crescent. After some charity actions during the war, the Ottoman Red Crescent faced the same disappointing end.

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<sup>63</sup> According to Zühal Özyaydın it was Dr. Kırımlı Aziz Bey who suggested crescent to be used instead cross. Özyaydın, Zühal., p,44. This point is also accredited by Akgün and Uluğtekin, p27.

<sup>64</sup> See Appendix IV for the list of this Executive Committee.

<sup>65</sup> OHAC Salname, p.28.

<sup>66</sup> Ibid p.103.

<sup>67</sup> Ibid p.106.

In the year 1902, some members again tried to reactivate the Ottoman Red Crescent and gave a petition to the government. But the Sultan refused this request.<sup>68</sup> During the Russo-Japanese war of 1904, the Ottoman Red Crescent asked the Porte for the permission to donate 500 OLS for the Red Crosses of the belligerent states. There was no response from the administration to this question. Oddly enough, the Sultan was informed that the Ottoman Red Crescent possessed financial resources, and he intended to use this money in order to ease the financial burden over the treasury. However, one of the founding members of Ottoman Red Crescent, Dellasuda Faik Pasha, claimed the illegality of such an act and managed to have this sultanic move to be redrawn. The most significant act of the Ottoman Red Crescent during the last years of Sultan Abdulhamid II was the sending of Dr. Besim Ömer Pasha to the 8<sup>th</sup> International Red Cross Conference in the London. During this conference Besim Ömer Pasha made the Red Crescent accepted as a symbol of neutrality.<sup>69</sup>

#### 4. The Official Founding of the Ottoman Red Crescent Society for the Third and Last Time:

The Second Constitutional Period led to the mushrooming of numerous political parties and different types of societies. A difference between political parties and various societies was yet not perceived; thus all were put under the Law of Organizations (*Cemiyetler Kanunu*). Ottoman Red Crescent Society was one of those societies that did not plan to develop any political or para-military character. During the process of refoundation of the Ottoman Red Crescent, respected figures and representatives of all segments of the society were elected as founding members in order to provide the approval of the masses and the state. This policy proved to be successful. Actually the Ottoman Red Crescent was a semi-official charity society that worked for public good and functions according to the articles of the Geneva Conventions.<sup>70</sup> As a semi-official charity society with the majority of the leading figures and members having state affiliations, it was something to be expected that the Ottoman Red Crescent would be affected by political developments. The period between 1913 and 1918 witnessed the one party hegemony of the Committee of Union and Progress (CUP). Consequently, the Ottoman Red Crescent included pro-pro-CUP staff during these years.

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<sup>68</sup> Ibid p.30.

<sup>69</sup> Ibid p.31.

<sup>70</sup> Çapa, p.11.

After the Young Turk Revolution, the former founding members of the previous Ottoman Red Crescent such as Dellasuda Faik Pasha attempted to found the society again. The encouraging donations of the Ottoman Red Crescent to the victims of the great Aksaray Fire in 1911 had motivated the society to reorganize itself. The activities of the crisis center had attracted the praises of both the public and the state.<sup>71</sup> Having searched for suitable conditions, by the official attempts of high bureaucrats such as the Ottoman ambassador of Paris and former Foreign Minister Rıfat Pasha, and his wife Madame Rıfat Pasha, Prof. Dr. Weting Pasha, Ali Galip Bey and Mazhar Bey to reestablish the Ottoman Red Crescent, the case acquired significance. Meanwhile, an information campaign was organized among many newspapers in order to inform the public about the Ottoman Red Crescent. The Grand Vizierate, the Naval Ministry, the Ministry of Interior, the Ministry of Foreign Affairs, the Ministry of Public Education as well as the Ministry of Public hygiene were asked to appoint delegates to prepare a new regulation. As a consequence a new commission was formed consisting of Dr. Esat Bey, Dr. Besim Ömer Bey; Salih Bey (department director at the Ministry of Foreign Affairs), Mehmed Ali Bey (former member of Directorate of Naval Doctors), Dr. Ali Galip (director of Military Health Dr. Ali Galip, Kasım İzzettin Bey (general inspector of the Medical Council).<sup>72</sup>

After various meetings at Dr. Besim Ömer Bey's residence, the committee prepared a regulation project appropriate to the contemporary conditions, which was then checked and finally approved by the Council of the State (*Şuray-ı Devlet*).<sup>73</sup> Hundred people from various professions such as ministers, scientists, deputies, doctors, merchants etc. were registered as founding members.<sup>74</sup> The founding members had their first meeting at the meeting hall of the Tokatlıyan Hotel on 20 April 1911 /7 Nisan 1327. At this meeting those present included significant number of statesmen and politicians: 22 ministers, 6 members of the Council of

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<sup>71</sup> TKD 73 Yıl p.19 ; Akgün and Uluğtekin, p.36.

<sup>72</sup> According to Çapa, these figures were pro-CUP, Çapa, p.12. In another place, he also claims that the leading figures during WWI years; Dr.Adnan Adıvar, Dr.Baheddin Şakir and Dr.Akil Muhtar Özden were pro-CUP doctors, p.20.

<sup>73</sup> See Appendix III for the regulation. This regulation was in function until 1925. Akgün and Uluğtekin, p.38. According to the *Cemiyetler Kanunu (1909)* a society could be *menafii-i umumiyye hadim* (pertaining to the public good). According to the Article 17 of the law, to gain this title, the approval of *Şura-yı Devlet* (Council of the State) and the government is required. The main regulations of the *Osmanlı Donanma-yı Milliye İane Cemiyeti* (The Navy Society) 1909- (22 Teşrin-i Evvel 1325), *Müdafaa-i Milliye Cemiyeti* (The National Defence Society) 1916- (31July 1331)and *Osmanlı Hilal-i Ahmer Cemiyeti* (the Ottoman Red Crescent) 1910- (23 February 1326) were approved at the given dates. See page 44.

<sup>74</sup> See Appendix VI for the list of these 100 founding members.



the State, 12 deputies, 7 military officials with a high rank and 5 senior bureaucrats. The meeting began with a speech of Grand Vizier Hakkı Pasha. After an election process, 30 members were elected to Central Committee, while Hakkı Pasha became the president were elected. In a week's time the Central Committee made its first meeting and elected its Executive Committee.<sup>75</sup>

The Sultan Mehmed V (Reşad) agreed to become the protector of the society.<sup>76</sup> The then crown prince, Yusuf İzzettin Efendi<sup>77</sup>, became honorary president of the Ottoman Red Crescent. This ritual turned into a tradition and after the death of Sultan Reşad, his successor Sultan Mehmed VI (Vahidüddin) became the honorary president. Yusuf İzzettin Efendi showed his generosity by donating to the Ottoman Red Crescent a complete three-floor building at Tophane and 50 OLs in addition. This building became the first executive center of the Ottoman Red Crescent. Later, as the complexity and intensity of the activities of the Ottoman Red Crescent increased, a new building was hired close to the city center.<sup>78</sup>

The first regular general congress took place on 26 April 1912 /13 Nisan 1328.<sup>79</sup> In accordance with the regulation, annual general congresses were held in the following years. In cases of emergency, extraordinary meetings were also made like the ones on 25 October 1912 /12 Teşrin-i Evvel 1328, 9 December 1912 /26 Teşrin-i Sani 1328 and 28 February 1913 /15 Şubat 1329 due to the Balkan Wars.<sup>80</sup>

As discussed in the following, the Central Committee (*Merkez-i Umumi*) and its Executive Committee (*Merkez-i Umumi Heyet-i İcrası*) were responsible for governing the

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<sup>75</sup> See Appendix VII and VIII for the list of the Central Committee and the Executive Committee.

<sup>76</sup> Today *Kızılay* is under the patronage of the President of the Republic.

<sup>77</sup> Yusuf İzzettin Efendi and Mehmet Vahüdüddin were announced as the crown princes together. It seems natural for a crown prince entering into various charity activities in order to attract the sympathy of the masses. However, it would be a right question to ask a political relationship between CUP members and Yusuf İzzettin Efendi. Since the political agenda used to changed fast, it could be difficult for a crown prince to ally himself with a political group. At the same time, during the period CUP was not the power but just controlling the governments. (*İT'nin Denetleme İktidarı*, a term to define the era by Sina Akşin.) During the period various conspiracy theories and scenarios were expressed such as a possible alliance of Yusuf İzzettin Efendi and the CUP in order to end Kamil Paşa government and Mehmet Reşad's reign during the Balkan Wars. However, no official and certain information is valid to display a close connection with the CUP and Yusuf İzzettin Efendi. The rational deduction is to accept a reciprocal relationship between the two.

<sup>78</sup> OHAC Salname, p.35-36.

<sup>79</sup> Ibid p.41.

<sup>80</sup> Ibid p.43-45.

activities of the Ottoman Red Crescent. In general, the Central Committee met under the leadership of the president or the vice-president of the Central Committee. An Executive Committee consisting of a president, a vice-president, an inspector, an accountant, a cashier, an assistant cashier, a chief secretary and necessary clerks were elected annually among the Central Committee members. When the WWI started, the Central Committee delegated a greater part of its authority to the Executive Committee by recognizing the importance of urgent decision-making in a crisis situation such as warfare. The Executive Committee decided to meet once a week. It consisted of the following:<sup>81</sup> Hüseyin Hilmi Pasha (president), Prof. Dr. Besim Ömer (Akalin) Pasha (vice president), Prof. Dr. Akil Muhtar (Özden) Bey (vice president), Dr. Abdülhak Adnan (Adıvar) (secretary general), Dr. Celal Muhtar (Özden) Bey (inspector general), Hamit (Hasancan) Bey (honorary accountant) and Berç Keresteciyan (Türker) Efendi (honorary cashier).

Hüseyin Hilmi Pasha, president of the Ottoman Red Crescent, who at the same time acted as Ottoman Ambassador of Vienna, could not actually fulfill his duties, but nevertheless contributed to the organization and activities of the Ottoman Red Crescent in Europe<sup>82</sup>. Besim Ömer Pasha, who worked for the Ottoman Red Crescent many years, was responsible for the relations with the International Red Cross. He also founded the Delegation of Women and tried hard to spread the Ottoman Red Crescent organization among Turkish women. He worked as vice-president until the General Assembly meeting of 5 February 1918. Later, he continued to serve as honorary president.<sup>83</sup>

The other vice-president, Akil Muhtar (Özden) Bey, like Besim Ömer Pasha, was a founding member and continued to be vice-president from 1913 until the end of the War of Independence. During WWI, he was responsible for coordinating the relations with the government. He also coordinated the relations between the Central Committee and Executive Committee.<sup>84</sup> General Secretary Dr. Adnan (Adıvar) was the highest authority on the executive and health organization of the Ottoman Red Crescent. He was responsible for

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<sup>81</sup> TKD 73 Yıl, pp.59-61.

<sup>82</sup> Hüseyin Hilmi Pasha was one of the great pashas and former *Grand viziers* that CUP did not sympathize. “*İttihatçıların, her iki sadrazamlığı sırasında da Hüseyin Hilmi Paşa’dan hoşnut olmadıkları bir gerçektir.*” Feroz Ahmad, *İttihat ve Terakki: 1908-1914*, tr. by Nuran Yavuz, Kaynak Yayınları, İstanbul, 1995. As CUP gained more power in the administration, Hüseyin Hilmi Pasha was appointed to foreign missions.

<sup>83</sup> Ibid p.60.

<sup>84</sup> Çapa, p.28.

forming health and social relief institutions, aid committees and the inspection of the areas and types of activities of these institutions. He also organized the activities of the Central Committee and various branches. In addition to his responsibilities for Military Health, he, at the same time, voluntarily coordinated the Military Health and the Ottoman Red Crescent.<sup>85</sup> After the occupation of İstanbul on March 16, 1920, Dr. Adnan Bey fled to Ankara. Thus, he had to leave his official post in the Central Committee but continued to function in the Ottoman Red Crescent with his role in organizing the Ankara Agency of it.

The General Inspector Celal Muhtar (Özden), the brother of Akil Muhtar, can be considered as the architect of the Ottoman Red Crescent. In addition to his official post in the Central Committee, he was also given the management of the storehouse at Kantarcılar. Due to his vision of future, he entered into a series of agricultural activities and storing activities by calculating that the war would continue for at least four years and the inflation would increase. Through Dr. Hikmet (Gizer) who was sent to Europe to open branches in Germany and in Austria- Hungary, various materials of subsistence were bought from these countries instead of money donations. Thus, by providing products of subsistence such as sugar to İstanbul, the population of İstanbul was protected against excessive pricing.<sup>86</sup> He also entered into a series of activities that increased the money of the Ottoman Red Crescent and at the same time served for the common good.<sup>87</sup>

Having been known as the Red Crescent guy (*Hilaliahmerci- Kızılaycı*) during the War of Independence years, Hamid (Hasancan) Bey worked as honorary accountant for long years. His fame in the Ottoman Red Crescent rests on his activities during the War of Independence. He was appointed under the covered function of “Red Crescent representative” or “political representative” by the Ankara Government in İstanbul on 14 June 1921.<sup>88</sup>

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<sup>85</sup> TKD 73 Yıl, p.60; Halide Edip Adivar, *Türk'ün Ateşle İmtihani: Kurtuluş Savaşı Anıları*, Atlas Kitabevi, 11th edition, p.23.

<sup>86</sup> Gizer, Hikmet., “Celal Muhtar, Hilal-i Ahmer Müfettiş-i umumisi,” *Kızılay Dergisi*, sayı:26, (Celal Muhtar Özel sayısı), Aralık 1947, p.14.

<sup>87</sup> Özden, Celal Muhtar, *Canlı tarihler X: Celal Muhtar Hatıraları*, Türkiye Yayınevi, İstanbul, 1945, pp.21-26.

<sup>88</sup> Tevetoğlu, Fethi, “Kızılaycı Hamid Bey,” *Atatürk Araştırma Merkezi Dergisi*, vol:III, no:9, Temmuz 1987, p.685.

After the successful activities of the Executive Committee during WWI, the Central Committee meeting of 5 February 1918 a new Executive Committee was elected:<sup>89</sup> Dr. Akil Muhtar (vice-president) and Hamid Bey (vice-president), Kilisli Rifat (Bilge) Bey (secretary general), Dr. Celal Muhtar Bey (inspector general), Berç Keresteciyan Efendi (honorary accountant), and Dr. Adnan Bey (honorary cashier).

During WWI, new members were elected to the Central Committee were elected due to deaths, the missing and resignations. Instead of Dr. Abidin who died in July 1914, was replaced by Hasan Tahsin Bey, the undersecretary of the Ministry of Finances. In place of Besarya Efendi who did not attend regular meetings, Nesip Bey, the General Director at the Agriculture Ministry, was elected. In the meeting of 18 February 1914 meeting, Eskişehir Muhlis Bey (parliamentary representative of Eskişehir) was elected instead of Dr. Bahaeddin Şakir Bey.<sup>90</sup>

In June 1916 Vienna Ottoman Red Crescent delegate Hikmet (Gizer) Bey was elected to the Central Committee since Diran Kelekyan Efendi did not attend the regular meetings for a while.<sup>91</sup> In June 1917, Ömer Fuat Pasha and Mehmet Arif Bey were elected since Eskişehir delegate Muhlis Bey and Ali Galip Bey had died. In 1918, Admiral Hüsnü Pasha and Dr. Lambiki Pasha deceased, and Prime Minister Talat Pasha was abroad. Thus, Ali Cevad Pasha, İbrahim Pasha (the head of military health institution) and Dr. Neşet Ömer Bey, (instructor at the School of Medicine), replaced them.<sup>92</sup>

During the four-year period of WWI, no General Assemblies were held. After the armistice, the first General Assembly took place done at the Congress Hall of İstanbul University in November 1919. A report consisting of the four-year activities of the Central Committee was presented.<sup>93</sup> The second important Congress was held after the War of

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<sup>89</sup> Çapa, p.34.

<sup>90</sup> *1335-1919 Senesinde Mün'akid Hilâl-i Ahmer Meclis-i Umûmisi Heyet-i Muhteremesine Takdim Edilen 1330 - 1334 Senelerine Aid Merkez-i Umûmi Raporu*, Matbaa-i Orhaniye, İstanbul, 1335/1919, p.57. (OHAC 1330-1334)

<sup>91</sup> Diran Kelekyan died during the deportation of Armenians. Having been the editor of the *Sabah* newspaper, he was one of the distinguished Ottoman intellectuals. Strangely enough, he portrayed a tolerated-Ottomanist person and participated in many pro-CUP organizations such as *Milli Müdafaa Cemiyeti*. See Sina Akşin, *100 Soruda Jön Türkler ve İttihad Terakki*, Gerçek yayınevi, İstanbul, 1980, p.230.

<sup>92</sup> Ibid p.58.

<sup>93</sup> Çapa p.35

Independence, in January 1924, in İstanbul. The report consisting of the all activities from 1919 to 1924 was presented. At the same time, the centers and branches in the provinces were united to İstanbul center, thus the duality during the War of Independence was eliminated.<sup>94</sup> During the fifth meeting of the Central Committee on 15 February 1924, a new Executive Committee was elected. The Executive Committee of the Central Committee of the year 1924 is as follows:<sup>95</sup> Abdurrahman Bey, (president, deputy of İstanbul), Hamid (Hasancan) Bey (first vice president), Akil Muhtar (Özden) Bey (second vice president), Dr. Hikmet (Gizer) (secretary general), Celal Muhtar (Özden) Bey (inspector general), Berç Keresteciyan (Türker) Efendi (honorary accountant), Haydar (Kerman) Bey (honorary cashier).

The general tendency is to accept the Ottoman Red Crescent as a pro-CUP institution.<sup>96</sup> This was totally true for the period after 1913. The leading figures of the Ottoman Red Crescent, mostly military doctors graduated from the Military Medical School where the CUP tradition was very influential, were famous for their CUP connection and they also participated into various pro-CUP and nationalist organizations. Dr. Esad Pasha (Işık) who took highest ranks in the Ottoman Red Crescent and made the presidency during 1918-1919 was a dedicated CUP member and was very active politically also as the president of *Milli Talim ve Terbiye Cemiyeti* (and later in the *Milli Kongre*), a leading figure of the National Defence Society besides as being one of the representatives of the National Council (*Milli Şura*) government of Kars in İstanbul and finally as a member of *Karakol* the Unionist underground organization.<sup>97</sup> Dr. Adnan (Adıvar) who both the general secretary of the Ottoman Red Crescent and the Inspector-General of the Military Sanitation administration during the WWI. He was also the member of *Teceddüd Fırkası* and *Karakol*. Muhtar brothers, Dr. Akil Muhtar (Özden) and Dr. Celal (Muhtar) were CUP members and also participated in various nationalist societies. As will be discussed in the following chapter in detail, Dr. Akil Muhtar was among the founders of the *Türk Ocağı*, which was founded in 1911 by mostly the

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<sup>94</sup> *Türkiye Hilal-i Ahmer Mecmuası* (THAM) no: 28, 15 December 1923, p.93.

<sup>95</sup> THAM no:31, 15 March 1924, pp.213-217.

<sup>96</sup> Nadir Özbek, Mesut Çapa, and Erik Jan Zürcher stress on this connection.

<sup>97</sup> Zürcher, E.J., *The Unionist Factor: The role of the Committee of Union and Progress in the Turkish National Movement, 1905-1926*, Leiden-E.J. Brill, 1984., p.76. Dr. Esad Pasha was temporarily imprisoned during the razze of the Entente powers to the Ottoman Red Crescent Headquarters on the day of the invasion of İstanbul. The *Milli Talim Terbiye Cemiyeti* had been founded in 1916 to encourage the spread of nationalist and populist ideas in the educational system. It was led by Dr. Esad Pasha with a number of judges and university professors who were in touch with the CUP. Dr. Esad Pasha was also active in the last *Meclis-i Mebusan* in building the national block defending the nationalist claim. Ibid, pp.77-78.

students of the Military Medical School to promote Turkish nationalism.<sup>98</sup> Dr. Celal Muhtar even participated in CUP cabinets as *İaşe Nazırı*. Dr. Bahaeddin Şakir can be claimed as the most famous CUP member of the Ottoman Red Crescent leading figures. However, he did not fulfill highest ranks in the Ottoman Red Crescent. Another medical CUP figure in the Ottoman Red Crescent was Dr. Tevfik Rüştü (Aras) who became the treasurer of the society during 1918-1919. He was also a member of the *Teceddüd Fırkası*. Besides this personal links, some official links can also be observed. The Ottoman Red Crescent branches can function in the CUP local centers.<sup>99</sup> Another evidence for the pro-CUP character of the society can be noticed in the oppositional attitude displayed in the primary sources of the Ottoman Red Crescent describing the Hamidian era.<sup>100</sup> After the end of WWI and during the War of Independence, this pro-CUP character of the society resulted in the development of close contacts with Ankara and in the support of the Ottoman Red Crescent to the National Resistance in Ankara.

Not only was the Ottoman Red Crescent under the patronage of the CUP during the WWI but also the Navy Society and National Defense Society.<sup>101</sup> Actually the latter two displayed a dominant CUP color from the beginning. According to Sina Akşin, the CUP had founded the National Defence Society in order to force the opposition to cooperate with the CUP.<sup>102</sup> For Ahmad, the National Defence Society was a semi-military organization that aimed to mobilize the whole country and to help the government to continue the war. The Navy Society, more or less aimed the same. Both organizations collected donations and provided soldiers for the army. After the fall of Union and Progress, during the period of armistice (*Mütareke*), this time the governments became anti-CUP in character. The Navy

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<sup>98</sup> Initially the radical Turkish nationalist ideas of *Türk Ocağı*, made it unpopular with the government which tried to save the Empire by Ottomanist policies, but after the Balkan war of 1913 its ideas gained popularity among the CUP leaders. Ibid, p.77. In this respect Dr. Akil Muhtar became the most influential channel between the Ottoman rulers and the Ottoman Red Cross Society. Many times, Dr. Akil Muhtar's personal links saved time and energy for the Ottoman Red Crescent not to sink in the paper work.

<sup>99</sup> Çapa, p.20. Çapa quotes the following passage which can help to illuminate CUP-Ottoman Red Crescent connection, from T. Zafer Tunaya, *Türkiye'de Siyasal Partiler*, C.I., 2. Baskı, Hürriyet Vakfı Yayınları, 1984, p.374: « 1914-1916 yılları arasında bazı vilayet ve mutasarrıflıklardan bildirildiğine göre Hilal-i Ahner, Donanma, Müdafaa-i Milliye, Güç, Genç türünden cemiyetler gibi kuruluşlar, İttihad ve Terakki lokallerinde çalışabilmekteydiler. See, Çapa, p.20, footnote 16.

<sup>100</sup> Çapa p.21.

<sup>101</sup> Özbek, Nadir., *Osmanlı İmparatorluğu'nda Sosyal Devlet: Siyaset, İktidar ve Meşrutiyet 1876-1914*, İletişim Yayınları, İstanbul, 2002, p.295.

<sup>102</sup> Akşin, p.230. "Hükümet ve İT'liler, savaş koşullarını öne sürerek, muhalifleri faaliyetten alkoymağa ikna etmek için ellerinden geleni yapıyorlardı. Bu arada onları, kendileriyle işbirliğine dahi sevk etmek için bir Müdafaa-i Milliye Cemiyeti kuruldu."

Society was dissolved, and the National Defense Society was attached to the Ministry of War by the government in 1919. Damat Ferit Pasha Cabinet also attempted to punish the Ottoman Red Crescent. The Society could not be eliminated, but it faced numerous inspections in the form of pressures, which displayed a presence of negative intention. The Ottoman Red Crescent was inspected by the inspectors of the Grand Vizierate, of the Ministry of Interior, and Civil Inspectors (*Mülkiye Müfettişleri*) numerous times. The inspectors of Grand Vizierate were even authorized to close down the Ottoman Red Crescent if even small-scale corruption would be found. Finally, no corruptions, even in smaller scales, could not be found and the society was allowed to perform its activities.<sup>103</sup>

However, after the invasion of İstanbul on 16 March 1920, the pressure on the Ottoman Red Crescent increased. Having seen no future perspective in İstanbul, all money and instruments of the Ottoman Red Crescent were transferred to the Eskişehir center.<sup>104</sup> The Allies considered this step as a clear sign of Ottoman Red Crescent's support to the National Resistance in Ankara. Since the Ottoman Red Crescent was a member of Red Cross Societies the Entente powers could not close down the society but increased the intensity of inspections. According to British intelligence reports, the underground organization of the CUP, *Karakol*<sup>105</sup> used *Hilal-i Ahmer* as a channel for clandestine payments and as a means to communicate with Unionists in foreign countries, by special cipher in possession of Dr. Adnan (Adıvar).<sup>106</sup> As will be discussed in the following chapter, the Ottoman Red Crescent had sent enormous quantities materials and personnel secretly to Ankara during the National

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<sup>103</sup> *Türkiye Hilâl-i Ahmer Cemiyeti Merkez-i Umûmîsi Tarafından 1339 Senesi Hilâl-i Ahmer Meclis-i Umûmîsine Takdim Edilen '1335 - 1338' Dörd Senelik Devreye Aid Rapor*, Ahmed İhsan ve Şürekâsı Matbaacılık Osmanlı Şirketi, İstanbul, 1339/1923,p.218. (THAC 1335-1338)

<sup>104</sup> The Ottoman Red Crescent had built a large depot in Eskişehir. This was a result of conscious planning. One of the greatest military plans of the CUP during the Dardanelles Campaign was to move the capital to Eskişehir or Konya in case of a defeat. However the German were pressuring to make the Edirne as the capital. Zürcher, p.104. This plan was later put ready in a case of defeat in the WWI. In the end, parts of treasury and the archives actually seem to have removed to Eskişehir. According to Zürcher, the idea of organizing a resistance in the Anatolia was a CUP plan and the foundations of the local *Müdaffa-i Hukuk Cemiyetleri* was due to the effort of the *Teşkilat-i Mahsusa*. For more details see Zürcher, "The Unionist Contribution to the National Resistance Movement," in *the Unionist Factor...*, pp.68-105.

<sup>105</sup> *Karakol* was founded by Talat's henchman *Kara Kemal*, *Kara* vasıf, Colonel Baha Sait, Brigadier Halil (Kut), and Dr. Adnan Adıvar. The name was a pun on the *lakap* of both Kemal and Vasıf. One of the aims of the society was to protect Turkish population and especially those Unionists who had stayed behind after the leaders had left the country from reprisals by the Entente or by Christian minorities. The second goal was to build up a resistance movement in the occupied parts of the country and to strengthen it as much as possible by sending the ablest people to Anatolia to form a cadre. A large part of the cadre of the Turkish Nationalist movement came to Ankara after being smuggled out of Istanbul by *Karakol*. Zürcher, p.82.

<sup>106</sup> Zürcher, p.77.

Resistance. On the other hand, the National Government in Ankara displayed its appreciation of the Ottoman Red Crescent because, until the last possible minute, the Ottoman Red Crescent Central Committee in İstanbul functioned as a bridge between the İstanbul people and Ankara government. The donations to Ankara from İstanbul were transferred by Ottoman Red Crescent.

From 20 April 1911 to the birth of the Turkish Republic, Ottoman Red Crescent had performed significant and essential activities during the War of Tripoli, Balkan Wars, World War I, and the War of Independence. However, this time there was no dissolution of the society was witnessed; on the contrary, the society received praises from the state officials and the public.



### **1.3 Background of The Founders and First Members of the Ottoman Red Crescent**

Dr. Abdullah Bey who was of an Austrian origin initiated the Ottoman Red Crescent movement. The founding 66 members of the Society for Assistance to the Wounded and Disabled in Action can be perceived as the first name list to focus on.<sup>107</sup> Here what is significant in this early list is the abundance of the medical people on the list. The number of doctors among these founding members was 43. Another important point is the number of individuals of minority or foreign origins, 44 out of 66. As mentioned before, some significant figures among these 66 founding members include Ömer Rüştü Pasha, the Chief of General Staff (Serdar-ı Ekrem) Ekrem Pasha, Dr. Kırımlı Aziz Bey- the principal of Mektebi Tıbbiye-i Mülkiye-i Şahane, Mr. Charles Curtis, priest of the English Memorial Church, Baron Prokeschosten, the Austrian ambassador can be shown. The number of members with military affiliations was 30, all of whom were either colonels or having a higher military rank. Only 11 out of these 30 military men were not doctors. There were only very few civil bureaucrats: There was one member of the Council of State, two members affiliated to the Ministry of Trade, and one governor, of İzmir. Apart from these 66 founding members, it would be more illuminating to focus on the interim Central Committee, elected from 26 of these 66 people.<sup>108</sup> Here the statistics are more interesting. Only 9 out of 26 people are Muslim subjects of the Empire. The other 17 are either minorities or foreign subjects; the number of doctors is 18, which comprise nearly two thirds of the Central Committee. 17 members have occupations either in the Ottoman Army or in the foreign Armies. One member is from the Council of State, one works in the Ministry of Trade, one is a merchant, and another one is self-employed. When we look at the Executive Committee, it again strikes that the majority consists of minorities and foreign subjects. Since the Ottoman military establishment did not want the civilians enter into military affair, they opposed the foundation of the Society. Then in 1877 by the sponsorship of the government a new Executive Committee was formed.<sup>109</sup> 13 out of 18 members were members of minority or foreign subjects. In the lights of these statistics it is safe to argue that the obvious characteristics of the first founders of the Ottoman Red Crescent was the dominant quality of being either members of minorities or foreign subjects as well as the elitist character of the movement. At the same time, it can be claimed

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<sup>107</sup> See Appendix I for the list.

<sup>108</sup> See Appendix I for the list.

<sup>109</sup> See Appendix IV.

that the diverse character of these members reflected the various segments among the ruling elite.

The third and final foundation of the Ottoman Red Crescent witnessed 100 founding members.<sup>110</sup> 22 of these members were from the Cabinet. From these 22 cabinet members, we see one grand vizier, five former grand viziers, 3 ministers, and 12 former ministers and a former mufti. There was a strong presence of statesmen among the members: 4 notables (*ayan*), 12 deputy, 6 members of the Council of State, 4 spiritual leaders, 1 among the imperial dynasty, 5 among the Military Service, 2 from the navy, and 5 from the civil service. Also there were 4 merchants, 6 members of the press, 16 doctors, 1 druggist, and 5 former Ottoman Red Crescent members. 17 of these 100 members were of minority or foreign origin. Nadir Özbek claims that the founders of the Ottoman Red Crescent tried hard to include the participation of high-ranking ruling elite in order to develop the legitimacy of the Ottoman Red Crescent both in the eyes of the state and the public.<sup>111</sup>

These 100 founding members as a whole create a strong impression. In the above part we discussed that the Ottoman Red Crescent displayed a pro-CUP colour by the beginning of 1913. When the portfolio of 100 founding members and some influential members of the various Istanbul branches are taken into consideration, it would be misleading to claim the same for the period 1911-1913. There is abundance of old pashas that represent the power of the Bab-ı Ali. According to Feroz Ahmad, until Bab-ı Ali coup d'état, the Bab-ı Ali bureaucracy attempted to replace the power vacuum left by the disappearance of sultanic authority. On the other hand, the CUP also wanted to fill the gap however they bore certain inexperience and a lack of self-esteem due to their young age.<sup>112</sup> In this respect, Sina Akşin names the era 1908-1913 as *IT'nin Denetleme İktidarı*. There is a tendency to perceive the whole Second Constitutional Period as under the strict command of the CUP. However, the 1908-1913 witness cabinets without any CUP members or with few members. Thus, since the CUP could not hold the whole power during the foundation period of the Ottoman Red Crescent, the abundance of members from various segments of the society might be interpreted as a sign of the provide legitimacy for the institution as Özbek mentioned. In this

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<sup>110</sup> See Appendix VI.

<sup>111</sup> Özbek, p.309.

<sup>112</sup> Ahmad, p.81-83.

respect, since the CUP attempted to peacefully coexist with the opposition until 1913, the Ottoman Red Crescent could be used to create such an atmosphere. The same was tried after the Bab-ı Ali coup detat in founding the National Defence Society but the main opposition figure Prince Sabahattin did not accept to be in the organization. However, he was a founding member of the Ottoman Red Crescent and the honorary president of the Kadıköy branch. Even another oppositional figure to the CUP, Hüseyin Hilmi Pasha, managed to become the president of the Ottoman Red Crescent for the 1912 year.

A close emphasis would be useful on the Central Committee and its Executive Committee to identify the real active members. One can see the weight of the doctors in both of the committees. These doctors were either employed in the municipality or in the government. Especially the lower commissions of the Executive Committee were dominated by doctors. Nadir Özbek underlines that the Ottoman Red Crescent mobilized the doctors' function in social relief and charity activities, which they found opportunities to perform in the public sphere.<sup>113</sup> The Central Committee of and its Executive Committee of the year 1911 consisted respectively of 30 and 25 people. Among the 30 members of the Central Committee, 16 were doctors; 7 were members of minority populations, and only 7 people did not have any affiliation with the state. In the Central Committee of 1912, consisting again 30 people, and its Executive Committee, 22 people, we see 5 individuals with no state affiliation in the Central Committee. 13 out of 22 in the Executive Committee were doctors. When comparing Executive Committee of 1911 with that of 1912, we see a clear increase in the number of high-ranking statesmen latter body.<sup>114</sup>

Another significant trend, if the 66 members of 1869 and 100 members of 1911, is the obvious decrease of non-Muslim members and foreign subjects or the rise of Ottoman Muslim members. The number of non-Muslims was 44 out of 66 in 1869 and 17 out of 100 in 1911. Keeping these figures in our mind, when we look at the rate of doctors we see that the percentage of doctors did not change. Zuhâl Özyaydın interprets these two statistics as the increase in the number of Turkish-Muslim doctors due to the change of the language of education from French to Turkish in the medical education.<sup>115</sup> On the other hand, when we

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<sup>113</sup> Ibid p. 310.

<sup>114</sup> See Appendix IX and X for the lists.

<sup>115</sup> Özyaydın, p.153.

look at the nature of the druggists the table is reversed. During the War of Tripoli, 2 out of 5 druggists that worked for the Ottoman Red Crescent were non-Muslims. This became 9 out of 16 during the Balkan Wars. Özeydin also claims the patriotic qualities of Turkish doctors in the Ottoman Red Crescent by claiming that during War of Tripoli there were no minority doctors who went to Tripoli but only Turkish ones.<sup>116</sup>

Up to this point, what becomes evident is the dominance of statesman (where the number of military and civil statesmen are roughly equal), and doctors in the portfolio of founding members. The honorary memberships of various dynasty members and high-level statesmen seemed to facilitate a legitimacy and respect in the eyes of the state. Apart from this, the religious figures and well-known figures such as some journalists, religious figures and merchants also constituted the same respect in the eyes various segments of the society. Here, it is also essential to note that, until Balkan Wars the CUP seemed to accept Ottomanism as the political ideology. Thus, it spent its huge energy to gain the approval of minorities, especially Armenians, in the politics. But later the CUP employed a radical Turkish nationalism (Pan-Turkism) and left such a policy. That is to say, up to year 1914, in the official Ottoman Red Crescent documents, one can see the participation of various minority figures, however later on this phenomenon seemed to decrease. To sum up, according the founding membership portfolio, the Ottoman Red Crescent seems to be an elite and state-dominated institution.

Here the membership portfolio of the early centers and branches can also be illuminating. At the end of the year 1912, the Society had 4 branches in İstanbul and 10 centers in the provinces. The 4 branches in İstanbul were as follows: Kadıköy, Erenköy-Göztepe (founded on 20 October 1912), Adalar and finally a Delegation of Women in Ayestefanos- Makriköy. The background of the Executive Committee members of these branches resembles the background of 100 founding members. For example, the Executive Committee of Erenköy- Göztepe center consisted of former ministers, commanders and governors. The president of this center was Ziya Pasha, former Minister of the Interior, and the vice-president is the former minister of Justice Memduh Bey. Kadıköy branch had a

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<sup>116</sup> Ibid, p.155.

similar structure. Here, Prince Sabahaddin Efendi was the honorary president. The former minister of Finance Nail Bey was the executive president. A former member of the Finance Commission, Cemil Pasha, was also in the Executive Committee. The membership portfolio of Adalar center displays variety. Here the president was the Egyptian Prince Abbas Halim Pasha. Among the members of Executive Committee various figures can be seen such as a Greek Mayor, a bacteriology specialist, a dentist, and three merchants.<sup>117</sup>

Ten centers in the provinces, which were founded at an early stage, were as follows: İzmir (28 October 1911), Bursa (9 November 1912), Hanya (16 February 1912), Trabzon, İznik, Bodrum (26 October 1912), Kütahya (14 December 1912), Gemlik (1911), Maçka, Adana (14 March 1912).<sup>118</sup> The İzmir center had an Executive Committee of 12 members. 4 of these were doctors and 4 were non-Muslims. Here in İzmir center we can see the complementary character of the Ottoman Red Crescent as composed of various segments of the society. In Bursa among the 11 members of Executive Committee, there were three lawyers and three medical personnel. Of these three medical people, one was an inspector of General Health, one a surgeon and the other a druggist. Among the members one belonged to the local agriculture commission. Another member was both an agricultural director and inspector. A school principle and a notable were the other members. Except from the one notable all, the executive members in Bursa center were middle level civil servants. The Bodrum center also bears similarities with İzmir and Bursa centers. Among the 7 members of the Executive Committee, two members were local notables and the others were civil servants. These were a municipal doctor, customs official, municipal druggist, and director of state logistics (*Devlet malzeme ofisi müdürü*).<sup>119</sup>

However, the other centers in Anatolia had different type of membership portfolio. For example, all of the seven executive members of Kütahya center were local notables. The president was from a famous local family and a religious professor (*müderri*). All of the 12 executive members of the Hanya center were from local well-known Muslim families. The Gemlik center had a totally different structure. The president of the center was the mufti of the town. The mayor and a state official in the Forest Directorate were also in the Executive Committee. The other three executive members were local notables. The Executive

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<sup>117</sup> Özbek, p. 315.

<sup>118</sup> OHAC Salname, p.271-281.

<sup>119</sup> Özbek, p. 314-16.

Committee of İznik consisted of the mayor, a sheikh, an official in the Tobacco Management, another official in the Public Debts (*Duyun-u Umumiye*), and four local notables. Adana center had also similar structure.<sup>120</sup>

In the light of all these data, a difference between the central and provincial membership portfolio is obvious. The Ottoman Red Crescent Headquarters and the other Ottoman Red Crescent centers in Istanbul displayed more or less the same membership portfolio: equal participation of military and civil bureaucrats, honorary memberships of various dynasty members and high-level statesmen, well-known elite civilians. However, for the majority of the provincial centers, the above membership portfolio did not fit but one such: very few military bureaucrats, more civil bureaucrats, well-known local civilians that have no affiliation with the state. In some provincial centers, the civilian color becomes much more significant. Thus, the provincial Ottoman Red Crescent centers bear an interesting example for analyzing the cohesion of Ottoman political elite with the Ottoman society. In other words, they were the scenes where Nadir Özbek claimed the blurring the limits of the state and society. Actually, the comparison of the provincial membership of the Ottoman Red Crescent with the other two *menafii-i umumiye hadim* institutions might contribute to the discussion. According to Özbek, the only aim of the provincial centers of the Navy Society and the National Defence Society was the collect donations. In many provincial centers of the two institutions, the governors of highest civil officer were the head of the both the committee of donations and those centers.<sup>121</sup> And a more dominant color of state, namely civil bureaucrats was evident in the provincial centers of the two institutions compared with those of the Ottoman Red Crescent. This phenomenon might lead to the following interpretations: a more state sponsorship on the Navy Society and the National Defence Society that of the Ottoman Red Crescent, and/or a more civilian participation in the Ottoman Red Crescent provincial centers. The latter deduction can also be claimed as a result of the approval and sympathy of the Ottoman society towards the Ottoman Red Crescent or the Ottoman Red Crescent's more facilities to employ the civilians.

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<sup>120</sup> Ibid p.316.

<sup>121</sup> Özbek p.302.

Another point is the abundance of religious figures in the executive committees of the Ottoman Red Crescent provincial centers. This might be a sign that the participation in the Ottoman Red Crescent, a nation-wide charity institution, had religious motivations beneath, at least for the provincial figures. In this manner, the other side of the medal, the respond of the Ottoman Red Crescent against religious motivation of the Ottoman public, is clearer. In other words, due to heavily pragmatic concerns, the Ottoman Red Crescent tried to benefit from the religious motivations of the Ottoman public in order to collect donations and spread its organization, which will be discussed in the last chapter.

The Delegation of Women of the Ottoman Red Crescent also constitutes an interesting area to analyze the membership composition. Among the founding 100 female members 7 were from the Ottoman Imperial dynasty. Nearly all the members of the Delegation of Women were either the wives or daughters of the high-ranking statesmen and military men. The list identified them by their husbands, fathers or brothers, and the majority of the members' husbands or fathers were also members of the Ottoman Red Crescent. We can see women from various ethnic and religious groups. The Central Committee of the Delegation of Women, like the other Central Committees consisted of 30 members from which 9 were non-Muslims. The 12 members of the Executive Committee were chosen among from these members. The president of the Delegation of Women was Princess Nimet Muhtar Hanımefendi and the honorary president was the First Wife (*Başkadın*) of Sultan Reşad, which signified the strong support of the Dynasty. During the period when CUP obtained the whole control of the government, the wives of the CUP leaders such as the wife of Enver Bey, Naciye Sultan; and the wife of Talat Bey became members of the Delegation of Women.<sup>122</sup>

Not all of the provincial centers had their delegations of women, however in roughly more crowded cities such as İzmir and Ankara, the delegations of women were active. The only official data on these provincial Ottoman Red Crescent delegations of women was how much aid they collected. However, by the memoirs of Halide Edip (Adivar), who became the president of the Ankara Ottoman Red Crescent delegation of women during the years of the War of Independence, it is possible to follow how things were going on. The 12 executive members of the Delegation of women were chosen half to the elite women coming from

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<sup>122</sup> *Osmanlı Hilâl-i Ahmer Cemiyeti Hanımlar Heyet-i Merkeziyesi Tarafından Tertib Edilen Takvim. 2. Sene 1332 Mali Senesi: İstanbul 1332/1916, p.142.*

Istanbul and half Ankara women whom seemed lesser educated. The point is that, even initially some difficulties emerged, the cooperation was so successful that the donations collected by the Ankara Ottoman Red Crescent Delegation of women was more than Ankara Ottoman Red Crescent Representative Agency.<sup>123</sup> This example can also be critical one to illuminate how the cohesion of the Ottoman political elite with the rest of the Ottoman society occurred. Without a doubt, this was mostly due to the extraordinary harsh war conditions, which made it necessary an inevitable to merge various segments of the society under the sole goal of independence.

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<sup>123</sup> “ *Türk ordusunun bu çetin savaş günlerinde, köylerde çok yardıma ihtiyacı vardı. Bu yardımı yalnız Ankara’da bulunan Hilal-i Ahmer’den görebiliyordu. Bunu Ankara kadınları hazırlamışlardı...Bu aralık, İstanbul’la Ankara kadınları arasındaki farkı da görüyordum. Ankara’daki İstanbul kadınları, genellikle memur ya da mebus karısıydılar, iyi öğrenim görmüş, modern ve her işe atılmaya hazır kimselerde. Ankara kadınları İstanbullulardan uzak duruyorlardı. Anadolu kadınlarının çekingenliği belki öğrenimleri olmadığından ileri geliyordu. İstanbul kadınları ise, bilinçaltı bir yükseklik duygusu taşıyorlardı... On iki icra komite üyesinin altısı İstanbullu, altısı da Ankaralı olacaktı...Nihayet, beni ısrarla reis seçerek Zehra Hanım’ı ikinci başkan yaptılar.Tabii, bu yeni kuruluşun paraya ihtiyacı vardı. Bunun için benim hayırsever kadınlara mektup yazmamı istediler. Mısırlı Prenses İffet Hasan büyücek bir para yolladı. Ankara kadınları para meselesinde çok sıkı oldukları için yüz liradan fazla toplanamayacağını sanıyorlardı. Hazırlık yapıldı Cuma günü toplanılacaktı..Ankara’nın en büyük salonu Erkek Öğretmen Okulunda toplanacaktık...Nihayet toplantı oldu. Ön sırayı İstanbul kadınları işgal ediyorlardı. Hepsi iyi giyinmiş, bir kısmı genç ve çok güzeldi.Onların arkalarında Ankara kadınları, en arkalarda da köylü kadınlar vardı. Ömrümde hiçbir dinleyici bu kadınlardan vermiş olduğu şeref ve gururu bana duyurmamıştır. Ne kadar sade konuşmak gerekse, Türkiye’nin durumunu o kadar açık olarak onlara anlatmaya çalıştım...Onlara bizim bir ölüm-kalım savaşı geçirdiğimizi anlattım. Yunanlıların girmiş olduğu yerde hiçbir Türk’ün yaşayamayacağını anlamalarını istiyordum. Zaten onlar da, çoğunun erkeği cepheden geldiği için, sonucun ne olacağını ‘tahmin’ edebiliyorlardı. Ben epeyce uzun konuştuktan sonra, basma entarili bir kadın yanıma geldi. Anlaşılan gözleri pek göremiyordu: -Nerede? Nerede?, diye sordu. Ben yanına gelince, kollarını boynuma doladı. Kalbinin attığını duydum: -Senin ne dediğini anladığımı söylemek istiyorum. Benim ‘Darümuallimatta’ bir kızım var. O da hizmet edecek, barış yapacaktır. Ben fukara bir çamaşırcı kadını. Ona bu öğrenimi verebilmek için her gün çalışıyorum. O da bir gün öğretmen olacak. Senin konuştuğun gibi konuşacak, dedi. İşte Türkiye’nin geleceğini kuracak bir kadın vatanş! Nihayet dedi ki: - Benim oğlum Çanakkale’de öldü. Ağlamıyorum. İşimi bırakmıyorum. Çünkü kızıma öğrenim veremem. Fakat, hep yeni savaşlardan söz ediyorsun. Çanakkale’de ölenleri hiç söylemedin. Göğsünden bir lira çıkararak: - Hilal-i Ahmer’in yaralılarına, diye uzattı. Karşı karşıyaydık. Birbirimizin gözünün içine bakıyorduk. İkimizin de göz yaşları kalbimize akıyordu. O ana kadar Türkiye’nin geleceğine bu kadar kuvvetle iman ettiğimi hatırlamıyorum. Böyle bir unsur varolduğu memleketimiz için her türlü cefa ve fedakarlık azdır bile. Boynuna sarıldım. İki yanaklarından öptüm ve gözlerimden yaşlar boşandı. Geri dönerken Zehra Hanım yanıma geldi ve dedi ki: -İnanılmayacak şey. Ankara kadınları bile bin lira verdiler. Gerçekten inanılmayacak şeydi. Çünkü, bütün Ankara’da Hilal-i Ahmer’e erkekler tarafından verilen para bin liradan ibaretti.” Halide Edip Adivar, *Türk’ün Ateşle İmtihani*, pp.160-163. The merge of elite women (Istanbul women) with ordinary citizens (Ankara women) in the Ankara Ottoman Red Crescent Delegation of Women was not an easy one. During the foundation process, the Delegation of Women was almost about to dissolve. Halide Edip describes the problem in the following: “*Hilal-i Ahmer’in Kadınlar kolu Kız Öğretmen Okulunda çalışıyordu. Fakat, iki defa toplanıldıktan sonra, iş karıştı. Sabah erkenden bir İstanbullu kadın bana gelerek, bütün Ankara Kadınlarının toplantıyı terk ettiklerini ve İstanbul kadınlarıyla çalışmak istemediklerini söyledi. Nedenini sorduğum zaman şöyle anlattı: Toplantıyı yapmayı ve buna Ankara kadınlarını gazetelere ilan vererek çağırılmayı düşünmüşler. Ankara kadınları ise, okumak bilmedikleri için bir bekiği vasıtasıyla her eve haber vermeyi teklif etmişler. Anlaşılan İstanbul kadınlarından biri, gazete okumayacak derecede olanları istemediklerini söyleyince hepsi birden toplantıyı terk etmişler. Benim bu işi yoluna koymamı istiyorlardı. İki tarafın da görüşlerini akla uygun taraflara vermekle birlikte, Ankaralıların teklifini daha uygun buldum.*” Pp.160-161.*



To sum up we may draw some conclusions from the background of the Ottoman Red Crescent members. First of all, the majority of the members in the central organization were high-ranking statesmen and military men. In the light of this observation, during the period of 1911-1923, many leading figures and crucial members were from the CUP. There were also members from among various religious and ethnic backgrounds. In terms of profession, the majority of the members of the Executive Committees were doctors. The Ottoman Red Crescent also enlisted women from among the Ottoman elite. The Ottoman elite, men and women, came together within the Ottoman Red Crescent. The Ottoman Red Crescent provincial administration witness varieties of membership portfolio but shared the increasing civilian tone. A deeper analysis on the Ottoman Red Crescent provincial centers might provide a more appropriate and secure picture, which might contribute to the problematics discussed above.

