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Murat KÖYLÜ

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Information Note

Efforts to create an erroneous perception in historiography: The case of Stefan Ihrig

Murat KÖYLÜ

ORCID: [0000-0001-7759-7675](https://orcid.org/0000-0001-7759-7675), E-mail: murat.koylu86@gmail.com

Institution: Çağ University, Vocational School, ROR ID: <https://ror.org/00nt6ka44>

Abstract

Although history is a science based on concrete documents and information in the study of the past, it has started to be used as a tool of political powers, power centers, and groups who want to gain benefits by creating perceptions. As a result of the falsification of concrete facts, popularized history has started to replace real history and manipulate social perceptions. Dozens of popular historiographies create erroneous perceptions about the Turkish nation. These include the Blue Book, which portrays the 1915 events as the Armenian genocide, George Horton's "The Scourge of Asia", which claims that the Great Smyrna Fire was started by the Turks, and Margaret Housepian Dobkin's "Smyrna 1922: The Destruction of a City". One of these is Stefan Ihrig's "Atatürk in the Nazi Imagination". Immediately after the publication of the book by Harvard University Press, newspapers close to the Nazi Party and speeches of politicians within the party began to emphasize the admiration of the Nazis and Hitler for Atatürk, and it was discussed that Hitler took Atatürk as a role model. In particular, the book, which attempted to draw similarities between the Armenian deportation and the Holocaust, was also adopted and supported by some publications supporting the Armenian claims in order to strengthen the "so-called Armenian Genocide" allegations. This study aims to demonstrate the use of popular historiography as a method to create erroneous perceptions of societies by taking the book "Atatürk in the Nazi Imagination" by Stefan Ihrig as an example.

Keywords: *popular historiography, erroneous perception, Atatürk, Stefan Ihrig, Armenian Question, Hitler and Nazis*

Introduction

In the scientific sense, historiography was directly affected by the changes that took place in the 19th century. As a result of Ranke's¹ efforts since the first quarter of the century, the 19th century has been evaluated as the "century of historians"(Avcı, 2019: 10), historiography will be influenced by other states as well, so that history will be accepted as a branch of science. However, in the scientific sense, in these developments, the subject of history will be limited only to the history of governments. However, with the development of printing technology, there has been an increase in the rate of literacy which was instrumental in increasing the interest in printing. Thus, it has managed to enter families, which are the cornerstones of society, especially the historical stories in weekly magazines and newspapers. Through these literary products (stories, novels, etc.), historical knowledge has become popular and accepted by societies.

The professional development of historiography is directly related to the political events that took place in Europe in the 19th century; The French Revolution, the Rise of Napoleon, the Fall of the Holy Roman-Germanic Empire, and the Congress of Vienna. Especially after the Congress of Vienna, the German states started to focus and research their historical structures again (Paletschek, 2011: 34).

To create a "patriotic" personality and "national identity", the University of Göttingen historians August Ludwig Schlözer and Johann Christoph Gatterer took the first steps to create professional historiography. Scientific history for them has been accepted as a science that serves a political purpose. In the early 19th century, professional German historiography began to use the hermeneutic-philological method pioneered by philosophers Fredrich August Wolf, Barthold Georg Niebuhr, and classical scholars in historical research (Avcı, 2019: 34-35). The professionalization of historiography became a turning point when Ranke was appointed to the University of Berlin in the 1820s (Berger, 2012: 13). Ranke shaped the methodology that was founded by Enlightenment historians in the eighteenth century (Jean Mabillon, Johann Martin Chladenius). Ranke's professional historiography methodology: "How Did It Really Happen?" to answer the question, was based on reaching primary sources, researching as much literature as possible, criticizing the objectivity of sources, and using auxiliary sciences (Berger, 2012:13).

History has been seen as a key to today and yesterday. 19th-century historians did not only operate on the scientific side of history. Besides historiography, they were politicians, journalists, speakers, and writers. Such historians also contributed to the popularization of history (Berger, 2012: 17). Popular history has developed in parallel with and within professional history. This period, in which the first examples of his professional work were seen, also presents the first examples of popular style products. Written by Scottish writer Walter Scott; Historical novels such as Ivanhoe (1820) brought historical subjects to large audiences. In addition to Scott's novels, he has penned novels

¹ Leopold von Ranke (21 December 1795 – 23 May 1886) is a 19th-century German historian. With Ranke, the importance of primary sources in historical studies, narrative history, and especially the immediate place of international politics gained special significance. Working on a historiography faithful to its source, "What it really is", it made an important contribution to the overall subsequent historiography.

dealing with historical issues in France, Russia, and Italy. by Alessandro Manzoni (1785-1873), *The Fiancées* (1872); Alexander Pushkin (1799-1837), *Captain's Daughter* (1836); *A Tale of Two Cities* (1859), which the French Revolution dealt with in the framework of Paris and London; such novels emerged in this period (Uygun, 2014: 25).