## **CHAPTER II**

### **THE OTTOMAN RED CRESCENT PHENEMENON: A**

#### **Close Outlook on the Institutional Identity**

Before dealing with the institutional dynamics of the Ottoman Red Crescent in detail, several historical factors that affected the organizational structure of the Ottoman Red Crescent should be listed. Firstly, due to the increasing societal needs as a result of the war conditions, the Ottoman Red Crescent entered into an enormous amount of charity activities, which actually were not its business. Secondly, in relation with the above situation, the Ottoman Society had lacked a nation-wide charity institution. There were rather local tiny charity institutions incapable of meeting the extraordinary conditions of the war. Furthermore, the state also witnessed difficulties in meeting the needs of the masses. Thus, although it was not the Ottoman Red Crescent's task, due to absence of a nation-wide charity institution, the Ottoman Red Crescent's role became to fulfill this task. This development together with the heavy and extraordinary war conditions brought a huge, complicated network of relations and organization.

Thirdly, a new generation emerged in the final quarter of the nineteenth century who were graduates of secondary and higher educational institutions. These relatively well-educated stratum of individuals, however, were not allowed in launching public initiatives due to autocratic restrictions imposed by the rule of Abdülhamid II. Also, the majority of school graduates were civil servants who were forbidden to enter public space. Conditions of relative freedom during the Second Constitutional Period, on the other hand, led to mushrooming of numerous civil associations. The Ottoman Red Crescent was one of those which facilitated a channel to participate in the Ottoman public space for 1) doctors, ii) state officials, iii)

Ottoman women. Characteristics such as international status and charitable aims rendered the Red Crescent attractive among members of the young generation. Fourthly, the connection with International Red Cross Societies facilitated the Ottoman Red Crescent to benefit from information and experience transfer. One of the reasons why the Ottoman Red Crescent developed an extremely efficient organization was its utilization of the cumulative experience and knowledge of the Red Cross Societies. In other words, since the Ottoman Red Crescent was at the same time a part of an international organization, the latter one provided the Ottoman Red Crescent a specific type of organization together with specific types of activities, which was not needed to be reinvented or reshaped. Just a small example, what the Delegation of Women introduced as *Çiçek Günü* to increase the donations was actually a European origin tradition named the Red Poppy Day, which is still celebrated.

Fifthly, war conditions urged patriotism and a sense of civil mobilization. One function of the Ottoman Red Crescent was to channel the outcome of the civil mobilization to the fronts. Many activities, including the collection of donations, served this purpose. Ottoman citizens, who observed the efficiency of the Ottoman Red Crescent but did not have a chance to fight at the front, perceived the giving of donations or participating in its activities as performing their patriotic duty. This is particularly true for the case of Ottoman women who either acted as Ottoman Red Crescent nurses or sewed clothes for the soldiers.<sup>124</sup> Thus, having facilitated an appropriate channel for civil mobilization, as Nadir Özbek rightly claims, the Ottoman Red Crescent managed to unite the state with the public at a point where the separation of both became unclear.<sup>125</sup> Finally, the personality of the leading figures and their qualifications influenced the efficiency and quality of the organization. In analyzing the organization of the Ottoman Red Crescent, these points should be taken into consideration.

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<sup>124</sup> It is not a coincidence that most of the Ottoman Red Crescent illustrations depicts a nurse or an Ottoman Red Crescent doctor helping a wounded soldier. Even *Ateşten Gömlek*, the famous novel of Halide Edip Adivar, the wife of Dr. Adnan Adivar tells the events of the War of Independence around the love story of young hero colonel and an Ottoman Red Crescent nurse. Unfortunately, both of them become martyrs at the end of the novel.

<sup>125</sup> Özbek, Nadir., *Osmanlı İmparatorluğu'nda Sosyal Devlet: Siyaset, İktidar ve Meşrutiyet 1876-1914*, İletişim Yayınları, İstanbul, 2002, p.323. In page 303, while describing the Navy Society, Özbek tells of the gradual expansion of a new Ottoman public sphere which leads to the dissolution of the so-called borders between the state and the public.

## 2.1 A Brief Survey on the Ottoman Legal Text Pertaining Associations:

The beginning of modernity in the Ottoman Empire and the modern associations as well is a long and continuing discussion. However, a brief survey on the situation of the associations according to the Ottoman legal texts will contribute to illuminate the legal situation of the Ottoman Red Crescent. The first legal regulations about associations were not prepared until the Second Constitutional Period. However, the modern associations began to emerge as a de facto phenomenon by the 1860s. These years were the burgeoning years of not only associations but also of public opinion, press and political opposition. The doctors of the Allied powers founded *Societe Medicale de Constantinople* (Medical Society of İstanbul) on 15 February 1856, just after the Crimean War. Having obtained the approval of the Sultan, the society later changed its name to *Societe Imperiale de Medicine- Cemiyet-i Tıbbiye-i Şahane* (The Imperial Medicine Society).<sup>126</sup> The point is that this process, the obligation of providing the approval of the Sultan in order to found an association became a custom. This practice was also applied to the Ottoman Association of Sciences (*Cemiyet-i İlmiyye-yi Osmaniye*), a Muslim Turkish association founded by Münif Pasha in 1861, and to the (The Association of Islamic Sciences) *Cemiyet-i Tedrisiye-i İslamiye*. Young Ottomans could also be claimed as another association, a political one, during the same period.

The first constitution of the Empire announced in December 1876 did not focus on this issue. The only article about associations in the Constitution was Article the 13<sup>th</sup>: “*Madde 13- Tebaa-i Osmaniye nizam ve kanun dairesinde ticaret ve sanat ve filhayat için her nevi şirketler teşkiline mezundur*”.<sup>127</sup> The Ottoman Red Crescent was also founded during this period, and functioned in the Russo-Ottoman War of 1877-78. Associations within the Ottoman civil life developed rapidly in the 1860s and 1870s. Chambers, established by the commercial bourgeoisie, began to appear after 1870. Foreign merchants in İnebolu and in İstanbul established two initial unofficial chambers in the 1870s. In 1876, the state established a central economic council called the Council of Commerce and Agriculture (*Meclis-i Ticaret*

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<sup>126</sup> This Society continues to exist until today, even though the name changed into the *Türk Tıp Derneği* (Turkish Medical association). Mehmet Ö. Alkan, “Sivil toplum Kurumlarının Hukuksal Çerçevesi 1839-1945” in *Tanzimattan Günümüze İstanbul’da STK’lar*, 1998, p.49.

<sup>127</sup> “The subjects of the Ottoman Empire can found any kind of companies for commercial, art and other purposes within the limits of the law.” See, Kanun-i Esasi: 23 December 1876 (7 Zilhicce 1293), *Düstur*, Birinci Tertip, C.4, İstanbul: Matbaa-yı Amire, 1295.

ve Ziraat) and stimulated the establishment of the local chambers in various cities.<sup>128</sup> The first bar, another pioneering example, was the Association for the Lawyers of Dersaadet (*Dersaadet Dava Vekilleri Cemiyeti*) established in 1878. Despite some speculations on the subject, there is no clear evidence that workers associations have existed until the establishment of the Second Constitutional Period.<sup>129</sup>

Even though during the initial period of the Hamidian Era, Sultan Abdulhamid encouraged the opening of new associations, from 1890 onwards he started to ban associational rights. The first of these was the introduction of the process that any literacy society should obtain an official approval (*ruhsat*). Towards the end of his reign any kind of association was strictly controlled.<sup>130</sup>

Having realized the deficiency of a regulation in the field, the new Young Turk regime initiated first *Cemiyetler Kanunu* (the Law of Associations) on 16 August 1909. Besides this law, two other laws concerning democratic rights, the *İçtimaiyat-ı Umumiye Kanunu* (The Law of General Meetings) and the *Tecemmuat Kanunu* (The Law for Gatherings) were also issued.<sup>131</sup> An association (*Cemiyet*) is defined by *Cemiyetler Kanunu* as follows: “*Eşhas-ı müteaddide tarafından malumat veya measilerini suret-i daimede bittevhid mukaseme-i ribıhdan gayrı bir maksadla teşkil edilen hey’etdir.*”, Article 1”. No permission is required to found a society (Article: 3). However, according to the Article 6, as soon as a society is founded a file containing of the regulation, the title, the purpose, the center and the administrative staff of that society was to be submitted to the Ministry of Interior in İstanbul and to the highest civil officer in the provinces. It was not allowed to found secret, ethnically discriminating and separatist societies, (Articles 3 and 4). The minimum age limit to be a member of a society was to be 20, (Article 5). The police or civil inspectors had the right to inspect the societies at any time with the permission of the Public Security Ministry (*Zabtiye Nezareti*) in İstanbul and of the highest civil officer in the provinces. (Article 18)<sup>132</sup>

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<sup>128</sup> Ibid, p.66.

<sup>129</sup> Ibid, p.59.

<sup>130</sup> Ibid, p.51.

<sup>131</sup> These laws were continued to exist long years even during the Republic Era. Ibid, p.51. Actually, the first act was *İçtimaiyat-ı Umumiye Kanunu* which was enacted 9 June 1909. Özbek, p.292.

<sup>132</sup> Alkan, p.52.

According to the *Cemiyetler Kanunu* a society could be pertaining to the public good (*menafii-i umumiyye hadim*). According to Article 17 of the law, to gain this title, the approval of the Council of the State (*Şura-yı Devlet*) and the government was required. The main regulations of the Navy Society (*Osmanlı Donanma-yı Milliye İane Cemiyeti*) 1909- (22 Teşrin-i Evvel 1325), The National Defence Society (*Müdafaa-i Milliye Cemiyeti*) 1916- (31 July 1331) and the Ottoman Red Crescent (*Osmanlı Hilal-i Ahmer Cemiyeti*) 1910- (23 February 1326) were approved at the given dates. The Navy Society (*Osmanlı Donanma-yı Milliye İane Cemiyeti*) and The National Defence Society (*Müdafaa-i Milliye Cemiyeti*) were dissolved according to a government decree on 1919-(2 May 1919).<sup>133</sup>

*Cemiyetler Kanunu* was a deregulative and pluralist law with few restrictions against separatist movements. Thus 1908-9 became suitable years for the proliferation of the associative life and there occurred a dramatic lead in the number of associations. In the first 5 months of 1908, 83 associations were founded, 12 of them being political parties, while only 7 were established in 1907.<sup>134</sup> One of the most significant characters of 1909 *Cemiyetler Kanunu* is its perception of political parties as *cemiyets*. Secondly, for the case of inspection, not the judiciary but the executive is provided as responsible and efficient. After a point, the inspection of the executive body can lead to a de facto oppression. In other words, the level and limit of associations can be controlled and determined by the government/state.<sup>135</sup> Thus the liberal atmosphere sometimes influenced negatively by the strict practice of the CUP. The first of these attempts was initiated during the Martial Law following the *March 31 Event*. This law brought many restrictions upon the associative life, which were employed in the same year, despite the formal liberties by the 1909 *Cemiyetler Kanunu*. Thus, the number of associations founded has decreased by 1910.<sup>136</sup> When CUP actually seized hold of the government in 1913 pluralism of the era declined further. Most of the associations continued their activities under the control of the party government. During the WWI years, due to strict oppression of the UPP it is nearly impossible to see new societies founding (only 12)<sup>137</sup>, but at the end of the war, the new societies mushroomed due to absence of sufficient authority.

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<sup>133</sup> Ibid, p.53.

<sup>134</sup> Ibid, p.105.

<sup>135</sup> *Cemiyetler Kanunu* continued to operate till 1938 with little modifications. Thus, for Alkan the same situation goes for the one-party rule of RPP. Alkan, p.58.

<sup>136</sup> Ibid, p.106.

<sup>137</sup> Ibid, p.115.

These societies were either nation or separatist. Having been afraid by the increasing associations, the invading powers pressured İstanbul governments to limit the process.<sup>138</sup>

Together with *Cemiyetler Kanunu*, the Decree on Collecting Donations (*Cem'-i İnanat Hakkında Talimat*) was enacted 6 September 1909, is also a useful source in order to grasp the government's (CUP's) perception and stand towards newly founding associations. Concerts, shows, theatre plays, various collective entertainments and charity bazaars (*şefkat pazarı*) etc., were included by the decree. According to Article 1, the executer of the decree both in Istanbul and the provinces was the municipalities. In order to perform such organizations, the organizers should have applied to the municipalities with a written request (Article 3).<sup>139</sup> This was not all; the municipalities were bound to take the opinion of the Ministry of Public Security (*Zaptiye Nezareti*) in Istanbul; and of the highest civil officer in the provinces. That is to say, that organization was permitted only after the approval of the police and/or the civil officer (*mülki amir*) (Article 5). The other articles of the decree were also provided the police with an absolute control on any kinds of social activities and donation campaigns organized by civil initiatives. It becomes obvious that, the Ottoman government was considerably worried of the booming donation campaigns after the July Revolution.<sup>140</sup>

According to Özbek, this decree obviously became as an oppression instrument against the voluntary activities. To prove this statement, he gives the charity concert attempt of the Topkapı Society for Assistance to the Poors (*Topkapı Fukaraperver Cemiyeti*) for the sake of the students of an Armenian School in Topkapı in 1910 as an example. As a matter of procedure, the society firstly attempted to the municipality of the region. The municipality asked the opinion of the Directorate of the Public Security (*Emniyet Müdüriyeti*). However, the Directorate of the Public Security had refused the application by stating the problem security. Özbek here also makes a crucial point by claiming that this ambition of close control of the voluntary and charity activities was related with the Unionist elite's aim to manipulate

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<sup>138</sup> Ibid, p.55.

<sup>139</sup> For the detailed discussion on the decree, see Özbek, pp.292-294.

<sup>140</sup> Özbek, p.293. "Bu yönetmelikle polis teşkilatına sivil girişimlerle düzenlenen her türlü sosyal faaliyet ve yardım kampanyası üzerinde mutlak kontrol yetkisi verilmiş bulunmaktadır. Çapı ne kadar küçük olursa olsun, imparatorluğun en ücra köşesinde icra edilmekte olan bir iane kampanyası bile sıkı bir şekilde polis denetimine tabi tutulmak istenmiştir. Öyle anlaşılıyor ki Osmanlı hükümeti Hürriyet'in ilanından sonra iane kampanyalarındaki patlamadan ciddi bir şekilde endişelenmiş bulunmaktadır."

the civil initiatives and arising social energy to the nationalist goals. The conjectural factors aroused as a consequence of especially the Balkan Wars made it necessary for the Unionist elite the enter into political propaganda on the themes of patriotism and nationalism. Thus, the Unionist elite spent its energy to found semi-official societies such as the Ottoman Red Crescent in order to politicize to large Ottoman masses under the above two themes.<sup>141</sup>

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<sup>141</sup> Ibid, p.294. “Osmanlı yönetici elitinin sosyal yardım ve hayır faaliyetlerini sıkı bir denetim altına alma arzusunu, bu tür sivil girişimlerin ve bu çerçevede açığa çıkan toplumsal enerjilerin merkezi olarak belirli milli hedeflere yönlendirilmesi gerektiği şeklinde ifade edilebilecek yeni bir eğilimle ilişkilendirmek gerekmektedir... 1908 devrimi ardından yaşanan çalkantılı dönem, Bosna-Hersek’in Avusturya tarafından işgali, Girit’in Yunanistan’la birleşmesi, Arnavutluk ve Yemen’de isyanların çıkması ve son olarak da İtalya’nın Trablusgarb’ı işgali, Osmanlı elitinin ve kamuoyunun imparatorluğun geleceği hakkındaki endişelerini ciddi bir şekilde arttırmıştır. Bu ortam, vatanperverlik ve milliyetçilik temaları etrafında bir siyasi propaganda faaliyetini zorunlu ve mümkün kılmıştır. Bu koşullarda meşruiyetçi elit enerjisini vatansever ve milliyetçi çizgilerde yarı-resmi cemiyetler kurmaya ve geniş Osmanlı kitlelerini bu doğrultuda politize etmeye yöneltmiştir.”



## **2.2 The Regulation and The General Characteristics of the Ottoman Red Crescent:**

Before beginning to discuss the regulation of the Ottoman Red Crescent, it should be noted that the Ottoman Red Crescent functioned in harmony with according to the Geneva Conventions articles. Thus, the Ottoman Red Crescent shares the same general principles of the Red Cross Societies. Of course, the Ottoman Red Crescent has also unique characteristics but before dealing with its unique points, it would be useful to focus on these general principles. The Ottoman Red Crescent has seven general principles, adopted from Red Cross societies that determine the course of its actions:

- 1) The Principle of Humanity: The life and health of the human is above everything. The Society aims reciprocal friendship and good conduct. It respects human honor. It tries to relieve the sorrow and pains of people under all circumstances in the fronts.
- 2) The Principle of Neutrality: In order to continue to enjoy the confidence of all, The Ottoman Red Crescent may not take sides in hostilities or engage at any time in controversies of a political, racial, religious or ideological nature.
- 3) The Principle of Impartiality: The Ottoman Red Crescent makes no discrimination as to nationality, race, religious beliefs, class or political opinions. It endeavors only to relieve suffering.
- 4) The Principle of Independence: The Ottoman Red Crescent is an independent organization that seeks to act in a sense of independence. International Committee of the Red Cross claims that the national Red Crosses-Crescents, as auxiliaries in the humanitarian services of their governments and subject to the laws of their respective countries, must always maintain their autonomy so that they may be able at all times to act in accordance with Red Cross principles.<sup>142</sup>

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<sup>142</sup> TRC-Kızılay stresses on this principle more than other principles. According to contemporary situation, in Turkey, TRC principles of independence and neutrality find a wide field of implementation. “For example , article 78 of the Turkish Constitution stipulates that members of the Grand National Assembly may not take office in the Red Crescent. Again under article 119, persons registered in political parties may not serve on the central and executive committees of the Society. Thus the Red Crescent has been left outside political influences. The Turkish Corporations Act has granted a special privilege to the Red Crescent. By specifying that the society is to be administrated according to its Statute, the Act provides for an exemption in the application of certain restrictive provisions embodied in it. this principle has been violated by no law enacted since the establishment of the Red Crescent and the Society has always been able to operate freely and impartially. The Turkish Administrations, past and present, have always been inclined to support the Red Crescent financially, by supplementing its sources of income and by exempting it from tax obligations. The Red Crescent is not liable for

- 5) The Principle of Voluntary Service: The Ottoman Red Crescent is a voluntary relief organization not prompted in any manner by desire of gain.
- 6) The Principle of Unity: In each country, there should be just one Red Crescent Society. No other organization can use the name. The Ottoman Red Crescent is open to all.
- 7) The Principle of Universality: All the Red Crescent and Red Cross Societies work in accordance with themselves with the same conditions and under the same rights.<sup>143</sup>

The first regulation was prepared in 1877/1294 when the Ottoman Red Crescent was officially found for the first time. However, the main regulation that displays the backbone of the Ottoman Red Crescent was prepared in 1911 and continued to exist until 1925.<sup>144</sup> The regulation consists of 10 parts and 61 articles. The titles of the ten parts are as follows:<sup>145</sup>

- 1) The Structure and the Aims of the Society (*Cemiyetin Suret ve Maksad-ı Teşekkülü*) Articles 1-8,
- 2) The membership and Administrative Structure (*Aza-yı Cemiyet ve Teşkilat-ı İdare*), Articles 9-13,
- 3) The General Assembly (*Meclis-i Umumi*), Articles 14-25,
- 4) The Central Committee (*Merkez-i Umumi*), Articles 26-34,
- 5) The Provincial Assemblies and Centers (*Vilayet Meclis-i Umumileri ve Merkezleri*), Articles 35-39,
- 6) Branches (*Şubeler*), Articles 40-43: Stipulations concerning the Delegation of Women are in these articles.
- 7) The Financial Organization of the Society (*Cemiyetin Umur-u Maliyesi*), Articles 44-48.
- 8) The Relationship of the Society with the Administration (*Cemiyetin Hükümetle Münesebatı*), Articles 49-54

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any taxes, duties, and charges.” *The Red Crescent*, Kızılay, Turkish Red Crescent General Headquarters , Ankara, 1974, pp.32-33.

<sup>143</sup> Kızılay, Türkiye Kızılay Derneği Genel Merkezi, Ankara 1971, pp.10-11.; *The Red Crescent*, pp.21-22.; [www.kizilay.org.tr](http://www.kizilay.org.tr).

<sup>144</sup> According to Çapa, the main regulation (Nizamname-i Esasi) of 1911 is the unique source to understand the general structure of the Ottoman Red Crescent: “1925 yılına kadar yürürlükte kalan ilk nizamname, Kızılay’ın genel yapısını anlamamız bakımından hemen tek kaynaktır diyebiliriz.”, Mesut Çapa, *Kızılay (Hilal-i Ahmer) Cemiyeti (1914-1925)*, unpublished Ph.D Dissertation, submitted to Ankara Üniversitesi Türk İnkılap Tarihi Enstitüsü, Ankara, 1989, p.12.

<sup>145</sup> For the whole of the regulation see Appendix V.

9) The Symbol of the Society (Alamet-i Farika), Articles 55-57,

10 ) The General Articles (*Mevadd-ı Umumiye*), Articles 58-61.

The first article describes the foundation of the Ottoman Red Crescent.<sup>146</sup> According to this article, the Ottoman Red Crescent is under the patronage of the Sultan's Majesty and the honorary president is the crown Prince's Majesty. The center of the Society is located at the capital. Article 32 points out that the official posts of the members of the General Assembly are honorary ones that the vice-presidents also will not receive any salaries.

The Ottoman Red Crescent was a national society but at the same time a part of a universal charity movement. Thus the second article issues that the Ottoman Red Crescent accepts and is bound to the articles of the Geneva Convention of 22 August 1864, and is also based on the articles pertaining to Maritime Warfare of the Hague Convention of 18 October 1907.

The aims of the Ottoman Red Crescent are described as follows in the Articles 3-8: First of all the Ottoman Red Crescent with its full potential will help the sanitary units of land armies and the navy during the warfare by taking care of the wounded and sick soldiers. It will prepare mobile hospitals and aid committees and health trains close to the battlefields and fronts for the wounded on the land and hospital ships for the wounded of maritime warfare. In case of war, the Ottoman Red Crescent is entitled to spend an amount cannot exceed annual income. According to the Articles of Geneva and Hague Conventions, the Ottoman Red Crescent can also help the sick and the wounded soldiers of enemy armies. Thus the Ottoman Red Crescent is to provide the necessary instruments and the required employers to fulfill its duties.

According to this regulation, the general headquarters (*Merkez-i Umumi*) of the Ottoman Red Crescent is centered in İstanbul, and new centers at provincial capitals as well as new branches at the level of districts may be organized. The second part of the regulations, consisting of Articles 9-13, describes three types of society members: First of all, the 100 founding members (*aza-yı müessise*), then comes the active members (*aza-yı amele*) who

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<sup>146</sup> The original text is as follows: “Zat-ı hazret-i padişahinin himaye-i mülükaneleri ve veliahd-ı saltanat hazretlerinin riyaset-i fahriyeleri tahtında olarak, Osmanlı Hilal-i Ahmer Cemiyeti namıyla merkez-i umumisi Dersaadet’de olmak üzere bir cemiyet teşkil edilmiştir.”

participate in the activities of the society and make monetary donations and the assisting members (*aza-yı muavene*) who solely make monetary donations. The yearly membership fee, and the process of membership are also discussed in these articles.<sup>147</sup>

Third part focuses on the General Assembly (articles 14-25). Accordingly, the Ottoman Red Crescent is governed by the Central Committee (*Merkez-i Umumi*), which is subjected to the inspection and observation of the General Assembly. The General Assembly can meet regularly or extra-ordinarily. The General Assembly regularly meets once a year before March where the Central Committee is elected. The founding members, the members of the Central Committee and two delegates from each provincial Ottoman Red Crescent center can attend to the General Assembly. At the beginning of the meeting, the General Assembly elects a president and two vice-presidents from the present members by secret vote. The decisions are taken by the majority of votes.

Fourth part of the regulation deals with the structure and functions of Central Committee (Art. 26-34). It consists of 30 members from founding or active members, who are to be elected by the General Assembly with secret vote. It is responsible for the executive activities of the Ottoman Red Crescent. Every year, five members of the Central Committee are to be “dismissed” by lot, and new five members to be elected by the General Assembly with secret vote. The Central Committee, in turn, elects from among its members the Executive Committee consisting of a president, vice-president, inspector, accountant, cashier,

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<sup>147</sup> The yearly membership fee is described as follows: “**Onbirinci Madde:** Aza-yı müessise ve amele senede bir Osmanlı altını ve aza-yı muavene dahi iki sınıf olup, sınıf-ı evveli senede bir ve sınıf-ı sanisi yarım mecdiye verecektir.” 1 gold *lira* had the value of 100 silver *kuruş* and 1 silver *kuruş* was equal to 40 *para*. 1 gold *lira* was convertible to 1.10 British pound sterling, 0.044 French franc, 0.046 Austrian florin/kroner, 0.0542 German mark, 0.116 Russian rouble, 1.146 Egyptian *lira* and 0.229 U.S dollar in 1914. See Şevket Pamuk, “Money in the Ottoman Empire,” in *An Economic and Social History Of the Ottoman Empire 1300-1914*, edited by Halil İnalcık and Donald Quataert, Cambridge University Press, 1994, pp.971-972. During the years of the WWI, the monthly salaries of the Ottoman civil bureaucrats were ranging between 6000-300 *kuruş*. The highest salary 6000 *kuruş*, was the monthly salary of the first level inspector of the Ministry of Finance. A low level of bureaucrat in Istanbul was given 400-600 *kuruş*. Among the Ottoman Navy, the monthly salaries were between 15.000-19 *kuruş*. The Ottoman admiral (*müşir amiral*) was given 15.000 *kuruş* whereas the ordinary navy soldier took 19 *kuruş*. A qualified colonel (*Kıdemli yüzbaşı*) which seems the lowest rank among of the Ottoman Red Crescent founding members, was given 1300 *Kuruş* monthly. Zafer Toprak, *İttihad – Terakki ve Cihan Harbi: Savaş ekonomisi ve Türkiye’de Devletçilik*, Homer Kitabevi, Istanbul, 2003, pp.156-157. For the case of workers, the daily pays for various fields of work were ranging between 4 to 19 *Kuruş* which makes 120 to 270 *kuruş* monthly. p. 159. The prices of the basic necessities such as bread, sugar, bean and sheep meat were as follows, (kıyye/*kuruş*):bread 1914-1.25, 1915-1.65; sugar 1914-3, 1915- 7,5; bean 1914- 4, 1915- 7; sheep meat 1914-7, 1915, 8,5.p.162. In the light of these statistics, the yearly membership fee of 1 Ottoman Gold *lira*, equaled to 100 *Kuruş* was not a considerable amount.

and assistant cashier, secretary general and necessary clerks that will be renewed each year. The president of the Central Committee is at the same time the president of the Executive Committee. The annual report of the Executive Committee is presented at the end of each year to the General Assembly. Following its approval, this report will be published. The official posts of the members of the General Assembly are honorary, but a non-member clerk can also be employed outside the members. The signatures of the president or the vice-president are required for the validity of the documents. The decisions for purchase or spending need the approval of the Central Committee as well as the signed order of the president. Looking at the actual implementation of these articles, at first all the official posts in the Ottoman Red Crescent were designed to be honorary but due to increasing intensity of activities and paper work, starting with the WWI years, as increasing number of salaried clerks were employed.

As mentioned above, the Red Cross societies were chosen as examples during the foundation of the Ottoman Red Crescent. However, the Ottoman Red Crescent had also some unique characteristics. The most significant difference can be seen in the adoption of the name and symbol of crescent instead of cross in the name and symbol. The ninth part of the regulation (art. 55-57) deals with the issue of the symbol. The symbol is a red crescent on a white ground, differing from the symbol of the European counterpart societies, which is a red cross on a white ground. All of the parties officially accepted the usage of these two different symbols during the 8<sup>th</sup> International Red Cross Conference of London in 1907. It has to be said that the symbol of Red Cross was among the major obstacles to found a relief society in the Ottoman Empire. As mentioned in the history of the Ottoman Red Crescent, the military establishment did not approve the foundation of such a relief society partly because of the problem of symbol in 1869. Later, during the Russo-Ottoman war of 1877, when the Ottoman Red Crescent was founded for the first time, the creative imagination of Dr. Kırımlı Aziz Bey to introduce Red Crescent as a symbol was crucial in overcoming this obstacle. With the mediation of International Committee of the Red Cross in Geneva, Russia had accepted the neutrality of the Red Crescent sign equal to the symbol of Red Cross. However, the issue did not become official. During the 8<sup>th</sup> International Conference of Red Cross, in June 1907, the issue was discussed as a consequence of the personal initiative of the Ottoman delegate Besim Ömer (Akalin) Pasha. Some members claimed that the usage of Red Crescent would harm the

uniqueness, integrity, and universality of the Red Cross movement. Additionally, some non-Christian countries such as had also adopted Red Cross as a symbol. The Ottoman delegate Besim Ömer Pasha replied to these points by stating that he also knew that the Red Cross was not a religious symbol, but in the Muslim countries the symbol of cross, whether red or not, was perceived under an emotional aura. The public of Japan or China, on the other hand, did not see the symbol of Cross for centuries and they could yet adopt it as a symbol. But the adoption of cross as a symbol in Muslim countries could be understood as an assault on Islamic spirituality. The Ottoman Red Crescent did not adopt Red Crescent as a symbol to respond the usage of Red Cross as a symbol. Because they knew that the Red Cross was not used as a religious symbol.<sup>148</sup> Furthermore, only the health personnel of the Ottoman Red Crescent could use the symbol of the Red Crescent. The usage of the symbol of Red Crescent, in addition to the Red Cross, became a tradition for many other Muslim countries, which later adopted the name and symbol of Red Crescent, such as Egyptian Red Crescent Society and Indian Red Crescent Society.

The fifth and sixth parts of the regulation deal with the provincial centers and the branches in the districts. These parts regulate the relations between the branches and the provincial centers as well as and the relations between the Central Committee in İstanbul and the provincial centers. The hierarchical structure of the Ottoman Red Crescent in the organization was as follows: The district branches and the centers in the provincial capitals constituted a kind of structure of General Assembly and the Central Committee in a smaller scale. A crucial article here is the number 43, which designs the Delegation of Women. This article specifies that the Delegation of Women can only exist through donations, collection of money, and logistic support.

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<sup>148</sup> Besim Ömer Pasha writes his points on the issue as follows: “...Her ne kadar Salib-i Ahmerin bir alamet-i diniyye olmadığı bizce de malum ise de, ahalisince zemini ister beyaz veya kırmızı olsun, salib daima salib telakki edileceğinden, memalik-i İslamiyyede bu işaretin tatbikinden pek ziyade tesadüf olunacağı fikrindeyim. Ecdadı ehl-i salib muharebatında bulunan efrad, salibi elbette Japon, Çin ve Siyam ahalisinden daha iyi bilecektir. Efkar-ı taassubkaraneden pek uzağım; yalnız bu alametın tatbikinde müşkûlatı beyan etmek istiyorum. Salib-i Ahmerin adem-i kabulundeki teşebbüs, Müslimanların hissiyat-i diniyye ve vicdaniyelerine tecavüz etmemek içindir. Yoksa biz salib-i ahmerin tesisat-i insaniyet-pervaraneye bir alamet-i mahsusa olduğunu bildiğimizden ona riayet ederiz.” Besim Ömer Akalın., *Dokuzuncu Vaşington Salib-i Ahmer Konferansına Memuriyetim ve Osmanlı Hilâl-ı Ahmer Cemiyetine Tekliflerim Hakkında*, Ahmed İhsan ve Şürekâsı Matbaacılık Osmanlı Şirketi, İstanbul, 1328/1912, pp.51-52.

Seventh part concerns financial situation. Here the responsible unit to about spending money is the Central Committee. It is also specified that monetary donations and membership allowances are to be deposited at a state bank.

Eighth part is of major concern for this study. Here the relations with the government is described. The 49<sup>th</sup> article states that the government should approve the regulation of the Ottoman Red Crescent. Municipalities, according to the 50<sup>th</sup> article, do not have the right to inspect the financial accounts of any branch or center of the Ottoman Red Crescent. It is only an honorary inspector appointed by the government who has the authority to inspect all accounts of the Central Committee in İstanbul. In the provincial centers, the highest civil officer can appoint an honorary inspector. The government, on the other hand, can inspect all the accounts and goods of the Society any time via the Ministry of Interior. Article 51 stipulates that the Ministries of War and Navy have the right to have access to information about the Ottoman Red Crescent, and inspect the depots of the Ottoman Red Crescent and to use the sanitary items of the Ottoman Red Crescent. The following article urges that the Ottoman Red Crescent gives one report every six-month which provides the lists of officers and sanitary items of the Ottoman Red Crescent to the Ministries of War and Navy. To function in harmony with the military policies, the Central Committee is to pay attention to the opinions of the military establishment while conducting relief service. Final article in this part puts forward that the public representative of the Ottoman Red Crescent and of the government is the same person, i.e. president of the Central Committee. The President of the Central Committee also functions as the representative of the provincial centers, if necessary. Here, it is obvious that the Ottoman Red Crescent functions in harmony with the military establishment but is not essentially a state institution. An indication for the prestigious position of the Ottoman Red Crescent vis-à-vis Ottoman administration is its inspection only at the level of the Ministry of Interior, but not at the level of municipalities for inspection. The last article, the 61<sup>st</sup> article of the regulation, insists upon the independence of the Ottoman Red Crescent from the state or government. Here it is put forward that no police or gendarme officer can function in a financial, secretarial or presidential service of the Ottoman Red Crescent. Article 60 describes the principle of unity, which forbids any other institution to use the name of Ottoman Red Crescent and performing its services.

### **2.3 The Types and Nature of Ottoman Red Crescent Activities:**

Existing literature on Ottoman Red Crescent analyze its activities in a formal chronological way. However, such an approach is not helpful to illuminate the issue of Ottoman Red Crescent efficiently. That is why I aim to present a different approach based on the types or nature of the Ottoman Red Crescent activities. First I will put forward a classification of various types Ottoman Red Crescent activities, and then I will provide brief historical data concerning its activities.

In general one may classify the Ottoman Red Crescent activities into six major types. The first and the foremost type of the activities are those on the basis of which the Red Cross and Crescent Movements emerged. These are clearly described in the Geneva Convention of 1864 and the Hague Convention of 1907. Second article of the Ottoman Red Crescent regulation states that the Ottoman Red Crescent is bound to the articles of both Geneva and Hague Conventions and accepts these activities to be executed in the Ottoman Empire. Article 60 of the Ottoman Red Crescent underlines that the Ottoman Red Crescent is the only institution in the Ottoman State to execute those actions. Like the governments of Red Cross countries, the Ottoman government has issued punishment measures to deter the ones to breach the uniqueness of the Ottoman Red Crescent within Ottoman territories. According to the conventions, the fundamental task of the Red Cross and Red Crescent Societies is to assist the sanitary conditions in the army to care of the wounded and sick soldiers. In order to fulfill this task, the Red Cross and Crescents present medical personnel as assistance. Medical personnel as assistance can function in a number of ways. One of them is to set up permanent hospitals in those settlements next to the fronts or battlefields. A second one is to organize mobile hospitals, which move together with the troops. Third, to send medical personnel to the fronts in order to collect the wounded and transfer them to the hospitals. For this purpose, during peacetime the Ottoman Red Crescent both in the capital and in the cities near the borderline establish various storehouses and filled them with sufficient materials.<sup>149</sup>

The group of activities as the second type Ottoman Red Crescent activities are the ones, which are mentioned in the regulation but not essentially stemming from the fundamental tasks and activities expressed in the Geneva and Hague Conventions. Here, the third article of

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<sup>149</sup> OHAC Salname, p. 289.



the regulation specifies that the Ottoman Red Crescent activities will be realized in harmony with the military and navy sanitation, and more specifically, that the main aim of the Ottoman Red Crescent is to help military and navy sanitation. What is more, even in the Ottoman Red Crescent hospitals, the representative of the Ottoman Red Crescent are expected to be in union of thought and action with the officials of the military sanitation units and the chief doctors of military divisions.<sup>150</sup> Thus the Ottoman Red Crescent officially expressed its function to assist the military health. This assistance might consist of providing doctors and nurses and various medicine and medical instruments for the military hospitals.

These two types of activities of the Ottoman Red Crescent are the very basic ones. The remaining four types of activities emerged as requirements due to a variety of circumstances. Here, the treatment of refugees and the prisoners of war (prisoners of war) may be analyzed as the third type of Ottoman Red Crescent activity. Neither the Geneva and Hague Conventions nor the regulation of the Ottoman Red Crescent does mention this issue. Although the Red Crosses and the Red Crescents did not aim to function in these fields, gradually all states became forced or had to agree these societies to handle the case when a neutral side is needed. In the first part of this study, the histories of International Committee of the Red Cross and IFRC have been analyzed briefly. In fact, the International Committee of the Red Cross gradually became an institution that mainly focuses on these two areas: prisoners of wars and emigrant issues. On the other hand the IFRC, founded by the end of the WWI, focuses on the relief activities following disasters. All of these areas originally did not include the fundamental tasks of the Red Cross- Crescent Movement. It is a legitimate question whether to include Ottoman Red Crescent relief activities of disasters into this type of activities or not. However, it seems to be more appropriate to list them as a part of a separate fourth type of activity, since during the era 1911-1923, disaster relief operations did not emerge so much as the task of the Red Cross- Crescent.

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<sup>150</sup> Ibid p.78. The pp.78-92 of the Ottoman Red Crescent Yearbook is dedicated to the regulation about the Ottoman Red Crescent hospitals. (Osmanlı Hilal-i Ahmer Hastaneleri Memurinine Mahsus Talimatname). The first article about the responsibilities of the head doctor is as follows : « *Hilal-i Ahmer hastanelerinin iyi idaresi ancak cemiyetin delegeleri veya Memurin-i Sıhıye-i Askeriye veya firka sertatıpları arasında fikirbirliğine bağlı olduğundan bu hususa uyulması ile, Hilal-i Ahmer hastaneleri sertatıpları görev bakımından firka sertatıpları ile müzakerede bulunmağa ve onların görüşlerinden faydalanmaya mecburdur.* » p.78

On the other hand, during this period, at least by the middle of WWI, the task of regulating prisoners of war by the Red Cross- Crescent had been agreed upon with a general consensus. Actually, the case of prisoners of war was discussed in the 9<sup>th</sup> International Conference of Red Cross and Red Crescent Societies. Negotiations were made for the setting up of a prisoners of war commission attached to the International Committee of the Red Cross in order to facilitate the communication and the sending of supplies between prisoners of wars and their families was discussed. With the outbreak of the Balkan Wars, the International Committee of the Red Cross initiated the foundation of such a commission. Under the leadership of the Swiss consulate of Belgrade, an international agency was set up. The Ottoman Red Crescent recognized this commission and entered into the dealings of prisoners of war.<sup>151</sup>

The main problem of refugees for the Ottoman Red Crescent emerged in the course of the Balkan Wars. Thousands of Ottoman citizens were forced to emigrate to İstanbul and many Anatolian cities under the heavy winter conditions. This social disaster was realized by the Ottoman Red Crescent and discussed in detail by its organs. Through relief measures toward refugees was not among the essential activities of the Ottoman Red Crescent defined by its regulation, the 5<sup>th</sup> article which allows the Ottoman Red Crescent to use the amount not exceeding annual income for the disasters occurred due to wars was interpreted as a legal frame to enter into refugee relief activities. The Ottoman Red Crescent made extraordinary General Congresses in order to discuss this decision and the course of activities. At the extraordinary general congresses of 9 December 1912 and 28 February 1913, the General Assembly gave its consent to refugee relief activities and delegated the required authority to the Central Committee.<sup>152</sup> For emigrants a great number of activities were implemented such as opening refugee hospitals, providing relief, supplying accommodation, offering professional training at vocational schools. For Ottoman prisoners of wars, their conditions were analyzed and via International Committee of the Red Cross the inappropriate behaviors of the enemy powers were attempted to eliminate. Many Ottoman prisoners of wars were aided in material terms and the communication between them and their families was supplied by the Ottoman Red Crescent.

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<sup>151</sup> Ibid p.232.

<sup>152</sup> Ibid p.45.

It can be claimed that the fourth type of Ottoman Red Crescent activities, i.e. disaster relief, covered the majority of the Ottoman Red Crescent activities. The absence of efficient countrywide charity organizations and the great gap in the Ottoman public sphere urged these Ottoman Red Crescent activities. Wartime conditions and imposing necessities also catalyzed the process. These activities included operations against the spread of epidemics, the opening of tea-houses for refugees and soldiers as well as soup-houses in İstanbul, organization of aid committees during WWI and War of Independence, establishment of centers for street children and the destitute, circumcision of poor children, engagement in sanitary development projects in Anatolia following the War of Independence such as opening nursing courses, vocational courses, educational activities etc. Many of these activities took place due to pressing conditions and occurring exigencies. Here, a variety of changing types of activities are presented under type four of activities. The main factor of this type of activities has been specific necessities.

The activities as the fifth type of the Ottoman Red Crescent activities stem mainly from the individual characteristics of leading executive figures. For example, the general inspector of the Ottoman Red Crescent during WWI and War of Independence, Celal Muhtar (Özden) entered into a series of economic activities and shaped the Ottoman Red Crescent into a private company with the aim to increase the incomes. Various farms were opened and especially in İstanbul people were provided with cheap wheat, which became an important charity activity during wartime. Within this context, activities of the Delegation of Women constitute another example. The majority of these women, well educated and being elite, entered into certain charity activities as well as some educational activities to increase the public consciousness of Ottoman women.<sup>153</sup>

The last type of the Ottoman Red Crescent activities stemmed from the international connections of the Ottoman Red Crescent, but being diverse in nature. One example is case of Ottoman students in Europe during the WWI, where the Ottoman Red Crescent established connection between students and their families at home.<sup>154</sup> Another example is the case of *Population Exchange (Nüfus Mübadelesi)* between Turkey and Greece after the War of Independence. Here the Turkish government asked the Ottoman Red Crescent to take the

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<sup>153</sup> These activities will be dealt in detail in the Delegation of Women part.

<sup>154</sup> This case is also described in the Delegation of Women part.

responsibility and execution of the issue. The final example occurred during the War of Independence. The French Government, in 1921, contacted Ankara to discuss the terms of a possible peace treaty. Because of the neutral character of the Ottoman Red Crescent; the French wanted it to be a mediator.

### **Analytical-Historical Account of Ottoman Red Crescent Activities:**

In this part, concrete examples of Ottoman Red Crescent activities will be provided, both in terms of their differentiation into six types as well as chronological order. This analytical exposé will provide us an outlook concerning the enormous social, political and economic role the Ottoman Red Crescent played during the last 50 years of Ottoman history.

#### **Ottoman Red Crescent Activities at Frontline (Type 1 and 2):**

It is not easy to make a clear-cut differentiation between these two types of activities that in fact complement each other. Thus they are given both under the same title in a chronological perspective, but this distinction between two types should be kept in mind to perceive Ottoman Red Crescent activities at frontline more accurately.

Russo-Ottoman War of 1877-1878: During the war, the Ottoman Red Crescent opened 9 mobile hospitals at the rear of the front lines and 2 mobile hospitals at the front. Four ambulances were bought to serve in İstanbul were bought and trains were hired to carry wounded soldiers, and finally some emigrants were given financial aid.<sup>155</sup>

Greco-Ottoman War of 1897: Two hospital ships were hired to carry wounded Ottoman soldiers from Galust (Greece). A great amount of medicine was donated to the Army.<sup>156</sup>

War of Tripoli, 1911-1912: The Ottoman Red Crescent sent three medical committees to Tripoli. On the basis of the decision of the Ottoman Red Crescent Central Committee of 20 October 1911, a health committee consisting of 6 doctors, an accountant, and 15 nurses was

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<sup>155</sup> Ibid p.29.

<sup>156</sup> Ibid p.31.

decided to be sent to Tripoli with 5000 OL, was assigned for the expenses. The list of the members of this Medical Council was as follows: Dr. Kerim Sebati Bey (president), Dr. Lütfi İsmail Bey, Dr. Abdüsselam Bey, Dr. Ziya Bey, Dr. Ali Bey, Dr. Saip Bey, Suphi Bey (druggist), and Suphi Bey (accountant). In addition, 6 nurses were sent together with the health committee. The remaining personnel were to be provided from among the local population. The medical instruments and medicine were bought from France and transported via Tunisia. By consulting the military command of the region, the Ottoman Red Crescent hospitals were founded in Aziziye. A hospital with 160 bed capacity hospital was erected for urgent cases and 300 wounded were treated on the first day. The Ottoman Red Crescent Medical Council also fought with the epidemics such as typhus.<sup>157</sup>

Due to the difficulties Kerim Sebati Bey called for another health committee. This second health committee composed of 29 medical personnel, left İstanbul in December 1911. The second Medical Council had followed the same itinerary ad aimed to reach Tripoli through France, after buying the necessary medical equipment. However, on the way to Tripoli, after leaving France the Italian Warships arrested the French ship. The Italians breached the neutrality of the Ottoman Red Crescent and claimed that the personnel were not medical staff but soldiers. Oddly enough, the Ottoman Red Crescent medical personnel were given a medical examination; this examination “revealed” (!) the high medical knowledge of the Ottoman Red Crescent personnel. Due to the public condemnations of several Red Cross and Red Crescent Societies, the Italians were forced to free the Ottoman Red Crescent personnel. Notwithstanding this delay, the second health committee reached Tripoli via Tunisia. By the assistance of this second health committee, in addition to the existing hospital in Aziziye, two new hospitals opened in Garyan and Homs. These hospitals functioned until the end of the war. During the 7-month period, a total of 503 wounded and sick were treated in the Garyan Hospital with 474 cured and 29 dead. The personnel of the Garyan Hospital was as follows: Dr. Emin Bey (chief doctor), Dr. Lütfullah Bey, dr. Aziz Bey, Dr. Abdüsselam Bey, Dr. Ertuğrul Bey, Dr. Beşir Fuat, Nazif Bey (druggist), Solun Efendi (druggist), Suphi Bey (druggist), Suphi Bey (accountant). At the Homs hospital, 575 wounded

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<sup>157</sup> Ibid pp.96-101.

and 212 sick soldiers were treated. The death rate was 4%. In addition, nearly 1000 local people were checked.<sup>158</sup>

A third health committee was sent to Bingazi, on the east of Tripoli. This time the Health committee followed the land route from Egypt and reached Bingazi on 22 January 1912. 85 wounded and more than 200 sick were treated at the Bingazi Hospital.<sup>159</sup>

Balkan Wars 1912-1913: The first Ottoman Red Crescent hospital to be opened in İstanbul was Kadirga Hospital. With the capacity of 200 beds, 369 wounded and 294 sick soldiers, a total of 663 were treated from October 1912 to March 1913.<sup>160</sup> Only 8 soldiers died. Because of the war, the University was closed temporarily, and its building was turned into a second Ottoman Red Crescent hospital. The Darülfünun Hospital was opened on 31 October 1912 with a capacity of 400 beds. Later, its capacity was increased to 600. 877 of 2042 soldiers were wounded and only 11 of them died.<sup>161</sup> The third Ottoman Red Crescent hospital in İstanbul was Vefa Hospital, which originally served for the Vefa High School. With a capacity of 150 beds, the hospital began to function on 6 November 1912. 246 wounded and 377 sick soldiers with a totality number of 523 were treated. 36 soldiers died at this hospital.<sup>162</sup>

Near the Balkan front, in Gelibolu, the Ottoman Red Crescent opened two hospitals. One of the hospital buildings was the former Gelibolu Girls School, which initially had 50-bed capacity. With the addition of 70 beds in the meantime, the hospital began to function on 18 February 1913. 104 wounded and 8 sick soldiers were treated, and 6 soldiers died at this hospital.<sup>163</sup> On the other hand, the building of Çanakkale High School was turned into a 230-bed hospital and opened on 21 January 1913. By the beginning of March, 223 wounded and 298 sick soldiers were treated and 6 of these died.<sup>164</sup> At the same time, in Gelibolu mobile hospital with 100-bed capacity was prepared at a location specified by the army.<sup>165</sup> The

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<sup>158</sup> Ibid pp.101-107.

<sup>159</sup> Ibid pp.108-110.

<sup>160</sup> Ibid pp.122-126.

<sup>161</sup> Ibid pp.130-131.

<sup>162</sup> Ibid pp.134-136.

<sup>163</sup> Ibid pp.154-157.

<sup>164</sup> Ibid pp.157-159.

<sup>165</sup> Ibid pp.159-160.

Yearbook of the Ottoman Red Crescent boasts that in all hospitals, notebooks for visitors were put and many visitors described the efficient system and tidiness of the Ottoman Red Crescent hospitals. What is more, during the war, the efficiently organization and the success of Ottoman Red Crescent hospitals brought prestige to the Ottoman Red Crescent. Another activity during the war was to hire ships for transporting wounded and sick soldiers.<sup>166</sup>

As an activity of type 2, the Ottoman Red Crescent opened soup houses and teahouses at wounded stations. Actually, the Ministry of War requested the Ottoman Red Crescent to open various soup-houses and teahouses on the way where the wounded were transported.<sup>167</sup> At the transportation centers of the wounded soldiers, which were at Çerkezköy, Çorlu, Lüleburgaz, Kuleliburgaz, Pavli village, Ispartakule, Ayastefanos and Sirkeci the wounded soldiers were given soup, tea, meal, and bread. The Ottoman Red Crescent also provided aid to some military hospitals. Medicine, medical equipment, sets of bedding and clothing of Taşkışla Hospital (2000 bed) were provided by the Ottoman Red Crescent.<sup>168</sup> Due to the influx of nearly ten thousand wounded soldiers to İstanbul, the military sanitation administration began to open new hospitals. The Ottoman Red Crescent provided many medical equipment and other equipments to these new hospitals. The Delegation of Women worked hard to supply clothing necessities for the Army.<sup>169</sup>

World War I Period (1914-1918): During the long-lasting war, the Ottoman Red Crescent sent health committees assigned to the fronts. Main aim of these committees was to open hospitals near to the fronts. First of them was the Health Committee of Erzurum at the Caucasus front. Under the leadership of Server Kamil Bey, the committee, consisting of 30 personnel continued their activities from December 1914 until the end of January 1915 under difficult conditions. Due to the Russian invasion of Erzurum, the committee retreated first to Erzincan, then moved further back to Kemah, and finally to Kayseri. A medical treatment center, with a capacity of 1000beds, was opened here. By this time, a second health committee was sent to Kayseri. The Kayseri medical treatment center aided the Third Army

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<sup>166</sup> Ibid p.161.

<sup>167</sup> Lokman Hekim, Hafız Cemal, “Doktor Celal Muhtarın Hayat Tarihi,” *Lokman Hekim*, no:86, 28 January 1948, Kenan Matbaası, İstanbul, p.1205

<sup>168</sup> OHAC Salname, p.163.

<sup>169</sup> For a detailed discussion on the Ottoman Red Crescent’s aid to the military sanitation administration (*Askeri Sıhhiye*) See OHAC Salname, pp.205-211.

in the region. This center continued functioning until the end of the war. Towards the end of 1916, the first health committee moved to Sivas, which was an important center on the route to Eastern front. A hospital and a laboratory were opened there. In Sivas, serum and vaccines of many epidemics were also produced here. Due to the Bolshevik Revolution, the Russian units began to retreat, thus the health committee moved to Samsun. In the Caucasus Front, the Ottoman Red Crescent Committee as a whole treated 8988 wounded and sick soldiers from November 1914 to November 1918.<sup>170</sup>

On the other side of the empire, the Ottoman Red Crescent opened a hospital with 200-bed capacity in Gelibolu at the beginning of the Dardanelle's Campaign of the Allies. Since this hospital was situated too near to the battlefields, this hospital later was moved to Şarköy with an increase of bed capacity up to 300 beds. In the meantime, other Ottoman Red Crescent hospitals were opened in İstanbul: Buildings of the School of Medicine, Galatasaray High School, Galata, Taksim, Cağaloğlu, Kadırga, and Darüşşafaka turned into hospitals. Total capacity of all these hospitals was 2570 beds and a total of 19443 wounded soldiers were treated during the war.<sup>171</sup> At the same time, the Ottoman Red Crescent provided soup, tea and bread to the wounded at the collection centers of the wounded soldiers such as Albaş, Lapseki, Ilgardere and Değirmen Burnu. Some Ottoman Red Crescent officials even distributed tea and meal to the soldiers in the shelters at Arıburnu and Anafartalar fronts. The Ottoman Red Crescent also hired hospital ships, and in these hospital ships, wounded soldiers were offered tea, meal, and bread.<sup>172</sup> In Akbaş, wounded soldiers were served 1.059.146 another 137.495 cups of tea in hospital ships were served to the wounded.<sup>173</sup> Also in Sirkeci (İstanbul), there were other Ottoman Red Crescent tea and soup houses.

The Suez Canal Front was also supplied with an Ottoman Red Crescent health committee was sent. Under the leadership of Dr. Neşet Ömer (İrdelp) Bey, himself an instructor at the School of Medicine, the Ottoman Red Crescent Health committee reached

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<sup>170</sup> For the Ottoman Red Crescent activities in Caucasus Front, see OHAC 1330-1334, pp.5-6; *Osmanlı Hilal-i Ahmer Mecmuası*, no:3, 15 November 1921, pp.62-63. (OHAM).

<sup>171</sup> For the Ottoman Red Crescent activities in Dardanelles Front, see OHAC 1330-1334 pp.8-10; and OHAM no:4, 15 December 1921, p.92 and OHAM no:5, 15 January 1922, pp.113-114.

<sup>172</sup> OHAC 1330-1334, p.9-10. and OHAM vol:5, 15 January 1922, pp.112-113

<sup>173</sup> OHAM no:5, 15 January 1922, pp.112-113.



Jerusalem on 15 February 1915.<sup>174</sup> A laboratory was opened to produce serum and vaccine. The committee stayed in Jerusalem until December 1915. Since the army moved westwards toward the Sinai Peninsula, the health committee followed the troops. It opened a hospital at Hafiretül-avce, a location on the Sinai desert, which functioned for 6 months. Due to the British counter-attack at the end of 1916, the health committee turned back to Jerusalem. By the request of the Fourth Ottoman Army, the Ottoman Red Crescent committee opened a hospital in Vadi-i Sarar where the transportation center for the wounded in Palestine was located.<sup>175</sup> Due to the British move toward the north, the committee was forced to retreat to Damascus at the end of the year 1917. In this city a hospital with a capacity of 200 beds was opened. The Ottoman Red Crescent health committee of the Palestine front treated in total more than 9000 wounded soldiers. Due to the British invasion, the Ottoman military sanitation administration transferred the administration of military hospitals to the local Ottoman Red Crescent health committee. In order to aid those wounded Ottoman soldiers unable to be transferred to the north, the Ottoman Red Crescent remained at the enemy area and tried to function under the British invasion. After curing of all the wounded soldiers, the Ottoman Red Crescent committee was permitted to return according to the Geneva Conventions. The Ottoman Red Crescent committee came to İzmir via Beirut.<sup>176</sup>

By the second year of the war a new Ottoman Red Crescent health committee was formed in the Medina Front. This committee, under the leadership of Dr. Galip Ata managed to reach Medina after an exhausting journey in December 1916. The Ottoman Red Crescent hospital, established in Medina, was the only medical institution to treat soldiers in the whole region. Until September 1918, 5578 soldiers were treated.<sup>177</sup> In the meantime the Baghdad Ottoman Red Crescent center also entered into medical activities. Under the leadership of Dr. Sami Bey, the Baghdad Ottoman Red Crescent center firstly began to govern the civil hospitals in the region. Later on, six hospitals with a total capacity of 3000 beds were introduced and another 150 bed capacity hospital was given to the military sanitation administration. In these hospitals a total of 20.000 wounded soldiers were treated until the

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<sup>174</sup> OHAC 1330-1334 pp.13-14.

<sup>175</sup> Ibid p.14.

<sup>176</sup> Ibid pp.15-16.

<sup>177</sup> Ibid pp.12-13.

British invasion in March 1918.<sup>178</sup> Toward the end of the war, the Mossul Ottoman Red Crescent center also opened a hospital with 500-bed capacity.<sup>179</sup>

As activities of type 2 during World War I, the Ottoman Red Crescent supplied the Army with medicine, medical personnel, medical equipment, clothing, transport devices, various equipments, and hospitals.<sup>180</sup> Many medical devices and equipment were bought cheaper by the connections of the Ottoman Red Crescent from Austria and Germany.<sup>181</sup> A 500-bed hospital in Diyarbakır and another hospital with 200-bed capacity in Dobruca (Romania) were donated to the Army.<sup>182</sup>

The War of Independence Period (1919-1923): Following the invasion of İzmir, the Ottoman Red Crescent opened various hospitals for the national militia forces. A 300-bed hospital was opened in Nazilli.<sup>183</sup> Due to the Greek to move to further east, this hospital was dissolved and moved to Burdur and Dinar where two 50-bed capacity hospitals were founded. These hospitals continued to function until August 1921, and a total of 28.855 sick and wounded were treated.<sup>184</sup> The Eskişehir hospital had an important place during the National Resistance: Opened on 15 July 1920 and for a second time after İnönü wars, its capacity was increased to 200 beds.<sup>185</sup> Due to the Greek invasion of inner Western Anatolia including Eskişehir after 19 July 1921, the Ottoman Red Crescent medical center in Kırşehir was converted into a 200-bed capacity hospital with the medical personnel equipment transferred from Eskişehir and Ankara. At the same time, the Ottoman Red Crescent hospitals of Kütahya

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<sup>178</sup> OHAM no:3, 15 November 1921, pp.66-67.

<sup>179</sup> OHAM no:4, 15 December 1921, pp.91-92.

<sup>180</sup> For the list of clothing, medicine and medical equipment which Ottoman Red Crescent donated to the Military Health, see OHAC 1330-1334 pp.83-87.

<sup>181</sup> Ibid p.21.

<sup>182</sup> Çapa, p.137.

<sup>183</sup> THAC 1335-1338, p.9-11.

<sup>184</sup> Ibid p.12.

<sup>185</sup> Ibid pp.54-55. There were not enough nurses in the hospital due to significant numbers of the wounded. One of the significant figures of the National Resistance and the Turkish Literature as well, Halide Edip (Adivar), the wife of Dr. Adnan Adivar also went to the Eskişehir Ottoman Red Crescent hospital as a nurse by the end of May 1921. She describes his first day on the hospital as follows: “ 2 Haziran 1921’de bir hastabakıcı üniformasıyla Eskişehir istasyonundan Hilal-i Ahmer hastanesine yürüdüm. Hastanenin başhekimi Dr. Şemsettin eski bir tanıdıktı. İnönü savaşlarında yaralanan ortak dostlarımız olduğunu söyledi. Zavallı, bir zaman, iki hastabakıcıya kalmıştı.” Halide Edip Adivar., *Türk’ün Ateşle İmtihani: Kurtuluş Savaşı Anıları*, p.169. Halide Edip took care of a 30-bed capacity room. In the meantime, many new nurses came to the hospital. For her, they were “*Hepsi genç, güçlü-kuvvetliydi, ama tecrübeleri yoktu.*” P.170. For the case of doctors’ dedication she tells of operator Dr. Cemil Bey: “*Doktorlar arasında dikkatimi çeken Operatör Cemil Bey’dir. İnsanı hayrete düşüren bir adamdı. Bir günde 83 kol, bacak kestiğini bilirim. Bununla birlikte, bir ana gibi hastalara hitap ederdi. Adeta bir evliyayı hatırlatırdı.*” P.170.

and Afyon moved to inwards. Between July 1920 and July 1921 the Ottoman Red Crescent hospital of Eskişehir treated 1140 wounded soldiers and 1605 civilians. Among the wounded soldiers, 91 died.<sup>186</sup> Another Ottoman Red Crescent hospital in Ankara treated 660 wounded soldiers between July 1921 and 18 October 1921.<sup>187</sup> Following the victory of the Battle of Sakarya, Ankara Ottoman Red Crescent Hospital was transferred to Isparta, a city closer to the Western front.<sup>188</sup> After operating for 4 months, the Ottoman Red Crescent Isparta hospital was left to the military sanitation administration.<sup>189</sup> At the same time, various Ottoman Red Crescent hospitals operated in Balıkesir, Konya, Isparta, Eşme, Geyve, and Adapazarı.<sup>190</sup> During the National Resistance, only 1718 among 31.173 wounded died.<sup>191</sup> Çapa claims that this low death rate was due to the efficiency of Ottoman Red Crescent hospitals.<sup>192</sup>

For the case of the activities of type 2, there emerged a shift following the invasion of İstanbul in 16 March 1920, whereby the previous control of the Central Committee in İstanbul left its place to the control of Ankara agency. The main center on İstanbul-Ankara connection was İnebolu. During 1921 and 1922 more than 40000 parcels of material were sent to Anatolia from İstanbul.<sup>193</sup> Among these, there were also 22 patient transfer cars. At times the Central Committee secretly sent medical personnel to Ankara. Even the graduation examinations of trainee students of Gülhane Military School of Medicine were done two months earlier to provide doctors to Anatolia.<sup>194</sup>

The stabilization of regular armies as a means to defeat the Greeks led to the emergence of the military sanitation administration. The Ottoman Red Crescent Central Committee or various provincial centers of the Ottoman Red Crescent provided the equipment of the hospitals of military sanitation administration. For example, the 500-bed capacity hospital in

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<sup>186</sup> THAC 1335-1338, pp.56-57.

<sup>187</sup> Ibid pp.14-15.

<sup>188</sup> Halide Edip was also among the Ottoman Red Crescent mission went to Isparta. She was asked to open the Isparta hospital. “*Geldiğimin ertesi günü, daha hazırlanmış olan büyük Hilal-i Ahmer hastanesini benim açmamı istediler. Bu, önemli bir olaydı. Çünkü, askeri ve sivil memurlardan başka Isparta ileri gelenleri ve köylüleri salonu doldurmuştu. Halk nedense Hilal-i Ahmer’e daima çok bağlıydı.*” Halide Edip, *Türk’ün Ateşle İmtihanı: Kurtuluş Savaşı Anıları*, p.213.

<sup>189</sup> THAC 1335-1338, pp.15-16.

<sup>190</sup> Ibid p.16.

<sup>191</sup> Çapa p.168.

<sup>192</sup> Ibid p. 168.

<sup>193</sup> THAC 1335-1338, p. 274.

<sup>194</sup> Çapa, p. 147

Konya was equipped by the Konya center of Ottoman Red Crescent. The bed-capacity of hospitals in Adana and Konya were later increased to 10.000.<sup>195</sup> Two 1000-bed capacity hospitals in Kayseri and Niğde and a 500-bed capacity one in Adapazarı became equipped from Ottoman Red Crescent storehouses.<sup>196</sup> The report of the Ottoman Red Crescent Central Committee concerning the activities of the last four-year period and presented to the General Assembly of 1923, lists the amount of assistance donated to the Turkish Army: 47.845 pairs of socks, 30.264 underwear, 16.275 woolen undershirts, 30.548 shirts, 43.195 hunter waistcoat, 6230 blankets, 16.292 kgs of cotton and 138.085 meters of American clothing.<sup>197</sup> While providing these services, the Ottoman Red Crescent in addition opened and operated its teahouses and wounded stations. These were located in Polatlı, Konya, Yenice, Çay, Ulukışla, Ilgın, and Ereğli. In these wounded stations, an average daily amount of 2890 cups of tea and soup were given.<sup>198</sup>

### **Ottoman Red Crescent Activities Toward Refugees and Prisoners of War (Type 3):**

Here the Ottoman Red Crescent activities on immigrants and prisoners of war will be dealt separately in a chronological manner.

Ottoman Red Crescent Activities Toward Refugees: Due to the outbreak of Balkan Wars, the Ottoman Red Crescent General Assembly made an extraordinary meeting to cope with the issue of the influx of masses of refugees from the Balkans to İstanbul. Firstly, a great depot, next to railway and harbor, was built and considerable amounts of basic necessity goods stored. Celal Muhtar Özden was chosen as the responsible Ottoman Red Crescent member on the issue of refugees.<sup>199</sup> First he tried to meet the accommodation necessities of at least some of the refugees. For this purpose, Celal Muhtar used all mosques, dervish convents and Sufi facilities. He also hired 130 flats in Haydarpaşa and Çatalçeşme, arranged especially

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<sup>195</sup> THAC 1335-1338, p.21.

<sup>196</sup> Çapa, p.150. Çapa quotes from *İstiklal Harbi Sıhhiye Raporu*, p.23.

<sup>197</sup> THAC 1335-1338 p.20-21.

<sup>198</sup> Ibid p.19.

<sup>199</sup> The official department responsible of refugees was the Department for Emigrants of the Municipality. But since this department became unable to cope with the influx of refugees, the Ottoman Red Crescent took over the responsibility. According to Dr. Hafız Cemal Lokmanhekim, more than 650.000 refugees came to İstanbul. Lokman Hekim, p.1200

for the families of emigrating officials.<sup>200</sup> A great number of barracks were built outside Yedikule. He also selected well-educated emigrants to assist him during his activities. By these endeavors, Celal Muhtar was able to determine those refugees who were poor and needed particular support.<sup>201</sup>

The second activity was to distribute financial aid. Standardization of the aid amounts was done as follows: Single people would receive 90 Kuruş per month, two-head families 180 Kuruş, families with three members 250 Kuruş and four-head families 300 Kuruş. Those families with more than four members would get additional 30 Kuruş per person.<sup>202</sup> By 23 December 1912, those refugees who received financial support from the Ottoman Red Crescent were nearly 15.000.<sup>203</sup> Meantime, each family was also distributed coal on a daily basis. At the same time, refugees were provided cloths, blankets, and so on. Even money or hay for the animals of the refugees was given by the Ottoman Red Crescent. Two mobile doctors were employed to inspect sick refugees. In Parmakkapı a hospital with 100-bed capacity for refugees was opened on 8 February 1913.

Another noteworthy Ottoman Red Crescent activity towards refugees was the setting-up of soup-houses. Initially the distribution of daily meals was not well organized and meal was given only to those who came in person. Later it became obvious that some sick and old refugees could not obtain these meals and in fact some who were actually not in need exploited this charity. The problem was solved by giving an official document to those refugees in need, and special teams were chosen to aid the ill and the old.<sup>204</sup> Many refugees

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<sup>200</sup> Celal Muhtar in fact left more than 18 of his own flats and houses at Kadıköy-Yeldeğirmeni to the migrating Ottoman officials and commanders for free. Lokman hekim., p.1203

<sup>201</sup> OHAC Salname, p.216-288. Here Celal Muhtar followed the following procedure. Each refugee family was documented with the lists of their total properties. If any family appeared to be wealthy they were not included into the list of those families needing aid. To have a full list of refugee families, emigrant lists were taken from all *muhtars*. He also carefully analyzed whether the muhtar had given the right lists of people who deserved aid. If any muhtar gave a wrong information, than Celal Muhtar would not trust any other information that the particular muhtar gave and he himself would inspect that locality. Lokman Hekimp.1202

<sup>202</sup> Celal Muhtar chose reliable emigrants to distribute financial assistance among the refugees. They divided refugees into groups composed of 4 people and assigning the tasks of chief, cashier, accountant and clerk. On the other hand, Celal Muhtar did not trust these groups and checked them frequently. Ibid.p.1203 See page ---, footnote ---for the relatively purchasing power of these monthly assistances.

<sup>203</sup> Zühal Özaydın, *Osmanlı Hilal-i Ahmer Cemiyeti Salnamesi*, unpublished M.A. Dissertation, submitted to İstanbul Üniversitesi, İstanbul, 1987, p.110. As Özaydın puts forward this number is more probably less than the actual. According to Celal Muhtar Special Edition of *Kızılay Mecmuası*, and Hafız Cemal Lokman hekim the number should be 650.000. The subtitle in "Doktor Celal Muhtarın Hayat Tarihi," *Lokman Hekim*, no:86, is as follows: "*Hilalihmer idare heyeti ile Celal Muhtar 650.000 muhacire neler yaptılar?*", p.1200.

<sup>204</sup> This solution itself was an invention of Celal Muhtar and can be claimed as a factor of the efficiency of the Ottoman Red Crescent. What he did was to divide the kitchens and refugee families into five and each group's

were settled in Anatolia who were then also supplied with aid. On the other hand, the Delegation of Women of the Ottoman Red Crescent rather than financial and medical assistance, tried to train refugees to provide them with various vocational capabilities.

Refugee movements were also seen during World War I. As a consequence of the Russian invasion of Eastern Anatolia, many refugees came to Samsun. Here, the Ottoman Red Crescent health committee opened a soup house on 13 July 1918. It operated until late November, and a daily average of 3000 refugees benefited from the services of this soup house. The Russian retreat from Trabzon following the Peace of Brest-Litovsk resulted in a population movement in the opposite direction. In Trabzon nearly 100 refugees were provided certain jobs, and all refugees were donated financial and material assistance.<sup>205</sup> In other parts of the empire, similar kind of activities to aid refugees were implemented. However, there are some doubtful points. During WWI, major refugee movements occurred also as an official state policy. Not only the Armenian deportation but also the deportation of Muslim subjects in various parts of the Anatolia was the case.<sup>206</sup> It is a legitimate question to ask whether the state utilized the experience of the Ottoman Red Crescent on these refugee movements, but it is impossible to find any single information about the issue on the official Ottoman Red Crescent sources, which causes questions and doubts.

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kitchen and official document were distinguished by a special color. These five groups were determined according to the number of the people in the family from 1 to 6 at most. Süheyl Ünver, "Hilal-i Ahmer Aşhaneleri", *Kızılay Dergisi*, vol:1, No:13-14, 1964, Ankara, 1964., p. 22.

<sup>205</sup> THAC 1335-1338 pp.42.

<sup>206</sup> The first huge Muslim refugee flood to the Ottoman Empire occurred during the 1877-1878 Russo-Ottoman War. Instead of planned measures, ad-hoc practices were employed to solve the issue for the wars of 1897 Greco-Ottoman and 1911 War of Tripoli as well. However, by the beginning of Balkan Wars and onwards, a constant refugee flood to the Ottoman Empire was witnessed. The first attempt was to form refugee committees in the municipalities. On 13 May 1913, the decree for Resettling of the Refugees (*İskan-i Muhacirin Nizamnamesi*) was announced. According to decree the Ministry of Interior was responsible to take measures in order to meet the necessities of the refugees, to resettle them and to prohibit the emigration towards the outside of the Empire, and the directorate for the Resettling of Tribes and the Refugees (*İskan-ı Aşair ve Muhacirin Müdüriyeti*) began functioning by the beginning of 1914 for those purposes. Fuat Dündar, *İttihad ve Terakki'nin Müslümanları İskan Politikası (1913-1918)*, İletişim Yayınları, İstanbul, 2001, p.60. Together with the activities of the Ottoman Red Crescent towards refugees, these were ad-hoc measures. In the course of the WWI, the CUP realized that a conscious planning was needed both in order to take care the refugees and resettle various minorities in the Anatolia. Thus, on 8 March 1916, a governmental decree was announced to form a general directorate pertaining to the issues on the refugees and tribes (*Aşair ve Muhacirin Müdüriyeti-i Umumiyesi*). The first article of the decree was as follows: "Dahiliye Nezareti'ne merbut olmak ve muhacirin sevk, iskan ve tavnini ile aşairin temdini muamelatını ifa eylemek üzere Aşair ve Muhacirin Müdüriyeti-i Umumiyesi teşkil edilmiştir." p.71. In this respect, according to Dündar, besides Armenians and some Greeks, among the Muslim population Arabians, Albanians, Bosnians, Gypsies, Georgians, Kurds, Circassians, Lazs, Muslim Armenians and some Turks were also forcibly resettled in different parts of the Anatolia. For a detailed discussion, see Fuat Dündar.

The War of Independence also witnessed refugee movements, especially in Western Anatolia. As a consequence, similar Ottoman Red Crescent activities were applied for the refugees. After the war, the campaigns for public improvement of Anatolia as well as the Population Exchange with Greece were also related to the issue of the resettlement of emigrants.

Ottoman Red Crescent Activities Concerning Prisoners of War: As mentioned above, the Ottoman Red Crescent began to focus on the issue of prisoners of war case with Balkan Wars. In the extraordinary General Congress of the Ottoman Red Crescent on 13 December 1912, a prisoners of war commission was found. Via the international prisoners of war agency in Belgrade the prisoners of war notebooks were requested from Red Cross centers of enemy states. At the same time, the Bulgarian prisoners of war notebooks were taken from Ministry of War and sent to the international prisoners of war agency. By newspaper announcements, the application for the missing began to be taken by the Ottoman Red Crescent prisoners of war commission. 100 of more than 4350 applications for the missing were met. In response to 300 letters sent to Belgrade only 70 of them were replied.<sup>207</sup> The gifts sent to the Turkish prisoners of wars from their families were distributed after 14 March 1913.<sup>208</sup> Since this issue was pursued for the first time, there were a number of difficulties encountered.

At the beginning of WWI, there was no specific institution responsible for the prisoners of war issue in the Ottoman Empire. Other fighting states introduced various institutions for that purpose. In France and Germany the Ministry of War was the responsible institution, but it was the Red Cross Society in Austria and Russia.<sup>209</sup> In 1914 the Ottoman Red Crescent had requested from the Ministry of War itself to be the responsible agent for the prisoners of war task. However, the Supreme Military Command refused such request due to the possibility of unwanted situations in case of the Ottoman Red Crescent would not follow the government's point of view.<sup>210</sup> Since all departments attached to Ministry of War shared responsibilities, the case became increasingly complicated knot. At the beginning days of the Dardanelle's

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<sup>207</sup> OHAC Salname p.233

<sup>208</sup> Ibid p. 235.

<sup>209</sup> Çapa p.169.

<sup>210</sup> Ibid., p.169. "...Bidayet-i muharebeden beri üseraya ait hususata Hilal-i Ahmer'in karıştırılmaması fikir ve nazariyesi takip edilegelmekte olduğu gibi, hususat-ı mezkure hakkında hükümetin nukat-ı nazarını pişii teamüle alamamakla arzu edilmeyen bazı ahvale sebebiyet vermesi mümkün ve muhtemel bulunan cemiyet-i mezkurenin bu meseleye müdahale ettirilmemesi ciheti maslahata daha muvafık görülmüş olmakla...."

Campaign, International Committee of the Red Cross requested the list of French and British and other fighting states' prisoners of wars from the Ottoman Red Crescent. The Ottoman Red Crescent did not have such a list and at the same time there was no information about the Turkish prisoners of wars among Ally forces. Thus, a prisoners of war commission was set up consisting of the Central Committee members Mehmet Ali Bey and Haydar Bey were founded. The list of French and English prisoners of warS was sent to International Committee of the Red Cross in April 1915,<sup>211</sup> and in November 1915, the Ministry of War accepted the agency of the Ottoman Red Crescent in prisoners of war issue. In the meantime, members of Ottoman Red Crescent visited the prisoners of war center of the Austrian Red Cross to acquire organizational knowledge.<sup>212</sup> In 1916 Turkish prisoners of wars in France were sent materials for wintertime. Turkish prisoners of wars under British captivity were prisoned either in Egypt, India or China. The Ottoman Red Crescent opened schools to make these Turkish prisoners of wars literate via imams and colonels. Books were sent to these centers. For example, among the Turkish prisoners of wars in Indochina there were 400 soldiers who were students.<sup>213</sup> Having received information about the misconduct against Turkish prisoners of wars by the British, the Ottoman Red Crescent initiated a series of inspection activities via International Committee of the Red Cross. A treaty for the regulation of prisoners of war exchange for the improvement of the conditions of prisoners of wars was signed with Britain. In November 1918, the prisoners of war exchange procedure began.<sup>214</sup> After the signing of Mondros Armistice, the Turkish prisoners of wars in Egypt and France began to receive money and clothing. At the same time, the Ottoman Red Crescent was functioning as a bridge supporting communication between the Entente prisoners of wars in Turkey and their families. The Swedish Red Cross inspected many times the prisoners of war gatherings in Turkey. No misconduct against alliance prisoners of wars were seen and claimed.<sup>215</sup> The Swedish Red Cross, in many cases acted as a bridge between Ottoman Red Crescent and British and French postal organizations to serve Turkish prisoners of wars.<sup>216</sup>

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<sup>211</sup> OHAC 1330-1334, p.23.

<sup>212</sup> Çapa, p.170.

<sup>213</sup> Ibid p.171

<sup>214</sup> Ibid p.172.

<sup>215</sup> OHAC 1330-1334 p.27.

<sup>216</sup> Çapa, p.173. For the exchange of Ottoman prisoners of wars with British and French prisoners of wars see OHAM no:3, 15 November 1921, p.45-50 and OHAM, no:4, 15 December 1921, pp.81-83.



In Russia there were around 60-70.000 Turkish prisoners of wars. Yusuf Akçura was appointed as the responsible Ottoman Red Crescent agent for Ottomans under Russian captivity by September 1917. Communication with the Turkish prisoners of wars in Russia was facilitated through the Swedish and Danish Red Crosses. With the Bolshevik Revolution, all Turkish prisoners of wars were freed but had difficulties to return to Turkey. On certain locations in Eastern Europe and North Eastern Anatolia, Ottoman Red Crescent provided aid to returning Turkish prisoners of wars.<sup>217</sup> The Ottoman Red Crescent had sent 9684 OL with 21500 money orders to Turkish prisoners of wars from their families from March 1914 to March 1919.<sup>218</sup> This amount reached to 8.828.843. OL and 125 Kuruş with the all-remaining aids done by the Ottoman Red Crescent.<sup>219</sup> Due to the difficulties Ottoman prisoners of wars faced in Russia, some of them could not come back to the motherland even long after Brest-Litovsk Peace Treaty. The Ottoman Red Crescent continued to help these helpless Ottoman prisoners of wars.<sup>220</sup>

During the War of Independence, the Ottoman Red Crescent focused on Turkish and Greek prisoners of wars. An interesting case was the imprisonment of a Japanese ship that was carrying 1004 returning Turkish prisoners of wars from Russia, by Greece in 1921.<sup>221</sup> The Ottoman Red Crescent condemned the case and with the initiative to International Committee of the Red Cross, it became evident that the act was against the International Law and Greek government finally was forced to send the Turkish prisoners of wars to Turkey by June 1922.<sup>222</sup> Difficulties between two sides occurred also during the exchange of prisoners of wars.<sup>223</sup> Thus many International Committee of the Red Cross agents visited the prisoners of

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<sup>217</sup> Ibid p.178-182.

<sup>218</sup> OHAC 1330-1334, p.32.

<sup>219</sup> Çapa, p.182.

<sup>220</sup> For the sending of an Ottoman Red Crescent commission to Russia in order to inspect the left Ottoman prisoners of wars in Caucasia and Russia see OHAM no:9, 15 May 1922, pp.203; the reserve of 11.500 OLs to the Ottoman Red Crescent center in order to bring 237 Ottoman prisoners of wars who was left in Russia see THAM, no:70, 15 June 1927, p.408.

<sup>221</sup> For the imprisonment of 1004 Ottoman prisoners of wars by the Greek and their transfer to Midilli island see OHAM no:1, 15 September 1921, p.2-3; For the rescue of 396 of these Ottoman prisoners of wars and the application to the ICRC for the rest 608 prisoners of wars see, OHAM no:2, 15 October 1921, pp.25-26; For the long discussions to transfer 608 Ottoman prisoners of wars to the Asinira island of Italy see OHAM no:5, 15 January 1922, pp.99-103.

<sup>222</sup> THAC 1335-1338 p.124 and OHAM vol:10 15 June 1922 p.218.

<sup>223</sup> For the attempt of the Ottoman Red Crescent in order to provide communication with the Ottoman prisoners of wars in Greece see OHAM, no:2, 15 October 1921, p.26.; the Greek misconduct against the Ottoman prisoners of wars see OHAM, no:5, 15 January 1922, pp.109, OHAM, no:10, 15 June 1922, pp.221-222, OHAM, no:11, 15 July 1922, pp.252-253, OHAM, no:14, 15 October 1922, pp.48, THAM, no:23, 15 July 1923,

wars camps of both sides in Anatolia.<sup>224</sup> The case was finally completely solved by the Lausanne Peace Treaty and during the population Exchange. After the Lausanne Peace Treaty 4758 Turkish civilian and military prisoners of wars were sent to Turkey by Greece and in response 543 Greek prisoners of wars were sent to Greece.<sup>225</sup>

#### **Ottoman Red Crescent Activities For Disaster Relief (Type 4):**

The majority of Ottoman Red Crescent activities belong to this kind. Until the Balkan Wars, the Ottoman Red Crescent had facilitated some charity activities of a limited degree in Tripoli and disaster relief operations in İstanbul and Edirne. The Ottoman Red Crescent Medical Councils there circumcised 650 local children in Tripoli.<sup>226</sup> The victims of July 1911 Aksaray great fire were provided aid by the Ottoman Red Crescent. A financial aid of nearly 6000 OL was transferred to the victims. When an earthquake happened in Edirne in 1912 Edirne, the Ottoman Red Crescent organized a relief operation for the population of Edirne.<sup>227</sup>

During the Balkan Wars, the cholera epidemic became a major problem. The situation was so catastrophic that within one week thousands of people died. Even the mosques began to be used to shelter the sick. Cemil Pasha even claims in his memoirs that Bulgarians retreated from Çatalca line due to the spread of cholera.<sup>228</sup> The Ottoman Red Crescent initially facilitated soup houses for the masses of people. Due to increasing necessity, three cholera

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p.311-313, OHAM, no:24, 15 August 1923, pp.335-336, OHAM, no:26, 15 October 1923, pp.390-391.; for the attempts of the Ottoman Red Crescent in order to end the suffrage of the Ottoman prisoners of wars in Greece see OHAM, no:3, 15 November 1921, p.52, OHAM, no:4, 15 December 1921, p.79-81, OHAM, no:5, 15 January 1922, p.97-99.; for the Ottoman Red Crescent's attempt to get the list of Ottoman prisoners of wars from the Greek Red Cross see OHAM, no:5, 15 January 1922, p.103, OHAM, no:11, 15 August 1922, p.248, OHAM, no:13, 15 September 1922, pp.292-295, THAM, no:17, 15 January 1923, p.120. An interesting case was of Miralay Cafer Bey who was imprisoned in Athens by the Greek as a war criminal. The wife of Miralay Cafer Bey applied the ICRC via the Ottoman Red Crescent for the inappropriateness of the case, see, OHAM, no:5, 15 January 1922, p.106. By the intermediary of ICRC Miralay Cafer Bey was freed, see OHAM, no:6, 15 February 1923, p.129. Later we see Miralay Cafer Bey worked as an Ottoman Red Crescent member and prepared reports on the situation of Ottoman prisoners of wars in Greece, see THAM, no:22, 15 June 1923, pp.282-284.

<sup>224</sup> For the application to the ICRC to appoint a neutral committee to investigate the situation of Ottoman prisoners of wars in Greece and Greek prisoners of wars in Anatolia see OHAM, no:4, 15 December 1922, p.79.; The ICRC sent two prisoners of war commission for the issue see OHAM, no:4, p.84; for the report of Dr. Roehrich who was the ICRC responsible to inspect the situation of Greek prisoners of wars in Anatolia, see OHAM, no:9, 15 May 1923, p.202.; the report of Mosyö Schatzmann who was ICRC responsible to inspect the Turkish prisoners of wars in Greece, see OHAM, no:9, p.202, OHAM, no:11, 15 June 1922, pp.244-245, OHAM, no:13, 15 September 1922, pp.295-296.

<sup>225</sup> Çapa p.209.

<sup>226</sup> OHAC Salname, p.110.

<sup>227</sup> Ibid pp.38-39

<sup>228</sup> Özeydin p.96.

hospitals were opened first at Hadimköyü, then at Ayestefanos, and finally at Ispartakule. The Demirkapı Hospital, which was originally a military hospital, was handed over to the authority of Ottoman Red Crescent for the treatment of civilians suffering from cholera. Besides opening cholera hospitals, Ottoman Red Crescent also provided support to civil hospitals. Some charitable citizens opened Kandilli hospital with capacity of 50-beds. Initially the medical and other type of equipment was provided by the Ottoman Red Crescent. Later all expenses began to be met by the Ottoman Red Crescent. Additionally, some leading figures such as the Sultan, the Khedive of Egypt and similar dignitaries opened hospitals. The Ottoman Red Crescent facilitated the transfer of medical personnel and equipment to such hospitals at Teşvikiye, Bebek, Kadıköy, Moda and Erenköy.

Aid Committees: Following the termination of WWI, the Ottoman Red Crescent implemented various activities to lessen the sufferings within the society. Here, rather than applying activity centered policies such as opening hospitals, aiding military sanitation administration, refugees, and citizens etc, rather a different kind of policy was applied. The Ottoman Red Crescent formed various aid committees to fulfill such kind of activities, mostly in harmony with the changing situations. Each aid committee consisted of an executive official, two doctors, a clerk, two nurses and six male servants. In case of necessities, new workers were employed from among the local population.<sup>229</sup>

Besides aid committees, the Ottoman Red Crescent entered into a series of charity activities. In order to help the disabled, the Ottoman Red Crescent founded a special body.<sup>230</sup> Having realized the milk necessity of babies, the Ottoman Red Crescent started campaigns to help the babies of the poor. In this manner, from 1921 to July 1924, the Ottoman Red Crescent evaluated the campaign *Himaye’i Etfal’in Süt Damlası*.<sup>231</sup> For the case of relief operations, after WWI, the Ottoman Red Crescent helped the victims of Şile fire on 5 June 1923<sup>232</sup>, the Erzurum<sup>233</sup> and Afyankarahisar<sup>234</sup> earthquakes of 1923. In addition to the relief

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<sup>229</sup> The list of Ottoman Red Crescent aid committees (in chronological order): Trabzon, Erzincan, Erzurum, Akhisar, Nazilli, İzmir, Alaşehir, Adana-Konya, Karamürsel-İzmit, Bilecik, Gördes, Sakarya, Antep, Muğla-Çine-Bozdoğan, Uşak-Afyon, Bilecik-Eskişehir, İzmir-Manisa, Aydın, Balıkesir,Bursa, Ayvalık, Selanik, Hanya, Kandiye, Kavala, Samsun, Mersin, Mudanya, Edirne, Tekirdağ, Niğde, Ulukışla, Çatalca. For the detailed information see, Çapa, pp.212-257; TKD 73 *Yıllık*, pp.49-57.; Akgün-Uluğtekin, pp.252-268 and THAC, pp.38-99.

<sup>230</sup> OHAM, no:5, 15 January 1922, p.114.

<sup>231</sup> THAM, no:44, 15 April 1925 p.303.; THAM, no:55, 15 March 1926, p.368.

<sup>232</sup> THAM, no:22, 15 June 1923, p.285.

<sup>233</sup> THAM, no:38, 15 October, 1924, p.58, and THAM, no:39, 15 November, p.87.

operations and charity activities, the Ottoman Red Crescent also made donations to the people in need in material and monetary terms.<sup>235</sup>

Due to heavy destruction of long war years, the Ottoman Red Crescent paid attention to built accommodation for the harmed.<sup>236</sup> Another kind of Ottoman Red Crescent activity was health operations. The first of these was opening Ottoman Red Crescent health centers. The Ottoman Red Crescent health centers in İstanbul, Fatih, Cağaloğlu, Pendik, and Üsküdar health centers treated İstanbul people free and delivered free medicine.<sup>237</sup> In Anatolia the main health centers were in İzmir, İkiçeşmelik and Tepeköy<sup>238</sup> and Manisa health center.<sup>239</sup> The second health activity was nursing activities. The Ottoman Red Crescent had opened a nursing school and the school continued to educate nurses.<sup>240</sup> In the same manner, the Ottoman Red Crescent tried hard to increase the consciousness on the health of the public by introducing various health education courses and seminars.<sup>241</sup> First aid courses were another type of activity.<sup>242</sup>

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<sup>234</sup> THAM, no:40, 15 December 1924, p.135.

<sup>235</sup> For the 100 OL donation of Ottoman Red Crescent to the school which Hanya Muslims opened in Crete, see OHAM; no:9, 15 May 1922, p.202. Another 2000 OL donation to the Crete Muslims and 1000 OL donation to Muslims in Midilli, see THAM, no:26, 15 October 1923, p.385. For the 1000 boxes of wheat donation to the Sivastapol people, see OHAM, no:11, 15 June 1922, p.251. Another donation of 2000 boxes of wheat, 1656 boxes of dry groceries and 100 boxes of meat donation to the Crimean Muslims, see OHAM, no:14, 15 October 1922, p.45. For the deliver of 52.000 kgs of coal to the poor in İstanbul and the surrounding, see THAM, no:31, 15 March 1924, p.223 and THAM, no:43, 15 March 1925, p.278. For the wheat donation to the people in necessity in Kütahya, Eskişehir and Afyonkarahisar, see THAM, no:23, 15 June 1923, p.301. For donations to the families of the martyrs in Bursa, see THAM, no:25, 15 September 1923, 361. For the providing meal for the poor primary school students, see THAM, no:56, 15 April 1926, pp.394-395.

<sup>236</sup> In Ottoman Red Crescent sources the project Reconstruction of Western Anatolia is named as *Anadolu'nun İmarı*. For the construction of 2650 facilities in Western Anatolia for accommodation of the 14.000 people, see THAM, no:22, 15 June 1923, p.285. A 5000 OL donation for the people of Gördes in Manisa in order to construct their houses, see THAM, no:27, 15 November 1923, p.68. See Also Çapa, pp.257-260; THAC, pp.99-106.

<sup>237</sup> OHAM, no:2, 15 October 1921, p.48; OHAM, no:3, 15 November 1921, p.72; OHAM, no:5, 15 January 1922, p.112.; OHAM, no:9, 15 May 1922, p.205.; OHAM, no:11, 15 July 1922, p.254. and OHAM, no:14, 15 October 1922, p.50.

<sup>238</sup> THAM, no:23, 15 July 1923, p.304.; THAM, no:39, 15 November 1924, p.91, and THAM, no:40, 15 December 1924, pp.138-140.

<sup>239</sup> THAM, no:43, 15 March 1925, pp.277.

<sup>240</sup> THAM, no:42, 15 February 1925, p.236-237.

<sup>241</sup> For the activities and seminars on health protection (*hıfzısıhha*), see, THAM, no:24, 15 August 1923, pp.323-326., THAM, no:37, 15 September 1923, p.5-11. and THAM, no:38, 15 October 1923, pp.49-54.; For the activities and seminars on tuberculosis, see OHAM, no:12, 15 August 1922, p.274, THAM, no:26, 15 October 1923, pp.371-377.; for the activities and seminars on syphilis, THAM, no:27, 15 November 1923, pp.57-63. and THAM, no:31, 15 March 1924, pp.230-232.; for the activities and seminars on variola, see THAM, no:28, 15 December 1923, p.89-93.

<sup>242</sup> THAM, no:30, 15 February 1924, pp.192-195.

### **Ottoman Red Crescent Operations on the Basis of Individuals (Type 5):**

Here the activities stemmed mainly from the individual initiatives of the leading active members of the Ottoman Red Crescent. Business activities of the Ottoman Red Crescent general inspector Celal Muhtar Bey and numerous ventures of the Delegation of Women constitute this type of operations. Since the activities of the Delegation of Women will be described below in more detail, I will here focus on the ventures of the Ottoman Red Crescent general inspector, Celal Muhtar Bey.

By the beginning of the WWI, the Ministry of War had asked the Ottoman Red Crescent to open soup-houses and teahouses on the transportation routes of the wounded and to form an organization to aid possible Ottoman prisoners of wars. The Ottoman Red Crescent Central Committee met immediately to take up the issue. During this meeting it became evident that there were only 58.000 Liras left at the disposal of the Ottoman Red Crescent, and this amount would run out in 20 days. Thus under such financial situation it would be impossible to handle the task. All the Central Committee members desperately began to think of solutions. The general inspector Celal Muhtar, at this moment, stated that he could handle this problem. However, he insisted that he should not be bound with the articles of the regulation and nobody should limit him.<sup>243</sup> At first some members opposed his idea but when it became evident that there would be no other options, his conditions were accepted with a consensus.<sup>244</sup> Later, Celal Muhtar in his memoirs described his friends' trust in him as the main factor of his success of his activities.<sup>245</sup> As already mentioned, these activities were not related with the responsibilities of the Ottoman Red Crescent or with the Ottoman Red Crescent's main regulation. This was partly due to conjectural factors but mostly as an outcome of the character of Celal Muhtar.

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<sup>243</sup> The original words of Celal Muhtar as follows: "*Ben ümitsiz ve meyus değilim. Size bir teklif yapacağım. Hilaliahmerin nizamnamesine, mevcut olan usullere tabii olmamak ve bana geniş salâhiyet vererek hareketimde serbest bırakılmak, her yapacağım teşkilata ve muamelelere itiraz edilmemek şartıyla, ben Harbiye Nezaretinin bütün arzularını yapmaya namusum üzerine söz veriyorum.*" Lokman Hekim., p.1205

<sup>244</sup> Süheyl Ünver puts forward how Celal Muhtar interprets the successful and efficient activities they did in the Ottoman Red Crescent. "*Eğer Hilal-i Ahmer'de başarılı olmuş isem bunu şu iki sebebe borçluyum. Biri arkadaşlarımın bana tam bir emniyet ve itimad ile bağlı olmalarıdır. Diğeri de benim ile beraber çalışan vatandaşların ciddi bir ideal sahibi olmalarıdır. Bu iki taraflı müzaheret neticesinde Hilal-i Ahmeri yüzümüzün aklı ile 'Kızılay'a' devrettik.*" Süheyl Ünver, "Hilal-i Ahmer Aşhaneleri", p.23.

<sup>245</sup> Celal Muhtar, p.21.

The first move of Celal Muhtar was to divide the great Ottoman Red Crescent depot at Kantarcılar into four parts as follows: 1) groceries, 2) clothing, 3) porcelain, 4) drugs. Having gained experience gradually, Celal Muhtar tried to produce nearly the entire nearly infrastructure needed for its activities. Here is the list of all Ottoman Red Crescent infrastructure production items, together with the efficient activities employed: 1) a brigade unit was launched beside the huge Ottoman Red Crescent depot to protect it from any fire, 2) The cloths for the nurses together with the special clothing for the ones who take care the epidemic patients were all manufactured by the Ottoman Red Crescent, 3) Since there were no blankets in the markets, the Ottoman Red Crescent made blankets from wool leaves, 4) The iron needed for the bed production was even manufactured in the Ottoman Red Crescent depots, 5) The wheat and meat production through the Ottoman Red Crescent farms in outer İstanbul and in Anatolia, 6) Creating an efficient network of transportation for the Ottoman Red Crescent goods. A great number of horses and donkeys were purchased to provide transportation. The ones those became inefficient-nonfunctioning were cut meet the meat necessity.<sup>246</sup>, 7) This transportation network together with the fishing were also used to provide income. The fish were supplied in the depots cheaper when there was excess in the market. And the leaking oil from boxes of the fish was even used for to oil the wheels of the cars. Funnily enough, since the fish oil smells awful, it was also used to deter the thieves by spreading on the walls of the depots.<sup>247</sup>, 8) A 6-month medical equipment supply to meet the needs of 200-bed hospital was always ready, 9) Production of stretchers was also employed. (more than 2000 were produced),<sup>248</sup> 10) The cheaper purchase of 10000 oil boxes by the

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<sup>246</sup> This case constitutes a tragic-comic memoir in the Ottoman Red Crescent history. The General Inspector of the Ottoman Red Crescent, Dr. Celal Muhtar Özden used these animals to provide meat for the Ottoman Red Crescent soup-houses. The journalists once even tried to make Dr.Celal Muhtar Özden accept the claims of existence of donkey-meats. The case became popular and even some leading Ottoman Red Crescent members claimed that they would understand donkey meat used in the meals because they were all having their lunch in the Ottoman Red Crescent center. After the war years, when the case was remembered, one Ottoman Red Crescent figure claimed that he did not eat any donkey-meat. Hearing this claim, Dr. Celal Muhtar said that he sure ate donkey meat because they were in the same table. He said he made them all eat donkey meat without telling them. The point is that when Dr. Celal Muhtar Özden ordered the usage of the meats of nonfunctioning donkeys, he was the leading one that ate the meat. This incidence shows the degree of the difficulties faced at those days. At the same time, this incidence also gives us a clue the relationship between the Ottoman Red Crescent members and the society. They were eating the same meals together with the Ottoman society in the Ottoman Red Crescent soup-houses. For donkey-meat incidence see Lokmanhekim, pp.1211-1212

<sup>247</sup> Again another funny case from Dr. Celal Muhtar Özden is fish-oil. He claimed that with his innovation of spreading fish oil to the doors and walls of the Ottoman Red Crescent depots, the thieves stopped their attempts to steal goods from the Ottoman Red Crescent depots. Since the fish oil smelled terribly awful, the thieves could not rescue themselves from this bad smell. Ekrem Kadri Unat., *Müderri Celaleddin Muhtar Özden*, III. Türk Tarih Kongresi, İstanbul 20-23 September 1993, Türk Tarih Kurumu, p.13.