Another remarkable point is that popular history books written in this period were primarily written by clergy, teachers, members of the army, and revolutionaries. The content of popular works written in this period was written with a "patriotic" understanding of history. These works, written with a nationalist discourse, have been influential in shaping individual and collective identity (Paletschek, 2011: 34).

History, during the 19th century; has become a paradigm in the interpretation of events in the world (Paletschek, 2011: 35). The debate between historiography in the modern sense and historiography in the popular sense began to emerge in this period. While modern historiography manifests in an experimental sense, it is seen that it differs sharply from popular views. As a result of this, academic historiography has missed the entertainment dimension and more importantly, it has been unable to answer some basic problems (Paletschek, 2011: 4-5).

After the two world wars that took place in the 20th century, an increase in popular history was observed. Among the topics of popular history magazines that emerged in this period; The Napoleonic Wars, the American-British civil wars, and world wars, especially Hitler after the Second World War, are their main subjects of interest. In addition, male supremacy has taken its place in magazines like a stereotyped rule (Thorp, 2015: 103). In the UK, the magazine and radio broadcasting activities of BBC History spread rapidly. BBC History has around 250,000 audio recordings that can be a source for historians. Hitler's Germany, the war heroes of England, and cultural and artistic activities are at the forefront of the topics discussed. Magazine covers are colorful, and the majority of the covers are men. BBC History; Besides being a practical tool to teach historians their aspects, it is a second teacher to the society/reader (Haydn, 2015).

After World War II, popular history changed in form, although the content of the subjects it dealt with did not change. The subjects told to the society, especially the events that took place in the war, have become an area where anti-Nazi propaganda is discussed. In addition, popular history has benefited from all the blessings of technology (Avcı, 2019: 11).

The fact that popular history was more widely read than academic history opened up a great space for those who wanted to manage social perception by using history for their purposes. In particular, the search for alternative history began to manage social perception with popular history, and it became difficult to understand the difference between real and unreal.

One of them is Stefan Ihrig, the author of the book "*Atatürk in the Nazi Imagination*", citing the German Popular history magazines of that period, about the fact that the Turkish National Struggle and its leader, Gazi Mustafa Kemal Atatürk, was taken as a role model by Hitler and the Nazi Party.

Ihrig, especially the claims that the massacres known as the "Holocaust" by the Nazis were based on Atatürk's example and that the allegations were met by some media representatives show how effective popular history is in managing perception.

This study aims to show an example of the works published to serve the purposes of certain groups by creating an erroneous perception of the broad masses of the public by being transformed into academic history and popular history.

Method

This study, which aims to explain creating erroneous perceptions using popular history with an example, used document scanning as a research model. The work has been prepared in accordance with ethical and copyright rules. This study does not require ethical approval or legal permission as it is not human-based research.

Results

Some academicians, journalists, and novelists, who realized the impact of history on societies but felt that the reader had difficulty reading academic history, started to publish historical facts by telling stories. This change in publications started to increase the interest in history in society, the number of prints of the books increased, and the authors began to become famous and enriched. Realizing that the popularization of history is accepted by society, can easily reach large masses of people, and that the reader is influenced by what they read, political propagandists began to see this situation as a tool that could create perceptions that could lead societies in the direction they wanted. Therefore, over time, real and scientific history has begun to turn into a popular history that can manage perceptions. One of them, the efforts to accuse the Turkish Nation of "genocidal" by creating a perception in the world public opinion, has become the main target of Armenian Historians and writers collaborating with them. Hundreds of articles, books, conferences, and interviews have been made on this subject, leading to incriminating decisions in the country's parliaments.

First, the "Blue Book" prepared by "Wellington House", a working office of the British propaganda ministry, can be given as an example of the 1915 events and the efforts to show what happened afterward as a "genocide" as popular history.