<sup>248</sup> Akgün and Uluğtekin, p.192.

beginning of the war. The cups necessary of all Ottoman Red Crescent hospitals and soup-houses were supplied with these. The ones which were broken down were used to produce water box, oil lamp and etc., 11) In order to meet the need of American cloth, cotton was exported to provide 1.000.000 meters of American cloth cheaper by granting special permission from the government, 12) By granting special permission to make cutting in the forests from the government, the sufficient wooden medical instrument were produced with the minimum cost of, 13) The cheaper purchase of the huge amounts of British Army goods while they were preparing to leave Turkey., 14) During WWI, in 22 Ottoman Red Crescent hospitals 143.116 wounded, 72.363 patients, 49.817 citizens were treated., 15) Giving more than 36 million cups of meals only in İstanbul soup houses located in Topkapı, Üsküdar, Eyüp, Kumkapı, Fatih, Atikalipaşa and Kartal. 16) Making of 5831 houses during the reconstruction of the Anatolia.<sup>249</sup>

The economists from the Ottoman Bank, led by the general director of the Ottoman Bank, Berk Keresteciyan as the honorary cashier of the Ottoman Red Crescent, were used to organize an efficient system of accounts.<sup>250</sup> Due to this efficient account system, Damat Ferit could not find any inappropriate accounts, which would help him to close down the Ottoman Red Crescent. Another side of the event that displays the quality of the Ottoman Red Crescent organization was to the rescue of 200.000 Ottoman Liras of the Ottoman Red Crescent from the hands of both Damat Ferit and Alliance powers by secretly carrying the money to Anatolia. Also, the money used to be put in the Ottoman Bank, not in the Ottoman Red Crescent center. The paper work among the Ottoman Red Crescent was also sometimes done in French. Çapa claims the Ottoman Red Crescent had a high level Western system of efficient bureaucracy.<sup>251</sup>

Maybe, the most obvious places the Ottoman Red Crescent's efficiency are the Ottoman Red Crescent soup-houses.<sup>252</sup> Süheyl Ünver gives us a clear picture of how, and in what ways these soup-houses functioned. He gives the words of druggist-chemist Mustafa Nevzat Pırsak,

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<sup>249</sup> Unat p.18-19.

<sup>250</sup> Özeydin, p.174.

<sup>251</sup> Çapa, p.19.

<sup>252</sup> We believe that the Ottoman Red Crescent soup-houses deserve a considerable amount of pages in our dissertation due to multiple functions they bear. First and foremost, they were the places where the merging of the Ottoman Red Crescent and the society is evident. Secondly, they are the places of efficiency. Thirdly, they give us clues about the idealism-mentality of the Ottoman Red Crescent members.

the closest friend of Dr. Celal Muhtar Özden to illuminate the case. One day Dr. Celal Muhtar and him go to Valide-i Atik mosque in Üsküdar. Without telling anything, Dr. Celal Muhtar begins to measure the doors and the garden of the mosque. When Mustafa Nevzad asks the reason of his activities, he says that he is planning to organize the queues of the future soup-house in his mind. He classifies the ones benefiting from the soup-houses into 6 types from one person to the 6 people at most. Each type has different colors of documents or gets meal and the cooks have also 6 different colors. The ones go to the same colored cook to get the meal. Since the cook also knows how much amount to give, a 10.000 queue would not last more than one hour. Celal Muhtar also publishes the soup-documents for two-months period rather than a month period to save more.

Initially, Mustafa Nevzad, responsible to determine the suitable poor to eat soup in Üsküdar soup-house, tried to use of *muhtars*. However, they could not do the case, so he traveled the 40 *mahalles* of the Üsküdar on foot alone. Even though the task was trying, at last he managed to determine the ones who were eligible to get meals from the Ottoman Red Crescent soup-houses and gave them the colored documents there were 40.000 clients of all religions benefiting daily from the soup-houses in İstanbul. On the opening day of the soup-house, the embassies of the Allied states together with the embassy of the USA (USA was not at war at that time) were also invited. They were all impressed by the harmony and tidiness of the course of soup-house activities. Mustafa Nevzad presents Celal Muhtar as the artist or organizer of all these practices.

The contents of the soup-houses were coming from the Ottoman Red Crescent farms except rice that could not be produced in the Ottoman Red Crescent farms. In the following sentences, Mustafa Nevzad emphasizes the efficiency of the Ottoman Red Crescent in the soup-houses. What he claims is that many foreign and Ottoman guests were impressed by the perfection of the organization executed. Even the *Servet-i Funun* newspaper wrote that the German journalists who were guests in İstanbul at that time were all impressed by the organization of soup-houses and they presented the soup-houses as an evidence for the Turks' ability in an institutionalization-organizational culture.<sup>253</sup>

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<sup>253</sup> Ünver, Süheyl, pp.20-21.



Süheyl Ünver also tells how the Ottoman Red Crescent gave meals to the Medical students in Haydarpaşa School of Medicine. He claims he entered the Haydarpaşa School of Medicine in 1915 and had opportunity to be an eyewitness of this Ottoman Red Crescent activity. According to him the meals were various and qualified. Despite the war conditions, they were even marvelous.<sup>254</sup>

These innovative and profitable activities of Celal Muhtar, who managed the Ottoman Red Crescent like a private company, the financial situation of this society improved to a considerable extent. Even following the project of the Reconstruction of the Anatolia (*Anadolunun İmarı*), there was a surplus of more than 1,5 million Liras at the disposal of Ottoman Red Crescent. We see that the love of the Ottoman Red Crescent was the main motive under the successful activities of Celal Muhtar and other Ottoman Red Crescent active members. Dr. Celal Muhtar points out this notion as follows: “*If I became successful in the Ottoman Red Crescent, this is due to this two reasons. The first one is the deep trust and security employed my friends upon me. And the second one is the existence of high ideals among the citizens who we worked together with. We transferred the Ottoman Red Crescent to Kızılay in a respectable situation.*”<sup>255</sup> The altruism employed in the course of actions increases the efficiently with a high respect. An enormous synergy occurs due to sincerity in the actions. The level of sincerity in fact determines the level of efficiency.

### **Ottoman Red Crescent Operations Outside Ottoman Borders (Type 6):**

The last type of Ottoman Red Crescent activities are related to international connections of the Ottoman Red Crescent. One example is concerning Ottoman students who stayed in Europe during the WWI. It was the Ottoman Red Crescent that took the responsibility to maintain connection between students and their families at home.<sup>256</sup> Another example is the issue of *Population Exchange* between Turkey and Greece after the War of Independence. Here the Turkish government preferred the Ottoman Red Crescent to take the responsibility and proceed with its execution. A final example can be given from the War of Independence.

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<sup>254</sup> Ibid, p.21.

<sup>255</sup> “Eğer Hıalahmer’de başarılı olmuş isem bunu şu iki sebebe borçluyum. Biri arkadaşlarımın bana tam bir emniyet ve itimad ile bağlı olmalarıdır. Diğeri de benim ile beraber çalışan vatandaşların ciddi bir ideal sahibi olmalarıdır. Bu iki taraflı müzaharet neticesinde Hilalahmeri yüzümüzün akı ile ‘Kızılay’a’ devrettik.” Süheyl Ünver, p.23

<sup>256</sup> This case is also described in the Delegations of Women.

The French Government in 1921 approached Ankara to discuss the terms of a possible peace treaty, and because of its neutral character the French wanted the Ottoman Red Crescent to be the mediator.

**General Characteristics of the Ottoman Red Crescent Activities:**

In the light of a close analysis on the Ottoman Red Crescent activities, the pragmatic, efficient, expansionist, charity and idealism characteristics of these activities become evident. The Ottoman Red Crescent always followed an expansionist behavior in order to spread both its types and quantity of its activities which sometimes the state wanted it to enter various activities. In the choice and course of the activities the Ottoman Red Crescent followed a pragmatic policy in which an attempt for practicality was evident. Majority of the Ottoman Red Crescent activities directly or indirectly were in charity nature and this was also hand in hand a sense of idealism of the Ottoman Red Crescent active members. Compared with the state activities, the Ottoman Red Crescent activities were more efficient, such as the case of Ottoman Red Crescent activities compared with the Military sanitation administration hospitals.<sup>257</sup> The efficiency in Ottoman Red Crescent activities mostly stemmed from the quality of the Ottoman Red Crescent personnel and the availability of the information transfer via other Red Crosses.

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<sup>257</sup> Özeydin, p.174.

## **2.4 Centers, Branches and Representative Agencies: Provincial Organization of the Ottoman Red Crescent**

In order to comprehend the provincial expansion of the Ottoman Red Crescent, it would be helpful to divide the period of analysis into three parts: 1.) The early foundation era until the beginning of WWI; 2.) The years of WWI; and 3.) The War of Independence period. The first period witnessed only a limited number of new Ottoman Red Crescent centers, branches. In the second period, one may observe an increase in the number of new centers, branches and representative Agencies. This increase was due to the severe conditions of World War I, warfare at four fronts at the same time, and strong patronage of the government. In the final period, many centers were closed down and new ones were opened due to the invasion of Anatolia by Greeks, which led to a new organization at those geographic centers where national resistance developed.

### Early Provincial Organization: 1911-1914.

It is difficult to present the development of Ottoman Red Crescent centers and committees outside İstanbul due to insufficient printed sources. According to Nadir Özbek the elitist structure of the Ottoman Red Crescent during the foundation period prevented its expansion among the public in a fast way. The 1913 (1329-1331) Yearbook of the Ottoman Red Crescent underlines that the weak organization in the provinces stemmed from the lack of sufficient regulations adjusting the foundation of centers in the provinces. Thus the yearbook hoped for the preparation of a regulation by the General Assembly of 1913 to meet this necessity.<sup>258</sup> According to the Ottoman Red Crescent Yearbook of 1913, the Society had 4 branches at the outskirts of İstanbul and 10 centers in the provinces. The 4 branches in İstanbul were as follows: Kadiköy, Erenköy-Göztepe (founded on 20 October 1912), Adalar and finally a Delegation of Women in Ayestefanos- Makriköy. The ten centers in the provinces were as follows: İzmir (28 October 1911), Bursa (9 November 1912), Hanya (16 February 1912), Trabzon (December 1911), İznik (10 November 1912), Bodrum (26 October 1912), Kütahya (14 December 1912), Gemlik (1911), Maçka (26 March 1912), and Adana (14 March 1912).<sup>259</sup>

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<sup>258</sup> OHAC Salname, p.270.

<sup>259</sup> For the information about the Ottoman Red Crescent centers, see OHAC Salname, p.271-281.

The Erenköy-Göztepe branch had 44 active members (*aza-yı amile*) and 161 assisting members (*aza-yı muavene*). In the Adalar branch these numbers were 178 and 150 respectively.<sup>260</sup> The Kadıköy center had 15 active and 55 assisting members.<sup>261</sup> The Delegation of Women at Ayastefanos-Makriköyü had 119 active and 141 assisting members.<sup>262</sup> Among the provincial centers, the İzmir center had a significant position. At the end of the Balkan Wars, the active members of İzmir center were more than 75, presided by Yusuf Latif Efendi.<sup>263</sup> The Hanya center in Crete had 23 active and 37 assisting members. The president of that center was Şemsi Dedezade Mehmet Şemsettin Efendi.<sup>264</sup> For the Trabzon center we have only the figures for assisting members, which was the respectable number of 400.<sup>265</sup> Looking at the İznik center, it had 52 active members, and interestingly the president of it was the Sheikh of Eşrefoğlu Rumi Brotherhood center (*dergah*).<sup>266</sup> The Maçka center had only one active member, who was the public registration officer Mehmet Lütfi Efendi and 426 assisting members. The president of the Maçka center was the subgovernor (*naib-i kaza*) Hüseyin Hilmi Efendi.<sup>267</sup> The center of Adana had 53 active and 85 assisting members. Its president was Basmazade Sabit Efendi.<sup>268</sup> The active and assisting member figures of Bursa, Kütahya and Gemlik centers are not mentioned but the names of the presidents and the amount of donations can be found: the president of the Bursa center was a deputy (*vükeladan*) Osman Nuri Bey<sup>269</sup>, of Kütahya Ahmet Hulusi Efendi<sup>270</sup> and of Gemlik Mehmet Vasfi Efendi.<sup>271</sup> In general the apparent activity of these centers was to collect donations and transfer them to the Central Committee in İstanbul. In the Yearbook of 1913 the amount of donations are published.<sup>272</sup>

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<sup>260</sup> Ibid p.277.

<sup>261</sup> Ibid p.276.

<sup>262</sup> Ibid p.275.

<sup>263</sup> Ibid p.270-271.

<sup>264</sup> Ibid p.273.

<sup>265</sup> Ibid p.274.

<sup>266</sup> Ibid p.279.

<sup>267</sup> Ibid p.281.

<sup>268</sup> Ibid p.281.

<sup>269</sup> Ibid p.272.

<sup>270</sup> Ibid p.279.

<sup>271</sup> Ibid p.280.

<sup>272</sup> Ibid pp.271-281.

## Provincial Organization During World War Period: 1914-1918:

### *a) Centers and Branches:*

The agenda of the meeting of the Central Committee on 10 October 1914 was the activities of the Ottoman Red Crescent centers and branches. The vice-president Besim Ömer (Akalm) Pasha gave a briefing about the situation of the organization of the Ottoman Red Crescent in the provinces. It became evident that even though three years had passed following the foundation recognition of the Ottoman Red Crescent at provincial level remained insufficient. Thus, it was emphasized to make Ottoman Red Crescent more public in the provinces.

Actually this idea was realized already by the beginning of the year 1914. Those governors and district governors where there were no Ottoman Red Crescent center or branch received notifications by the Ministry of the Interior to found Ottoman Red Crescent centers and branches as soon as possible.<sup>273</sup> At the same time, some members of the Executive Committee tried to inform the population of various provinces to make them join the Ottoman Red Crescent. The general secretary Dr. Abdülhak Adnan (Adıvar) and a member of the Central Committee, Kemal Ömer Bey, were sent to Syria to organize provincial centers. By 1915, clearly by the strong patronage of government there was a strong increase in the number of Ottoman Red Crescent centers and branches.<sup>274</sup>

According to the Ottoman Red Crescent regulation, at the provincial level centers could be opened and at the level of districts smaller units, i.e. branches, were foreseen. These branches were attached to the Ottoman Red Crescent center of the province they belonged to. The centers or representative agents outside the empire were attached directly to the Central Committee in İstanbul. During the period the most significant centers were Çankırı, Ankara, İzmir, Sivas, Edirne, Baghdad, Lebanon, and Sofia.

Çankırı Branch: According to 8 January 1915 report of the Ottoman Red Crescent *Prisoner of Wars Commission (Üsera Komisyonu)* secretary Macit Bey, the Çankırı Branch

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<sup>273</sup> Çapa, p.38 « 1914 Yılı'nın başlarında henüz merkez ve şube teşkil edilmemiş olan yerlerdeki vali ve mutasarrıflara gerek Kızılay ve gerekse Dahiliye Nezaretince tebliğatta bulunularak bu konuda faaliyete geçmeleri istendi. » Çapa quotes from *Osmanlı Hilal-i Ahmer Cemiyeti Tarafından 330 Senesi Meclis-i Umumisine Takdim Olunan Rapor*, Dersaadet, Hilal Matbaası, p.17.

<sup>274</sup> Ibid p.38.

was described as an efficient one. The only measure to be applied for the branch was to increase the number of members and the amount of donations. The former sub governor of Çankırı, Ulvi Bey, was the head of the center and at the same time the new subgovernor Lahak Şükrü Bey also promised to help the branch. Çankırı was on the way from Ankara to Sinop and Kastamonu. Thus the wounded soldiers were transferred from Ankara to Sinop and Kastamonu through Çankırı. Since the road from Çankırı to Sinop and Kastamonu was a primitive one, the wounded and sick soldiers need additional care. Çankırı Ottoman Red Crescent branch opened a soup kitchen to donate the wounded soldiers with soup and tea.<sup>275</sup>

Ankara Center: There was not an Ottoman Red Crescent center in Ankara until the first months of 1915. Due to the application of the Ottoman Red Crescent committee, the vice-governor Necmi Bey opened an Ottoman Red Crescent center by mobilizing significant officials and notables as members. He also made them pay one OL as a yearly membership fee. Later the Islamic scholar Rıfat (Börekçi) Efendi became the head of this center.<sup>276</sup>

İzmir Center: İzmir Ottoman Red Crescent center was one of the most active centers during the period. The center became significant due to İzmir's role as a military center and presence of epidemics, which broke out due to the isolated character of İzmir harbor. All the military units that went through İzmir were donated with all kinds of medicine, operational instruments, beds, sheets, quilts, blankets, and underwear. Epidemics such as syphilis, malaria, fever, typhus, and cholera were eliminated. In a 6-month time, 1500 OL was spent for that purpose. The soup house, opened in October 1916, helped to feed the poor. The soup house served 20-25 thousand people on a daily basis, and until the end of the war, nearly four and a half million people benefited from that service. The İzmir Ottoman Red Crescent hospital with a capacity of 80 beds took care of a total of 1125 wounded soldiers until to the signing of the armistice in 1918. The İzmir Ottoman Red Crescent center also opened a nurse school. In the year 1917, the İzmir Ottoman Red Crescent center had 210 members and the Delegation of Women of the center had 180 female members.<sup>277</sup>

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<sup>275</sup> Ibid, p.39

<sup>276</sup> Ibid p.40

<sup>277</sup> OHAC 1330-1334 pp.64-65.

Sivas Center: Sivas was located on the army's logistics line. This made the Ottoman Red Crescent center in Sivas important. The Sivas Ottoman Red Crescent hospital functioned until the end of 1915; and 920 out of 1016 wounded soldiers were recovered and sent back to their military units. Apart from helping the army and the public, the center played crucial role in enabling the transportation of the goods and supplies sent from Eskişehir and İstanbul to the Caucasus front.<sup>278</sup>

Edirne Center: The Edirne Ottoman Red Crescent center focused its efforts on hospital care. In 1914, more than 5000 OL were spent on the health issues of the province. As a result the Edirne hospital could be repaired. 1000 OL was donated to the school where the children of those who fell during the Balkan Wars, were educated. Additionally, for widows, a vocational center was opened. Seven male nurses were trained and sent as employers of the center with 300 kuruş salaries to Tekirdağı hospitals. Edirne Center together with the Tekirdağı branch managed to hand over a 3000 bed capacity hospital to the second army corps. The costs were met by the donations of the Edirne people.<sup>279</sup>

Baghdad Center: The Baghdad Ottoman Red Crescent center managed to distribute money and medicine sent from İstanbul to the local population. As soon as the war began at the Iraq front, the Baghdad Ottoman Red Crescent center set up a health organization and collected donations. During the meeting of the Central Committee of the Baghdad center on 3 April 1915, the Executive Committee was elected: Dr. Sami Bey (president), Mütahim Salih Efendi (Vice-president, Jewish notable), Dr. Hikmet Süreyya Bey (general secretary and health inspector), İskender Aziz Efendi (cashier, Christian notable), Mehmet Ağazade Abdulvahab Çelebi (assistant cashier, notable). Following the formation of the committee, the Ottoman Red Crescent center took over the administration of the local civil hospital. Furthermore, two mobile hospitals with a total of 3000-bed capacity were set up. In Nasiriye (southern Iraq), a supply of a 15-bed capacity of hospital material was handed over to the military sanitation administration. Until the occupation of Baghdad by the British forces, the poor of Baghdad were aided by the Ottoman Red Crescent drugstore. The center also made monetary donations to the families of fallen soldiers and local poor people.<sup>280</sup>

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<sup>278</sup> Ibid p.66.

<sup>279</sup> Ibid p.66-67.

<sup>280</sup> Ibid p.62-63; OHAM vol:3, 15 November 1921, pp.66-67.

Cebel-i Lübnan (Lebanon) Center: Initially, it was the Lebanon Ottoman Red Crescent center that provided donations to the General Center in İstanbul. Later toward the final years of the war, a drought occurred in the region, and this time the Ottoman Red Crescent in İstanbul sent 2000 OL donations and quinine against malaria.<sup>281</sup>

Sofya Center: The Sofya Ottoman Red Crescent center in Bulgaria began to function on 8 February 1918 to serve the needs of the Ottoman troops, sent to the Romanian and Galician fronts. In a short period, the center collected a great amount of money by collecting donations and organizing concerts and cinemas. The Ottoman soldiers at the Galician and Balkan fronts were supplied with tea, while the local poor Turkish population as well as wounded and sick Ottoman soldiers were provided socks and underwear. The center continued its activities until the end of the war.<sup>282</sup>

*b) Representative Agencies:*

Representative Agency of Germany and Austria (1911-1918): By the beginning of WWI, it became evident that the huge costs of the Ottoman Red Crescent could not be completely met by means of domestic donations. Thus, the policy was implemented of collecting donations from the allied states' citizens. Dr. Hikmet Bey, instructor at the School of Medicine and member of the Central Committee, was sent to Europe as the Ottoman Red Crescent agent in Germany and Austria-Hungary. As a consequence of Dr. Hikmet Bey's efforts, Ottoman Red Crescent committees were founded in Berlin, Vienna, and Budapest. The donations were not sent as cash money, but necessary materials, such as medicine, sugar, medical instruments etc., were bought and sent to İstanbul. Also the orders for materials by the military sanitation administration were met through the Ottoman Red Crescent Agency in Germany and Austria-Hungary. The Ottoman Red Crescent agent in person also took care of the sick and wounded soldiers and colonels, sent to Germany and Austria-Hungary. He also visited the wounded Ottoman soldiers at the Galician front, provided their communication with the motherland, and sent the disabled back to the country. After the signature of Brest-Litovsk Treaty with Soviet Russia on 3 March 1918, the Ottoman prisoners of war returned

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<sup>281</sup> Ibid p.67.

<sup>282</sup> Ibid p.68.



to the empire via Austria and Hungary through the assistance of the Ottoman Red Crescent Agency.<sup>283</sup>

Eskişehir Representative Agency: During the Dardanelles Campaign, as a means of precaution, the Ottoman Red Crescent transferred some parts of its money and goods to central Anatolia. The members of the Executive Committee were divided into two, and some were transferred to the Eskişehir Agency. The most important goods and the majority of the cash money were sent to Eskişehir via Dr. İsmail Besim Pasha and Muhlis Bey.<sup>284</sup> Since the threat was expelled by early 1916, the majority of the cash money and supplies were carried back to İstanbul, but in order to meet the necessary materials of the soup houses in İstanbul, the agency in Eskişehir was used to function for those purposes. Initially the agency was planned to be a storehouse, but in the meantime it became a huge farm that supplied meat and groceries to the soup houses in İstanbul and a logistic center on the way to send materials and supplies to the Ottoman Red Crescent centers of Erzurum, Erzincan, Kayseri and Ankara. Also, the victims of the 1917 Ankara fire and the earthquake of Çankırı were aided by this storehouse. After the signature of armistice, the Eskişehir Agency was dissolved, but the storehouse, as a measure, was continuously donated with money and goods sent from İstanbul. In the meantime the storehouse in Eskişehir was given to the authority of Ankara Agency to become a source of support for National Resistance.<sup>285</sup>

#### War of Independence and Ottoman Red Crescent Provincial Organization (1919-1923):

Towards to the end of the WWI, many Ottoman Red Crescent centers and branches were closed down due to increasing level of poverty made it difficult to continue membership and the continuous transfer of members who were civil- military servants. At the same time, the Ottoman Red Crescent provincial centers that were in the former Ottoman territory but later invaded by the Ally forces also failed to operate. After the Armistice, the centers and branches in Western Anatolia could not be maintained due to the Greek occupation. During the National Resistance all the centers and branches in Anatolia were attached to the Anatolia Agency in Ankara. In 1921 there were 30 centers and 60 branches functioning in Anatolia. The Central Committee in İstanbul and the Anatolian centers, being attached to Ankara, were

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<sup>283</sup> Ibid p.44; TKD 73 Yıl, p.40.

<sup>284</sup> Ibid p.45; TKD 73 Yıl, p.40-41.

<sup>285</sup> THAC 1335- 1338 p.4.

united after the end of the war. After the unification, the number of branches increased from 138 to 297, and the donations sent from branches to the Central Committee in İstanbul reached the amount of 78779 OL in the first half of 1923.<sup>286</sup>

a) *Anatolia (Ankara) Agency*: The occupation of İstanbul led to the departure of many Turkish intellectuals to Ankara. The general secretary of the Ottoman Red Crescent, Dr. Adnan (Adivar) was one of them. Dr. Adnan, Dr. Ömer Bey and Esad Pasha founded, together with the head of the Eskişehir Agency, Dr. Besim İsmail Pasha, the Anatolian Agency of the Ottoman Red Crescent in Ankara. All the centers and branches in Anatolia were attached to the Anatolia Agency.<sup>287</sup> The Central Committee in İstanbul sympathized towards the national government in Ankara, and thus did not bear a negative attitude towards Anatolia Agency. However, they wanted to be informed about the important decisions and activities. The Anatolia Agency was functioning as a communicating bridge between the soldiers and their families in İstanbul. The posts of the soldiers were successfully managed by the Agency. The Anatolia Agency functioned nearly three years successfully and after the victory it dissolved itself.<sup>288</sup>

b) Centers:

İzmir Center: The İzmir center was the leading one in Anatolia. Due to the Greek invasion, the center encountered with great difficulties. Greek invasion forced more than 10.000 refugees to move to İzmir from other parts of western Anatolia. The center was in serious need and the 30.000 OL donations were sent from İstanbul in order to aid these refugees. The information office in İki Çeşmelik was able to take care of 13551 Turks, 4171 Jews, 376 Greeks and 115 Armenians in just one year.<sup>289</sup> Following the consent of Greek military command, 3000 OL was given to the nearly 3000 Turkish prisoners of war as a Ramadan Festival gift in 1922. Following the liberation of İzmir, 33495 OL aid was distributed to the victims of the great İzmir Fire.<sup>290</sup> The Executive Committee of 1922 was as

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<sup>286</sup> Ibid p.277-278. and THAM, no:23, 15 July 1923, p.307-310.

<sup>287</sup> *Osmanlı Hilâl-i Ahmer Cemiyeti Ankara Heyet-i Murahhasası. Türkiye Büyük Millet Meclisi'nin Teşekkülünden Sakarya Zaferi'ne Kadar İcraat Raporu, 23 Nisan 1336-23 Eylül 1337, İstanbul, 1338/1922, Matbaa-i Ahmed İhsan ve Şürekâsı, p.2.*

<sup>288</sup> THAM, no:27, 15 Kasım 1923, p.67.

<sup>289</sup> THAC 1335-1338 p.153.

<sup>290</sup> Ibid p.154.

follows: <sup>291</sup> Dr. Mustafa Enver Bey (president), Hacı Hüsni Bey (vice-president and the owner of Hereke Department store), Dr. Taşlızade Edhem Bey (general secretary), Kırmızıade Ömer Lütfi Bey (cashier), Berberzade Hafız Ali Efendi (assistant cashier). The Executive Committee of the following year, 1923 was nearly the same as 1922, with only the elections of Yavaşzade Mehmet Şükrü Bey as cashier and Halil Efendi (former director of the orphanage) as assistant cashier.<sup>292</sup> Menemen, Bergama, Seferihisar, Urla, Biga, Karaburun and Çeşme branches supported the activities of the İzmir center through donations they collected.<sup>293</sup>

Erzurum Center: The Russian invasion in early 1915 led to the dissolution of the Erzurum Ottoman Red Crescent center. The center was reestablished on 25 November 1920, under the presidency of Erzurum Health Director Şerif Bey, the center was refounded. Initially the center focused on destitute children. A vocational center was founded to educate these children, and 22247 kgs of agricultural products of donations were spent for the children's basic necessities.<sup>294</sup> From 1920 to 20 October 1924, a total donation of 17023 OL donation was collected, and 13092 OL of this was spent to various charity activities, 664 OL for Children Dormitory, 1000 OL for the poor in Kars, 500 for the earthquake victims in Pasinler, and the rest, 2510 OL, was sent to the Central Committee.<sup>295</sup>

Kastamonu Center: This center was founded on 9 February 1921, donated, together with the Elazığ center, the greatest amounts of money to the National Resistance. The executive committee of the Kastamonu center included Muhiddin Pasha, Kemal Bey (Public Health Director of Kastamonu), Cemil Bey (surgeon), Hacı Necip Efendi, and Numan Bey were the members of the Executive Committee.<sup>296</sup> At the annual 1922 congress of the center, it was stated that together with its branches the center collected a total sum of 1.640.584 Kuruş, and 1.405.000 kuruş of this were sent to Ankara Agency, 100.000 kuruş were transferred to health institutions and the rest of 343.725 kuruş were spent to organize cinema, and other shows. During the regular congress of 1923, governor Süleyman Necmi Bey was

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<sup>291</sup> Ibid p.155.

<sup>292</sup> Ibid p.156.

<sup>293</sup> Ibid pp.148-149.

<sup>294</sup> Çapa p.59.

<sup>295</sup> THAM , no: 49, 15 September 1925, p.177.

<sup>296</sup> THAC 1335-1338, p.187.

elected as president and the other members of the executive committee were as follows:<sup>297</sup> Dr. Hıfzı Nuri (Public Health Director), Dr. Fazıl Berki, Dr. Zekai Muammer, and Cemal Bey (druggist).

Kayseri Center: The center was founded by Katipzade Nuh Naci Bey, Hıfzı Nuri Bey (former Public Health Director), İbrahim Safa Efendi (merchant) and Nurullah Efendi (merchant) in 1921. During 1921 and 1922, 926176 kuruş donations were collected and 200000 of it were sent to the Ankara Agency. The rest of the donations were spent for the local hospital, local drugstore, the destitute children, and prisoners of war.<sup>298</sup>

Samsun Center: The center was founded on 20 June 1916. From the founding date to May 1920, a total of 482858 kuruş donation was collected, and 444111 kuruş was spent to the military hospital in Samsun. In 1921, the Executive Committee hired a cinema to increase the income. The center also organized a lottery and other activities to gain more donations. Due to assault of the Pontus Greek bands, more than the 400 peasants from Akalan village were forced to flee to Samsun. These refugees were aided with 72352 kuruş by this center. At the same time foreign prisoners of war, stationed in Samsun, were aided by the center. Samsun center also played a major role in the transfer of those prisoners of wars of German, Russian, Austria-Hungarian and Bulgarian origins, who were imprisoned by the French Army in North Africa, to their home countries. The executive committee of 1921 and 1922 years was as follows:<sup>299</sup> Rüşdü Bey (general director of Reggie), Servet Bey (former deputy of Trabzon), Ağa Paşazade İsmail Tevfik Bey, Sabri Bey (manager of Tobacco Ottoman Company), Nihad Bey (town mayor), Nemlizade Sıtkı Bey, Alemdarzade Mehmet Bey, Çubukçuzade Subhi Efendi, and Nemlizade İsmail Efendi.

Balıkesir Center: Following the victory of Ankara government, the Balıkesir Center was reopened in November 1922. In a four-month period, many migrants and prisoners of war were given 1117 pairs of underwear and 2928 OL cash money. The center's Executive Committee was as follows: Keçeçizade Hafız Mehmet Emin Bey (president), Hüsnü Muhiddin Bey (vice president and public health director), Dr Ahmed Emin Bey (general

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<sup>297</sup> Ibid pp.187-188.

<sup>298</sup> Ibid p.191.

<sup>299</sup> Ibid pp.182-184.

secretary and municipal doctor in chief), Haydar Adil Bey (cashier), Naci Bey (assistant cashier).<sup>300</sup>

Afyonkarahisar Center: Afyonkarahisar center was founded on January 1921 by the presidency of the National Defense Center (*Müdafaa-i Hukuk Merkez Heyeti*), Reşid Bey together with Public Health Director Sadık Bey, Gümüşzade Bekir Bey and Edhemzade Şükrü Bey. Due to the Greek invasion in the middle of 1921, the center was dissolved but reopened in 1923.<sup>301</sup>

Buenos Aires Center: One Ottoman Red Crescent center outside the imperial borders was founded in Argentina. Here, Turks and Muslims living in Argentina formed the Buenos Aires Center of Ottoman Red Crescent Society on 15 March 1922. Its president was Seyfeddin Recai Bey, the vice-president was Necip Nasır Bey and the general secretary was Sadık Haşim Bey. A collected 500 OL donation was sent to Turkey.<sup>302</sup>

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<sup>300</sup> Ibid pp.188-189.

<sup>301</sup> Ibid p.186.

<sup>302</sup> OHAM vol:4, 15 December 1921, p.74; OHAM vol:7, 15 Mart 1922, p.154. “*Amerika-yı Cenubide kain Arjantin Cumhuriyeti memalikinde ve bilhassa payitahtı olan Boenos-Aires’de birçok Osmanlılar bulunduğu malumdur. Bu muhterem vatandaşlarımız, anavatandan uzak bulunmalarına rağmen vatanlarını düşünerek ona yardım etmeye karar vermişler, bu maksadın temini için orada bir Hilal-i Ahmer komitesi teşkil eylemişlerdir*”.

## 2.5 Delegation of Women at the Ottoman Red Crescent: Structure and Activities:

The Young Turk Revolution and the Balkan Wars in particular encouraged the foundation of a number of women's associations. The long war years and the flow of refugees starting with the Balkan Wars had made it necessary for women to be engaged in patriotic tasks behind the frontline. The foundation of the Ottoman Red Crescent Delegation of Women should be understood within this context.

Already the second article of the 1869 regulation of the Relief Society to Ottoman Wounded Soldiers, the embryo of the Ottoman Red Crescent, urged women to become members of the Society.<sup>303</sup> That is why the foundation of the Delegation of Women in 1912 cannot be seen as a novelty; it was also inspired by the practices of Red Cross Societies in Europe. However, the main regulation of the Ottoman Red Crescent of 1911 was far more restrictive concerning female participation than the regulation of 1869. According to article 43, the Delegation of Women is only allowed to deal with issues such as the collection of donations collection and logistic support. Under these conditions, the Ottoman Red Crescent Center of the Delegation of Women (*Hilal-i Ahmer Cemiyeti Hanımlar Heyeti Merkeziyesi*) was founded on 20 March 1912, nearly one year following the foundation of the Ottoman Red Crescent, largely thanks to the personal efforts of Dr. Besim Ömer Pasha. However, Akgün-Uluğtekin claim that already after the Young Revolution of 24 July 1908 some women began to enter into series of charity activities under the name of Ottoman Red Crescent Women, who would be the members of future Ottoman Red Crescent Delegation of Women. They even tried to create public attention towards the founding of the future Ottoman Red Crescent by giving the examples of Red Cross Societies, in which kings and queens were, honorary presidents.<sup>304</sup>

The offices of the Delegation of Women were located on the second floor of the Ottoman Red Crescent central building. Just three days after the founding of the Center of the Delegation of Women, the Chief Wife (*Başkadın*) Sultan Reşad became the honorary

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<sup>303</sup> “**Kırküçünçü Madde:** Dersaadetdeki Vilayet ve liva ve kazalarda Osmanlı hanımlarından mürekkebe ve mahalleri zukur merkez ve şubelerine merbut bulunacak ve yalnız ianat cem'i ve levazım ihrazı ile çeşgul olmak üzere merkez ve şubeler teşkil olunabilir.” , Appendix V.

<sup>304</sup> Akgün and Uluğtekin pp147-149.

president of the center. The highest female figure in Egyptian dynasty, the mother of the Khedive (*Valide-i Hıdivi*) also accepted to be an honorary founding member.<sup>305</sup> The wives of many of the founding members became the founding members of the Delegation of Women. It aimed to be an example for Ottoman women to act in the public sphere. Thus, in order to show sympathy of the ruling elite toward the delegation, the Chief Wife and the Crown Prince Yusuf İzzettin Efendi participated in the diploma ceremonies of nursing courses.<sup>306</sup> The Ottoman Red Crescent provided suitable conditions for Ottoman elite women in particular to act in the Ottoman public sphere. Thus, top-level statesmen participated in the charity activities of the Delegation of Women and encouraged their wives to be active there. For example, the executive president of the delegation was the wife of Mahmut Muhtar Pasha, Princess Nimet Hanım. In a short period wives of many top-level civil and military dignitaries became members of the delegation.<sup>307</sup> The prestige of being a member in the delegation continued during the rule of the CUP. The mother of Enver Pasha, the wives of Enver Pasha (Princess Naciye Sultan) and Talat Pasha (Hayriye Talat) supported the activities of the delegation and participated frequently in diploma ceremonies of the nursing courses organized by the delegation.<sup>308</sup>

By the end of Balkan Wars, membership of the delegation increased enormously. In its official publication of 1914, the central delegation had 23 honorary, 100 founding, 752 active, and 700 assisting members.<sup>309</sup> Due to the fast increase in the activities and membership, delegation's request to have an independent and autonomous budget was approved by the Ottoman Red Crescent Central Committee.<sup>310</sup>

The Delegation of Women also entered into close contact with the wives of the foreign diplomats in the empire. Charity activities acted as a respectful bridge in relations with the wives of foreign diplomats. Many foreign elite women sought to participate in the charity

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<sup>305</sup> OHAC Salname, p.36.

<sup>306</sup> *Osmanlı Hilâl-i Ahmer Cemiyeti Hanımlar Heyet-i Merkeziyesi Tarafından Tertib Edilen Takvim. 1. Sene 1331 Mali Senesi*: İstanbul, 1336/1920, Matbaa-i Ahmed İhsan ve Şürekâsı, p.67,

<sup>307</sup> See Appendix IX and X for the list of founding members and Central Committee of the Delegations of Women. Here instead of their original names, the members were named by their husbands. Thus, this helped us to analyze the background of these members.

<sup>308</sup> *Osmanlı Hilâl-i Ahmer Cemiyeti Hanımlar Heyet-i Merkeziyesi Tarafından Tertib Edilen Takvim. 2. Sene 1332 Mali Senesi*: İstanbul, 1336/1920, Matbaa-i Ahmed İhsan ve Şürekâsı, p.142,

<sup>309</sup> *Osmanlı Hilâl-i Ahmer Cemiyeti Hanımlar Heyet-i Merkeziyesi*, İstanbul, 1330/1914, Ahmed İhsan ve Şürekâsı Matbaası. The whole pamphlet is dedicated to list the members and donation makers.

<sup>310</sup> Özbek, p.318.

activities of the delegation. After a short experience of the founding period, the Center of the Delegation of Women expanded its organization through the empire, the same way as the Ottoman Red Crescent Central Committee had tried. The first provincial Ottoman Red Crescent Delegations of Women were formed in Trabzon, Eskişehir, Aydın, Halep, and the first foreign agencies were set up in Vienna and Paris. After WWI, new delegations were formed in Ankara, Kastamonu, Kayseri, and Zonguldak.<sup>311</sup>

The empire faced continuous warfare, starting with the end of 1911 lasting until 1922. Thus, the Delegation of Women focused on activities behind the frontline. Nadir Özbek states that the main objective of the Ottoman Red Crescent was the total mobilization of civilians in order to support the military activities. While men were fighting on the frontline, numerous Ottoman women were active within the Ottoman Red Crescent delegation, which could be evaluated as a part of the policy of mobilizing civil population for continuing warfare.<sup>312</sup> These activities were diverse, such as providing groceries, clothing and medicine etc to the fighting units, educating the civilians in nursing, organizing vocational courses, and providing relief to the Ottoman refugees fleeing from invaded territories. Here I will deal with the activities of the delegation in more detail on the following chronological basis: 1.) From 1912 to WWI; 2.) WWI period; and 3.) The War of Independence period.

#### Women's Activities between 1912 and 1914:

The delegation, having realized the need of vast donations for the Ottoman Red Crescent to function properly, entered into a variety of donation collection activities. The first of these was to sell soldier postcards provided from the Trablusgarb Health Committee. In the meantime lottery tickets, badges, flowers were sold; exhibitions and shows were organized. These small-scale activities brought huge money donations in total. Thus, having observed the success of the delegation's activities, the Ottoman Red Crescent decided to sell flowers all around the country on the first day of the 1913 Ramadan Festival. The members of the delegation sold flowers carrying Red Crescent symbols around their elbows. That day was named as the *Hilal-i Ahmer Çiçek Günü* (Ottoman Red Crescent Flower Day).<sup>313</sup> This activity

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<sup>311</sup> Akgün and Uluğtekin, p.153

<sup>312</sup> Özbek, p.320.

<sup>313</sup> OHAC Hanımlar Takvimi 2, 1331, p.62. A note for the aim of the *flower day*. “1329 senesinde HAC ıyd-ı fitrın birinci gününü Hilal-i Ahmer Çiçek Günü adı ile halkımızı vezaif-i insaniyelerine az çok muavenete davet ve Hilal-i Ahmer menfaati için fütüvvet ve semahatlerine müraccat eyledi. Hilal-i Ahmer bayram gününü intihap



encouraged Ottoman women to be active on the streets at public level, which was something extraordinary for the women of that period. Karal-Akgün interprets this as a sign of awakening of women consciousness and an example of Westernization experience in the Empire.<sup>314</sup> *Hilal-i Ahmer Çiçek Günü* practice was later enlarged to include the first days of Ramadan and *Kurban* Festivals and continued. The Ottoman Red Crescent Delegation of Women all around Turkey sold flowers and badges all the two days. The donations collected were considerable.<sup>315</sup> Here she also gives the case of the ball organized by French Ambassador Mr. Bomprad in order to collect donations for wounded soldiers of Balkan Wars. According to her, even though the ball was not an ordinary entertainment activity even in İstanbul, many statesmen did not bother to participate since the charity character of the ball.<sup>316</sup>

Probably the most original activity of the Ottoman Red Crescent women was to open vocational centers (*Darus-sınaa, Sanat Evi*) in order to facilitate vocational training for largely women and children refugees, victims of the Balkan Wars. Here, the participants either acquire a vocation or learn how to produce various hand-made works. The Ottoman Red Crescent tried to help these refugees to meet the accommodation costs by selling their projects.<sup>317</sup> The first vocational center was opened on 7 August 1913. The Ottoman Red Crescent Central Committee spent 500 OL for the inauguration. Initially, lonesome and most wretched refugees were preferred for admission. At the beginning the center had 13

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*ve bir Çiçek günü addetmekte pek isabet eyledi. Bayram tesid edilirken, kalpler inşirah içinde bulunurken bu kızıl aylı çiçekler ebna-yı cinsin mecruh ve hastalarını, rahm ve şefkate arz-ı iftikar edenleri ihtar ve bu suretle fezail-i insaniye ve hasail-i ulviyeyi ikaz eyliyor, an-ı mesudun sürurunu faziletlerle tenzih ve ila ediyor. Bir çiçek mukabilinde candan kopup verilecek para ile yalnız bir hiss-i insaniyet tatmin edilmiş, mıkaddes bir vazife ifa olunmuş, bir borç, bir insaniyet borcu eda kılınmış demek değildir...Heder olabilecek bir hayatı kurtarmak için atılmaktır...İmza: Mehmet Sadık” p.63.*

<sup>314</sup> Akgün and Uluğtekin, p.156 “*Değinen çiçek satışları, ülkenin toplumsal gelişmesi açısından pek de yaban atılacak bir olay değildir. .. haremin karanlıklarında sıkışıp kalmış Türk kadınının ,alışılmışın dışında, sokaklarda dolaşmanın olumsuz bir tepki getirmediği görülmektedir*”. She attributes the mission westernization to the Delegation of Women: “*Bunun yanısıra, birçok kez değinildiği gibi Merkez bir kadın kuruluşu olduğundan, Osmanlı İmparatorluğu’nda II.Meşrutiyet’le amaçlanan çağdaşlaşma ruhunu yansıtmakla da yükümlü olmuştur. Bu göreviyle, kadının toplum içindeki yer sahibi olmasına öncülük eden Merkez, etkinlikleri çerçevesinde ülkede kadın-erkek birlikteliğine kapı aralamak gibi toplumsal bir rol de üstlenmiştir.*” p.151. Another similar argument: “*Değindiğimiz yıllarda başka kadın kuruluşları gibi, Hanımlar Merkezi de o dönemde pek özenilen batılılaşmanın kıvanç duyulan bir simgesi olarak görüliyordu.*” p.162.

<sup>315</sup> For the notion that the income gathered in *Hilal-i Ahmer Çiçek Günü*, see THAM, no:21, 15 May 1923, pp.255-256 and THAM, no:22, 15 June 1923, pp.285-286. For the various Flower day activities and the money collected in 1922 and 1923 Ramadjans, see OHAM, no:11, 15 July 1922, p.254; THAM, no:23, 15 July 1923, p.305.; THAM, no:33, 15 May 1924, pp.287-288.; THAM, no:34, 15 June 1924, p.317.

<sup>316</sup> Ibid p.156.

<sup>317</sup> OHAM vol:2, 15 October 1921, p.41

employers and 300 trainees.<sup>318</sup> The employers increased to 75 in 1914; 117 in 1915; and 125 in 1916.<sup>319</sup> Girls were trained in embroidery. At the same time, many discharged wounded soldiers were trained in knitting. By these activities the Ottoman Red Crescent women were trying to relieve, at least to some extent, the pain and hardship facing all these people. The crown prince Yusuf İzzettin Efendi once again showed his keen interest to the Ottoman Red Crescent and visited the vocational center and bought many hand-made works. At the same, the press also supported these endeavors by publishing encouraging news about the vocational center.<sup>320</sup> The vocational center not only worked for collecting donations but also providing clothing for the army. At the beginning of WWI, the vocational center produced 24,529 cardigans, 1700 cotton cardigans and numerous socks, gloves and underwear.<sup>321</sup> It becomes obvious from all this that the delegation considered itself as the bearer of numerous social duties.

The delegation, on the other hand, entered into activities, which allowed Ottoman women to act in Ottoman public space. Female members of the Ottoman Red Crescent, in fact, displayed a keen realization of their social duty as pioneers of all Ottoman women. The Ottoman Red Crescent Women's Calendar, published by the department yearly, is a clear witness of this fact. Besides displaying the activities of the department, the calendar also consists of functional information in the fields of art, philosophy, cooking, and education in order to increase social consciousness of Ottoman women.

#### The Delegations of Women During World War I (1914-1918):

In this period, delegations entered into a series of collective activities. The first of them was the introduction of a great sewing campaign. Since the empire entered into a great war, delegations called all Ottoman women throughout the empire to sew various kinds of

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<sup>318</sup> OHAC Hanımlar Takvimi 2, 1332, p.142.

<sup>319</sup> Çapa p.65.

<sup>320</sup> Çapa tells of various newspaper publishing on the issue, p.66. Here, it should be mentioned that, there was a strong interest and support among the press to the Ottoman Red Crescent. Among the 100 founding members, some distinguished members among the press society can be seen. However, this keen and encouraging interest of the press does not mainly stem from this notion. In our opinion, it stems from the nature of the Ottoman Red Crescent Society. It should be noted that the Ottoman Red Crescent was filling a deep gap in the field of Ottoman Philanthropy. Another point is that since the last ten years, Empire faced continuing wars and the Ottoman Red Crescent's main aim was to aid the wounded and it worked in accordance with the Army, the Ottoman Red Crescent attained a respected place in the eyes all segments of the Society including the press society. This phenomenon will also be dealt in the following parts of our study.

<sup>321</sup> OHAC Hanımlar Takvimi 4, 1334, pp.16-19.

clothes to support the army. These cloths were transferred to military units by the Ottoman Red Crescent. Since no material contribution was required, every Ottoman woman could participate in this campaign.<sup>322</sup> Nearly all daily newspapers constantly announced the campaign.<sup>323</sup>

The second collective activity was the setting up of nursing courses and providing voluntary nurses. Dr. Besim Ömer Pasha pioneered this task. The Ottoman Red Crescent would give special identity cards to those who completed nursing courses. By the beginning of the WWI, 353 applicants had completed their nursing education and applied to serve as voluntary nurses. 284 Ottoman Red Crescent voluntary nurses worked in the military and civil hospitals.<sup>324</sup> Since generally the nursing activities were voluntary in character, it was the ladies coming from elite families who did the most of the voluntary nursing. Most these were cultured and educated ladies. The wife of Van governor Tahsin Bey, Mediha Hanım is a good example for this attitude. Having observed the misery of wounded soldiers coming from the Eastern Front, Mediha Hanım initiated the founding of an Ottoman Red Crescent hospital in Van. She was not contented with that and also worked as a nurse.<sup>325</sup>

The International Exhibition of 1917 was another significant activity of the delegation in İstanbul. The exhibition started on 21 January 1917. The artistic products made in the Vocational School (*Dar-üs-Sinai*) of the delegation were displayed.<sup>326</sup> There were also German, Austro-Hungarian, and Bulgarian Red Crosses' stands. The point is that the exhibition was visited by a considerable number of high Ottoman dignitaries such as the Ottoman Sultan Reşad as well as highly important foreign figures like the Austrian Crown

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<sup>322</sup> The campaign was named as *the winter gift* (to the soldiers) (*hediye-i şitaiyye*). See OHAC Hanımlar Takvimi 2, 1332, pp.143-144.

<sup>323</sup> Akgün and Uluğtekin place various news on the issue from the contemporary newspapers of *İkdam*, *Tasvir-i Efkar* and *Tercüman-ı Hakikat*. See Akgün and Uluğtekin, pp.166-167.

<sup>324</sup> The list of voluntary nurses sent to various hospitals as follows: Ottoman Red Crescent Beyoğlu Hospital- 69, Ottoman Red Crescent Taksim Hos.-25, Ottoman Red Crescent Darüşşafaka Hos.-22, Ottoman Red Crescent Galata Hos.-23, Ottoman Red Crescent Cağaloğlu Hos.-27, Ottoman Red Crescent Kadırga Hos.-22, Ottoman Red Crescent School Of Medicine Hos.-22, Ottoman Red Crescent Tekirdağ Hos.-6, The Navy Central Hospital-13, Pangaltı Menzil Hos.-7, Mülkiye Baytar Mektebi Hos.-2, Şişli Etfal Hos.-6, The War Academy Hos.-6, İstihka-ı Milli hanımlar cemiyeti Hos.-16, The Jewish Hos.-3, The Artillery Academy Hos.-2, Municipal Hos.-5, Ağa Camii Mecruhin Hos.-18, Maçka Hospital- 3, Italian Orphanage Hos.-2, Taşkışla Hospital-3, Gümüşsuyu Hospital-2., OHAC Hanımlar Takvimi 2, 1332, p.125.

<sup>325</sup> Akgün and Uluğtekin, p.170.

<sup>326</sup> OHAC 1330-1334, p.47.

Prince Maximilian and the German Emperor Wilhelm II in person.<sup>327</sup> This close interest can be interpreted as the prestigious position of the Ottoman Red Crescent in both domestic and international arena.<sup>328</sup> The success of the exhibition was not in material terms but in constituting an influential propaganda and publicity of the Ottoman Red Crescent.

Another problem that the delegation was dealing with was the issue of Ottoman students in foreign countries. Due to the war, families had lost communication with their sons. The Ottoman Red Crescent Central Committee organized a meeting with these families. Later, Dr. Besim Ömer, Münire İsmail Hanım and Safiye Hüseyin Hanım focused on this issue. These two women went to Europe in the course of war and visited the Ottoman students. Meanwhile, they managed to collect a donation of 50.000 Swiss Frank via the International Committee of Red Cross.<sup>329</sup> As a consequence of the activities of these two women, parents in İstanbul got in touch with their children through Ottoman Red Crescent. Due to the self-sacrificing services, Safiye Hüseyin Hanım was honored with the Ottoman Red Crescent medal on 17 November 1921. Her humanitarian services as the Turkish chief nurse were also acknowledged by the International Committee of Red Cross: she was honored with the Florence Nightingale medal in 21 November 1921.<sup>330</sup>

#### Activities of Women During the War of Independence (1919-1923):

The conflict between İstanbul and Ankara negatively affected the activities of the delegation. Ordinary actions such collecting donations and the vocational center continued to exist. However, the delegation of İstanbul gradually transferred its center to Anatolia due to the occupation of İstanbul. During this period, the delegation focused itself on providing relief to the Western Anatolian people. Collected donations were spent mainly for that purpose. After the victory, the most significant activity was to open a childcare unit on 1 August 1923. In this unit 36.500 children were fed, 391 sick children were cured, 960 children were given medical treatment and finally 150 children were provided with clothing.<sup>331</sup>

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<sup>327</sup> OHAC Hanımlar Takvimi 4, 1334, pp.16-19.

<sup>328</sup> Akgün and Uluğtekin, p.162.

<sup>329</sup> TKD 73 *Yıllık*, p. 42.

<sup>330</sup> THAM , vol:28,15 December 1923, p.97-98 and Akgün and Uluğtekin, p.176.

<sup>331</sup> THAM, vol:28, 15 Aralık 1923, p.97-98.

The young republic entered into a series of modernizing revolutions. The Law of the Unity of Education (*Tevhid-i Tedrisat Kanunu*) on 3 March 1924, stipulated the equality between man and woman in the area of educational rights. The implementation of the New Civil Code in 1926 secured civil equality of man and woman. The Republic had taken over two charity institutions from the empire: The Orphanage (*Çocuk Esirgeme*) and the Ottoman Red Crescent. The dual character of the Ottoman Red Crescent in terms of its division into male and female compartments was claimed to be a relict of the past, which would be not harmonious with the Republican revolutions. By the special request of Mustafa Kemal Pasha, the Delegations of Women of the Ottoman Red Crescent were abolished. In 1925, a new regulation was introduced. The women now acquired the right to become active and assisting members. Even, the presence of women members became a legal requirement. The number of Central Committee members in provincial centers was increased from 12 to 15, and in district branches from 5 to 8. These additional three members were specified to be women.<sup>332</sup>

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<sup>332</sup> TKD 73Yıl, p.68.

## 2.6 Financial Data:

The earliest financial information we have concerning Ottoman Red Crescent dates from 1877, when the Ottoman Red Crescent during its first official foundation at the Russo-Ottoman War of 1877-78 collected a donation, totaling 70.000 OL. After one year of activity the society was dissolved and the remaining small amount of capital was deposited at the Ottoman Bank.<sup>333</sup> The Greco-Ottoman War of 1897 occasioned the second foundation of the Ottoman Red Crescent by the request of the government under the leadership of the Nurican Efendi, vice-president of the first Ottoman Red Crescent. Having collected donations, the society hired two hospital ships in order to carry the wounded soldiers. The army was also provided considerable amount of medicine. When the Ottoman Red Crescent was dissolved for the second time, this time 10.000 OL was deposited at the Ottoman Bank.<sup>334</sup>

At the time of the “final” official foundation on 20 April 1911, the Ottoman Red Crescent had a total capital of 15935 OL, which was based on the capital at the Ottoman Bank plus initial donations.<sup>335</sup> In order to organize the aid activities for the War of Tripoli, the Ottoman Red Crescent Society prepared the balance sheet of the year 1911: the income (through donations) appeared to be 68388 OL, and the expenses were 41187 OL. At the end of the year, the capital of the Ottoman Red Crescent declined to around 14000 OL, and the total of all in cash assets was 41841 OL.<sup>336</sup>

The collection of donations continued during 1912. In September, mobilization was announced due to the beginning of Balkan Wars. At this moment, the society had more than 70.000 OL. During the war, the amount of donations was more than expected and originated mainly from three sources: 1.) Citizens, 2.) Other Muslim countries, 3.) Foreign countries. It is significant that among the total 350.000 OL donations, more than 230.000 were from Muslim countries. The donations of Indian Muslims amounted nearly 200.000 OL, which is more than total domestic or foreign donations.<sup>337</sup> By these donations, the capital of the Ottoman Red Crescent increased to 439.000 OL. 185.000 OL of it was spent during the war

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<sup>333</sup> OHAC Salname, p.306.

<sup>334</sup> Ibid p..306.

<sup>335</sup> Ibid p.306.

<sup>336</sup> Ibid p.308.

<sup>337</sup> See Appendix XI for the detailed table of balance of sheet of the year 1912. In the Appendix the table of the domestic and foreign donations are also given.

period of 1912-1913. Nearly 250.000 OL capital was left to the next Executive Committee to use.<sup>338</sup> The identities of the donators were published in the first yearbook (1913) of the Ottoman Red Crescent in detail.<sup>339</sup>

The continuing wars also affected the financial system of the Ottoman Red Crescent. Instead of regular yearly budgets, a new practice suitable for crisis situation was implemented. Here two different balances, ordinary and extraordinary, were prepared at annual basis. The organization of the financial budgets was so efficient that during the armistice years, no irregularity could be found by hostile inspectors. At the end of 1923 financial inspection, the Ministry of Finances announced the financial system of the Ottoman Red Crescent as a good example for such kinds of civil society institutions.<sup>340</sup> Without a doubt, this stemmed from the qualified organization skills of the Ottoman Red Crescent executive officials. Not surprisingly, the honorary cashier of the Ottoman Red Crescent was the Director of the Ottoman Bank, Berç Keresteciyan (Türker) Efendi. Also we should mention the contributions of the honorary account Hamid (Hasancan) Bey.

By the beginning of 1914 the financial situation of the Ottoman Red Crescent was in summary as follows: 233.825 OL cash money, 20.765 OL worth of goods in the storehouses, 14.343 OL office stock and immovable with a total of 268.873 OLs. 183.599 OL of it was the constant capital of the Ottoman Red Crescent and the remaining was reserve capital. The total income of the year 1914 budget was 92.354 OLs whereas the total expenses amounted to 68.756 OL. Thus there was a surplus of 23.598 OL for the budget of 1914.<sup>341</sup> During WWI years, only the 1915 budget witnesses a deficit. This stemmed from the extraordinary situation due to the Dardanelles Campaign. At the end of the year 1918, the financial situation of the Ottoman Red Crescent was as follows: Assets and bonds with a value of 44.400 OL, goods in the storehouses amounting to a value of 805.686 OL, credits of 76.951 OL,

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<sup>338</sup> Ibid p.310.

<sup>339</sup> The ones who donated more than 100 L. during the year 1912 are listed in pages 315-316; more than 100 L. donated to the Delegation of Women in pp.316-318; the ones who collected more than 100 L. for the Ottoman Red Crescent- pp.318-319; donations more than 1L-pp.320-337; donations to the Delegation of Women more than 1L-pp.337-347; the ones who donated 1L-pp.347-374; the names of the individuals and institutions from Egypt that made donations-pp.374-375; India-pp.375-388; Russian Muslims-pp.388-393; Bosnian Muslims-394-395; South African Muslims-p.395; Afghanistan, Iran, Belüçistan-p.396; the individuals from foreign countries-pp.396-1401.

<sup>340</sup> Akgün and Uluğtekin, p. 194.

<sup>341</sup> OHAC 1330-1334, Appendix Budgets part. See Appendix XII for the detailed tables of budgets of 1914-1918 years.

movables and real properties amounting to 1783 OL, reaching a total value of 1.502.045 OL.<sup>342</sup>

According to the regulation, the incomes of the Ottoman Red Crescent were specified as 1.) Membership fees, 2.) Donations and 3.) Incomes retrieved from the activities such as exhibitions, cinemas and etc. The membership fee was an annual 1 OL for active members and half of it (50 Kuruş) for assisting members. However, the wars adversely effected the payment of membership fees. This stemmed either from the economic difficulties or frequent moving of members due to changing work places. This can be seen below in the decreasing total amount of membership fees in the yearly balance sheets during the WWI years:

1914- 1155 OL and 15 Kuruş,  
1915- 1201 OL and 47 Kuruş,  
1916- 754 OL, and 85 Kuruş,  
1917- 910 OL and 40 Kuruş,  
1918- 699 OL and 70 Kuruş.

Another source of income were the donations, which was the most important. Donations in general constituted the major income for the extraordinary budgets of the Ottoman Red Crescent. The total amount of donations during 1914-1918 period was as follows: 404.730 OL of domestic donations, 236.790 OL from Germany, 157.500 OL from Austria-Hungary, and 48.569 OL from other countries. The donations showed an enormous increase during the Dardanelles Campaign. As will be seen below, after this increase of the amount of donations in 1915 donations of comparable amounts continued to be made in the remaining war years. The distribution of these donations according to years is as follows:

1914- 76.839 OL and 74 Kuruş, 1915- 149.698 OL and 72 Kuruş, 1916- 156.932 OL and 53 Kuruş, 1917- 146.890 OL and 3 Kuruş, 1918- 134.506 OL and 34 Kuruş.

Not all the donations were in cash but also goods were donated. In the meantime, the unused surplus goods were sold in order to increase the income. The sales item in the extraordinary budgets meets this type of income. While in 1914 income from sales amounted to an insignificant 243 OL, it turned out to be a major income item in 1918 with 371.313 OL.

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<sup>342</sup> THAC 1335-1338, p.197.



The other incomes as described in various parts of this study were activities like selling flowers, badges or organizing exhibitions, shows, cinemas etc.

Another type of income in the ordinary balance sheet was the interest income. Since, the Ottoman Red Crescent constituted a connection between the Ottoman prisoners of war in foreign countries with the motherland; and the enemy prisoners of wars in Ottoman empire with foreign states via Red Cross Societies, the Ottoman Red Crescent had opened bank accounts in nearly all countries in the world, from Europe to China.<sup>343</sup> The interests incomes from the diverse bank accounts were as follows: 7210 OL for 1914, 5472 OL for 1915, 3739 OL for 1916, 7335 OL for 1917, and 11.088 OL for 1918.

Apart from direct income items the Ottoman Red Crescent also entered into a series of company-like activities both to provide new income and to create benefits for general welfare. As briefly mentioned in the historical background chapter, the Ottoman Red Crescent efficiently entered into agriculture and breeder business.<sup>344</sup> Having calculated the prolonging of WWI, in order to provide cheaper flour and meat both for the public and the Ottoman Red Crescent soup houses, various farms were opened in İstanbul (September 1915- Beykoz. December 1915-Tuzla) and in Anatolia, especially in Eskişehir, Adapazarı and Konya Sarayönü.<sup>345</sup>

The budgets of 1914-1918 are as follows:

1914: Total Income-92.354 OL 01 Kuruş; Total Expenses: 68. 756 OL and 54 Kuruş,

1915: Total Income-168.426 OL 09 Kuruş; Total Expenses: 207.833 OL, and 27 Kuruş,

1916: Total Income-227.395 OL 57 Kuruş; Total Expenses: 151.313 OL, and 38 Kuruş,

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<sup>343</sup> Majority of these bank accounts were in Germany and Austria-Hungary. However, the bank account in the town of Tientsin in China was opened to help Turkish prisoners of war in Eastern Siberia. OHAC 1330-1334, p.81.

<sup>344</sup> Interesting practices could also be observed. Due to war conditions, a scarcity also emerged among notebooks. The Ottoman Red Crescent sold with a cheap value the notebooks that it brought from Europe. By this, The Ottoman Red Crescent made profit, as well as the Ottoman people. At the same time, the Ottoman Red Crescent published illustrations describing the Ottoman Red Crescent on the covers of the notebooks in order to reach the youth. See, OHAC (1330-1334), p.75-76.

<sup>345</sup> According to a Ottoman Red Crescent document the total products from the farms in Beykoz, Adapazarı, and Tuzla in 1915-1916 is as follows: 138.320 kgs wheat, 86.348 kgs barley, 172283 kgs potato, 8825 kgs beans and chickpea, 10.000 kgs onion, 54.000 kgs grass, 497.700 kgs straw, 14670 kgs tomato, 10118 kgs squash, 23.845 vegetables , 1150 kgs wet bean, 4579 oats, 1200 kgs tobacco, 400 matting brooms, 31.100 aborigines, 13600 melons, 5900 cucumbers. Çapa, p.93.

1917: Total Income-263.785 OL 71 Kuruş; Total Expenses: 170.384 OL, and 07 Kuruş,  
1918: Total Income-557.773 OL 86 Kuruş; Total Expenses: 241.151 OL, and 15 Kuruş.

GENERAL TOTALITY OF INCOMES 1914-1918 1.309.735 OL 25 Kuruş

GENERAL TOTALITY OF EXPENSES 1914-1918 839.438 OL 41 Kuruş

Here, to give a comparative picture, it would be helpful to list the 1914-1918 budgets of the Ottoman state:

1914: 35.300.000 OL ,1915: 57.800.000 OL, 1916: 65.500.000 OL, 1917: 83.000.000 OL,

1918:109.000.000 OL and the budget deficit of 1914-1918 was roughly 310.000.000 OL.<sup>346</sup> In the light of these statistics, it can be claimed that the Ottoman Red Crescent's financial volume was roughly similar to a middle-level company.

Following WWI years, the Ottoman Red Crescent expenditures focused on the activities of the War of Independence. The ordinary and extraordinary budgeting system continued to exist. The balance sheets of the years between 1919-1925 as follows:

1919: Total Income-768.797 OL 77 Kuruş; Total Expenses: 569.001 OL and 32 Kuruş,

1920: Total Income-210.849 OL; Total Expenses: 395.453 OL,

1921: Total Income-578.724 OL; Total Expenses: 348.505 OL,

1922: Total Income-2.037.892 OL; Total Expenses: 1.836.501 OL,

1923: Total Income-1.386.606 OL; Total Expenses: 1.847.256 OL,

1924: Total Income-1.386.053 OL; Total Expenses: 1.268.292 OL,

Compared with 1914-1918 period, both the incomes and expenses of the 1919-1924 period seemed to expand dramatically. Actually, this trend started with the 1918 budget of the Ottoman Red Crescent that doubled the 1917 budget. The only exception to this trend is the 1920 budget. However, such an increase should not be evaluated in real terms but nominal. In other words, starting with 1917, due to scarcity a significant increase in inflation occurred. To give an idea, the prices of the basic necessities such as bread, sugar, bean and sheep meat increased enormously. While the price of the bread was 1.25 Kuruş in 1914, it rose to 18 in 1917 and 34 in 1918. The same goes for the other three (kıyye/kuruş): sugar 1914-3, 1917-112, 1918-195; bean 1914-4, 1917-40, 1918-65; sheep meat 1914-7, 1917-35 and 1918-

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<sup>346</sup> Eldem, Vedat, *Harp ve Mütareke Yıllarında Osmanlı İmparatorluğu'nun Ekonomisi*, TTK Yayınları, vol:7, No:98, Ankara, 1994, pp.84 and 95.

125.<sup>347</sup> In the same manner, according to Şevket Pamuk the GNP per capita could not reach to the level of 1914 until the end of 1930s. The real wages could only exceed 1914 level after 1950s. Furthermore, this trend, a high level of inflation with the constant decrease of real prices was not a domestic but international phenomenon.<sup>348</sup>

By the beginning of 1923, 275.227 OL was saved and put as a reserve capital. The following year there was a budget deficit of nearly 460.650 OL, which was met by the reserve capital of the previous years. By 1925, the Ottoman Red Crescent had 689.782 OL cash money, 50.239 OL worthies and bonds, 112.775 OL worth of real estates, and 1.142.724 OL worth of goods.<sup>349</sup>

During the war period of 1919-1923 donations again were the main income item of the Ottoman Red Crescent. The total amount of donations between 1919-1922 amounted to 1.750.333 OL. 1.403.533 OL of this amount came from domestic sources. The distribution of the donations according to years is as follows: 47.440 OL for 1919, 56.554 OL for 1920, 476.023 OL for 1921, and 1.170.294 OL for 1922. As seen above the donations witness a permanent increase but the significant jump was in 1922. This might be interpreted as a sign of increasing trust towards the National Resistance in Anatolia. As new victories were achieved, donations also increased. For example, just after the final victory and the liberation of İzmir, the people of İstanbul had made nearly 300.000 OL donations in a period of just 20 days.<sup>350</sup> However, by the end of the long war years in 1923, the donations fell sharply.<sup>351</sup> The total amount of donations in 1923 was only an amount of 412.651 OL.

Foreign donations during the War of Independence were nearly a quarter of the domestic donations. The main donators were the Egyptian Red Crescent, 186.257 OL and the Indian Red Crescent 55.439 OL. The donations of the other Muslim countries and Turks in the foreign countries amounted to a total of 95.084 OL. The amount of the donations is

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<sup>347</sup> Toprak, Zafer., İttihad-Terakki ve Cihan Harbi: Savaş Ekonomisi ve Türkiye’de Devletçilik 1914-1918, Homer Kitabevi, İstanbul, 2003, p.162.

<sup>348</sup> For a detailed discussion, see Şevket Pamuk, “Long-Term Trends in Urban Wages in Turkey, 1850-1990, “ in *Labour’s Reward, Real Wages and Economic Change in 19<sup>th</sup>-and 20th Century Europe*, edited by P. Scholliers and V. Zamagni, Cornwall; Adward Elgar, 1995, pp.89-105.

<sup>349</sup> THAC 1335-1338 p.287-292 and Appendix-budget part.

<sup>350</sup> Ibid p.289.

<sup>351</sup> Ibid p.289.

insignificant, but the point is that these donations came from various places.<sup>352</sup> Indian Muslims and Egyptians used to make continuous donations from the early days of Ottoman Red Crescent onwards, starting with the War of Tripoli.<sup>353</sup> In Tunisia a committee to aid the Ottoman Red Crescent was formed under the presidency of Salih Ferhat Bey. Various daily newspapers supported the aid campaigns. Theatre plays in Tunisia were organized to collect donations.<sup>354</sup> In addition to this, the Beirut Red Crescent Society formed a committee under the name *The Commission for Aiding Turkish Wounded*. The Muslims in Palestine, Nablus, and Java also sent donations to the Ottoman Red Crescent Ankara Agency.<sup>355</sup> Another interesting place was the capital of Thailand, Bangkok. By the mediation of International Committee of the Red Cross, 35.246.60 English pounds were sent from the Muslim population of Bangkok. International Committee of the Red Cross handed the money to Ottoman Red Crescent on 9 June 1923.<sup>356</sup> Another surprising place like Bangkok was Buenos Aires. Here, the Turks and Muslims living in Argentina formed a Buenos Aires Center of Ottoman Red Crescent Society. The president was Seyfeddin Recai Bey, the vice-president was Necip Nasır Bey and the general secretary was Sadık Haşim Bey. A collected 500 OL donation was sent to Turkey.<sup>357</sup> The Turkish Community in USA also made various donations.<sup>358</sup> Bulgarian and Cypriot Turks were other groups that made donations.<sup>359</sup>

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<sup>352</sup> OHAC 1335-1338, p.289.

<sup>353</sup> For various donations from India, see OHAM, no:1, 15 September 1921, p.5 and THAM, no:27, 15 November 1923, p.66. For the donations of Egyptian Red Crescent, see OHAM, no:4, 15 December 1921, p.88, OHAM, no:6, 15 February 1922, p.127, OHAM, no:11, 15 July 1922, pp.241-242 and OHAM, no:14, 15 October 1922, pp.47-48.

<sup>354</sup> OHAM no:7, 15 March 1922, p.149-151; OHAM no:8, 15 April 1922, pp.179-180.

<sup>355</sup> THAM no:22, 15 June 1923, p.281.

<sup>356</sup> Ibid p.281.

<sup>357</sup> OHAM no:4, 15 December 1921, p.74; OHAM no:7 15 March 1922, p.154.

<sup>358</sup> For the 25 box clothing donation of the Muslims and Jews of New York, see THAM, no:19, 15 March 1923, p.188. For the donations (3025 \$) of the Detroit Ottoman Red Crescent center, see THAM, no:39, 15 Kasım 1924, pp.103-108.

<sup>359</sup> OHAM no:5, 15 January 1922, p.110; THAM, no:27, 15 November 1923, p.69.

## **2.7 The Organizational Structure of the Ottoman Red Crescent the Leading Ottoman Red Crescent Figures:**

### Division of Labor in the Ottoman Red Crescent Central Administration:

Without a doubt, the Ottoman Red Crescent was a totality of synergy of the numerous volunteers. However, some leading figures were the forerunners and decision makers. To have a more balanced view on the Ottoman Red Crescent, one should closely research these personalities. By this, we would have an opinion how they perceive the Ottoman Red Crescent and its mission. Let us look at first at the division of labor among the leading personalities of the Ottoman Red Crescent.

The first vice-president Dr. Besim Ömer Akalın was principally responsible for the relations of the Ottoman Red Crescent with the International Committee of the Red Cross. He was also dealing with the organization and functioning of the Delegation of Women. A third task, delegated to him, was the direction of the Kadırga Ottoman Red Crescent hospital. The other vice-president Dr. Akil Muhtar Özden was the coordination link of the Ottoman Red Crescent with the government. Any relations with the government were conducted by him. At the same time, he coordinated the relations between the Ottoman Red Crescent Central Committee and the Executive Committee.

The management of the entire Ottoman Red Crescent organization (both administrative and health activities) was executed by the secretary general, Dr. Adnan Adıvar, who organized projects such as forming aid committees. He was responsible for the controlling and coordinating of the peripheral organizations. He was also appointed as the vice general inspector of the Military Health by the Army. Thus, he was able to coordinate the relations with the Military Health, which helped the Ottoman Red Crescent to be more beneficial to the Army. Dr. Adnan Adıvar also continued his mission from Ankara during the War of Independence years.

Hamit (Hasancan) Bey, known also as *Kızılaycı* Hamit Bey was initially the honorary accountant who organized the financial and economic activities. Later, he was promoted to Vice-presidency since Dr. Besim Ömer Akalın was promoted to honored by the honorary

presidency of the Central Committee. He devoted all his energy to shape and continue the Ottoman Red Crescent organization and activities throughout Anatolia. Another character that provided enormous gains with his vision especially in the field of economics was Berç Keresteciyan. Having been the director of the Ottoman Bank, he launched an efficient accounts system, which provided a great deal of efficiency especially in inspection and controlling.

With the consensus of the all the sources, and even on the basis of statements of some claims of the figures presented here, Dr. Celal Muhtar Özden has an exceptional place in the Ottoman Red Crescent history as the architect of the Ottoman Red Crescent phenomenon.<sup>360</sup> As general Inspector, he successfully organized and coordinated the storage and economic activities. His great success in economic activities together with extraordinary ability on saving made the Ottoman Red Crescent a very economically powerful institution, despite the heavy war conditions. Among his many activities, some examples are already given above.

#### Details on the the Leading Ottoman Red Crescent Figures in Focus:

##### **Dr. Besim Ömer Akalın: (1863-19 March 1940)<sup>361</sup>**

Born in 1863, in İstanbul, he was the son of Ömer Şefik Pasha. After having his primary education at home, he went to Kosova Rüşdiye-i Mülkiyesi, İstanbul Askeri Rüşdiyesi and Kuleli Askeri Tıbbiyesi for his secondary education. Having graduated from the Military School of Medicine in 1884, he went to Paris to continue his graduate education in gynecology in 1885. After completing his graduate education he came back in 1889. He became instructor in gynecology in 1895, Director General of Public Health (*Sıhhat Umum Müdürlüğü*) in 1912, the Dean of the School of Medicine in 1914, and the first university rector of Turkey in 1919. He also became a deputy from Bilecik and when he suddenly died in 19 March 1940 as a result of asthma shock, he was still Bilecik deputy. During his service in the Parliament, he once became the President of the Parliament. In his funeral, thousands of people were ready.

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<sup>360</sup> Çapa, p.29.

<sup>361</sup> For a detailed information on Besim Ömer Akalın see, Süheyl Ünver, “Dr. Besim Ömer Pasha’nın Hizmetleri”, *Tıp Tarihimiz Yıllığı*, İstanbul Üniversitesi Tıp Tarihi Enstitüsü, no:52, İstanbul, 1966.; Akil Muhtar Özden, “Doktor Besim Ömer Akalın”, *Tedavi Kliniği ve Labaratuarı*, vol:10, no:37, 1941.; Selma,Tükel. “Kızılayın Gelişmesinde Maddi-Manevi gayretleri Olan İnsan: Doktor Besim Ömer Pasha”, *Kızılay Dergisi*, vol:1, No:10, 1964, pp.18-19; Hüseyin Tekil Sevil., “Ölümünün Yirmidördüncü Yıldönümünde Kızılayımızın Öncülerinden Profesör Dr. Besim Ömer Pasha, *Kızılay Dergisi*, Ankara, 1964, vol:1, no:11, p.19.;

He wrote 45 books. He spent his full energy to develop the Ottoman Red Crescent.<sup>362</sup> He was the Ottoman Red Crescent deputy at the IRC Congress of Vienna of 1907, and also in the following one, which was held in Washington in 1912. The detailed reports from all these international IRC Congresses had been helpful for the Ottoman Red Crescent organization. Another service he dedicated himself to was the development of gynecology in Turkey. He was the first to open a scientific maternity hospital in the Ottoman Empire. The first Turkish female nurses (through the Ottoman Red Crescent) together with the first female doctors were engaged due to his efforts. Not only did he devote his life to the Ottoman Red Crescent, but also to many other social charity institutions, such as the State Institution of Orphanage (*Çocuk Esirgeme Kurumu*), The Society for Elimination Tuberculosis (*Veremle Mücadele Cemiyeti*), and the Turkish Gynecology Society. He also tried hard to fight against alcohol consumption.

#### **Dr. Akil Muhtar Özden: (1 October 1877- 12 March 1949)<sup>363</sup>**

Mehmet Akil Muhtar was born on 1 October 1877 in İstanbul. Like his father Mehmet Muhtar Efendi, the chief physician of the Military School of Medicine and his two brothers, Celal Muhtar and Kemal Muhtar, he was also entered to the Military School of Medicine after receiving his secondary education from Paşakapı Rüşdiyesi.<sup>364</sup> Due to his extraordinary level of intelligence he began his higher education at he age of 13. His classmate from the Military School of Medicine, Mehmet Siraceddin, states that Akil Muhtar was a cultured, good-natured, freedom loving, and patriotic young man.<sup>365</sup> This was partly due to his family education and to the patriotic and politically oppositional atmosphere in the Military School of Medicine. Akil Muhtar entered the CUP at these years. Because of both political

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<sup>362</sup> According to the official journal of the TRC, *Kızılay Dergisi*, Besim Ömer Akalın had great contributions to the Ottoman Red Crescent in the lights of Western Civilization thought. “*Onun batı uygarlığı düşüncesinden açtığı çığır Kızılaya yeni bir ruh getirmiştir*”, Hüseyin Tekil Sevil., “Ölümünün Yirmidördüncü Yıldönümünde Kızılayımızın Öncülerinden Profesör Dr. Besim Ömer Pasha, *Kızılay Dergisi*, Ankara, 1964, vol:1, no:11, p.19.

<sup>363</sup> For a detailed information on Akil Muhtar Özden, see Ünver, Süheyl and Ayaydın, Nezihe., “Dr. Akil Muhtar Özden Ağzından: “Çocukluğum ve Gençliğim””, *Haseki Tıp Tarihi*, Vol:XII, No:1, pp.118-128.; Kandemir, İzzet., *Dr. Akil Muhtar Özden (1877-1949)*, Ankara, 1952.; Tefikoğlu, Muhtar., *Akil Muhtar Özden*, Türk Kültürünü Araştırma Enstitüsü, Ankara, 1996.; Süheyl, Ünver, *Ressam Akil Muhtar Özden 1877-1949*, İstanbul Üniversitesi Tıp Tarihi Enstitüsü, Akil Muhtar Özden ve Kütüphanesi, sayı:6, İstanbul, 1952.; Bedi N. Şehsuvaroğlu, *Dr. Akil Muhtar Özden Bibliyografyası*, İstanbul Üniversitesi Tıp Tarihi Enstitüsü Yayınları, No:44, İstanbul, 1951.

<sup>364</sup> In his memoirs, Akil Muhtar Özden states that his father wanted to send him to the Faculty of Civil Administration (*Mekteb-i Mülkiye*). He pleaded, even became ill, to persuade his father to send him to the Military School of Medicine where his brothers were also studying. Ünver and Ayaydın, “Dr. Akil Muhtar Özden Ağzından: “Çocukluğum ve Gençliğim””, *Haseki Tıp Tarihi*, Vol:XII, No:1, p.124.

<sup>365</sup> Tefikoğlu, Muhtar., *Akil Muhtar Özden*, Türk Kültürünü Araştırma Enstitüsü, Ankara, 1996, p.6.

oppression and also the aim to get a better medicine education, led him to flee to Europe at the age of 19, in 1896.<sup>366</sup> Arriving at Geneva penniless, he registered to Geneva School of Medicine. Until 1908, Akil Muhtar continued his Medicine education and worked mainly in Geneva and in Paris. During these years, he was distinguished among the scholars. Due to his great contributions to the pharmacology, despite his young age, he was given a chair in the Geneva School of Medicine. He was also honored by the membership of French Medicine Academy. He married the Russian doctor Nina Odişetsi whom he met at the Geneva School of Medicine on 25<sup>th</sup> June of 1908. Not only she but also her elder brother later converted to Islam. She took Fatma Seniye as a new name.<sup>367</sup>

With the announcement of the constitutional regime in 1908, Akil Muhtar returned when he received an invitation to lecture. Due to his successful carrier and qualifications, Prof. Besim Ömer Akalın and Dr. Cemil Topuzlu insisted that he should lecture at the School of Medicine.<sup>368</sup> He received the professor degree in 1910 and founded the pharmacology department for the first time in Turkey. He also prepared the new regulation of the School of Medicine. Besides his lecturing, he continued to work in the Haseki Hospital of the İstanbul Municipality. Due to his administrative skills, he was promoted to be the Dean of the School of Medicine in 1917 and for the second term in 1919. During these years, in addition to his contributions to the School of Medicine, he also renewed the library catalogue and added enormous number of books.<sup>369</sup>

In 1933, during the University Reform he was given Ordinarius professor grade. Until his retirement in 1943, he continued to lead the Faculty of Medicine, the name recently given to the School of Medicine, after the University Reform. Although he used to love lecturing more than anything, he was forced to leave the University in 1943. Surprisingly enough, he was maybe the most productive and known Turkish doctor-researcher among the international scholars. But one of the most distinguishing characters of Akil Muhtar was his refusal to take part in governmental posts in order not to leave lecturing. According to Adnan Adıvar, even

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<sup>366</sup> Akil Muhtar describes later his escape as follows: “Ben 1896 İlk Teşrin (Ekim) ayında Sultan Hamid’in haksız ve müstebit yönetimine isyan ederek İsviçre’ye kaçmışım. Meşveretçilerle el ele vermek için annemi ve kardeşlerimi bıraktım, on parasız Avrupa’ya kaçtım.”, Tefikoğlu, p.10.

<sup>367</sup> Ibid, p.15-16.

<sup>368</sup> Ibid p.18.

<sup>369</sup> Ibid p.19-23.



though he refused the offers of CUP to become deputy or ministership many times, he was forced to accept the offer of the Republican People's Party (CHP) to be İstanbul deputy in 1941 to show his loyalty to the party or regime. However, the government wanted to get rid of him.<sup>370</sup> A medicine student at that time, İzzet Kantemir claimed that both most famous and internationally respected lecturers Prof. Hamdi and Prof. Akil Muhtar Özden were forced to leave the university.<sup>371</sup> He died 6 years later in 1949.<sup>372</sup> In the period between 1943-1949, he continued his contributions to the Turkish Medicine by preparing Turkish Medical Codex and participating many conferences with his articles. From 1904 to 1949, he published a total of 264 titles.<sup>373</sup> He was altruistically humble. One significant part of his personality was his firm belief in Islam.<sup>374</sup> He was a keen Muslim and had provided his wife and brother-in law to be Muslim.

The Ottoman Red Crescent, without a doubt, was one of his areas where he employed his activity-based patriotism. He also entered into the political realm to spread and work for patriotic feelings. As Adnan Adıvar mentioned above he was among the founders of CUP. On

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<sup>370</sup> The own words of Adnan Adıvar as follows: "...Hiç şüphesiz ki iktidar partisi (CHP) hükümetinin kendi hakkında ittihaz ettiği bu karardan dolayı gençliğin izhar ettiği teessür Akil Muhtar'ı çok teselli etmiştir. Fakat bu teessüre ne zaman ki hükümet, hatta ne de Maarif Vekaleti bir tebliğle iştirak etmeğe bile lüzum görmemişti. Mamefih Akil Muhtar o vakit iş başında bulunan şimdiki hükümet partisine karşı asla dargınlık göstermedi. Kendisine müeessilerinden olduğu İttihad ve Terakki Fırkası, mebusluğu nazırlığı bir çok defalar teklif etmiş olduğu halde Kabul etmemiş olmasına rağmen, iki sene evvelki kısmi seçimde Halk Partisinin İstanbul mebusluğu namzetliği için edilen bu ricaları Kabul etmekle bu kinsizliğini ispat etti. Halbuki bu senenin başında Akil Muhtar –belki kur'a ile- Sıhhat Şurası azalığından da çıkarıldı ve tekrar intihap edilmedi, bu da onu üzdü. Artık pekala anlaşılıyordu: Resmi makamlar onun hayatından ümitlerini kesmişler ve düşünmemişlerdi ki biz Şarklılarda hastalar 'Senin işin bitti, defterin dürüldü' denildiğini sözle ve tavırla işitip anlamaya alışmış değillerdir. İfasına asla sekte arız olmayacak müşterek bir vazifeden böyle istical ile uzaklaştırılması onu son günlerde bir kere daha üzdü. İşte Akil Muhtar, gönlünde bu iki üzgünlük ile, bir daha onu kimsenin üzemeyeceği bir iklime göçtü." Ibid pp.25-26. Tefvikoğlu quotes from Adıvar Adnan, *Dur Düşün*, Şaka Matbaası, İstanbul, 1950, pp.226-228.

<sup>371</sup> Kantemir describes the mentality of government lying under this decision as narrow-minded bad-intentioned. He also adds that even though Akil Muhtar Özden asked to let him lecture without receiving any salaries, he was refused. İzzet Kantemir, *Dr. Akil Muhtar Özden (1877-1949)*, Ankara, 1952, p.13.

<sup>372</sup> One of his students, Süheyl Ünver claims that if he had been a citizen of a Western country, he would not face such kind of burdens or hurdles. "Onu biz daha hayatında iken & sene önce kaybettik. Her insan bir şey için yaratılır. O daha doğmadan hekim ve hoca olmak için yaratılmıştı." Tefvikoğlu, p.27. Tefvikoğlu quotes Ünver from Süheyl Ünver, *Akil Muhtar'la Başbaşa*, Halk Basımevi, İstanbul, 1949, p.4.

<sup>373</sup> Ibid p.8. For a whole list of Akil Muhtar Özden bibliography, see Bedi N. Şehsuvaroğlu, *Dr. Akil Muhtar Özden Bibliyografyası*, İstanbul Üniversitesi Tıp Tarihi Enstitüsü Yayınları, No:44, İstanbul, 1951.

<sup>374</sup> Akil Muhtar describes the family education they received on religion: "Babam pekiyi bir adamdı. Bize memleket muhabbeti verdiği gibi Allah korkusu da öğretmişti. En büyük muhakemenin vicdan muhakemesi olduğunu bütün çocuklarına tenezzül etmez bir kanaat gibi telkin etmişti" Again his father once said: "İnsan yalnız Allaha korkar, doğrunun yardımcısı Allah'dır, doğruluk kendinin avukatlığını eder." Ünver and Ayaydın, p. 125.

31st of August 1911, together with his five other nationalist friends<sup>375</sup>, he founded the Turkish Fatherland Society (*Türk Yurdu Derneği*). Later he was also among the founding members of *Türk Ocağı* founded on 25 March 1912.<sup>376</sup> He continuously wrote articles in *Türk Yurdu* the official periodical of *Türk Ocağı*. Via these articles, he was one among many trying to spread patriotic feelings. It is essential to remember that these were the years where Turkism-nationalism was being newly discussed and theoretical background of Turkism was just being shaped. Another point is that even though he was of an elite social origin, he paid attention to the CSO activities. Contrary to the top-down Turkish elitist mentality, he tried to spread the organization culture among the civil population, where a state-centric tradition seemed to be overwhelming.<sup>377</sup> That is why; he tried to escape from governmental posts but tried hard in CSOs like Ottoman Red Crescent and *Türk Ocağı*.

**Dr. Abdülhak Adnan Adıvar: (1882- 01 June 1955)<sup>378</sup>**

Adnan Adıvar was born in 1882 to a leading Ottoman family in which his father Ahmed Behai Bey was from *İlmiyye-ulema* (Scholars) and at the same time the *kadı* (Judge). He received his secondary education at the Medrese-i Edebiye in Aksaray and later at the Numune-i Terakki and completed it at Vefa High School (*Dersaadet İdadisi*). He went to School of Medicine in 1899. In 1902, during his third year in the school of Medicine, he escaped to Europe, namely Berlin, where he received a prosperous level of Medicine education.<sup>379</sup> Despite being under difficult conditions, he had a successful education. Later he

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<sup>375</sup> These five friends were Ahmet Ağaoğlu, Yusuf Akçura, Ali Hüseyinzade, Mehmet Emin Yurdakul and Ahmet Hikmet Bey.

<sup>376</sup> Tefvikoğlu, p.79. An incidence during the foundation of the *Türk Ocağı* might illuminate the respectable place of Akil Muhtar in the CUP. According to Hasan Ferid Cansever, due to Akil Muhtar was secretly given the task to inspect the associations by the CUP, he did not accept to become the president of the *Türk Ocağı* when he was requested to do so. “son zamanlarda Akil Muhtar hocamızın Selanik’den İttihadü Terakki Cemiyeti tarafından İstanbul’daki Cemiyetler ve fikir cereyanlarını takibe memur olarak sureti-i mahsusada vazifelendirilerek gönderildiğini öğrendiğimiz hocamızın ne için Ocak reisliğini kabulde mazur olduğunu da öğrenmiş olduk.” Füsün Üstel, *İmparatorluktan Ulus-Devlete Türk milliyetçiliği: Türk Ocakları (1912-1931)*, İletişim Yayınları, İstanbul, 1997, p. 56, footnote 23. Üstel quotes from Hasan Ferid Cansever, “Türk Ocağının Doğuşu, Sebep ve Saikleri,” *Türk Yurdu*, Vol:2, no:284, May 1960, p.20.

<sup>377</sup> “Her şeyi hükümetten beklemek büyük bir hatadır. İdare mevkiinde olanların bir çok işleri vardır. Millet in her ferdi vazifesini iyi bilmeli, kendinde faydeli bir şey yapmağa çalışmalıdır. Memleket hepimizin malıdır. Saadet ve felaketinde insan olan her ferd aynı surette müşterektir. Bunun için de herkesin aynı derecede hissesi vardır.” Kantemir, p.5.

<sup>378</sup> For a detailed information on Adnan Adıvar see, Halide Edip Adıvar., *Dr. Abdülhak Adnan Adıvar*, İstanbul, 1956.;

<sup>379</sup> The reason why he escaped is not clear. We know that he is a freedom lover an oppositional the unjust activities of the ruling power, a reason he was imprisoned twice: The first one before 1908 after his first return from Europe. The second one after his return from Tripoli in 1912. this was due to political concerns because the Union and Progress government had fallen and an antagonistic government took such a decision. However,

again went to Europe, to Zurich, but this time to perfect his knowledge. As soon as he returned, he was appointed as an instructor to the School of Medicine. After a while, in 1910 he was promoted to be the Dean of the School of Medicine.<sup>380</sup>

He was among the founding members of the Ottoman Red Crescent in 1911. He went to Tripoli as an Ottoman Red Crescent representative in Turco-Italian War. And the period of his great services both in the Ottoman Red Crescent and in the military sanitation administration began here after.<sup>381</sup> The point is that, according to his wife Halide Edip, Adnan Adıvar tried hard to establish an Ottoman Red Crescent functioning with Western methods and in the light of humanistic concerns.<sup>382</sup> He married Halide Edip in 1917 and was elected İstanbul deputy to the last Ottoman Parliament in 1920. On the invasion of İstanbul in 16 March 1920, the British also made a razzia to the Ottoman Red Crescent center to arrest Adnan Adıvar. With no other option, together with Halide Edip, he fled to Ankara to join Anatolian movement. He was elected as the first Minister of Public Health of Turkey by the National Parliament founded 23 April 1920. He was also the vice-president of the Parliament.

After the victory and foundation of the republic, Adnan Adıvar joined to the first opposition party, the Progressive Republican Party? (*Terakkiperver Cumhuriyet Fırkası*).<sup>383</sup> Contrary to many founding members of the party, he informed Mustafa Kemal about his intention to join to the newly founding party.

By 1926, supposedly due to his wife's illnesses, they went firstly to Vienna, then England.<sup>384</sup> Actually this was not due to Halide Edip's illnesses but to escape from a political setting. He was one of the accused of the trial of İzmir assassination plot to Mustafa Kemal.

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according to Ahmet Ateş, he escaped Europe to learn Medicine better but due to political considerations. If so, he would have preferred France rather than Germany for that purpose. Ibid., p.91

<sup>380</sup> During this period he tries to shape a project on to clarify a successful University Law which would lead to increase the level of the universities. The project was on theoretical level and did not materialize. Ibid, p.92.

<sup>381</sup> Since what he did in the Ottoman Red Crescent has been described in detail above, we do not describe them again.

<sup>382</sup> “*Bu müessesenin (Hilaliahmer) Türkiye’de garp usülleri ile ve daime insani mülahazalar ile yerleşmesi için bir gayret sarfetmiştir*” Ibid., p.20.

<sup>383</sup> Another doubtful point in recent Turkish History. Halide Edip does not say anything about the case but only to leave the case to the future historians who will see all the official documents. “*Terakkiperver Cumhuriyet Fırkasının kuruluşunu, ve onunla alakalı olan daha sonraki beklenilmeyen acı vakaları istikbalin, hakikate dayanan bütün vesikalarını ve olaylarını tetkikten sonra karar vereceklerin hükmüne terk etmek gerektiğine inandığım için burada onlardan bahsetmek istemiyorum.*” p.32.

<sup>384</sup> Ibid, p.35.

As Zürcher puts forward this event was used to eliminate the Unionist remnants opposing to Mustafa Kemal.<sup>385</sup> An execution or imprisonment was possible. He began lecturing Turkish in Ecole de Langues Orientales Vivantes in 1929 and continued until 1939 when he came back. From 1939 to 1954, he headed the commission, which translated *L'Encyclopedie de l'Islam*. He was one of the members of International Society of Oriental Research founded in 1946. He also became İstanbul deputy from the Democrat Party in 1946-1950 period. He died on the first day of June 1955.

A crucial point about Adnan Adıvar, according to his wife, was his deep attachment to the essence of the Western civilization. He used to perceive Western Civilization as the leading guide of the humanity and civilization. Without a doubt, his experiences in Europe had been shaped as such. The second crucial aspect of his character was his unconcessionary idealism. He bore a hard life style due to his unconcessionary idealism. Not only did he refuse good material opportunities, but also became life-long sick in his lungs as a legacy of the prison years. He was a keen freedom lover and for this ideal he was prisoned, left alone, sent to and implicit exile<sup>386</sup> fell to numerous disappointments, sorrow.<sup>387</sup> He, together with Mustafa Kemal, was even sentenced to death by the İstanbul government in 1920.

#### **Kızılaycı Hamit (Hasancan) Bey: (April 1870-28 November 1943)<sup>388</sup>**

He was the son of Mehmet Arif Bey. According to Tevetoğlu, he was of noble origin from both parents. Born in İstanbul in March 1870, he received his secondary education at Soğukçeşme Askeri Rüşdiyesi and later at the secondary level classes of the School of Public Administration (*Mekteb-i Mülkiye İdadi Bölümü*). Having received his undergraduate education at the university level classes of the Mülkiye (*Mülkiye Yüksek Bölümü*), he began his public service in January 1891 in the General Directorate of Accounting of the Fiscal Ministry as a central accountant clerk. (*Maliye Nezareti Muhasebat Umum Müdürlüğü Merkez hesapları katipliği*). Then he switched to the Education service and became instructor

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<sup>385</sup> See E. J Zürcher, "Settling the Accounts: The Purges of 1926," in *The Unionist Factor: The role of the Committee of Union and Progress in the Turkish National Movement, 1905-1926*, Leiden-E.J. Brill, 1984. pp.142-167.

<sup>386</sup> Ahmet Ateş claims that Adnan Adıvar together with Halide Edip used to feel the deep sorrow of not be able to see the fatherland, while they were in France. Ibid., p.99

<sup>387</sup> Ibid., p.24

<sup>388</sup> For a detailed information on Kızılaycı Hamit Bey see, Fethi Tevetoğlu, "Kızılaycı Hamid Bey," *Atatürk Araştırma Merkezi Dergisi*, vol:III, no:9, Temmuz 1987, pp.681-690.; Türk Ansiklopedisi, vol:XXII, pp.91-92.

and the principal in many state secondary schools. Then in 1906 he was firstly promoted to the general director of the Primary Education Branch of the Ministry of Education, then to the general directory of the Secondary Education in 1909. At the same time, he began to instruct at İstanbul University as an economist professor. In 1911, in addition he became the General Debts Director of the Ministry of Finance and from on 17 June 1912 onwards also acted as the deputy of the Ministry of Finance in the board of Ottoman Bank directors.

It was during these years that he began his service to the Ottoman Red Crescent. Due to his successful and enormous services in the Ottoman Red Crescent, he became known as “Red Crescent-guy” (*Hilaliahmerci-Kızılaycı*), even though his identities were being an educator and economist. He also entered some other social and political activities. Together with Celal Muhtar Özden, he was among the founding members of the National Union-Block (*Vahdet-i Milliye Heyeti*) in 1920, organizing resistance against the Allies. However, the most significant service of Kızılaycı Hamid Bey was his function as a connection between Ankara government and the outside world. Tevetoğlu claims that this diplomatic side of him became the leading force in his character. Together with another Ottoman Red Crescent figure, Adnan Adıvar, he entered the elections of last Ottoman Parliament from İstanbul in 1920, and both were elected. He was delegated secretly by Ankara government as *Ottoman Red Crescent representative* before the elections. In his *Nutuk*, Mustafa Kemal tells of great services of Kızılaycı Hamid Bey. Due to the increasing military successes of Ankara government, all the truce applications of the Entente powers were made to him. He also signed prisoners of war transfer treaty with the English on behalf of Ankara government (TBMM).

Ernest Hemingway, as a war journalist in his early career, also made an interview with Kızılaycı Hamid Bey for the Toronto Daily Star. When Hemingway claimed him that the Canadian government was afraid of a possible massacre against the Christian population, Hamid Bey answered in French: “*Why will the Christian population be afraid? They are all armed. But Turks were freed from their arms. No, there won’t be any massacre. In fact, the Christian Greeks are massacring the Turks from all ages in Thrace. That is why, in order to help our people, we should invade Thrace as soon as possible.*”<sup>389</sup> Due to his diplomatic capabilities, he was appointed into the Turkish delegation that went to Lousanne for peace

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<sup>389</sup> Tevetoğlu, p.688

negotiations, but soon afterwards he was dismissed from the delegation for unknown reasons.<sup>390</sup> From then on we do not see any significant task or service assigned to him, and on 28 November 1943, he died in İstanbul.

The significant characteristics of Hamid Bey are his strength in analytic thinking, which together with his fluent French made him successful in diplomacy. He had a surprising strong memory and intelligence which made him to gain the nickname of *Instructor without Books* (*Kitapsız müderris*). He wrote numerous articles for journals and newspapers and 5 books.

### **Dr. Celal Muhtar Özden: (August 1865- 26 October 1947)<sup>391</sup>**

The Ottoman Red Crescent was a result of honest efforts of numerous idealist volunteers. But, even according to these volunteers, it was Celal Muhtar Özden who was the architect of the Ottoman Red Crescent mission.<sup>392</sup> One of his students and close associate during Ottoman Red Crescent years, Dr. Hafız Cemal Lokmanhekim claims that a statue (*büst*) of him should be erected in front of the TRC building in Ankara, if his services to the Ottoman Red Crescent would be calculated with honesty.<sup>393</sup> The writer of these sentences also participates all these points and claims these are not exaggeration. Actually, throughout the

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<sup>390</sup> This is one of the unclear points of history of the Republic. Former Finance Minister Cavid Bey, Hüseyin Cahit Bey and Hamid Bey were firstly appointed in Turkish delegation to Lausanne Treaty, then they were all dismissed from the task. The first two later were judged in Independence Courts (*İstiklal Mahkemeleri*). Cavid Bey was executed in August 1926 due to the claim of the organizing unsuccessful İzmir assassination to Mustafa Kemal. At the same time, Hüseyin Cahit was sentenced to life long exile in Çorum due to his articles in the Tanin newspaper. Surprisingly, when these were happening without any significant reason, Hamid Bey went to France and stayed there four years and came back in late 1929. See Tevetoğlu, pp.688-689. The so-called reason for his going abroad was research, which seems unsatisfying. Following his return, we do not see any important task appointed to this valuable qualified person. This subject bears questioning.

<sup>391</sup> Süheyl Ünver, "Hilal-i Ahmer Aşhaneleri", *Kızılay Dergisi*, vol:1, No:13-14, 1964, Ankara, 1964., pp. 20-23.; Süheyl Ünver, "Hilal-i Ahmer'in Kuruluş, İnkişafı ve Hizmetleri Tarihi Üzerine", *Tıp Tarihi Yıllığı II*, İstanbul, 1983, İ.Ü. Tıp Fakültesi Yayınları.; Ekrem Kadri Unat *Müderris Celaleddin Muhtar Özden*, III. Türk Tarih Kongresi, İstanbul 20-23 September 1993, Türk Tarih Kurumu, pp.9-25; Celal Muhtar Özden, *Canlı tarihler X: Celal Muhtar Hatıraları*, Türkiye Yayınevi, İstanbul, 1945.; H. C. Lokman Hekim, *Lokman Hekim*, no:86, 28 January 1948, Kenan Matbaası, İstanbul, pp.1193-1219.; *Kızılay Dergisi (Celal Muhtar Özel sayısı)*, no: 26, 1947.

<sup>392</sup> D. Adnan Adıvar describes this notion as "İşte göçen alemin ilim, iktisat, ticaret, bankacılık bölgeleri vardı. Fakat bunların hepsinin yanında bir de hayırseverlik, Hilaliahmercilik tarafı vardı ki şayet günün birinde bizim Hilaliahmer tarihimiz her türlü ihtiraslar, kalbi hükümler dindikten sonar ancak vesikaya dayanan bir kalem ile yazılırsa o vakit Celal Muhtar'ın birinci umumi harpte ve İstiklal Mücadelesinde Hilaliahmer için neler yaptığı anlaşılacaktır." Muhtar Tevfikoğlu. P.4 However, his great services were not welcomed as a required by the TRC later. Berç Türker points out this notion by claiming that in the book published by TRC on the 100<sup>th</sup> year of foundation, the name of Celal Muhtar is even not written once. Unat,.,p.21

<sup>393</sup> Lokmanhekim p.1195

dissertation, we discussed about Celal Muhtar very much, but he has many other sides besides his services in the Ottoman Red Crescent. He was very good doctor, scientist, innovator, organizer, administrator, artist, architect, agriculturist, businessman, banker, economist, and even politician. He was born in August 1865 in İstanbul. His father was Mehmet Muhtar Bey and Kemal Muhtar and Akil Muhtar were his brothers as discussed before. However, his mother is different from the mother of his two brothers. Having graduated from *Galatasaray Sultanisi* as being the first, he begun his higher education in the Military School of Medicine. He also graduated from this institution with distinction. Due to these distinctions, the Ottoman Government sent him to Paris for medical education in 1888. He specialized on dermatology and at the same time continued to study at the Pasteur Institute. He studied with the time's most known scientists like Pasteur, Brocq, and Roux. He turned back to İstanbul in 1892, but he had to wait for some time to begin work. Then he was appointed to lecture at the School of Medicine on dermatology. His fame was nourished due to his acts during the cholera epidemics in İstanbul in 1893. Due to efficient measures against the cholera, Sulltan Abdülhamid promoted him to the position of palace doctor. He married in 1896 and continued lecturing for 32 years until 1925. He left lecturing in 1925. Besides, he began his Ottoman Red Crescent mission as the inspector general in 1913. His mission in the Ottoman Red Crescent ended in 1925 when the Ottoman Red Crescent center was moved to Ankara. This incidence occurred in an unkind way. The Health Minister of the time, Refik Saydam was chosen (appointed) to the presidency of the Ottoman Red Crescent. As soon as he became president, he ordered the resignation of all members of the central Executive Committee in İstanbul. He also ordered the transfer of all the gold and good stock from İstanbul to Ankara. Celal Muhtar had to leave the Ottoman Red Crescent. He felt disappointed and at least expected to receive just words of thanks at least for his friends.<sup>394</sup> Both his lecturing and mission in the Ottoman Red Crescent ended in 1925. That fact makes us suspect about the correspondence of the two dates. He also became one of the directors of the *İtibar-i Milliye Bankası* and even became *İaşe Nazırı* in Ahmet İzzet Pasha cabinet of the year 1919.<sup>395</sup>

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<sup>394</sup> “Dr. Celal Muhtar 1925 yılında herşey Ankara’ya gönderildiği zaman kendisine ve arkadaşlarına bir teşekkür veya takdir mektubu gönderilmemesinden çok müteessir olmuştur.” Unat., p.19

<sup>395</sup> Unat p.10

During the last 10 years of his life, he was blind and could not recover. However, he continued to follow the academic developments. He died on 26<sup>th</sup> October 1947. Prior to his death he was accused by some journalists of giving huge donations to the Pasteur Institute. Despite his illnesses, he was able to reject this accusation. Even if it were the case, nobody would have the right to say a word, since this was his personal money, and Pasteur Institute had provided Celal Muhtar with the education he benefited his whole life.<sup>396</sup>

In the field of dermatology he made great contributions. Today, there is even an illness named his name as Celal Muhtar illness.<sup>397</sup> During his activities at *İtibar-i Milliye Bankası* he made the Turkish codex of accountant and banking terminologies. At the same time, the bank was saved from a possible bankruptcy by the efficient administration of Celal Muhtar.

The main characteristics of his personality were laboriousness, charity, dedication, devotion, seriousness, intelligence, patriotism-nationalism and idealism. All these points can be distinguished by his great services. He was also a sincere Muslim. A scene, his close friend artist Feyhaman Duran describes may give us an idea of his religious side. One day they were walking close to the Karacaahmet graveyard. Celal Muhtar told his friend that his father was at that graveyard when they were in front of the graveyard. Having said that he would also go beside his father, he added that when Allah would ask him about what I did at the world he would answer that he had worked to help the poor all his life.<sup>398</sup> Besides his great services, he all the time refrained from talking about his services. He even did not want any newspapers to refer his name on the activities employed. He gave all the money the Ottoman Red Crescent gave him as the allowance.

### The Common Points:

The major common point is their **multi-sidedness**. They participated in many areas with gaining success in all these areas. Secondly, they all have **idealist** mentality and life-style. This idealism is not only seen in Ottoman Red Crescent activities but also in any other activities they performed. This was partly due to the difficult condition they faced but also a combination of their **patriotism, fatherland love** and sometimes-deep **faith coming from**

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<sup>396</sup> Ibid. p.11

<sup>397</sup> See Ekrem Kadri Unat and Lokmanhekim for a detailed list and descriptions of Celal Muhtar's contributions to the Medicine.

<sup>398</sup> “Allah ne yaptınız derse? Ben de: -Fakirlere yardım için ömrüm boyunca çalıştım, cevabını veririm, dedi.” Süheyl Ünver, p.22



**the religionist concerns.** Thirdly, as a natural consequence of especially the first two, they were **activists.** This activism was in both at intellectual level, political level and also at social level.

Looking at ideological and political attitudes, two aspects become evident: **opposition to the Monarchy** and strong **Turkism-nationalism.** Here only Besim Ömer Akalın's opinions are unknown. This was generally due to the **political atmosphere of the Military-Civil Schools of Medicine.** This is not surprising when see that the CUP was born in the Military School of Medicine in 1885. Actually both Akil Muhtar and Adnan Adıvar's ventures in Europe stemmed from their affiliation with the CUP and their oppositional stand against the Monarchy. Another influential factor can be their background of **European education.** Except Kızılaycı Hamid Bey, they all received their higher education in various parts of Europe, overwhelmingly in France. But Kızılaycı Hamid Bey also stayed in Europe many times and had opportunity to see European way of living and organizational culture and so on. As mentioned in the introduction nearly all the sources interpret the success of the Ottoman Red Crescent, or the Ottoman Red Crescent phenomenon itself, except Nadir Özbek, as a consequence of Western organizational methods and mentality employed by these figures. Without a doubt, the education and experience they received in Europe had contributed a lot to them, but it seems to be an oversimplification to see the Ottoman Red Crescent as a step of westernization in Turkey just because of the connections of these figures with the European culture. But as will be discussed below, more than European experiences and values was the idealism that took the upper hand.

Finally, a crucial common point is their purge by the new republican regime from the Red Crescent. Only Besim Ömer Akalın's position vis-à-vis the regime constitutes an exception. Looking at his official position he had no problems with the regime, since he was Bilecik deputy when he died. But at the same time, another figure, Akil Muhtar Özden was due to suffer unjust treatment by the Republican People's Party government even though he accepted to be Istanbul deputy, which in fact was contrary to his principles. Adnan Adıvar could not return to Turkey until 1939. Akil Muhtar was forced to leave the University. Celal Muhtar Özden was also forced to resign from the Ottoman Red Crescent, which he constructed. Kızılaycı Hamid Bey, who successfully executed the diplomatic relations of the

National Resistance, was dismissed from the Turkish delegation to Lausanne. And strangely enough, he went to Paris in 1925 and did not come back until 1929. His departure time coincides with the Kurdish-Islamic rebellion of Şeyh Said and the subsequent suppression of legal oppositional activities. The following year remnants of the CUP leadership were condemned to death, being accused of planning an assassination of Mustafa Kemal Paşa. These acts constituted an episode of the new regime's liquidation policy towards the CUP remnants. Here the point is that, except for Adnan Adıvar, these figures were not significant political figures.<sup>399</sup> Furthermore, their contributions to the National Resistance as well as from its earliest days were obvious. Their inability to save themselves indicates the comprehensive character of this liquidation policy. According to Zürcher, although the political opposition and press had been silenced, Mustafa Kemal still did not feel totally secure. "*Mustafa Kemal decided to secure his position for once and for all by removal of all political competitors in one blow.*"<sup>400</sup> Having formed the suitable conditions, the 1926 İzmir assassination incident was used to eliminate the oppositional former Unionists. The roughly more political figures such as Adnan Adıvar, Hamit Hasancan received direct threat. On the other hand, seemingly less political figures such as Akil Muhtar and Celal Muhtar did not receive a direct threat but the regime in the meantime limited their participation in various parts of the social life. The only exception seems to have been Besim Ömer Akalın.

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<sup>399</sup> They were all politically active figures but except Adnan Adıvar they did not enter into politics after the birth of the Republic. Another point is that their political side were secondary to their professional identity and/or their Ottoman Red Crescent mission.

<sup>400</sup> Zürcher, p.142.

# CHAPTER III

## EXPLORING THE OTTOMAN RED CRESCENT PHENOMENON

### 3.1 The Nature of The Ottoman Red Crescent:

The only theoretical study on the Ottoman Red Crescent so far has been Nadir Özbek's study. As discussed in the introduction part, his main argument is stating the Ottoman Red Crescent as a part of the state instrument namely, the civil extension of the military sanitation administration. Furthermore, as one of the three *manafii-i umumiye hadim* societies, the Ottoman Red Crescent was a semi-official institution that was used by the CUP in order to reorganize the Ottoman public sphere around the themes of mobilization and nationalization. He does have a point. In the light of some official documents and practices, the Ottoman Red Crescent can be seen as an extension of the state instrument.

In the main regulation of the Ottoman Red Crescent, the Articles 1, 3, 50, 51, 52 and 60 deal the issues with the state. Even the 8<sup>th</sup> part of the main regulation is devoted to the relations with the government.<sup>401</sup> The first article declares the patronage of the Sultan and honorary presidency of the crown prince. The patronage of the dynasty can also be seen in the Delegation of Women in which the First Wife (*Başkadın Efendi*) is the honorary president. However, one should also take into the consideration that this patronage of the dynasty might not essentially be a real one. Actually it may rather be a ritual inspired by the various Red

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<sup>401</sup> The initial main regulation of the Ottoman Red Crescent was prepared in 1877. Here there was only one article, namely the 4<sup>th</sup> one defines a relationship with the government. The 4<sup>th</sup> article states that the donations should be collected by the close collaboration with the Army. (hükümet-i Askeriye) Since 1869, 1877 and finally 1897 foundations attempts of the Ottoman Red Crescent was a short-lived story the focus on the regulations of these period may be somewhat an overemphasizing the effect of that regulation.

Cross practices. A close analyses on the Ottoman Red Crescent practices bears the notion that especially crown prince Yusuf İzzettin Efendi together with some other members of the dynasty tries hard to participate in the Ottoman Red Crescent activities. That seems to be driven from either the notion to make charity activities or to gain sympathetical place in the eyes of the public. So to speak, it is hard to claim that the Ottoman Red Crescent was either an institution that depended on the dynasty or a dynastic institution, but on the contrary, the Ottoman Red Crescent tried to benefit from the dynasty to gain legitimacy and to gain a respectable place in the eyes of the whole society, including the state members.

The most important article for our discussion is the third one. Here the article claims that the Ottoman Red Crescent aids both the military establishment and the military sanitation administration.<sup>402</sup> The Ottoman Red Crescent official document on the regulation of the Ottoman Red Crescent Hospitals' Officers (*Osmanlı Hilal-i Ahmer Cemiyeti Hastaneleri Memurinine Mahsus Talimat*) was prepared in the light of this article and the first article of this sub-regulation is about the responsibilities of the chief doctors of the Ottoman Red Crescent Hospitals claim that the chief doctors are obliged to negotiate and benefit from the chief doctor of military sanitation administration in the locality.<sup>403</sup> Due the this 3<sup>rd</sup> article of the Ottoman Red Crescent main regulation, Özbek sees the Ottoman Red Crescent as the extension of the military sanitation administration.<sup>404</sup> In the same manner, Articles 51 and 52 claim that every six-month period, the Ottoman Red Crescent should give executive reports to the Ministries of War and Navy, and these two Ministries can inspect the institution whenever they want. Another article which may push us to give the Ottoman Red Crescent a respectable situation in the Ottoman bureaucracy is the 50<sup>th</sup> one that claims that the centers of the Ottoman Red Crescent all around the Empire are due to the inspection of not municipalities (normal procedure) but by the highest civil bureaucratic officer of the locality. Three governmental decrees also support such kind of a perception of the Ottoman Red Crescent. A special article, 194, was added to the Military Punishment Code on 27 October 1912, which inhibits any other institution to get or use the name of *Hilal-i Ahmer* or *Salib-i Ahmer* other

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<sup>402</sup> See Appendix V.

<sup>403</sup> *Osmanlı Hilâl-i Ahmer Cemiyeti Sâlnâmesi. 1329-1331 Senesi*, Ahmed İhsan ve Şürekâsı Matbaacılık Osmanlı Şirketi, İstanbul, 1329/1913., p.78. (OHAC Salname)

<sup>404</sup> Özbek, Nadir., *Osmanlı İmparatorluğu'nda Sosyal Devlet: Siyaset, İktidar ve Meşrutiyet 1876-1914*, İletişim Yayınları, İstanbul, 2002, p.312.

than the Ottoman Red Crescent.<sup>405</sup> However, this practice can also be seen as a consequence of an attempt to achieve the general IRC characteristics which Geneva Conventions claim the existence of only one institution to represent IRC among any nation.

There are left two other important official practices in this context. Due to insufficient number of the Ottoman Red Crescent provincial centers by the beginning of 1914, Özbek claims that the Ministry of Interior issued a decree to all provincial administrations urging them to found Ottoman Red Crescent centers as soon as possible and it is after this decree a fast spread of the Ottoman Red Crescent organization in the provinces occurred.<sup>406</sup> However, a close look bears some problematic points. Firstly, it is doubtful that the Ministry of Interior had sent the decree or the Ottoman Red Crescent sent it to the Ministry of Interior and all provincial administration via Ministry of Interior. Secondly, if the former is true than this either happened to be as a result of a state initiative or the Ottoman Red Crescent directors had used their connections and influenced the Ministry to urge such a decree. Özbek presents the case as both the original sender and initiative was from the Ministry of Interior. He addresses Mesut Çapa as reference for the existence of such governmental decree. Mesut Çapa states that the heads of provincial administration where no Ottoman Red Crescent centers existed were notified both by the Ministry of Interior and the Ottoman Red Crescent.<sup>407</sup> Throughout our research, it became evident that the Ottoman Red Crescent documentation is a very efficient one. Çapa takes this information of governmental decree from an Ottoman Red Crescent report submitted to the Ottoman Red Crescent General Assembly by the Central Executive Committee. In general, due to efficient documentation, official documents are carefully published in these reports such as the one about Military Punishment Code above. However, here we do not see the publishing of an actual document.<sup>408</sup> Secondly, the information itself is ambiguous by claiming the notification of

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<sup>405</sup> OHAC Salname, pp.75-76.

<sup>406</sup> Özbek, p. 316. “1914 yılında Dahiliye Nezareti'nin ve Osmanlı Hilal-i Ahmer Cemiyeti merkez yönetiminin valiliklere, bölgelerinde bir an önce Cemiyet şubelerinin kurulmasına ön ayak olmaları doğrultusunda talimat göndermiş olduklarını görüyoruz. Savaş atmosferi ve hükümetin işin içine girmesi, Hilal-i Ahmer Cemiyeti lehine son derece uygun bir ortam yaratmış ve çok kısa süre içerisinde dönemin en büyük derneği haline gelmesini sağlamıştır.”

<sup>407</sup> Çapa, Mesut., *Kızılay (Hilal-i Ahmer) Cemiyeti (1914-1925)*, unpublished Ph.D Dissertation, submitted to Ankara Üniversitesi Türk İnkılap Tarihi Enstitüsü, Ankara, 1989, p.38: “1914 yılının başlarında henüz merkez ve şube teşkil edilmemiş olan yerlerdeki vali ve mutasarrıflara gerek Kızılay ve gerekse Dahiliye Nezaretince tebliğatta bulunularak bu konuda faaliyete geçmeleri istendi.” OHAC tarafından 330 Senesi Meclis-i Umumisine Takdim Olunan Rapor, *Dersaadet, Hilal Matbbası*,s.17

<sup>408</sup> For the case of donation collection committees of the Navy Society mentioned above, the official document of the Ministry of Interior is present and sent on 6 September 1910 to the all Ottoman Provinces. See Özbek, p.299.

both the Ministry of Interior and the Ottoman Red Crescent. In the same page, at the same period of the governmental decree, the Ottoman Red Crescent Central Executive Committee forms a special committee that would travel all around the country to establish Ottoman Red Crescent organization in the provinces. In the lights of all these points it seems more proper to accept that the Ottoman Red Crescent had used the channels of the Ministry of Interior for its purposes via its influential connections. At least it is difficult to claim a conscious effort by the state to spread the Ottoman Red Crescent.

A final official/governmental document, of 1912, is one of the Ministry of Post-Telephone-Telegram showing the permission of the Ministry to benefit of the Ottoman Red Crescent from the services of the Ministry freely.<sup>409</sup> However, it is also doubtful that this can be claimed as a sign of accepting the Ottoman Red Crescent as a part of the state, namely a part of governmental bureaucracy. The Ottoman Red Crescent itself first and foremost was a charity institution. In this manner, Akgün-Uluğtekin underline that this was the share of the government in which various segments of the society vigorously donated the Ottoman Red Crescent.<sup>410</sup>

For the case of practices, the most obvious example to see the Ottoman Red Crescent as an extension of the state. By the beginning of Gallipolis Campaign and onwards, the Ottoman Red Crescent became the responsible institution to take care of the task of prisoners of war. Secondly, the case of the Turkish students in Europe was delegated to the Ottoman Red Crescent. Thirdly, the Ottoman Red Crescent was supplied with free land for agriculture by the government and a decree was announced to open soup-houses for the poor where there were no Ottoman Red Crescent soup-house available.<sup>411</sup> Fourthly, the Ottoman Red Crescent Exhibition of 1917 prepared by the Delegation of Women is an outstanding example for the discussion. The high level of state officials (including Sultan Mehmet Reşad), introduces the Ottoman Red Crescent as a source of state's prestige to the international arena, especially for the Alliance states. A similar case was the special dinner for 120 guests from foreign Red Cross societies organized by the Ottoman government in 12 September 1913 on behalf of the

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<sup>409</sup> The official document can also be found in the OHAC Salname, p.77.

<sup>410</sup> Akgün, Seçil Karal, Uluğtekin, Murat, *Hilal-i Ahmer'den Kızılay'a I*, Ankara : Kızılay, 2000, p.41.

<sup>411</sup> Zafer Toprak dip notu bul. It becomes evident that the government was sure the efficient service of the Ottoman Red Crescent soup-houses.

Ottoman Red Crescent. Even the Talat Bey, Minister of Interior was present in the dinner, which can be claimed to be the sign of state's strong positive emphasis on the Ottoman Red Crescent.<sup>412</sup> A final practice is the Ottoman Red Crescent's taking over of the responsibility of *Construction of the Anatolia (Anadolu'nun İmarı)* project together with the Ministry of Public Works. Here, the Ottoman Red Crescent acts as a ministry of the young Republic. However, the practices discussed here depend on the mutual respect and as a result of necessity rather than systematic-officially recognized traditions. The successful and efficient charity activities of the Ottoman Red Crescent had initiated a great respect and trust towards the Ottoman Red Crescent both in the eyes of the state and the public. Thus, it is doubtful whether to see these practices as signs of the Ottoman Red Crescent to be part of the state structure or interpret them as the sign of state's respectful and honest sympathy towards the Ottoman Red Crescent.

However, explaining-theorizing the Ottoman Red Crescent only as an extension of the state instrument would be to ignore some aspects of this institution. Namely, the international link, the relatively autonomous status vis a vis the state, the personality of leading figures and the portfolio of the provincial organization. I shall now look at the institution from these points. Maybe the most helpful practice to clarify the situation of this problematic institution occurred just after the fall of the CUP. The Damat Ferit government, famous for its antagonism against the CUP, wanted to abolish the three *menafii-i umumiye hadim* institutions due to their lineage with the CUP. The two, except for the Ottoman Red Crescent, were abolished and all their properties confiscated. At first the National Defense Society was acquiesced by the Ministry of War in 8 February 1919, and later it was abolished together with the Navy Society in 2 April 1919.<sup>413</sup> The case of the Ottoman Red Crescent is quite an interesting story. Damat Ferit government could not find a suitable official law or decree to abolish the Ottoman Red Crescent. Thus, various inspection committees were sent to invent a scenario of corruption, which would help the government to achieve its end. Since the director of the Ottoman Bank, Berk Keresteciyan Efendi, was also the honorary cashier of the Ottoman Red Crescent and the efficient organization structure of the Ottoman Red Crescent,

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<sup>412</sup> Akgün and Uluğtekin, p.116.

<sup>413</sup> Çapa, p.21.

no signs of corruption , even no misprepared tiny accounts could be found.<sup>414</sup> The successful-efficient financial documentation of the Ottoman Red Crescent can be interpreted as the main reason why the Ottoman Red Crescent could rescue from the hands of Damat Ferit government. However, the crucially important point is that, if the Ottoman Red Crescent was a totally semi-official institution or a part of state structure, then Damat Ferit could also do the same practice against the Ottoman Red Crescent in which he employed against the other two.

Actually the existence of the Navy Society and the National Defence Society provides to make analogies-comparative analysis of the Ottoman Red Crescent and them. Without a doubt, this will help to illuminate the appropriate place of the Ottoman Red Crescent. The main purpose and the main activity of the Navy Society were to strengthen the Navy via collecting donations. Özbek underlines that the Navy Society executed its donation campaigns as an office of the Ministry of Interior. Actually without the patronage even the participation of the provincial administration of the Ministry of Interior, it seems impossible to execute such a nation-wide and huge donation campaign.<sup>415</sup> Like the case of the Ottoman Red Crescent, it is not clear either the Ministry of Interior had the initiative for the application of the donation campaigns or the Navy Society had used the channels of Ministry of Interior. What clear is that the governors in the provinces tried hard to form donation committees. The point is that, contrary to the Ottoman Red Crescent practice; in most cases the provincial governors were the head of those donation committees of their province, which can be interpreted as a stronger connection with the state.<sup>416</sup> Actually, it seems difficult to separate the collecting of donations either really a state activity or a civil activity.<sup>417</sup> So a close

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<sup>414</sup> In his memoirs, one of the Ottoman Red Crescent general clerks (*katibi umumi*) Dr.Hikmet Gizer claims that Damat Ferit actually eyed the 200.000 gold Ottoman Liras of the Ottoman Red Crescent. In the initial shocking rush, the safe of the Ottoman Red Crescent were forcibly opened to get the money. The successful and efficient directors of the Ottoman Red Crescent had put the money in the Ottoman Bank. Having thought of the possibility of this worst scenario, the money was transferred secretly to Anatolia, namely Ankara, in the meantime. “Yakın Tarihimizde Kızılay: 1914’ten 1924’e kadar- VI-: Milli Mücadele Sırasında Hilaliahmer’e Bir Suikast Teşebbüsü”, *Kızılay Dergisi*, No:115, November-December 1978, p.20.

<sup>415</sup> Özbek, p.305-6

<sup>416</sup> Nadir Özbek analyzes the donation activities of the Navy Society in 4 Ottoman provinces, namely Beirut, Edirne, Konya and Trabzon. The donation activities were executed under the leadership of governors in the first three provinces. For the case of Trabzon, it is not clear whether the governor is the head of the donation committee or not. See Özbek, pp.300-303.

<sup>417</sup> It should be noted that, here we make a conclusion in the lights of a limited source analyze. We greatly depend on Özbek points rather than our own research and findings. However, a much wider focus on the Navy Society will illuminate the case which actually is beyond the scope of this dissertation.



comparison of the Ottoman Red Crescent with the Navy Society- the National Defense Society, will bear the notion that the former one had a different nature than the latter ones.

Another problematic but helpful practice was the opening and closing of the Ottoman Red Crescent various times. What did not permit the Ottoman Red Crescent to be founded in 1869, later founded it temporarily in 1877 and 1897. If the Ottoman Red Crescent was then something away from the state structure, it should either be permanently functioning or totally closed. One may argue that the Hamidian era is famous for the oppression on public space; thus it is impossible to see permission for any societies. This depiction seems to fit the Ottoman Red Crescent since it functioned only in a limited period, temporarily in 1877 and 1897. So then how can we interpret the founding and functioning of the Ottoman Red Crescent during these limited periods. Actually, in a pragmatic sense, the Ottoman Red Crescent was founded two times to benefit from foreign donations during the wars, but a close look also will reveal the real implicit perception of the state to a really functioning Ottoman Red Crescent. This implicit perception, the state's tendency to see the Ottoman Red Crescent as the interference of civilians in the Military establishment, was the reason why the Ottoman Red Crescent was not permitted to be founded in 1869 and only permitted to function for pragmatic purposes. Thus, by the beginning the state implicitly defined the Ottoman Red Crescent as an institution not ontologically part of a state.

Another similar but more critical example to determine the ontological relationship between the state and the Ottoman Red Crescent occurred by the beginning of WWI, the case of Prisoners of War (prisoners of war). Inspired by the foreign Red Cross practices, the Ottoman Red Crescent applied to the Ministry of War in order to take over the case of prisoners of war. The Ministry of War initially refused this application due to several military and political considerations.<sup>418 419</sup> The basic consideration was the possible reluctance of the Ottoman Red Crescent (named as a type of society by the official document) to follow the government's considerations. Actually this example shows the real status of the Ottoman Red

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<sup>418</sup> Çapa, p.169. Çapa refers to an official document sent from the Chief of Staff to the Ministry of War on 16 September 1915. "...*Bidayet-i muharebeden beri üseraya ait hususata Hilal-i Ahmer'in karıştırılmaması fikir ve nazariyesi takip edilegelmekte olduğu gibi, hususat-i mezkure hakkında hükümetin nukat-ı nazarını piş-i teamüle alamamakla arzu edilmeyen bazı ahvale sebebiyet vermesi mümkün ve muhtemel bulunan cemiyet-I mezkurenin bu meseleye müdahale etdirilmemesi ciheti maslahata daha muvafık görülmüş olmakla...*".

<sup>419</sup> However, in the meantime the task was appointed to the Ottoman Red Crescent due to inefficiency handling of the task by the Ministry of War.

Crescent in the state structure, not a part of government or administration. If not, then the military establishment and the Ministry of War would have not hesitated about the Ottoman Red Crescent to follow the government's considerations and practices. This does not essentially mean that the Ottoman Red Crescent does not have close links with the state. The close links with the state were something inevitable due to both the condition of the Ottoman elite as a part of state structure and to benefit from the state's facilities.<sup>420</sup>

There are also some important practices that display the Ottoman Red Crescent as autonomous civil association. The most significant of these is the practice of Delegation of Women. Even though the practice was inspired by the European counterpart Red Crosses, the application of the Delegation of Women clearly proves that the Ottoman Red Crescent has its own mechanisms and institutions, which distinguish it from the state. The civilian color of the Ottoman Red Crescent was more evident in the portfolio of provincial centers. The figures such as *mufti*, *sheikh*, and merchants could even become presidents of some the Ottoman Red Crescent provincial centers. Such a case can either be interpreted as the respect and sympathy of the civilians against the Ottoman Red Crescent, or the function of the Ottoman Red Crescent as a channel to Ottoman public space like other Ottoman civil society organizations during the period.

A close analysis on the founding membership portfolio can also contribute to the discussion.<sup>421</sup> A quick look over may lead to the notion of strong statist nature of the portfolio. However, after a close and careful analysis you may reach to the conclusion Nadir Özbek reaches: *"It seems significant that the committee that organized the founding Congress took special care to the participation of the high state protocol. Such a delegate portfolio would provide legitimacy to the Society both in the eyes of the state and the public and also would provide a respectable situation that is above politics (neutral from politics or free from*

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<sup>420</sup> Another crucial –problematic point in theorizing the Ottoman Red Crescent is the status of the state elite. The background of founding members in chapter II clearly presents the extremely strong place of the state elite in the Ottoman Red Crescent, including the Delegation of Women. Should we interpret the state elite as a sign of the state? As discussed in Chapter I, in the lights of Western CS theories, many Ottomanists would answer yes. The most tolerant or alternative model, of Özbek, can be one inspired from Gramsci's hegemony. Gramsci claimed that the group in power spreads its ideology via using public space in order to structure the hegemony. What Nadir Özbek says for the Ottoman Red Crescent is somewhat very similar that the state elite (CUP) had used the Ottoman Red Crescent in order to influence the masses. Here, this study suggests the concept of elite-OCSOs operating in the Opublic space.

<sup>421</sup> See Appendix VI for the list.

*politics*).”<sup>422</sup> In various places, Özbek repeats the importance of such a policy to gain a respectable position for the sake of achieving a strong participation and efficient conduct of activities.<sup>423</sup> In the same way, some dynasty members, the representatives of various religious groups, various journalists, and some businessmen were also invited. Now, the critical point is that, is this founding membership portfolio a sign of an act to gain legitimacy and to increase a sense of awareness in the public like Özbek claims, or is it a sign of founding of a new state institution? If the latter is the case, then why to invite the representatives of various segments of the public to be a founding member? If the aim is to announce the spread the founding and functioning of a new state institution among the public, this would be done without making these people as founding members.

So Özbek’s conclusion seems to fit reality. However, by such a claim Özbek conflicts with his perception of the Ottoman Red Crescent as an civil extension of the state. Having accepted Özbek’s interpretation mentioned above, two points can be inferred. The first one is the Ottoman Red Crescent’s attempt to gain legitimacy in the eyes of the state. How does a state institution (state-driven institution/ a part of state instrument) need to gain legitimacy in the eyes of the state? The second deduction is that the Ottoman Red Crescent aims to gain a respectable position, neutral and free from politics in nature. One obvious point is that the bureaucracy and other parts of the state (other than the judgment part) work according to the decisions (wills) of the government. At the same time, the political system of the Second Constitutional Period witnesses a close connection of the execution and the law making (*yasama*).<sup>424</sup> Thus, a state institution (especially for the period) could not achieve a position free from politics. Furthermore, as discussed throughout the study, there were a close collaboration between the Ottoman Red Crescent (leading figures) and the CUP. To put in a nutshell, the aim of the Ottoman Red Crescent to gain firstly a respectable position in the eyes of the state (high elite) and to achieve a position free from politics can be claimed to be a sign of an attempt to gain an autonomous situation against the state and the dynasty especially in order to escape from possible oppressions.

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<sup>422</sup> Özbek., p. 309-309. “Öyle anlaşılıyor ki, kuruluş kongresini düzenleyen heyet yüksek devlet erkanının katılıma özel çaba sarf etmiştir. Böyle bir delege yapısı Cemiyet’e gerek devlet gerekse toplum nezdinde meşruiyet kazandıracak ve siyaset üstü bir görünüm kazanmasını sağlayacaktır.”

<sup>423</sup> Ibid., p.305. Özbek also claims that the same policy is valid for the National Defence Society, and the Navy Society.

<sup>424</sup> Especially after the Bab-ı Ali coup detat, the close connection turned out to be a unity.

The international link with the other Red Crosses provided many facilities for the Ottoman Red Crescent. The first of these as discussed above, as a shield to protect from the oppression of the both Sultan and the government. Secondly, this made the Ottoman Red Crescent available to reach various means of facilities and functions where the state could not function. The most obvious example was function of the Ottoman Red Crescent as a link between the Entente powers and the National Resistance. Kızılaycı Hamit Bey, the accountant of the Ottoman Red Crescent till 1925, was the official international representative of the Mustafa Kemal and the Ankara government. All the declarations and announcements of Mustafa Kemal and the Ankara government were via Kızılaycı Hamit Bey due to neutrality of the Ottoman Red Crescent. At the same time, the declarations and messages of the foreign world/ states to the Ankara government were also done via him.<sup>425</sup> For example, the French government had asked the Ottoman Red Crescent (via Kızılaycı Hamit Bey) to be mediator for the Ankara treaty with the Ankara government following Sakarya victory<sup>426</sup>. The point is that, these are clear signs why to interpret the Ottoman Red Crescent not as a state institution. It is the non-state status of the Ottoman Red Crescent that let it to function as a mediator.

Another interesting example for this part is the case of Armenian Catholic Priest Aseb Siyahyan Effendi who applied to the Ministry of War to serve. According to equalist and secular political claims and practices of the Second Constitutional Period, the application should have been accepted. However, due to the sensitive issue of Armenian question, the Ministry of War wanted to refuse the application. The two conflicting considerations found its solution under the formula of offering to Siyahyan Effendi to be in the service of the Ottoman Red Crescent due to the international and neutral character of it.<sup>427</sup>

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<sup>425</sup> Akgün, Seçil Karal, Uluğtekin, Murat, *Hilal-i Ahmer'den Kızılay'a I*, Ankara : Kızılay, 2000, p. 273.

<sup>426</sup> Ibid, p.274.

<sup>427</sup> Ibid 116-7. This can be interpreted that the Ottoman Red Crescent was not perceived by the Ministry of War as a state bureaucracy or institution. If not then they may let Siyahyan Effendi to function in any insignificant service fields in the state structure (Ministry of War) like the Army or in the Military Health which employs similar tasks with the Ottoman Red Crescent.

### **3.2 The Ottoman Red Crescent Mission: How the Ottoman Red Crescent Active Members Perceived the Ottoman Red Crescent and How they Asserted the Ottoman Red Crescent to the Ottoman State and Society?**

As a result of a perspective from the outside, the Ottoman Red Crescent phenomenon can be analyzed as above. However, in order to illuminate the case better an insider focus will also be helpful. Thus, how the Ottoman Red Crescent active members perceived their mission and asserted themselves to the Ottoman state and the society is crucially important. The Ottoman Red Crescent was a multi-faceted organization. Furthermore, its active members chose to emphasize three different aspects of the Ottoman Red Crescent; -as an extension of the state, as an autonomous civil association and as a part of international organization-, at different times for the sake of Ottoman Red Crescent activities. Beforehand, it should be mentioned that the state or any other agents like Ottoman Red Crescent are actually collection of individuals, not separate entities. In other words, displaying these agents as separate entities (which have their own mechanism free from individuals) is due to the obligation for synthetic analyses. However, when we describe a relation occurring between the state and the Ottoman Red Crescent, it actually occurs between two individuals who display their state and the Ottoman Red Crescent characters- identities. Can we claim the same kind of relations between the *Sadriazam* as the state representative and the president of the Ottoman Red Crescent at one hand, and between a low level civil officer in the provinces and the chief doctor of the Ottoman Red Crescent hospital in that province? It goes for the same for relations between the Ottoman Red Crescent and the Ottoman public.

Without a doubt, many Ottoman Red Crescent leading figures had also high-level of bureaucratic-military posts in various parts of the state organization. Besides, as the founding members portfolio indicates, there is also a huge number of honorary members among either in the dynasty or in the highest protocol of the state. In the same manner, the ruling elite and the leading Ottoman Red Crescent members had participated the same ideology. (Namely they had all pro-CUP character) The Delegation of Women and the international connection with the IRCM bore a high level of prestige in the eyes of the ruling elite against the Ottoman Red Crescent. In the lights of all these points, firstly many of the bureaucratic processes of the Ottoman Red Crescent had been employed faster than usual. Due to Akil Muhtar's great connections with the CUP, he used these personal links to solve the issues, stuck at a

bureaucratic level. This shows us how personal relations are important for the Ottoman Red Crescent's relations with various branches of the state.<sup>428</sup> Secondly, due to the implicit-discrete legitimacy in the eyes of ruling elite, the Ottoman Red Crescent was accepted as a part of state structure, especially in the field of benefiting state's facilities a widespread network and provincial administration. In other words, the Ottoman Red Crescent had the legitimacy to display itself as a part of state instrument to the various parts of the state organization where needed. In the same manner, these complicated situations, the discrete legitimacy of the Ottoman Red Crescent resulting from the strong connections with the ruling elite, had facilitated the perception of it by various state organs as a part of the state structure. To repeat once again, the Ottoman Red Crescent's aim is here not an official identity or situation but to continue or increase Ottoman Red Crescent activities. In a country where the civil initiative was newly developing both in material and ideological terms, it is natural to see the Ottoman Red Crescent benefiting from the state's facilities and as well as presenting itself as the state in order to reach the masses. Thus, it should not be understood that the Ottoman Red Crescent leaders were trying to get a kind of power in the state instrument via Ottoman Red Crescent or vice versa. In a totally different manner, one can argue that the Ottoman Red Crescent tried to benefit from the state structure to have a power or influence among the public.

The Ottoman Red Crescent's attempt to display itself as a part of the state structure was to display itself only suitable to the inspection of the Ottoman Red Crescent centers and branches by the Ministry of Interior, namely the highest civil officer if in a province, not Municipalities, and low-level civil officers. This was contrary to the general procedure and gave a special and protected status for the Ottoman Red Crescent, which can be perceived by the provincial administrative, a part of state, as a sign of the Ottoman Red Crescent as another part of the state. Another practice, the order sent from the Interior Ministries to the provincial administration urging them to establish Ottoman Red Crescent centers and branches should be analyzed together. With these two points, it can be claimed that the Ottoman Red Crescent tried to show itself as a part of the state to the provincial administration; there is a high tendency to be perceived as such by the provincial administration. The Ottoman Red Crescent

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<sup>428</sup> Tefvikoğlu, Muhtar., *Akil Muhtar Özden*, Türk Kültürünü Araştırma Enstitüsü, Ankara, 1996, p.21. “*hasılı bürokratik yoldan çözemediği meseleleri (Akil Muhtar), araya şahsi otoritesini koyarak sözü geçer kişilerin tavassut ve delaletiyle –dolaylı yoldan- halletmeye çalışıyordu.*”

issued such a policy in order to spread and increase its organization, again for us, for the sake of the Ottoman Red Crescent activities, which became a strong necessity either by the state.

A similar case, which resulted in the implicit connections with the ruling elite is the permission granted to the Ottoman Red Crescent to benefit from tele-communication facilities freely. The perception of the Ottoman Red Crescent as a part of the state might play a determinant factor in that practice. Another distinct example to show the perception of the Ottoman Red Crescent by the state as a part of the state structure is the appointment of the case of Turkish students in Europe to the Ottoman Red Crescent.

The Ottoman Red Crescent also tried to display itself as a part of state structure towards the public in order to achieve legitimacy, more attention, and support. Without a doubt, such an approach would play a major catalyzing effect during collecting donations. Although in the meantime, the Ottoman Red Crescent had gained the trust and sympathy of the Ottoman public due to increasing charity activities. However, especially for the founding years, the Ottoman Red Crescent should have displayed itself as a part of state structure. However, this usage may either be explicit or implicit. In many cases, it occurs in implicitly due to the condition that many of the Ottoman Red Crescent members were also state officials. Since they are the representatives of the state, the Ottoman Red Crescent might either use themselves as a part of state whenever they needed or be perceived by the public as such. Another point is that, the Ottoman Red Crescent's main concern was to help the fighting Ottoman Armies in the front. Thus, the Ottoman people made donations to the Ottoman Red Crescent, in fact, in order to help the soldiers. Thus, the majority of the masses may not differentiate between an autonomous civil association that was helping the Army and an organ of the state, namely the Army itself.

The Ottoman Red Crescent did not try to display its state mode among the international arena. Actually, this would breach its neutrality in the eyes of the IRC organization. However, sometimes Ottoman Red Crescent members were perceived as military personnel or state personnel by the enemy powers during the course of the wars. Such kind practices by the enemy powers was a breach of Geneva Conventions, in general, the

practice was lifted later on. The major example can be the Italian breach of Geneva Conventions in War of Tripoli.

In relations with the state, when the Ottoman Red Crescent needed to differentiate itself from the state, it implied its international character at most. The basic differentiation was in the course of financial activities, which were beyond state reach. The money collected by donations and other financial activities were kept by the Ottoman Red Crescent headquarters. These were the basic signs of an autonomous association.

However, the most suitable practice that the Ottoman Red Crescent asserted itself as different from the state was the case of Ottoman Red Crescent hospitals in İstanbul and the provinces, not essentially mobile Ottoman Red Crescent hospitals in the frontline. Here, the Ottoman Red Crescent developed two practices. It both established separate hospitals to the military sanitation administration and opened Ottoman Red Crescent hospitals. In the same manner, the Ottoman Red Crescent employed doctors both for the Ottoman Red Crescent hospitals and the military sanitation administration hospitals. In the hospitals devoted to the military sanitation administration, the medical personnel were paid by the Ottoman Red Crescent but they had no affiliation with the Ottoman Red Crescent. The only authority was the military sanitation administration. For the Ottoman Red Crescent hospitals, the administration of the hospitals was under the Ottoman Red Crescent personnel. Of course in these hospitals, the wounded and patient soldiers were treated and the Ottoman Red Crescent personnel worked in close collaboration with the military establishment, but the point is that the Ottoman Red Crescent had separated its hospitals from the ones of military sanitation administration. Here the Ottoman Red Crescent tried hard to distinguish itself from the state in which the Ottoman public also differentiated the Ottoman Red Crescent hospitals from the military sanitation administration hospitals. Actually, what contributed to the increase of the Ottoman Red Crescent prestige was the more effective situation of the Ottoman Red Crescent hospitals compared with the military sanitation administration hospitals.<sup>429</sup>

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<sup>429</sup> In these hospitals, the Ottoman Red Crescent put guest notebooks. From these notebooks, one can get the impression of the patients and guests in the hospital. According to Seçil Karal and many other sources, in these notebooks, the patients were claiming the effectiveness of the Ottoman Red Crescent by also adding their thanks to the Ottoman Red Crescent. For some examples of the writings in these notebooks, see “Yakın tarihimizde Kızılay (1914’ten 1924’e kadar)- VII-, Nazilli Hilaliahmer hastanesinin Ziyaret Defterine Yazılan Hatıralar”, *Kızılay Dergisi*, no: 116, January- February 1979., p.18.



As mentioned above, the Ottoman Red Crescent many times asserted itself as a part of the state while collecting donations. Another practice was to benefit from the religious feelings. The famous of these were Mosque, Festival and Flower Days. The British and US Red Crosses had initiated a campaign for collecting donation under the name of Church Day. During these Church Days, a considerable amount of money could be collected in churches. In the same manner, inspiring from this practice, starting from 1922 Ramadan, the Ottoman Red Crescent had accepted the first days of Ramadan and Kurban Festivals as *Cami* and *Bayram* Days.<sup>430</sup> The moneyboxes and trays were put in the mosques for the Muslims coming to the Festival pray.<sup>431</sup> Another activity in these *Cami* and *Bayram* days was to collect money by selling badges and flowers. This practice was mainly executed by the Ottoman Red Crescent Delegation of Women.<sup>432</sup> The Ottoman Red Crescent journals made announcements to reach the religious feelings of the masses: “*Halk nazarında Hilal-i Ahmer demek memleketin en büyük müessesesi-i hayriyesi, memleketin hayır yapan, iyilik eden herşeyi demektir; binaenaleyh, bu müesseseye hizmet etmek herkese farzdır.*”<sup>433</sup> In the same manner, the Ottoman Red Crescent used different strategies to reach the masses. During the Ramadjan of 1922, in the biggest *mahya* of Süleymaniye mosque, it was written “*Hilal-i Ahmer’i Unutmayız,*” with a lighted red crescent<sup>434</sup> and for the next year’s Ramadjan, this time Valide Sultan mosque in Aksaray was used.<sup>435</sup>

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<sup>430</sup> OHAM, no:7, 15 March 1922, p.145-146.; OHAM, no:8, 15 April 1922, pp.169-170 and OHAM, no:9, 15 May 1922, pp.193-194.

<sup>431</sup> For various examples, see THAM, no:20, 15 April 1923, p.215, THAM, no:32, 15 April 1924, pp.249-250., and THAM, no:44, 15 April 1925, pp.290-291.

<sup>432</sup> This issue was handled in the Ottoman Red Crescent Delegation of Women part.

<sup>433</sup> OHAM no:12, 15 August 1922, p.265.

<sup>434</sup> OHAM, no:9, 15 May 1922, p.203.

<sup>435</sup> THAM, no:21, 15 May 1923, p.260.

### 3.3 How the Ottoman Public Perceived the Ottoman Red Crescent:

In the light of different examples, it can be claimed that the Ottoman Red Crescent had a highly prestigious place in the eyes of the public.<sup>436</sup> Contrary to its negative reputation at present-day, Ottoman citizens felt a deep respect and trust towards the Ottoman Red Crescent. The General Secretary of the Ottoman Red Crescent during War of Independence years, Hikmet Gizer, claims in his memoirs that, their finger muscles used to become paralyzed as a consequence of hours of writing donation receipts to the İstanbul people who fled to give donations to the Ottoman Red Crescent center.<sup>437</sup> Dr. Adnan (Adivar) tells that he had found many money bags thrown into the building of the Ottoman Red Crescent center from the outside through the windows by citizens with public spirit who did not want their names to be known.<sup>438</sup> The Ottoman Red Crescent periodically made announcements calling for donations in the monthly journal of the Ottoman Red Crescent.<sup>439</sup> In response, every possibility was used to collect donations by the citizens and the helpful. An officer had left his unpaid salaries to the Ottoman Red Crescent due his moving to Anatolia from İstanbul. Another interesting example is about a money problem between the employee and the employers of a company. Here both sides accepted to donate the problematic money to the Ottoman Red Crescent. Another ordinary event was to donate the money to the Ottoman Red Crescent when two sides entered into a bet. Donations were collected also during weddings or circumcision ceremonies.<sup>440</sup> Newly opened shops such as restaurants, hairdressers, cafes, bakers used to donate the total revenue of the first day to the Ottoman Red Crescent.<sup>441</sup> One of the

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<sup>436</sup> For the deep love and respect of the society to the Ottoman Red Crescent, see OHAM, no:11, 15 July 1922, pp.251-252.

<sup>437</sup> Ibid p.287.

<sup>438</sup> Adivar, Halide Edip., *Dr. Abdülhak Adnan Adivar*, İstanbul, 1956, p.92; THAM no:15 , 15 October 1922 p.74.

<sup>439</sup> Some examples among many for the announcements in the journals: “*Koşunuz, Koşunuz, Hilal-i Ahmer’e koşunuz!*” *Anadolu’nun kurtulmasının ardından vatani savunma yolunda yaralanmış ve hastalanmış insanlara müslim gayr-i müslim, fakir, zengin demeden yardım ediniz!*” OHAM, no:13, 15 September 1922, pp.289-290.; “*En müşkil zamanlarda yararı saran, hastalığına bakan, açlık zamanında seni çay yahud çorba ile doyurmaya çalışan, en elim zamanında imdadına koşan ve seni düşünen Hilal-i Ahmer’i unutma.*” THAM, no:36, 15 August 1924, p.410.

<sup>440</sup> OHAM no:12, 15 August 1922, p.265-266.

<sup>441</sup> One of the famous Beyoğlu pie-maker of the day, Tahir Usta donated the revenue of 27 October 1922 to the Ottoman Red Crescent. Tahir Usta had prepared his place with flags and invited Refet Pasha on that day. Refet Pasha made a speech there: “*Hilal-i Ahmer’e muavenet maksadıyla tertib edilen bu mükemmel müsamerede bulunmak şerefiyle mesudum. O Hilal-i Ahmer ki neredede yangın, katal, harb ve felaket olmuşsa daima oralara koşmuş, fedakar gazilerimizin yaralarını sarmış ve ihtiyaçlarına şıtab etmişmüstesna ve insaniyetperver bir müessesedir. Bizler bu sevgili bayrak altındaki tek kalbiz ve hepimizin kalpleri daima aynı suretde çarpar. Hazırına ve bilhassa müessesenin sahibi hamiyetli muhallebici Tahir Usta’ya bipayan teşekkür ederim.*” THAM no:15, 15 November, 1922 pp.68-69; Akgün and Uluğtekin, p.307.

extraordinary examples is a murderer's bestowal of all his goods together with his house to the Ottoman Red Crescent just before his execution.<sup>442</sup> Another practice was to donate the revenues granted from the sale of the leathers of sacrificed sheep.<sup>443</sup> A merchant in İstanbul, Halid Efendi donated his collection of his valuable oil paintings.<sup>444</sup> Besides the members of various professions and institutions also collected donations. Among these the İstanbul telgramers had a special place in which they were also appreciated by Mustafa Kemal in his famous book *Nutuk* (The Speech).<sup>445</sup> A commission was organized to collect donations from the Ottoman Red Crescent among the İstanbul merchants.<sup>446</sup>

Because of the state's inefficient and unfortunate situation due to hard war conditions, people began to search alternative ways to find aid. The Ottoman Red Crescent was the only institution. Nearly each day, the Ottoman Red Crescent used to receive individual or group aid applications. For example, the Medicine, Dentists and Pharmaceutical students of the University applied to the Ottoman Red Crescent whenever they could not face the costs of their eating expenses. It was the Ottoman Red Crescent that helped to the chief doctors of the hospitals, which would not meet their expenses. However, the example below would be more fulfilling to give us a picture how the society saw the Ottoman Red Crescent. Mrs. Sıdıka, coming from Silivri (outside of İstanbul) to visit her son who was treated in Haydarpaşa Hospital (at the Anatolian side of İstanbul), even applied to the Ottoman Red Crescent to supply her transportation cost.<sup>447</sup> The hospital notebooks in the Ottoman Red Crescent

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<sup>442</sup> Akgün and Uluğtekin, p. 285. See *Financial Data*, in Chapter II, for the other examples of altruistic donations of Ottoman society to the Ottoman Red Crescent

<sup>443</sup> The people of Ceyhan town donated all the collected the leathers of sacrificed sheep to the Ottoman Red Crescent, see OHAM, no:13, pp.301-302. The people of Çine town had sold the collected the leathers of sacrificed sheep to the Ottoman Red Crescent, see THAM, no:25, 15 September 1923, pp.360. An interesting event to show the dignity and respectful status of the Ottoman Red Crescent in the eyes of the public, occurred nearby Adana. A four-camel Ottoman Red Crescent caravan was surrounded by a gang of robbers. The head of the gang stopped looting when he learned that the caravan was of the Ottoman Red Crescent. Furthermore, having claimed his respect to the Ottoman Red Crescent, he protected the caravan on its way, see OHAM, no:14, 15 October 1922, p.48.

<sup>444</sup> OHAM, no:2, 15 October 1921, pp.27-28. A similar practice later made by crown-prince Abdülmecid Efendi who was well-known for his keen interest to art, by donating his own two illustrations., OHAM, no:4, 15 December 1921, p.85.

<sup>445</sup> The officers in İstanbul telegram office were later honored with the Ottoman Red Crescent bronze medal. OHAM, no:5, 15 January 1922, p.111.

<sup>446</sup> OHAM, no:13, 15 September 1922, p.291.

<sup>447</sup> Ibid p.232.

hospitals are good sources to see how a close link between the public the Ottoman Red Crescent was obvious.<sup>448</sup>

Without a doubt, the media also played a crucial role to shape Ottoman Red Crescent awareness. Nearly all daily newspapers published the Ottoman Red Crescent activities and announcements. Special Ottoman Red Crescent donation campaign was given great emphasis in the newspapers.<sup>449</sup>

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<sup>448</sup> A commander from the Nationalist forces was treated in Konya Ottoman Red Crescent hospital. His words are worthy to mention:

*“Memleketin en hayırlı ve ulvi müessesesini kemali tebcil ile selamlamak fırsatını bana ihzar eden tesadüfün ne kadar nimetli bir tesadüf olduğunu tezkar ediyorum. Şimdi içinde yaşadığım bu şefkatli ağışu ben ne kadar takdis ediyorum. Harici ve dahili düşmanlar milletimi boğmak, memleketimi yıkmak için zehirli ellerini çılgın ve cahil bir hisle kudurmuşçasına uzattıkları ve İstanbul’un şaşkın ve müteredit muhiti siyaset ve hıyanet dalgaları arasında yuvarlandığı zaman Anadolu’ya uzanan milli ve şefkatkar el, Hilal-i Ahmer’in yeddi muavenet ve vefası olmuştur. Kara ve karışık bulutlar içinden felah ve samimiyet yıldızı gibi Hilal-i Ahmer parlayıp çıkmıştır.*

*Hilal-i Ahmer’in Hayırkar, vefakar ve fedakar ruh ve dehası önünde eğilir ve bütün varlığımla pek şamil hidamatundan dolayı milletin bir evladı sıfatıyla şükranlarımı heyet-I muhteremesine takdim eylerim.*

*Hilal-i Ahmer’in muhterem 7. Adana Heyeti bana öyle bir şefkat ve samimiyet ile baktular ki tabii olduğu kadar yüksek olan bu işin ben şahsen takdim-I şükranına borçluyum. Memleketin yegane müstesna müfid ve muhterem teşkilatına hiç yardım edemediğimden müteessirim. Ancak, ölürsem yegane varım olan eşya-yı askeriyemin parasını hilal-i Ahmere takdim etsinler derim. 3 Temmuz 1337”* Akgün and Uluğtekin, p. 293. As he claimed Commander Nazım Bey became martyr in the September of the same year. Rather than artistic sentences, the meaning and sincerity is important. It would be also helpful to see some of the comments in the notebook of the Nazilli Ottoman Red Crescent hospital of the same year. Here, we can see a variety of comments from different segments of the society:

*“Senin en büyük takdirkarın, en çok elem ve ızdırap çekendir. Burada da elem çekenlerin yardımına yetiştiğini büyük takdirle gördük ve en parlak ve insani çehrenle seni burada tanıdık. Ebedi şükranlarımızı bu hatıra defterine kaydediyoruz Sevgili Hilaliahmer. İmza: Isparta heyeti milliye reisis İbrahim ve 57. Tümen kumandanı Albay Şefik.*

*Bilinen eski dost, yeryüzündeki sosyal müesseselerin en insanisi olan Hilaliahmer, vatanın bu uzak ve yardımsız köşesinde tüm parlaklığı ile bir daha görmek mutluluğunu duyduk. Yardıma muhtaç vatandaşların elemelerini hafifletmeye koşan bu sevgili müesseseyi arkadaşım Demirci efe ile beraber büyük bir takdirle ziyaret ettik. Şükranımızı buraya kaydediyoruz. İmza: Umum Kumandan demirci Efe ve Albay Refet. 19 Mart 1920*

*Harpten zarar görenlerin ve insanlığın en müşfik teselliyari olan Hilaliahmer’in birkaç günlük hizmetindeki üstünlüğü görmekle bu yüksek müesseseye karşı şükran hislerimizi bir daha bildirmeyi vesile bulduğumuzdan dolayı bahtıyarız. İmza: denizli Müftüsü Ahmet Hulusi ve Denizli Mutasarrıfı Faik*

*Hilaliahmerin memleketimizde yeni ve yeni olduğu kadar mükemmel olan teşkilat ve tedavi tarzında görülen intizam ve ihtimamın birer numune örneği olan Nazilli hastanesinde hizmetleri geçmiş meslektaşlarımıza şükranlarımızı arz ederiz. İmza: 57. Tümen Baştabibi Yarbay İsmail, Dr. Binbaşı Osman ve Dr. Ahmet Hakkı. 13 Mayıs 1920*

*Hilal; ruhumuza Kurtuluş ve İstiklal nuru serpen bir semboldür. Kırmızı Hilal altındaki şu şefkat olacağını bilimum hastalar, hudutlarda yara alanlar, hudutlarda gaddar düşmanın tecavüzü ile buralara can atan zavallı kadınlar ve suçsuz, günahsız çocuklar için pek muntazam pek temiz bir sığınak olduğunu görmekle milletimin adına derin iftihar hissettim. Şu sıralarda vatan endişesi içinde bulunan ruhuma ümit ve ferahlık doldurduğunuzdan dolayı teşekkürü bir borç bilirim. İmza: İkaz Başyazarı İzzet Ulvi.”* “Yakın tarihimizde Kızılay (1914’ten 1924’e) kadar –VII-, Nazilli Hilaliahmer hastanesinin Ziyaret Defterine Yazılan Hatıralar, *Kızılay Dergisi*, no: 116, January- February 1979., p.18.

<sup>449</sup> In all sources I analyze, I did not come up against a negative newspaper publishing on the Ottoman Red Crescent. this might either due to the successful-efficient nature of the Ottoman Red Crescent or the writers of the sources only put positive newspaper publishing which seems a weak possibility. During the years of the War

The Ottoman Red Crescent was a center pumping moral and optimism to the society. For example, Akgün and Uluğtekin claim that the Ottoman Red Crescent became the gathering center of many sensitive-patriotic intellectuals who deeply cares their fatherland. Even the Ottoman Red Crescent functions as a moral center by organizing patriotic meetings (gatherings) and these were all reached to the Ottoman society via media.<sup>450</sup> Mustafa Nevzad Pırsak also tells of his own experience with the Ottoman Red Crescent on the issue. During the WWI years, he often finds himself desperate on the situation of the country. But what he sees a great deal successful Ottoman Red Crescent activities; his faith on the country comes back.<sup>451</sup>

The relation between the Ottoman Red Crescent and the public is somewhat unique to the Ottoman history as well as Republican history. Although, representing the state among the masses and at the same time the leading figures together with the many active members were among from the Ottoman elite, the Ottoman society, from periphery to center with its all segments, had internalized the Ottoman Red Crescent. The Ottoman society did not perceive the Ottoman Red Crescent a distant agent from themselves. Nadir Özbek at this point claims that the Ottoman Red Crescent had facilitated the process of disappearing of the state-society analytic distinction by helping to provide vital connections between them.<sup>452</sup> Without a doubt, it would not be pointless to claim that the Ottoman Red Crescent was one of the few institutions that facilitated the merge of Ottoman elite and ordinary citizens.

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of the Independence, a great deal of newspaper publishing on the Ottoman Red Crescent emerged both domestically and in foreign media. In Tunisia, *el-Vezir* and *el Savab* newspapers (OHAM, no:7, p.179.); in France, *Eko de l'İslam* (OHAM, no:7, p.180); in Syria, *el-İkbal* (OHAM, no:10, p.223); in Cyprus, *Söz* (OHAM, no:10, 224); in Romania, *Dobruca* (THAM, no:20, p.228) constantly issued news about the Ottoman Red Crescent. In Turkey, *Akşam*, (OHAM, no:11, p.251 and OHAM, no:12, p.271.) *Karagöz* (OHAM, no:7, p.156.), and *Hakimiyet-i Milliye* (OHAM, no:7, p.153.) were the national newspapers issuing Ottoman Red Crescent news and announcements. Besides, many local newspapers also called the citizens to aid the Ottoman Red Crescent.

<sup>450</sup> Akgün and Uluğtekin, p.193.

<sup>451</sup> Ünver, Süheyl. "Hilal-i Ahmer Aşhaneleri", *Kızılay Dergisi*, vol:1, No:13-14, 1964, Ankara, 1964, p. 20.

<sup>452</sup> Özbek, Nadir., *Osmanlı İmparatorluğu'nda Sosyal Devlet: Siyaset, İktidar ve Meşrutiyet 1876-1914*, İletişim Yayınları, İstanbul, 2002, p.326.

## CONCLUDING REMARKS

This study focused mainly on the organization and structure of the Ottoman Red Crescent under an analytical perspective. This included the history, regulation, central and provincial administration, types of activities, the Ottoman Red Crescent Delegation of Women, financial data and the personalities of the leading figures of the Ottoman Red Crescent. By this, I aimed to discuss the nature of the Ottoman Red Crescent, which might help the readers to go beyond the conception that the Ottoman Red Crescent was an extension of the state. As will be understood from the title of this study, in many ways the Ottoman Red Crescent was in the service of the Ottoman state. However, various practices led to the perception that the Ottoman Red Crescent used its international connections and tried hard to gain legitimacy both in the eyes of ruling elite and the Ottoman public in order to gain autonomy from the state which would protect it from the state's possible pressures. Damat Ferit Paşa's attempt to close it down revealed the appropriateness for such a worry. Only due to international links of the Ottoman Red Crescent it could save itself from Damat Ferit, whereas the other two *menafii-i umumiye hadim* societies failed to protect themselves. Secondly, what is true even for today's Turkey, any association should need the support of the state in order to expand its organization. It was difficult for an association that was politically opposed by the Ottoman state to continue its activities efficiently. At the same time, it is not easy to claim that the Ottoman public, from center to periphery, had a considerable level of civil society culture. Thus, in many ways presenting itself as a part of the state, mainly in the provinces the Ottoman Red Crescent might continue its activities efficiently.

In order to have a clear view of this situation, it is needed to elaborate firstly the perception of the active members of the Ottoman Red Crescent about their association, and

secondly, how they asserted themselves to the Ottoman state and Ottoman public. In the light of various practices, it becomes evident that the Ottoman Red Crescent (in the representation of the leading figures) asserted itself both to the Ottoman state and the public as one of the following three: 1) a part of the state, 11) an autonomous association, 111) a national branch of an international organization. This threefold identity ensured Red Crescent administrators some maneuvering space: The assertion of one of these identities became contingent on pragmatic necessities. In this manner, the Ottoman Red Crescent leaders also utilized religious feelings of the society.

What becomes evident is that the Ottoman Red Crescent had a huge network of organization, and the Ottoman society internalized it. This was partly due to efficient administration and successes of the various large-scale charity activities. However, some historical factors also contributed to the expansion of the Ottoman Red Crescent. In short, these were the heavy war conditions, the lack of an either official or civil nation-wide charity institution, the absence of means of channels to enter into Ottoman public sphere which was expanding enormously by the beginning of the Second Constitutional Period, the international connection of the Ottoman Red Crescent, the increasing sense of patriotism and as a consequence accelerating civil mobilization. The combination of all these factors with successful administration led the Ottoman Red Crescent to gain a respectable place both among the Ottoman ruling elite and the Ottoman public which had the following results : the Ottoman Red Crescent as a place for the unification for the Ottoman elite with the Ottoman society, and the huge donations made by the Ottoman public.

Certain questions about the Ottoman Red Crescent also come to the mind. Since the study mainly focuses on the published official documents of the Ottoman Red Crescent, any negligence of significant factors or developments of the era in these sources provokes the researcher. As mentioned in Chapter 2, it is surprising not to see any information on the deportation of Armenians and some Muslim populations. Furthermore, in describing the foreign donations made to the National Resistance, no Russian aid was mentioned which draws attention. These issues might be claimed as the Ottoman Red Crescent's conscious efforts to respect the official policies of the government.

In 1925, the Ottoman Red Crescent witnessed a takeover of the administration as a result of a top-down act. Until 1925, all the members of the central executive committee and the Ottoman Red Crescent president were chosen by the elections at the Ottoman Red Crescent General Assembly, that was expected to meet annually. This take-over was harsh to the extent that all members of the central executive committee in Istanbul were forced to resign and all the money and significant materials and documents were transferred to Ankara by the order of Refik Saydam, then Minister of Health and the new president of the Ottoman Red Crescent and would lead the institution until 1939. Furthermore, even though many of the Ottoman Red Crescent leading figures had a respectable place in the society and also assisted the national government from the beginning onwards, they became the victims of the new regime's political settlement. Since this study mainly handles 1911-1923 period, the details on the issue remain secondary to this inquiry, but this subject needs to be a research topic for further studies.

This study provided a picture depicting the Ottoman Red Crescent as a quasi-autonomous association of the state. An analysis on the Turkish Red Crescent will provide us a view whether this trend did continue or not. But one thing seems to be clear : Under the one-party rule, the public sphere witnessed a recession, a trend contradicting the developments of the Second Constitutional Period. Did the Turkish Red Crescent become a part of this process or could it manage to continue its quasi-autonomy? Secondly, a comparative study on the Ottoman Red Crescent and the Turkish Red Crescent might contribute to discussions on the progress/movements of the civil society in the late Ottoman and early Republican history.

In the same manner, certain points need more focus in order to acquire more clarity on the phenomenon of Ottoman Red Crescent. First and foremost, any profound study on provincial branches of Ottoman Red Crescent will contribute to grasp the level of civil initiative in the Ottoman Red Crescent and to see possible welding of the Ottoman ruling elite and the local population. The İzmir branch of Ottoman Red Crescent could be a good choice, since – with the exception of the Ottoman Red Crescent General Headquarters – this branch was the most productive institution in publishing official records (reports, data, and even a journal) among other centers. Secondly, an approach towards the Ottoman Red Crescent from the point of view of the state or the hegemonic power might provide considerable contribution



to the picture. It is an endless discussion where the state begins, but the ruling elite, in general, perceived the Ottoman Red Crescent as a means of prestige and pragmatically used it in that way. Here, the state perceived the Ottoman Red Crescent as the Turkish example of an international phenomenon.-institution. In this manner, the success or quality of this Turkish example would show how Turks were successful in managing those kinds of affairs. In the light of this perception, the state greatly emphasized its keen interest to the Ottoman Red Crescent by organizing dinners or receptions to the IRC guests of the Ottoman Red Crescent. The Ottoman Red Crescent Delegation of Women Exhibition, in 1917, was also another example for this kind of policy. Without a doubt, the Ottoman Red Crescent's international link facilitated a reciprocal relationship between the Ottoman Red Crescent and the state in the case of prestige. It is difficult to differentiate, actually, who uses the international link and to whom it as a source of prestige. While the Ottoman state used the Ottoman Red Crescent as a source of prestige in the international forum via its link to IRC, at the same time the Ottoman Red Crescent also used this link as a source of legitimacy and prestige in the eyes of the ruling elite. However, a close analysis on the perception of the state might lead to various different points.

**APPENDIX I**  
**Mecruhin ve Mardayı Asakir-i Osmaniyye'ye İmdat ve Muavenet Cemiyetine**  
**Kaydolan 66 Kurucu Aza (1869)<sup>453</sup>**

1. Ömer Paşa, Başkumandan.
2. Marko Paşa, Sağlık Servisi Genel Müfettişi.
3. Salih Bey, Albay, Askeri Sağlık Servisi birinci Müfettişi.
4. Dr. De Castro, Haydarpaşa Hastanesi Başhekim.
5. Dr. Mehmet Bey, Albay, Gümüşsu Hastanesi Hekimi.
6. Mahmut Hamdi Paşa, Van'da Tümgeneral.
7. Feyzi Paşa, Trebizond'da Tuğgeneral.
8. Fayk Bey (Dellasuda Faik Paşa), Albay, Merkez Eczahanesinin Direktörü.
9. Dr. Spiraki, Albay, Askeri Sağlık Servisi ikinci Müfettişi.
10. Dr. Emin Bey, Albay, Eski Serail Hastanesinde Hekim.
11. Ethem Paşa, Şurayı Devlet'de Bölüm Başkanı.
12. Dr. Belisaire Bey, Yarbay, Haydarpaşa Hastanesinde Hekim.
13. Dr. Miltiade Bey, Yarbay, Haydarpaşa Hastanesinde Hekim.
14. Dr. Pascal Bey, Yarbay, emekli hekim.
15. Dr. Constant Limonidis ey, Yarbay, Haydarpaşa Hastanesinde Hekim.
16. Dr. Marach Bey, Yarbay, İmparatorluk Sarayında Hekim.
17. Dr. İskender Bey, Yarbay, İmparatorluk Sarayında Hekim.
18. Anthopoulos, Ticaret Nezareti'nde Konsey Üyesi.
19. İskender Bey, Seraskerat'da Yarbay.
20. Dr. Nicolaki Sinadino, Yarbay, Başhekim.
21. Atta Bey, Albay.
22. Dr. Sotto, Avusturya Sefareti Hekimi.
23. Dr. S. Mavrogeni, Tıp Okulu Profesörü.
24. Hartert, Avusturya Postaları Subayı.
25. Kurlander, Galata'da tüccar.
26. Dr. Abdullah Bey, Albay, Haydarpaşa Hastanesinde Hekim.
27. L. Fabre, Haydarpaşa Hastanesinde eczacı.
28. Charles Curtis, İngiliz Memorial Kilisesi Papazı.
29. Dr. Mongeri, Akıl Hastaları Müessesesi Başhekim.
30. Dr. A. De Castro, Akıl Hastaları Müessesesi hekim.
31. Dr. Zoeros, Saray Muziği Hastanesi Hekimi.
32. Veli Paşa, İzmir Valisi.
33. Dr. Nikola Beneli, Haydarpaşa Hastanesinde Hekim.
34. Dr. Fenerly, Professor of Medical School
35. Dr. Hüsnî Efendi, Haydarpaşa Hastanesinde Hekim.
36. Dr. Minco Tzatcheff, Haydarpaşa Hastanesinde Intern Hekim.
37. Dr. Frederic Bosi, Bologna Üniversitesinde Profesör.
38. Mordtmann, Ticaret Nezaretinde Konsey Üyesi.
39. Dr. Mordtmann, Prusya Hastanesi Hekimi.
40. Michel Mauromati
41. Brindel, Avusturya Postaları Subayı.
42. M. M. R. des Donation
43. Dr. Dosio, Haydarpaşa Hastanesinde Hekim.
44. Dr. Blau, Kumla'da 12. Alay Hekimi.
45. Dr. Millingen, İmparatorluk Sarayında Hekim.
46. Dr. A. Sparado, Beyoğlu'nda Hekim.
47. Dr. Calleja, Gümüşsu Hastanesinde Hekim.
48. Dr. Nicolas Zacharovitch, Askeri hekim

<sup>453</sup> Gazette Medicale D'Orient, 1869, No: 8, November, p. 126-27; Özeydin, Zühal. *Osmanlı Hilal-i Ahmer Cemiyeti Salnamesi*, unpublished M.A. Dissertation, submitted to İstanbul Üniversitesi, İstanbul, 1987, pp.167-168.

49. Baron Prokesch-Osten, Avusturya Sefiri.
50. Grunevald, tuğgeneral.
51. Tefik Bey, Saray Muziği Hastanesi Hekimi.
52. Rami Bey, Albay, topçu muallimi.
53. Lehmann Bey, Albay topçu.
54. Dr. L. Thirk, Seraskerat Hastanesi hekimi.
55. H. Türr, Palanza’da İtalyan General.
56. Ömer Naili Paşa, Tuğgeneral.
57. Reşit Bey, Albay topçu.
58. Dr. Naranzi, Sağlık Levazım ve Tıp Okulu katibi.
59. Dr. Bonkowsky, Tıp Okulu Profesörü.
60. Dr. Akif Bey, Topçu Albay Başhekim.
61. Dr. Mahmut Bey, Albay.
62. Dr. Mahmut Bey, Albay.
63. Dr. Osman Bey, Seraskerat Hastanesi Müdürü.l
64. Dr. Temple, Gümüşsu Hastanesi Hekimi.
65. Ali Bey, Seraskerat Hastanesinde Başkatip.

**APPENDIX II**  
**THE INTERIM CENTRAL COMMITTEE AND THE EXECUTIVE**  
**COMMITTEE OF THE SOCIETY FOR ASSISTANCE TO THE**  
**WOUNDED AND DISABLED IN ACTION (Mecruhin ve Mardayı Asakir-i**  
**Osmaniyye’ye İmdat ve Muavenet Cemiyeti) (1869)<sup>454</sup>**

**The Interim Central Committee:**

**The President:** .....Marko Paşa- The General Inspector of Ottoman Military Sanitation Administration

**Members:**

**Dr. Salih Bey:** .....Colonel, member of Military Sanitation Administration, the first inspector of Health services

**Dr. Z. De Castro:** .....The Head Doctor of Haydarpaşa Hospital

**Dr. Mehmet Bey:** .....Colonel, The Doctor of Gümüşsu Hospital

**Frezey Paşa:** .....Brigade General

**Fayk Bey (Dellasuda Faik Paşa):** Colonel, The Director of Central Drugstore

**Dr. Spiraki:** .....Colonel, The Second Inspector of Military Sanitation Administration Service

**Dr. Emin Bey:**.....Colonel, Doctor at Old Serail Hospital

**Ethem Paşa:** .....The Head of a Department in the Council of State (Şurayı Devlet- Danıştay)

**Dr. Belisaire Bey:** .....Lieutenant colonel , Doctor at the Haydarpaşa Hospital

**Dr. Miltiade Bey:** .....Lieutenant colonel , Doctor at the Haydarpaşa Hospital

**Dr. Pascal Bey:** .....Lieutenant colonel , retired Doctor

**Dr. Constant Limonidis Bey:** Lieutenant colonel, Doctor at the Haydarpaşa Hospital

**Dr. C. Marach Bey:** .....Lieutenant colonel, Palace Doctor

**Dr. İskender Bey:** ..... Lieutenant colonel, Palace Doctor

**Constantine Anthopoulos:** .... A member in the Council of Trade Ministry

**İskender Bey:** ..... lieutenant colonel at the General Staff

**Dr. Nicolaki Sinadino:** ..... lieutenant colonel, The Chief Doctor

**P. Atta Bey:** ..... Colonel

**Dr. Sotto:** ..... The Doctor of Austrian Embassy

**Dr. S. Mavrogeni:** .....Professor of Medical School

**Mr. Hartert:** ..... Colonel of Austrian Logistics

**Mr. Ruslander:** ..... Merchant at Galata

**Dr. Abdullah Bey:** ..... Colonel, Doctor at the Haydarpaşa Hospital

**The Executive Committee:**

**The President:** .....Marko Paşa

<sup>454</sup> Uzluğ, Feridun Nafiz. “Kızılay Cemiyeti’nin Kuruluşuna Kısa Bir Bakış”, *Kızılay Dergisi*, vol:1, No:16, 1964, pp.21.

**The Vice-president:** .....Dr. Monceri  
**The General Secretary:** .....Abdullah Bey  
**The Assistant Secretary:** ...Mr. J. De Castro  
**The Cashier:** .....Charles Curtis (Priest)

### APPENDIX III

#### THE SIGNIFICANT ARTICLES OF THE REGULATION OF THE SOCIETY FOR ASSISTANCE TO THE WOUNDED AND DISABLED IN ACTION<sup>455</sup>

İstanbul'da hastegan ve mecruhini askeriye için Birinci İane Cemiyeti teşkil olunacak ve bu Cemiyet bervechiati Cenevre Muahedenamesi ahkam ve mezayası üzerine tesis edilecektir.

**Birinci Madde:** Cemiyete arz olunacak hedaya ve muavenet mecburi olmayıp ihtiyari olacaktır.

**İkinci Madde:** Bu hediye ve ianeler münhasıran hastegan ve mecruhini askeriye muavenet için sarf olunacaktır.

**Üçüncü Madde:** İaneler bu işlere vakıf adamlar vasıtasıyla tanzim olunacaktır.

**Dördüncü Madde:** İaneler Hükümeti Askeriye ile bilittifak idare olunacaktır.

**Beşinci Madde:** Bu Cemiyet, "Mecruhini Askeriye İane Cemiyeti" namını alacaktır.

**Altıncı Madde:** İşbu Cemiyet birisi erkeklere ve diğeri kadınlara mahsus olarak iki kısma ayrılıp bunların ikisi de bir maksadı müşterek zerine hizmet edeceklerdir.

**Yedinci Madde:** Aza iki nev'e münkasım olup birincisi laakal senevi bir <osmanlı lirası ve ikincisi yarım mecidiye iane daima verenlerdir.

**Sekizinci Madde:** Azanın her iki nev'i ita-ı rey salahiyetini haiz olup fakat Cemiyetin umuru idaresine memur intihap olunacak zevat birinci neviden intihap olunacaktır.

**Dokuzuncu Madde:** Her şubede azanın miktarı 100e baliğ olunca bunlar bir mecmei umumide içtima ederek ekseriyeti mutlaka ile azayı hazıradan ativülzikir memurları intihap edeceklerdir. Evvela bir Reis ve iki Reis Muavini ve bir katip ve Sandıkkardan mürekkep İdare Kalemi. Saniyen İdare Kalemi tarafından tanzim olunacak pusulası mucibince bir Muavenet Komitesi

#### İDARE KALEMİ

**Onuncu Madde:** İdare Kalemi azay-ı cemiyeti içtimai Umumiyyeye davet eder. Müzakeratı vakiayı idare edip kararları dahi iktiza edenlere tebliğ ve bu kararların sureti icrasına nezaret eyler. Beynelmilel müteşekkil olan İane Cemiyetleri ile muhabere ve Hükümet-i Askeriye ile münasebete başlayarak Muavenet Komitesiyle dahi işleri teshil edecek surette muamelede bulunur. Hazinedar veya Sandıkkar vasıtasıyla sefkati umumiyeye müracaatla iane cem eyler ki bu işte gazeteler vasıtasıyla nihayet 8 gün zarfında ianenin suret ve kemiyetinden haberdar eylemek Hazinedarın vazifesidir. İdare Kalemi Heyeti her sene tecciden intihap olunup fakat azası tekrar intihap hakkına dahi muhaliftir.

#### MUAVENET KOMİTESİ

**Onbirinci Madde:** Muavenet Komitesi dördü tabip ve birisi eczacı ve birisi mühendis ve birisi dahi hazinedardan ibaret olarak 7 azadan mürekkeptir. Bu komite yedinde bulunan esbabı muavenetin müsaadesi derecesinde olarak Mecruhine muavenet işlerini tesviye edip bunun için seyyar hastaneler memurlarını intihap ve bunları icab eden mahallere sevk ve İdare kalemi ile bilmüzakere her tarafa icab eden evamir ve talimatı irsal eder. İçtimai umumi muvacaahasında meşruiyeti sabit olacak töhmet veya istifa vukua gelmedikçe Muavenet Komitesinin azası azilden masundur.

#### İÇTİMAİ UMUMİ

**Onikinci Madde:** İdare Kalemi tarafından davet vuku bulmadıkça azayı cemiyet içtimai umumi akdetemez. İaneyi seneviyesini Hazinedara teslim eylediği zaman Hazinedar tarafından kendisine verilecek bir kartı irae etmedikçe azadan birisi içtimai umumi salonna kabul edilemez.

**Onüçüncü Madde:** Muavenet Cemiyeti tarafından beyan olunacak lüzum veyahut azadan 50 zatın imzası ile vuku bulacak talep üzerine akdolunacak fevkalade içtimai umumilerden maada senede yalnız bir defa İçtimai Umumi akdolunacaktır. İşbu senevi içtimai umumiyede evvela İdare kalemi ve saniyen muavenet komitesi bir senelik raporunu takdim edeceklerdir. O halde içtimai umumi dahi gelecek sene için teşebbüs olacak şeyler hakkında reyini verecektir.

**Öndördüncü Madde:** İçtimai umumiler bunlarda müzakere olunacak mevadı sairenin tertip pusulası ile beraber matbuat vasıtasıyla bir hafta mukaddem haber verilecektir.

**Onbeşinci Madde:** Cemiyetin bilcümle kararları azanın ekseriyeti mutlakayı arası ile verilecektir.

<sup>455</sup> Akgün, Seçil Karal, and Uluğtekin, Murat, *Hilal-i Ahmer'den Kızılay'a I*, Ankara : Kızılay, 2000, p.18-20.

## MADDE-İ UMUMİYE

**Onaltıncı Madde:** Cemiyetin bütün memuriyetleri fahri olarak meccanen icra olunacaktır.

## MADDE-İ HUSUSİYE

**Onyedinci Madde:** Kadınlar kısmının kendilerine mahsus kalemi olacak. Hazinedar kadınlar kısmıyla Muavenet Cemiyeti arasında vasıta olup kadınların cem eyledikleri iane ve hedaye Hazinedar vasıtasıyla Komiteye teslim edilecektir.

## APENDIX IV

### THE EXECUTIVE COMMITTEE OF THE OTTOMAN RED CRESCENT FOUNDED IN 1877<sup>456</sup>

**The President:** The second president of the Health Committee, Dr. Hacı Arif Bey

**The Vice-president:** The instructor of Mekteb-i Tıbbiye-i Şahane, Dr. Sarel

**The Vice-president:** The member of the Council of the State, Nuryan Efendi

**The Cashier:** The General director of Ottoman Bank, M. Foster

**The General Secretary:** The department Director in Foreign Ministry, Feridun Bey

**Members:** The English Donation Association Inspector, Barrington Kennett

The General Inspector of the Health Committee, Dr. Bartoletti

The Doctor of English Embassy, Dr. Dickson

The member of the Health Committee, Eşref Efendi

The member of the Military Sanitation Administration Committee, Dellasuda Faik Paşa

The vice-president of the Ottoman Bank, Von Hans

The engineer, M. Leval

The American General, Mr. Mott

Dr. Baron Mundy,

The palace officer, Nuri Bey

Dr. Peştemalcıyan Efendi

Serviçin Efendi

Dr. Sevastopoli

## APPENDIX V

### THE MAIN REGULATION OF THE OTTOMAN RED CRESCENT SOCIETY<sup>457</sup> OSMANLI HİLAL-İ AHMER CEMİYETİ NİZAMNAME-İ ESASİSİ

#### Fasl-ı Evvel:

##### Cemiyetin Suret ve Maksad-ı Teşekkülü

**Birinci Madde:** Zat-ı hazret-i padişahinin himaye-i mülükaneleri ve veliaht-ı saltanat hazretlerinin riyaset-i fahriyyeleri tahtında olarak Osmanlı Hilal-i Ahmer namıyla, merkez-i umumisi Dersaadet'de olmak üzere bir cemiyet teşkil edilmiştir.

**İkinci Madde:** Cemiyetin muamelat ve emr-i idaresi, 22 Ağustos sene 1864 tarihinde Cenevre'de akd olunan mukavelenamenin ve 6 Temmuz sene 1907 tarihinde yine mezkur beldede münakid konferansta taraf-ı Devlet-i Aliyye'den kabul edilen ta'dilatın ahkâmına ve Lahey'de münakid konferansın muhaberat-ı bahriyye hakkındaki 18 Teşrin-i Evvel sene 1907 tarihli mukarreratı esasına müstenittir.

**Üçüncü Madde:** Cemiyetin maksadı bilcümle vesaiti ile vakt-i harbde ordulardaki hasta ve yaralıların tahfif-i ızdırablarına ve tedavilerine muavenet etmekten ibaret bulunmasına nazaran Cemiyet, asker-i berriye ve bahriyyeye heyat-ı sıhhiyesinin yardımcısı demek olur.

**Dördüncü Madde:** Cemiyet, mecruhini nakl ve tedavi etmek için ve sa'y dairesinde mevaki-i harbiyyede beren seyyar hastaneler ile sefer hastaneleri ve he'yat-ı muaveneler ve sıhhiye ternleri ve bahren dahi nakliye ve hastahane gemileri ihzar ve tedarik eder.

<sup>456</sup> Uzluğ, Feridun Nafiz. "Kızılay Cemiyeti'nin Kuruluşuna Kısa Bir Bakış", *Kızılay Dergisi*, vol:1, No:16, 1964, pp.23.

<sup>457</sup> *Osmanlı Hilâl-i Ahmer Cemiyeti Sâlnâmesi. 1329-1331 Senesi*, Ahmed İhsan ve Şürekâsı Matbaacılık Osmanlı Şirketi, İstanbul, 1329/1913, pp.59.

**Beşinci Madde:** Memalik-i Osmaniyyede harbin gayri mesaibden biri vukuunda cemiyet, bir senelik varidatını tecavüz etmemek üzere münasib miktarda bir meblağı sarfedebilir.

**Altıncı Madde:** Cemiyet, cenevre Mukavelenamesi esasına ve ahiren kabul ve tasdik edilmiş olan ta'dilata ve Lahey'de mün'akid konferansın muharebat-ı bahriyye hakkındaki 18 Teşrin-i Evvel sene 1907 tarihli mukarreratı ahkâmına imtisalen düvel-i ecnebiyye muharib orduları hasta ve yaralılarına dahi muavenet eyler.

**Yedinci Madde:** Altıncı madde mucibince ecnebi ordularına edilecek muavenet, cemiyetin bir senelik varidatına tecavüz edemez.

**Sekizinci Madde:** Cemiyet, vakt-i hazerde vazifesini teshil edecek hususâtı ihzar ve levazımı cem' ve iddihar ve memurin-i lazimeyi tedarik ve teşkil ve ta'lim etmekle iştilal eyler.

#### **Fasl-ı Sani:**

##### **Aza-yı Cemiyet ve Teşkilat-ı İdare**

**Dokuzuncu Madde:** Cemiyet, Dersaadet'de bir merkez-i umumi ile vilayetlerde merkez ve sancak ve kazalarda şubelerden müteşekkildir.

**Onuncu Madde:** Aza-yı cemiyet aza-yı müessise, aza-yı amele, aza-yı muavene namlarıyla üç kısma münkasım erkek ve kadın Osmanlılardan müretteb olduğu gibi, siyasi ve içtimai ve iktisadi ve ilmi hey'at ve cemiyat-ı Osmaniye dahi müctemian cemiyete dahil olabilir. Aza-yı müessise: Cemiyetin gerek akdemce teşkiline ve gerek bu kere ihyasına muavenette bulunmuş olan yüz Osmanlı aza; aza-yı amele: Fiilen ve nakden hizmet ve muavenette bulunan aza; aza-yı muavene: Yalnız nakden muavenet eden azadır.

**Onbirinci Madde:** Aza-yı müessise ve amele senede bir Osmanlı altını ve aza-yı muavene dahi iki sınıf olup, sınıf-ı evveli senede bir ve sınıf-ı sanisi yarım mecidiye verecektir.

**Onikinci Madde:** Cemiyete dahil olacaklar aza-yı müessise ve ameleden iki zat veya idare heyetleri tarafından takdim olunur.

**Onüçüncü Madde:** Azalık sıfatı evvela isti'fa etmek suretiyle ve saniyen bir senelik taahüdâtının adem-i ifasından dolayı Dersaadet ve vilayetde heyet-i merkeziye raporu ve meclis-i umumi kararıyla ve salisen cemiyetin heyet ve maksadına mütebahi ahvalden dolayı kezalik merkeziyenin raporu ve meclis-i umuminin kararıyla zail olur.

#### **Fasl-ı Salis:**

##### **Meclis-i Umumi**

**Öndördüncü Madde:** Hilal-i Ahmer Cemiyeti, bir meclis-i umuminin taht-ı nezaret ve murakabesinde olarak merkez-i umumi tarafından idare olunur.

**Onbeşinci Madde:** Meclis-i Umumi ya alelade yahud fevkalade olarak içtima' eder. Meclis-i Umumi alelade her sene salif-ül-zikr onuncu maddede beyan olunan aza-yı müessise ile vilayet merkezlerinden gelecek ikişer murahhasdan ve merkez-i umumi heyetinden mürekkeb olarak mart ayından evvelce merkez-i umumi tarafından ta'yin edilecek bir günde içtima' eyler.

**Onaltıncı Madde:** Merkez-i Umumi heyeti bir senelik icraatlarına aid hususât meclis-i umumi tarafından tedkik olunduğu esnada i'ta-yı re'ye selahiyatdar değildir. Fakat mevad-ı sairenin müzakeratına sahib-i re'y-i aza sıfatıyla iştirak edebilir.

**Onyedinci Madde:** Taşradan gelecek murahhaslar Hilal-i Ahmer Cemiyeti vilayet-i meclis-i umumisi tarafından intihab olunur ve bunlara harcırah yahud tazminat i'ta olunmaz.

**Onsekizinci Madde:** Bir vilayetten murahhas i'zamı mümkün olamadığı takdirde, o vilayet Dersaadet'de mevcut aza-yı ameleden birini murahhas edebilir.

**Öndokuzuncu Madde:** Meclis-i Umumi in'ikad edebilmek için aza-yı müessise ve ameleden yüz Osmanlı azanın zuhuru şarttır. O mikdar aza mevcut bulunmadığı halde, on beş gün sonra meclis-i mezkur bir ikinci içtima'a davet olunur. Ve bu içtimada aza-yı mevcudenin mikdarı ne olursa olsun meclis ini'kad eder ve müzakerat bir ruznameye tevfikân cereyan ederek zabta geçer.

**Yirminci Madde:** Meclis-i Umuminin ini'kadında müzakeratın te'min-i hüsn-i cereyan için aza-yı mevcude re'y-i hafi ile içlerinden bir reis ve iki reis-i sani intihab eder.

**Yirmibirinci Madde:** Meclis-i Umumilerin inikadında bulunabilmek için son taksit makbuzu ve hüviyet varakası ibraz edilir.

**Yirmiikinci Madde:** Alelade ve fevkalade olarak içtima' edecek meclis-i umumilerin zaman-ı ini'kadı bir hafta evvel gazetelerle ilan olunur.

**Yirmiüçüncü Madde:** Meclis-i Umuminin suret-i fevkalade içtima'ı lazım geldiği takdirde içtima'at için Dersaadet'de mevcut aza-yı müessiseden ve merkez-i umumi heyetinden mürekkeb olarak ini'kad eder.

**Yirmidördüncü Madde:** Kararlar mevcut azanın ekseriyet-i arasıyla verilir.

**Yirmibeşinci Madde:** Meclis-i Umumi, merkez-i umuminin raporuyla plançosunu ba'del-tedkik teccidi icab eden azasını intihab ve komisyonları teşkil ve tahsisat-ı seneviyyesini ta'yin ve merkez-i umuminin raporunda gösterilecek lüzum üzerine, nizamname-i esasi ve dahili ahkamı tadilatını velhasıl cemiyetin bilcümle umur ve hususâtını tedkik ve müzakere etmek selahiyetini haizdir. Merkez-i Umumi raporu haricinde olarak

cemiyetin nizamname-i esasisi ve dahilisi ahkâmınca ta'dilat icrasına ma'tuf teklifatın ruzname-i müzakerata idhal edilebilmesi meclis-i umumi azasının bir rub'ı tarafından imza tahtında dermeyan edilmesine ve hususat-ı sairenin idhali dahi on aza ile bir takrir verilmesine vabestedir. Meclis-i Umuminin mukarreratı matbuat ile ilan olunur.

#### **Fasl-ı Rabi:**

##### **Merkez-i Umumi:**

**Yirmialtıncı Madde:** Merkez-i umumi heyeti dersaadetde meclis-i umuminin azay-ı müessise ve amilesi meyanından rey-i hafî ile umur-ı cemiyetin idaresi ve vazife-i asliyesini teşkil eden muavenetin suver-i icraiyesinin tanzimi ve vech-i tatbiki işbu merkez-i umumi hayetine aiddir.

**Yirmiyedinci Madde:** Merkez-i umumi heyetinden her sene beş aza kur'a keşidesiyle çıkarılarak yerlerine meclis-i umumi tarafından rey-i hafî ile diğer beşi intihab olunur. İsimlerine kur'a isabet eden azanın ibkaen intihabı caizdir.

**Yirmisekizinci Madde:** Merkez-i umumi azasından birinin irtihali veyahud bilamazeret-i meşrua mütevaliyen üç içtimada bulunmaması yahud istifa etmesi halinde yerine merkez-i umumi heyeti cemiyetin azay-ı müessise ve amilesinden birini intihab ederek meclis-i umuminin ilk içtimasına tasdikine arz eder.

**Yirmidokuzuncu Madde:** Meclis-i umumi heyeti her sene teccid edilmek ve bir reis-i sani ve bir müfettiş ve bir muhasebeci ve bir vezne-dar ve bir vezne-dar muavini ve bir baş katib ve lüzumu kadar katibden mürekkeb olmak üzere kendi azası meyanından bir heyet-i idare intihab ve teşkil eder ve heyet-i idare reisi merkez-i umumi hayetine de riyaset eder.

**Otuzuncu Madde:** Merkez-i umumi heyeti tanzim olunacak ta'limatname ve cemiyetler kanunu ahkâmına tevfikân erbab-ı hamiyete müracaat ederek ianat ve teberruat toplayacağı gibi vazife-i asliyesi olan muavenetin suver-i icraiyesini tanzim ve tarz-ı cereyanına nezaret eyler. Bu hususda icab eden mebalığın sarfına karar ve me'zunniyyet verir. Umur-ı maliye ile buna müteallik kaffe-i hususata kesb-i ittıla ve muhasebe evrakını tedkik ve cemiyete aid bilcümle mesail hakkında mukarerat ittihaz eyler. Vilayattaki vezne ve şubeleri teftiş eder. Hükümet-i mahalliye ve indelicab salib-i ahmer Cemiyetleriyle münasebat ve haberatda bulunur. Velhasıl merkez-i umumi cemiyetin idaresi hususunda salahiyet-i vasia ve tameyi haizdir.

**Otuzbirinci Madde:** Merkez-i umumi heyeti vakt-ı hazaarda her ayın ilk Cuma günü ve harb veya mesaib zamanında haftada bir defa ve lede-l-icab hergün inikad eder. İşbu içtimalarda azay-ı heyetin la-akall nisfından bir ziyadesinin bulunması lazımdır. Ahval-i fevkalade sülûs aza ile de caizdir.

**Otuzikinci Madde:** Meclis-i umumi azasının memuriyetleri fahridir. Yalnız haricden muvazzaf bir katib istihdam edilir. Evrak-ı muhasebeyi reis ve gaybubetinde vekalet eden reis-i sani imza eder. Mübayaat ve sarfiyatın icrası otuzunca madde mucibince merkez-i umumi hayetinin kararına ve reisin tahriren emrine müteveffıktır. Mesul eshaş veya şubeler hakkında muhakemed takibat-ı adliye icrasına reis salahiyetdardır.

**Otuzüçüncü Madde:** Merkez-i umumi sene nihayetinde bir senelik icraat raporunu ve bilançosunu meclis-i umumiye arz ve badettetik neşreyler.

**Otuzdördüncü Madde:** Merkez-i umumi cemiyete hidemet-i fevkaladesi sebk eden Osmanlı ve ecnebi zevata fahri azalık ve fahri reislik ünvanları tevcih ve iftiharname (diplom donör) ita eyler. Bu gibi mukarerat sülûsan-ı ekseriyetle ittihaz olunur.

#### **Fasl-ı Hamis:**

##### **Vilayet Meclis-i Umumileri ve Merkezleri:**

**Otuzbeşinci Madde:** Vilayetlerde mahalleri azy-ı müessise ve amilesiyle liva kaza şubelerinden gelecek birer murahasdan mürekkeb bir meclis-i umumi ve bu meclis tarafından müntahip ve oniki azadan mürekkep bir heyet-i merkeziye bulunur. Vilayet meclis-i umumisi her sene evvelce vilayet heyet-i merkeziyesince tayin edilen bir günde şubat ayında inikad eder. İşbu meclis-i umumi heyet-i merkeziyenin raporuyla hesabını biltetik teccidi icab eden azasını ve dersaadetdeki merkez-i umumiye gönderilecek murahasları intihab eder. Vilayet heyet-i merkeziyyeleri dahi her sene teccid edilmek ve bir reis ve bir reis-i sani ve bir katib ve bir veznedar ve bir veznedar muavininden mürekkeb olmak üzere kendi azası meyanından beş kişiden mürekkeb bir heyet-i idare intihab eder. Heyet-i idare reisleri heyet-i merkeziyyeye de riyaset eder. Vilayet meclis-i umumileri inikad ettikçe azay-ı mevcude meyanından rey-i hafî ile bir reis ve iki reis-i sani intihab eder.

**Otuzaltıncı Madde:** Vilayet heyet-i merkeziyyesinden her sene iki aza kur'a keşidesiyle çıkarılarak yerlerine münakid bulunan meclis-i umumi-i mahalli tarafından rey-i hafî ile diğer ikisi intihab edilir. Çıkan azanın ibkaen intihabı caizdir.

**Otuzyedinci Madde:** Vilayet merkezi azasından birinin irtihali yahud bilamazeret-i meşrua mütevaliyen üç içtimada bulunmaması veyahud istifa etmesi halinde yerine merkez heyet cemiyetin azay-ı müessise veya amilesinden birini intihab ederek meclis-i umumi mahalinin ilk içtimasında tasdikine arz eder.

**Otuzsekizinci Madde:** Vilayet meclis-i umumileri mahalli azay-i müessise ve amilenin la-akall nisfının iştirakiyle inikad eder. Bu mikdar aza hazır olmadığı takdirde on gün sonra meclis mezkur bir ikinci içtimaa davet edilir ve bu içtimada azay-ı mevcudenin mikdarı ne olursa olsun meclis inikad eder.

**Otuzdokuzuncu Madde:** heyet-i merkeziyelerin vezaifi vilayetlerde azay-ı cemiyetin teksirine ve varidatın suver-i muhtelifle ile tezyidine gayret ve merkez-i umumi ile bilmuhabere sancak ve kazalarda şube teşkiline hidemet ve mahallince lüzum görülecek mesarif-i mübreme bade't-tenil hasılatı her üç nihayetinde merkez-i umumiden alacağı talimatatevfikan hareket eylemekdir. Hidemat-ı mezkure fahriyen ifa olunacak ve her merkezin kendine mahsus bir mührü olacaktır.

**Fasl-ı sadis:**

**Subeler:**

**Kırkıncı Madde:** Şubeler liva ve kazalarda teşekkül eder. Şube heyeti sekiz azadan mürekkeb ulub riyaset ve kitabet ve veznedarlık vazifesini ifa edecek olan üç şubenin heyet-i idaresini teşkil eder. Şube heyetleri azası her sene tecidi olunmak ve aza-yı müessis amileden olmak üzere Vilayet merkezleri tarafından intihab olunur. Şube heyetleri azasından ikisi her sene kur'a ile tecdid olunur. Liva ve kaza şubleri doğrudan doğruya mensub oldukları vilayet merkezlerine tabidir.

**Kırkbirinci Madde:** Şubelerin vezaifi azasının teksirine varidatının suver-i muhtelifle ile tezyidine gayret etmek ve mesarif-i mübremeden gayri hasılat-ı safiyeyi her üç ayda bir merkezlerine gönderilmek ve merkezlerinden gelen evamire tevfiik hareket eylemektir. Hidemat-ı mezkure fahriyen ifa olunacak ve her şubenin kendine mahsus bir mührü olacaktır.

**Kırkikinci Madde:** Memalik-i ecnebiyede ikamet eden Osmanlılar dahi sakin buldukları mahallerde şube teşkil edebilirler. Bu şubelerin mercii darsaadetdeki merkez-i umumidir.

**Hilal-i Ahmer Cemiyetinin İnas Kısmı**

**Kırküçüncü Madde:** Darsaadetdeki Vilayet ve liva ve kazalarda Osmanlı hanımlarından mürekkeb ve mahalleri zukur merkez ve şubelerine merbut bulunacak ve yalnız ianat cem'i ve levazım ihrazı ile çeşgul olmak üzere merkez ve şubeler teşkil olunabilir.

**Fasl-ı Sabi:**

**Cemiyetin Umur-u Maliyesi:**

**Kırkdördüncü Madde:** Cemiyetin varidata evvela azasının mukannen tediyatı, saniyen her nev ianat ve teberruat, salisen cemiyetin tertib eyleyeceği sergi ve müsamere ve tenezzüh ve konferanslar vesaire hasılatıdır.

**Kırkbeşinci Madde:** Menkul ve gayr-ı menkul bilcümle emval ve emlak Hilal-i Ahmer cemiyeti namına merkez-i umumi tarafından tasarruf ve idare olunur.

**Kırkaltıncı Madde:** Cemiyetin nukudu merkez-i umumice tensib olunan ve devletce muteber bulunan bir bankaya tevdiğ ve erbah ve eşyası dahi anbar-ı mahsusada hıfz edilirler.

**Kırkyedinci Madde:** Defaten la-akall yirmi lira ita eden zevad azay-ı amile sırasında dahil olarak mahsusat-ı seneviye itasından vareste kalabilirler.

**Kırksekizinci Madde:** ihtiyat akçesi:

1. Her sene hasılatından mesarif tenzil olunduktan sonra mütebaki kısım
2. Akar varidatı
3. Akçe ribh
4. Mukannen teydidatın gayr-ı sair varidat
5. Aidatın defaten teydiyesi suretile verilen meblağ.

**Fasl-ı Samin:**

**Cemiyetin Hükümetle Münasebeti:**

**Kırkdokuzuncu Madde:** Cemiyet hükümetce musaddık nizamname-i dahiliye tevfiikan ifay-ı vazife eyler.

**Ellinci Madde:** Cemiyetin iane tahsili hakkındaki muamelatı belediyelerin teftişine tabi olmayıp işbu teftişat merkez-i umumide taraf-ı hükümetden tayin edilecek fahri bir komiser ve vilayet-i mahlukatda rüesa-yı memurin-i mülkiyenin tensib edeceği fahri bir memur marifetiyle icra kılınır. Hükümet Dahiliye Nezareti vasıtasıyla istediği vaki cemiyetin kuyudat-ı esasiye ve hesabiyesine teftiş ettirmeye salahiyetdardır.

**Ellibirinci Madde:** Harbiye ve Bahriye Nezaretleri cemiyetin nazar-ı muayeneden geçirmeye ve ahz-ı malumata ve lüzumunda vesaya icrasına salahiyetdardır.

**Ellikinci Madde:** Cemiyetin memurin ve vesait-i sıhhiyesi hakkında her altı ayda bir kere Harbiye ve Bahriye Nezaretlerine bir rapor takdim eyler.

**Ellüçüncü Madde:** Muavenet hidematının bir kaide-i müfide ve salimede cereyanı için merkez-i umumi cihad-i askeriye ile bilittihad heyet-i askeriyece gösterilecek tarz ve tertibi nazar-ı dikkate alır.



**Ellidördüncü Madde:** Cemiyetin hükümet nezdinde ve muhakemede ve bilcümle muamelat-ı içtimaiye ve kanuniyyesinde murahhas mesulu umumi reisdır ve bu gibi hususat için vilayat merkez reislerine merkez-i umumi reisi led-el-icab ita-yı vekalet eder.

**Fasl-ı Tasi:**

**Alamet-i Farika:**

**Ellibeşinci Madde:** Cemiyetin alamet-i farikası Cenevre Mukavelename-i muadilinde musarraha olduğu vechile beyaz zemin üzerine “kırmızı hilal” işareti olup umum devletler tarafından kabul olunduğu gibi Avrupa devletlerinde ayrı cemiyete mahsus alamet-i farika olan “Salib-i ahmer” işareti dahi bilmukabele tanınmıştır. İşbu alamet-i farika evela cemiyete aid depo ve hastahane ve kafile ve arabaların ve nakliye ve hastahane gemilerinin uzakdan tefriki için kırmızı hilal işaretini havi gündüz bayrak ve gece fener ve saniyen zaman-ı harbde Hilal-i Ahmer’e mensub bilcümle memurinin sol kollarına rabt olunmağa mahsus beyaz zemin üzerine kırmızı hilal işaretini havi bazubend ve salisen merkez-i umumi ile merkez ve şubelerine mahsus ve hilal işaretini havi mühürdür.

**Ellialtıncı Madde:** Cemiyete mahsus olmak üzere umumen kabul olunan beyaz zemin üzerine kırmızı hilal işareti heyet ve emakin-ı sıhhiyeden gayrı hiçbir yerde kullanılmaz.

**Elliyedinci Madde:** Her muharib ordu Hilal-i Ahmer ve Salib-i Ahmer işaretlerini havi heyet ve emakin-i sıhhiyenin Cenevre Mukavelenamesi ve tadilatı ve Lahey’de münakid konferansın muharebat-ı bahriyye hakkındaki 18 Teşrin-i evvel (Ekim) sene 1907 tarihli mukarreratı mucibince tecavüz ve taarruzdan masuniyetini mütekeffil olacaktır.

**Fasl-ı Aşir:**

**Mevad-ı Umumiye:**

**Ellisekizinci Madde:** Cemiyetin mevcudiyeti zaman ile mukayyed değildir.

**Ellidokuzuncu Madde:** Nizamname-i esasi ahkâmının tadil ve tebdili merkez-i umumi sülûsan ekseriyeti’nin kararıyla verilecek rapor üzerine meclis-i umuminin sülûsan ekseriyetine iktiran etmek icabeder. Nizamname-i esasının tadil veya tebdiki emrinde meclis-i umumide la-akall yüz azanın vücudiyeti şartdır.

**Altmışıncı Madde:** Hilal-i Ahmer Cemiyeti umum Memalik-i Osmaniye için birdir. Aynı nam ve maksad ile başka bir cemiyet teşekkül edemez.

**Altmışbirinci Madde:** Nizamiye ve ihtiyat-ı ümera ve zabitanı cemiyetin riyaset ve kitabet ve umur-ı maliyeye müteallik bir hizmetini deruhte edemez.

## APPENDIX VI

### THE LIST OF 100 FOUNDING MEMBERS OF THE THIRD OFFICIALLY FOUNDED Ottoman Red Crescent (20 APRIL 1911)<sup>458</sup>

#### **From the Cabinet Members:**

Mahmut Şevket Paşa .....	Grand Vizier (Sadrazam)
Sait Paşa .....	Grand Vizier (Sadr-ı esbak)
Hüseyin Hilmi Paşa.....	Grand Vizier (Sadr-ı esbak)
İbrahim Hakkı Paşa.....	Grand Vizier (Sadr-ı esbak)
Gazi Ahmet Muhtar Paşa.....	Grand Vizier (Sadr-ı esbak)
Ferit Paşa .....	Grand Vizier (Sadr-ı esbak)
Ferit Kazım Efendi.....	Former Mufti (Esbak Şeyhülislam)
Prens Said Paşa.....	Minister of War
Hayri Bey .....	Minister of Foundations
Bisarya Efendi.....	Minister of Public Works
Necmeddin Molla Bey.....	Former Minister of Justice
Rıfat Paşa.....	Former Minister of War
Talat Bey .....	Former Minister of Interior
Halil Bey .....	Former Minister of Interior
Cavit Bey .....	Former Minister of Public Works
İsmail Hakkı Bey .....	Former Minister of Education
Mahmut Muhtar Paşa .....	Former Minister of Public Works
Mavrakurdatu Efendi .....	Former Forest, Mine and Agriculture Mimister

<sup>458</sup> *Osmanlı Hilâl-i Ahmer Cemiyeti Sâlnâmesi. 1329-1331 Senesi*, Ahmed İhsan ve Şürekâsı Matbaacılık Osmanlı Şirketi, İstanbul, 1329/1913, pp.257-260.

Noradonkilyan Efendi ..... Former Minister of Foreign Affairs  
Necmettin Bey ..... Former Minister of Finance  
Halacyan Efendi ..... Former Minister of Public Works  
Mehmet Şerif Paşa ..... Former Minister of Education

**From the Notables (Ayandan):**

Buhur Efendi, Damat Ferit Paşa, Süleyman Bistani Efendi, Seyyid Abdülkadir Efendi

**From the Deputies:**

Arslan Bey, Artas Efendi, Cahit Bey, Dalçef Efendi, Rıza Salih Bey, Ruhiülhalidi Bey, Zihrap Efendi, Abdurrahman Bey, Ömer Şevki Bey, Feracı Efendi, Midhat Şükrü Bey, Dr. Miş Efendi

**From the Concil of State (Şura-yı Devlet):**

Baha Bey, Salim Bey, Mustafa Reşit Bey, Yahya Bey, İstefnaki Bey, Deputy Manager Bahattin Bey

**From the Spiritual Leaders:**

The Armenian Patriarchy Deputy Mangoni Efendi, The Armenian Catholic Patriarch Terziyan Bogoz Efendi, The Chief Rabbi Hayim Noguma Efendi, Bulgarian Yosif Efendi.

**From the notables of the Dynasty:**

Prince Abbas Paşa

**From Military:**

Ministry of War Undersecretary Fuat Paşa, Prince Aziz Paşa, Mirliva Nazif Paşa, Miralay Muhiddin Bey, Kaymakam Faik Bey

**From Navy:**

Ministry of Navy Undersecretary Rüstem Paşa, Dr. Fikri Paşa,

**From the Civil Service (Mülkiye):**

Former Mayor Suphi Bey, Former Hüdavendigâr Governor Azmi Bey, Ministry of education Undersecretary Salih Zeki Bey, the Director of Translation Department of the Health Committee Münir Nigar Bey, The General Manager of Construction of Foundations Ministry architect Kemalettin Bey.

**From the Significant Merchants:**

Oiler Şefik Bey, Karakaş Macit Efendi, Kemal Ömer Bey, Famhi Efendi

**From the Press Community:**

The Director of *İkdam* newspaper Cevdet Bey, the writer Celal Nuri Bey, Hüseyin Kazım Bey, Saffeti Ziya Bey, Diran Kelekyan Efendi, Abdullah Zühdü Bey.

**From the Doctors:**

Ahmet Nurettin Bey, Abdidin Bey, Cemil Paşa, Adnan Bey, Celal Muhtar Bey, Hazım Paşa, Hayri Bey, Kilisli Refet Bey, Ziya Nuri Bey, Akil Muhtar Bey, Fanu Paşa, Fuat Bey, Kerim Sebati Bey, Lambiki Paşa, Mazhar Paşa, Muhittin Bey.

**From the Druggists:**

Edhem Pertev Bey.

**From the Former Members of Ottoman Red Crescent:**

Dellasuda Faik Paşa, Halim Paşa, Ahmet Ragıp Bey, Haydar Bey, Galip Bey.

**APPENDIX VII**

**THE CENTRAL COMMITTEE OF THE Ottoman Red Crescent AND ITS  
EXECUTIVE COMMITTEE OF 1911 (1327)<sup>459</sup>**

**The Central Committee:**

Asadoryan Efendi.....	General Manager at Public Works Ministry
Avram Naum Efendi .....	Attorney at law
Edhem Pertev Bey .....	Druggist
Esat Bey.....	Instructor at School of Medicine
Besim Ömer Bey .....	The General Director of the Health Committee and The General Director of Civil Medicine Committee
Bisarya Efendi.....	From the Notables
Bahaddin Şakir Bey .....	History of Medicine Instructor at the School of Medicine
Haydar Bey.....	Bureaucrat at the Health Committee
Diran Kelekyan Efendi .....	The editor of <i>Sabah</i> daily newspaper.
Rasim Paşa .....	The former minister of the School of Medicine
Refet Bey .....	Member of the Health Committee
Ruhiülhalidi Bey	
Salih Bey .....	The Department Director at the Foreign Ministry
Saffati Ziya Bey .....	Writer
Talat Bey .....	Former Minister of Interior
Abidin Bey .....	The second director of Military Sanitation Administration
Akil Muhtar Bey .....	Member of health Committee
Ali Galip Bey .....	The Director of Military School of Medicine
Faik dellasuda Paşa .....	The honorary second president
Fuat Bey .....	Member of Health Committee
Kasım İzzettin Bey .....	The General Inspector of the Health Committee
Kamhi Efendi .....	From significant merchants
Keresteciyan Efendi .....	The Director of the Ottoman Bank
Kerim sebati Bey .....	Doctor
Kemal Ömer Bey .....	From significant merchants
Lambiki Paşa .....	Inspector of Military Sanitation Administration
Mehmet Ali Bey .....	retired from the Navy Doctorate
Muhiddin Paşa .....	Miralay
Nazif Paşa .....	Mirliva

**The Executive Committee:**

The President .....	Refet Paşa
The Vice-president .....	Prens Abbas Paşa
The General Inspector .....	Mehmet Ali Bey

<sup>459</sup> *Osmanlı Hilâl-i Ahmer Cemiyeti Sâlnâmesi. 1329-1331 Senesi*, Ahmed İhsan ve Şürekâsı Matbaacılık Osmanlı Şirketi, İstanbul, 1329/1913, pp.50-52.

The Chief Clerk .....Refet Bey  
The Accountant ..... Kemal Ömer Bey  
The Cashier .....Fuat Bey  
The Assistant Cashier .....Edhem Pertev Bey  
The Assistant Clerk .....Haydar Bey

**The Incentive Committee (Tevsik ve Tergib Encümeni):**

Basarya Efendi, Saffeti Ziya Bey, Diran Kelekyan Efendi

**The Finance Committee:**

Kamhi Efendi, Ruhiülhalidi Efendi, Keresteciyan Efendi, Kemal Ömer Bey.

**Science and Elected Staff Committee (Fen ve İntihab Memurin Encümeni):**

Dellasuda Faik Paşa, Dr. Lambiki Paşa, Dr. Abidin Paşa, Dr. Kerim Sebati Bey, Dr. Ali Galip Bey, Eczacı Edhem Pertev Bey, Mirliva Nazif Paşa, Dr. Besim Ömer Bey, Dr. Esat Bey, Dr. Akil Muhtar Bey, Dr. Mehmet Ali Bey

**APPENDIX VIII**

**THE CENTRAL COMMITTEE OF THE Ottoman Red Crescent AND ITS  
EXECUTIVE COMMITTEE OF 1912 (1328)<sup>460</sup>**

**The Central Committee:**

Esat Bey ..... Instructor at the School of Medicine and the Second President of Health Committee.  
İsmail Besim Paşa ..... The President of Military Sanitation Administration  
Basaryan Efendi ..... Minister of Public Works  
Besim Ömer Bey ..... The General Director of the Health Committee and Instructor at the School of Medicine.  
Bahattin Şakir Bey ..... History of Medicine Instructor at the School of Medicine  
Celalettin Muhtar Bey ..... Instructor at the School of Medicine  
Hamit Bey ..... Member of the Executive Board of the Ottoman Bank  
Hakkı Şinasi Bey ..... The Chief Doctor of The Central Navy Hospital  
Hüsnü Paşa ..... Former Navy Ministry  
Hüseyin Hilmi Paşa ..... Ottoman ambassador of Vienna and Former Prime Minister  
Diran Kelekyan Efendi ..... The editor of *Sabah* daily newspaper  
Rıfat Bey ..... Member of the Health Committee  
Ziya Nuri Bey ..... The president of School of Medicine  
Talat Bey ..... Former Ministry of Interior  
Abidin Bey ..... The department Director at the Military Sanitation Administration  
Akil Muhtar Bey ..... Instructor at the School of Medicine and member of the Health Committee.  
Adnan Bey ..... Instructor at the School of Medicine  
Azmi Bey ..... Former Governor of Hüdavedigar District  
Ali Galip Bey ..... The Director of Military School of Medicine  
Avni Paşa ..... Retired clerk at the Chief of Staff  
Kasım İzzettin Bey ..... Former Inspector of the Health Committee  
Kamhi Efendi ..... Banker  
Keresteciyan Efendi ..... Director of the Ottoman Bank  
Kemal Ömer Bey ..... Merchant  
Lambiki Paşa ..... The second President of the Military Sanitation Administration

<sup>460</sup> *Osmanlı Hilâl-i Ahmer Cemiyeti Sâlnâmesi. 1329-1331 Senesi*, Ahmed İhsan ve Şürekâsı Matbaacılık Osmanlı Şirketi, İstanbul, 1329/1913, pp.261-264.

Mavrokurdato Efendi .....Notable  
Mehmet Ali Bey ..... Retired from the Navy Doctorate  
Nazif Paşa .....(Mirliva)  
Yusuf Razi Bey .....Member of the Council of State.

**The Executive Committee:**

The President .....Hüseyin Hilmi Paşa (Notable, Former Prime Minister)  
The Vice-President .....Besim Ömer Bey (The Director of the Health Committee)  
The Vice-President .....Akil Muhtar Bey (Member of the Health Committee)  
The Chief Clerk .....Rıfat Bey (Member of the Health Committee)  
The Cashier .....Keresteciyan Efendi (Director of the Ottoman Bank)

**The Incentive Committee (Teşvik ve Tergib Encümeni):**

Dr. Hakkı Şinasi Bey, Diran Gelgilan Efendi

**The Finance Committee:**

Ruhiülhalidi Bey, Kamhi Efendi, Rasim Paşa

**Science and Elected Staff Committee (Fen ve İntihab Memurin Encümeni):**

Dellasuda Faik Paşa, Dr. Lambiki Paşa, Dr. Ali Galip Bey, Dr. Adnan Bey, Dr. Besim Ömer Bey, Dr. Esat Bey, Dr. Akil Muhtar Bey, Dr. Kasım İzzettin Bey, Dr. Kerim Sebati Bey, Miralay Nazif Paşa, engineer Asaduryan Efendi.

**APPENDIX IX**

**THE FOUNDING MEMBERS OF THE DELEGATION OF WOMEN OF THE OTTOMAN RED CRESCENT<sup>461</sup>**

1. The wife of Prince Abbas Paşa, Her Princess's Majesty
2. The wife of Foreign Minister Prince Sait Halim Paşa, Her Princess's Majesty
3. The daughter of Khedive İsmail Paşa, Her Princess's Majesty
4. The wife of Mahmut Muhtar Paşa, Her Princess's Majesty
5. The wife of Khedive İsmail Paşa, Her Princess's Majesty
6. The wife of Nusret Beyefendi, Her Princess's Majesty
7. The daughter of Prince Osman Fazlı Paşa (died), Her Princess's Majesty
8. The wife of the director of Ceremonies İsmail Cenani Bey, Her Lady's Majesty
9. The sister of Ahnet Rıza Beyefendi from the notables, Her Lady's Majesty
10. The wife of the director of special department of Foreign Ministry Edhem Bey, Her Lady's Majesty
11. The wife of engineer Asaduryan Efendi
12. The wife of Edhem Beyefendi, Her Lady's Majesty
13. The wife of The second clerk of Washington Embassy İbrahim Efendi, Her Lady's Majesty
14. The wife of Director of Tax Collection Ragıp Bey, Her Lady's Majesty
15. The wife of Dr. İlyas Paşa
16. The wife of former Prime Minister Sait Paşa, Her Lady's Majesty
17. The daughter of Ali Nizami Paşa and the wife of İsmail Paşa, Her Lady's Majesty
18. The wife of Gazi Edhem Paşa (dead), Her Lady's Majesty
19. The wife of Ceremonies Minister İbrahim Paşa (dead), Her Lady's Majesty
20. The wife of governor of Cebel-i Lübnan (Lebanon) Kuyumcuyan Paşa
21. The wife of Buhur Efendi of Notables
22. The wife of Pancari Bey
23. The wife of the director of the Civil Department of the Council of State Tevfik Bey, Her Lady's Majesty

<sup>461</sup> *Osmanlı Hilâl-i Ahmer Cemiyeti Sâlnâmesi. 1329-1331 Senesi*, Ahmed İhsan ve Şürekâsı Matbaacılık Osmanlı Şirketi, İstanbul, 1329/1913, pp.53-56,

24. The wife of Tevfik Daniş Bey, Her Lady's Majesty
25. The wife of former of undersecretary of Public Works Cemal Bey, Her Lady's Majesty
26. The wife of Cevdet Paşa (dead), Her Lady's Majesty
27. The wife of Hüseyin Hilmi Paşa, Her Lady's Majesty
28. The wife of Hamdi Bey, Her Lady's Majesty
29. The daughter of former Prime Minister Hakı Paşa, Her Lady's Majesty
30. The wife of Halit Ziya Bey
31. The wife of Foreign Ministry affiliation Basri Bey, Her Lady's Majesty
32. The wife of Mısırlı Hüsni Bey, Her Lady's Majesty
33. The wife of the museum director Halil Bey, Her Lady's Majesty
34. The wife of Hazret Şehriyari Halit Hurşit Bey, Her Lady's Majesty
35. The daughter of İbrahim Paşa (dead) and the wife of Vasfi Bey, Her Lady's Majesty
36. The wife of the general secretary of Foreign Ministry Hayretin Bey, Her Lady's Majesty
37. The wife of chief Rabbi
38. The wife of former governer of Bursa Daniş Bey, Her Lady's Majesty
39. The wife of Delasuda Faik Paşa
40. The wife of Diran Gümüşgerdan
41. The wife of Diran Kelekyan
42. The daughter of Raif Paşa of Notables, Her Lady's Majesty
43. The wife of former Minister of Interior Raşit Bey, Her Lady's Majesty
44. The wife of Dr. Kılıslı Rıfat Bey, Her Lady's Majesty
45. The wife of Rasih Beyefendi, Her Lady's Majesty
46. The mother-in-law of Manyasizade Refik Bey
47. The wife of Dr. Zoeros Paşa
48. The wife of Sırı Paşa (dead)
49. The wife of Sami Paşa (dead)
50. The wife of Sait Beyefendi, Her Lady's Majesty
51. The wife of Oiler Şefik Beyefendi, Her Lady's Majesty
52. The wife of the deparment manager of Milli Banka (National Bank) Suphi Bey, Her Lady's Majesty
53. The wife of Washington Ambassador Ziya Paşa, Her Lady's Majesty
54. The wife of Talat Bey, Her Lady's Majesty
55. The wife of former Foreign Minister Asım Bey, Her Lady's Majesty
56. The wife of former Governor of Bursa, Her Lady's Majesty
57. The wife of vice Chief of Staff İzzet Paşa, Her Lady's Majesty
58. The daughter of Osman Paşa (dead), Her Lady's Majesty
59. The wife of Dr. Akil Muhtar bey
60. The wife of undersecretary of Prime Ministry Adil Bey, Her Lady's Majesty
61. The wife of the director of Duyun-u Umumiyye (The General debts) Ömer Besim Beyefendi, Her Lady's Majesty
62. The wife of the Principal of the School of Medicine Ali Galip Bey, Her Lady's Majesty
63. The wife of former Foreign Minister Nevrodokyan Efendi
64. The wife of undersecretary of the War Ministry Fuat Bey, Her Lady's Majesty
65. The daughter of the chief of Notables Ferit Paşa, Her Lady's Majesty
66. The wife of the department director of the General Staff Halis Bey, Her Lady's Majesty
67. The wife of Faik Paşa, Her Lady's Majesty
68. The wife of Dr. Kasım İzzettin Bey, Her Lady's Majesty
69. The wife of Yenişehirli Kunab Bey, Her Lady's Majesty
70. The wife of the financial director of the Ottoman Bank Keresteciyan Efendi,
71. the wife of Dr. Kenan Bey
72. The wife of former governor of Selanik Kazım bey, Her Lady's Majesty
73. The wife of Ziya Bey (dead),
74. The wife of Manuk azeryan Efendi
75. The wife of Mavrakurdatu of Notables
76. The wife of Mahmut Agah beyefendi, Her Lady's Majesty
77. The wife of the governor of Beyoğlu Muhitin Bey, Her Lady's Majesty
78. The wife of the General Inspector of Otoman red Crescent society Mehmet Ali Bey, Her Lady's Majesty
79. The wife of Navy Minister Mehmet Paşa, Her Lady's Majesty

80. The wife of former head of municipal parliament of İstanbul Mehmet Paşa, Her Lady's Majesty
81. The wife of Nesim Mazliyah Efendi,
82. The daughter of Ziya Bey (dead) and the wife of Veli bey, Her Lady's Majesty
83. The wife of Paris Ambassador Refet Paşa
84. The postal employer of the Duyun-u Umumiyye Vahdet Bey, Her Lady's Majesty
85. The wife of the members of the Council of State Yusuf Razi Bey, Her Lady's Majesty
86. The wife of Zare Cilber Efendi of Notables
87. The wife of Gabriyel Serviçin Efendi
88. The wife of the governor of the General Staff Abdülraif Bey, Her Lady's Majesty
89. The principal of the Leyli Darülmualimat (Women Teachers' School)
90. The wife of Tevfik Fikret bey, Her Lady's Majesty
91. The wife of Dr. Zoeros Paşa,
92. The wife of former Viena Ambassador Mehmet Nedim Paşa
93. The wife of Ceremonies Director Osman Ferit Paşa, Her Lady's Majesty
94. the wife of the retired Osman ferit Paşa, Her Lady's Majesty
95. The sister of Ahmet Rıza Bey of Notables, Her Lady's Majesty
96. The wife of Cemil Bey, Her Lady's Majesty
97. The wife of Hulusi Bey, Her Lady's Majesty
98. The wife of the head doctor of Palace Hospital Dr. Hayri Bey, Her Lady's Majesty
99. The wife of eye doctor Dr. Acemyan
100. The wife of the owner of *İkdam* Newspaper Cevdet Bey.

## APPENDIX X

### THE CENTRAL COMMITTEE AND THE EXECUTIVE COMMITTEE OF THE DELEGATION OF WOMEN OF THE OTTOMAN RED CRESCENT<sup>462</sup>

#### The Central Committee:

1. Her Princess' Majesty Nimet Muhtar Hanımefendi- The wife of Mahmut Muhtar Paşa
2. Ayşe Hanımefendi- The wife of Ziya Papa
3. Madame Dr. Zoeros Paşa
4. Selimi Hanımefendi- The sister of Ahmet Rıza Bey of Notebles
5. Fatma Aliye Hanımefendi- The wife of Ferik Faik Paşa
6. Sadriye Hanımefendi- The wife of the museum director Halil Bey
7. Leyla Hanımefendi- The postal employer of the Duyun-u Umumiyye Vahdet Bey
8. Madame Diran Kelekyan Hanımefendi
9. Madame Ohannes Kuyumcuyan Paşa
10. Madame Yusuf Razi bey
11. Madame Pancari Bey
12. Nezihe Ziyet hanımefendi – The daughter of Ziya bey (dead) and the wife of Veli Bey
13. Seniye Havva Hanımefendi- The wife of Ceremonies Director İsmail Cenani Bey
14. Melek Hanımefendi – The daughter of Sami Paşa (dead)
15. Melik Hanımefendi- The wife of Mısırlı Hüsnü Bey
16. Safet hanımefendi- the wife of Rasih bey
17. Macide hanımefendi- The wife of Ömer Besim Bey'in
18. Mihrimah Hanımefendi- The wife of Basri Bey
19. Sabiha Galip Hanımefendi- The wife of Dr. Ali galip bey
20. Madame Dr. Akil Muhtar bey
21. Seniye Hanımefendi- The wife of retired former director at the General Staff Halit Bey
22. Fevziye Hanımefendi- The wife of Ferit Paşa
23. Leyla Hanımefendi- The wife of Sırrı Paşa
24. Sabiha Hanımefendi- The wife of İbrahim Paşa (dead)
25. Fethiye Hanımefendi- The wife of Reşit Bey
26. Naile Hanımefendi- The wife of Hamdi Bey

<sup>462</sup> *Osmanlı Hilâl-i Ahmer Cemiyeti Sâlnâmesi. 1329-1331 Senesi*, Ahmed İhsan ve Şürekâsı Matbaacılık Osmanlı Şirketi, İstanbul, 1329/1913, pp.264-266.

27. Madame Astine Gümüşgerdan Hanımefendi
28. Madame azuduryan Hanımefendi
29. Madame Manuk Azaduryan
30. Remire Hanımefendi- The wife of Cemal Bey

### **The Executive Committee:**

**The President:** ..... Her Princess' Majesty Nimet Muhtar Hanımefendi- The wife of Mahmut Muhtar Paşa.

**The vice-President:** ..... Ayşe Hanımefendi- The wife of Ziya Papa

**The vice-President:** ..... Madame Dr. Zoeros Paşa

**The Head Secretary:**.....Selimi Hanımefendi- The sister of Ahmet Rıza Bey of Notebles

**Secretary:** ..... Fatma Aliye Hanımefendi- The wife of Ferik Faik Paşa

**Secretary:** ..... Sadriye Hanımefendi- The wife of the museum director Halil Bey

**Secretary in French:** ..... Leyla Hanımefendi- The postal employer of the Duyun-u Umumiyye Vahdet Bey

**Secretary in English:** ..... Madame Diran Kelekyan Hanımefendi

**The Cashier:** ..... Madame Ohannes Kuyumcuyan Paşa

**Member:** ..... İsmet Hanım- The wife of Yusuf Razi bey

**Member:** .....Madame Pancari

**Secretary and accountant:** ..... Nezihe Ziyet hanımefendi – The daughter of Ziya bey (dead) and the wife of Veli Bey

## **APPENDIX XI**

### **THE FIRST (1912) BUDGET OF THE OTTOMAN RED CRESCENT<sup>463</sup>**

#### **The Balance of Sheet:**

#### **INCOME**

	<b>Kuruş</b>	<b>Para</b>
Capital From the Previous Year	8.226.448	125
Donations of 1912 Year	35.068.701	75
Various Incomes	10.970	125
Interests	628.162	125
<b>TOTAL</b>	<b>43.934.383</b>	

#### **EXPENSES AND THE REMAINING (on the date of 1 March 1913)**

	<b>Kuruş</b>	<b>Para</b>
Liquidity	36.167	
Depot Account on Ottoman Bank	14.224.379	
Cash Account on Ottoman Bank	11.021.685	625
The Rental Expenses	54.000	
Zone (Arsa) at Zeytinburnu	82.529	25
Kadırga Barracks	113.000	
Advance to Hospitals	1.485.340	875
The General Account of Medyunlar	419.254	625
Bingazi Health Committee	358.500	
Trablusgarp Health Committee	1.952.232	50
Executive Expenses	388.637	50
The General Aid Expenses	13.788.556	625
<b>TOTAL</b>	<b>43.934.383</b>	

#### **Donations Coming From Ottoman Provinces:**

<sup>463</sup> *Osmanlı Hilâl-i Ahmer Cemiyeti Sâlnâmesi. 1329-1331 Senesi, Ahmed İhsan ve Şürekâsı Matbaacılık Osmanlı Şirketi, İstanbul, 1329/1913, pp.309-312.*



Konya	5123 OL	Trabzon	3894 OL
İzmir	3579 OL	Sivas	3556 OL
Mamuret-ül Aziz	3310 OL	Halep	2570 OL
Musul	1949 OL	Adana	1871 OL
Jarusalem	1863 OL	Beirut	1723 OL
Hüdavendigâr	1706 OL	Erzurum	1241 OL
Ankara	963 OL	Kastomonu	925 OL
Edirne	598 OL	Bitlis	521 OL
İzmit	511 OL	Damascus	507 OL
Diyarbakır	488 OL	Basra	382 OL
Baghdad	367 OL	Hicaz	284 OL
Bosnia	140 OL	Cezayir-i Bahr-ı Sefid	123 OL
Van	113 OL	Manastır	111 OL
Selanik	97 OL	Karasu	87 OL
Yanya	68 OL	Yemen	34 OL
Çatalca	7 OL		

Donations Coming From Muslim Countries:

India	185.044 OL	Russian Muslims	19.464 OL
Algeir	13.804 OL	Egypt	9857 OL
Bosnia-Herzegovia	6210 OL	Afghanistan	3634 OL
Romania Muslims	3255 OL	Iran	2591 OL
Batavya	1599 OL	Bulgaria Muslims	986 OL
Cyprus	963 OL	Tunusia	612 OL
China Muslims	372 OL	Western Australia	294 OL
Crete	75 OL	Bingazi	7 OL

Donations Coming From Foreign Countries:

Germany	3676 OL	Austria-Hungary	3866 OL,
Britain	2038 OL	USA	1813 OL
France	1192 OL	Netherlands	251 OL
Spain	184 OL	Belgium	127 OL
Sweden	48 OL	Japan	43 OL
Denmark	43 OL	Switzerland	23 OL
Italy	4 OL		

**APPENDIX XII**  
**THE 1914-1918 BUDGETS OF THE Ottoman Red Crescent<sup>464</sup>**  
**1914 BUDGET**

1914 – INCOMES OF ORDINARY BUDGET

Interest	7210 OL	76 Kuruş,
Membership Fee	1155 OL	15 Kuruş
Show Revenue	1884 OL	99 Kuruş
Flower Day Revenue	15515 OL	70 Kuruş
Subsidy Income	7 OL	52 Kuruş
TOTAL:	11842 OL	12 Kuruş

1914 – INCOMES OF EXTRAORDINARY BUDGET

<sup>464</sup> 1335-1919 Senesinde Mün'akid Hilâl-i Ahmer Meclis-i Umûmisi Heyet-i Muhteremesine Takdim Edilen 1330 - 1334 Senelerine Aid Merkez-i Umûmi Raporu, Matbaa-i Orhaniye, İstanbul 1335/1919. Appendix Budgets part.

Donations	76839 OL	74 Kuruş
Sales Revenue Of Unused Goods	243 OL	20 Kuruş
Various Incomes	3428 OL	95 Kuruş
TOTAL:	80511 OL	11 Kuruş
<b>GENERAL TOTALITY OF INCOMES:</b>	<b>92354 OL</b>	<b>01 Kuruş</b>

1914 –EXPENSES OF ORDINARY BUDGET

Executive Expenses	2840 OL	33 Kuruş
Nursing Education	794 OL	62 Kuruş,
Clerk Sallaries	167 OL	17 Kuruş
Subsidy Costs	233 OL	27 Kuruş
Disaster Costs	817 OL	49 Kuruş
Repair Cost	347 OL	04 Kuruş
Cost of a 200 Bed Hospital:	2000 OL	
TOTAL	7199 OL	93 Kuruş

1914 –EXPENSES OF EXTRAORDINARY BUDGET

Aid Costs	58954 OL	82 Kuruş,
Medal Manufacturing Cost	54 OL	39 Kuruş
Exchange Difference	732 OL	59 Kuruş
To Balkan War Hospitals and Italian Red Cross	1114 OL	81 Kuruş
TOTAL	61556 OL	61 Kuruş,
<b>GENERAL TOTALITY OF EXPENSES</b>	<b>68756 OL</b>	<b>54 Kuruş</b>

**1915 BUDGET**

1915 –INCOME OF ORDINARY BUDGET

Interest	5472 OL	39 Kuruş
Flower Day Revenue	2321 OL	63 Kuruş
Various Incomes	1684 OL	23 Kuruş
TOTAL	10679 OL	72 Kuruş

1915 –INCOME OF EXTRAORDINARY BUDGET

Donations	149.698 OL	72 Kuruş
Sales Revenue Of Unused Goods	6336 OL	35 Kuruş
Various Incomes	1711 OL	30 Kuruş
TOTAL	157.746 OL	37 Kuruş
<b>GENERAL TOTALITY OF INCOMES</b>	<b>168.426 OL</b>	<b>09 Kuruş</b>

1915 –EXPENSES OF ORDINARY BUDGET

Executive Expenses	3090 OL	73 Kuruş
Nursing Education	260 OL	
Clerk Sallaries	0 OL	28 Kuruş
Subsidy Costs	728 OL	25 Kuruş
Disaster Costs	100 OL	60 Kuruş
TOTAL:	4179 OL	86 Kuruş

1915 –EXPENSES OF EXTRAORDINARY BUDGET

Aid Costs	201.247 OL	95 Kuruş,
Medal Manufacturing Cost	697 OL	65 Kuruş

Exchange Difference	1707 OL	81 Kuruş
TOTAL	203.653 OL	41 Kuruş,
<b>GENERAL TOTALITY OF EXPENSES</b>	<b>207.833 OL</b>	<b>27 Kuruş</b>

### 1916 BUDGET

#### 1916 –INCOME OF ORDINARY BUDGET

Interest	754 OL	85 Kuruş,
Show Revenue	3961 OL	11 Kuruş
Flower Day Revenue	1528 OL	02 Kuruş
Subsidy Income	1533 OL	94 Kuruş
Various Incomes	898 OL	28 Kuruş
TOTAL:	12416 OL	14 Kuruş

#### 1916 –INCOME OF EXTRAORDINARY BUDGET

Donations	156.932 OL	53 Kuruş
Sales Revenue Of Unused Goods	55967 OL	98 Kuruş
Various Incomes	2078 OL	92 Kuruş
TOTAL	214.979 OL	43 Kuruş
<b>GENERAL TOTALITY OF INCOMES</b>	<b>227.395 OL</b>	<b>57 Kuruş</b>

#### 1916 –EXPENSES OF ORDINARY BUDGET

Executive Expenses	3496 OL	96 Kuruş
Nursing Education	312 OL	66 Kuruş
Disaster Costs	53 OL	30 Kuruş
TOTAL:	3808 OL	47 Kuruş

#### 1916 –EXPENSES OF EXTRAORDINARY BUDGET

Aid Costs	147.192 OL	25 Kuruş,
Medal Manufacturing Cost	312 OL	66 Kuruş
TOTAL	147.504 OL	91 Kuruş,
<b>GENERAL TOTALITY OF EXPENSES</b>	<b>151 .313 OL</b>	<b>38 Kuruş</b>

### 1917 BUDGET

#### 1917 –INCOME OF ORDINARY BUDGET

Interest	7335 OL	88 Kuruş,
Show Revenue	5732 OL	60 Kuruş
Flower Day Revenue	3293 OL	63 Kuruş
Subsidy Income	4233 OL	17 Kuruş
Various Incomes	4034 OL	33 Kuruş
TOTAL:	25529 OL	79 Kuruş

#### 1917 –INCOME OF EXTRAORDINARY BUDGET

Donations	146.890 OL	03 Kuruş
Sales Revenue Of Unused Goods	85640 OL	12 Kuruş
Various Incomes	5725 OL	77 Kuruş
TOTAL	238.255 OL	92 Kuruş
<b>GENERAL TOTALITY OF INCOMES</b>	<b>263.785 OL</b>	<b>71 Kuruş</b>

1917 –EXPENSES OF ORDINARY BUDGET

Executive Expenses	3045 OL	12 Kuruş
Nursing Education	94 OL	97 Kuruş
Clerk Sallaries	60 OL	
Subsidy Costs	201 OL	75 Kuruş
TOTAL:	3401 OL	84 Kuruş

1917 –EXPENSES OF EXTRAORDINARY BUDGET

Aid Costs	165.735 OL	04 Kuruş,
Medal Manufacturing Cost	1247 OL	19 Kuruş
TOTAL	166.982 OL	23 Kuruş,
<b>GENERAL TOTALITY OF EXPENSES</b>	<b>170.384 OL</b>	<b>07 Kuruş</b>

1918 BUDGET

1918 –INCOME OF ORDINARY BUDGET

Interest	11088 OL	96 Kuruş,
Show Revenue	3052 OL	55 Kuruş
Flower Day Revenue	2190 OL	04 Kuruş
Subsidy Income	9854 OL	71 Kuruş
Various Incomes	25067 OL	33 Kuruş
TOTAL:	51953 OL	93 Kuruş

1918 –INCOME OF EXTRAORDINARY BUDGET

Donations	134.506 OL	34 Kuruş
Sales Revenue Of Unused Goods	371.313 OL	60 Kuruş
TOTAL	505.891 OL	94 Kuruş
<b>GENERAL TOTALITY OF INCOMES</b>	<b>557.773 OL</b>	<b>86 Kuruş</b>

1918 –EXPENSES OF ORDINARY BUDGET

Executive Expenses	4465 OL	65 Kuruş
Clerk Sallaries	7 OL	70 Kuruş
TOTAL:	4473 OL	35 Kuruş

1918 –EXPENSES OF EXTRAORDINARY BUDGET

Aid Costs	231.389 OL	39 Kuruş,
Medal Manufacturing Cost	38 OL	41 Kuruş
School and Hospital Construction Cost	5250 OL	
TOTAL	236.667 OL	80 Kuruş,
<b>GENERAL TOTALITY OF EXPENSES</b>	<b>241.151 OL</b>	<b>15 Kuruş</b>

**GENERAL TOTALITY OF INCOMES 1914-1918** **1.309.735 OL 25 Kuruş**

**GENERAL TOTALITY OF EXPENSES 1914-1918** **839.438 OL 41 Kuruş**

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