The full name of the book, which was first published in London in 1916 and sold for two pounds, is *The Treatment of Armenians in the Ottoman Empire 1915-16*. This was the first original edition of the work. After that, it was reprinted several times by different editors. The statements "Documents presented to Viscount Gray of Fallodon Secretary of State for Foreign Affairs by Viscount Bryce with a preface by Viscount Bryce" in the original edition of the book gave some idea about who and by which institutions it was prepared. This book, which started a big "smear" for Turkey, had been prepared by Wellington House, which is a war propaganda office, with the approval of the British Parliament in 1916 (Şahin, 2023).

The second is the work of Henry Morgenthau², who served as the United States Ambassador to Istanbul during World War I, and named *Ambassador Morgenthau's Story*. The third is the book *Germany and Armenians-Deutschland und Armenien*, written by Johannes Lepsius, one of the Austrian-origin German missionaries, aiming to win the Armenians after the war (Şahin, 2023).

They were planning to gain an advantage in the war with this propaganda targeting the German army and public opinion consisting of sincere Christians allied with the Ottoman Empire, which they saw as a continuation of the smear campaign launched with the propaganda "Muslims are slaughtering Christians!" for those who died in the Armenian revolts, especially in the Western public opinion during the reign of Sultan Abdülhamit (1876-1909). The British propaganda bureau of the period, "Wellington House", headed by Mr. Masterman, determined its field of work as follows:

To spread the cause of the Allies, the efforts of the British, the economic and military capabilities of the Empire, the causes and efforts of the war, and the crimes and atrocities of Germany's allies. The means used were books, brochures, magazines, maps, posters, postcards, pictures, and exhibitions (Gürün, 2012:67).

One of them is "The Atrocities against the Armenians, the Slaughter of a Nation", known as the "Blue Book", one of the three books the bureau prepared for the British historian Arnold J. Toynbee. All references in the book are to the "Armenian Atrocities Committee" in America (Gürün, 2012:71). From February 1916, Toynbee requested information against Turkey from various countries and individuals, including Armenian committees, and this information was included in the book without verifying its source (Başbuğ, 2015:118). Years later, in 1966, in a letter to Mrs. Lillian Ekmekjian, Toynbee admitted that the book was in fact a propaganda tool: "I have received your letter of March 1. Indeed, the reason why the British government asked Lord Bryce to compile an official report (The Blue Book) was propaganda (Başbuğ, 2015:119)."

One of the important popular history books on which the Armenian and Greek theses are based is "The Blight of Asia" published in 1926 by George Horton, who was the American Consul General in Izmir during the occupation period (Horton, 1926).

Brian Coleman, in his study published in the journal "Byzantine and Modern Greek Studies", describes Horton as follows;

George Horton was a man of letters and US Consul General in Greece and Turkey during a period of social and political change. He wrote about the retaking of Smyrna by the Turkish army in September 1922. His writings and statements go beyond accusations and events to the demonization of Muslims in general and Turks in particular. In many of his novels, written more than twenty years before the events of September 1922, he described the Turk as the

²Henry Morgenthau was the United States Ambassador to Ottoman Turkey between 1913 and 1916. His wartime memoir, *The Story of Ambassador Morgenthau*, is one of the most important testimonies of the Ottoman Empire's involvement in World War I. Morgenthau, at least as the person entrusted with the diplomatic affairs of nine countries during the war, was the most realistic observer of the period. His memoirs are now an invaluable source for historians.

villain of Western civilization. In his account of Smyrna, he should be seen as a propagandist rather than a historian (Coleman, 2006).

Another important popular historiography on this subject is Margaret Housepian (Hovsepyan) Dobkin's (Armenian-American) "Izmir 1922: The Destruction of a City" published in 1971, which was selected as the "Book of the Year" by the British Sunday Times newspaper. In this book, according to the author's own words, the allegations are entirely based on eyewitness accounts.

On the other hand, the book "Izmir 1922: The Destruction of a City" published in 1971 by Marjorie Housepian, an American writer of Armenian origin, linked the events in Izmir with the "Armenian Deportation of 1915" and based her claim that "Izmir was burned by the Turks" on two books written by George Horton and Edward Hale Bierstadt immediately after the fire, and who portrayed the fire as a "massacre" and as a result of the "Islamization" policy, had a great impact.

Housepian's most important witness was Dr. S. Ralph Harlow, an American missionary described by Horton. He had been a teacher and religious leader at the American Male College near Smyrna, and at the time of the interview he was quite old and in very poor health (Housepian, 2012: 15).

Housepian, on the other hand, bases all of his accounts on the memories of the soldiers, almost eighty years old, on-board US and other warships stationed in the Gulf at the time, who watched the city burn.

Stefan Ihrig is one of the authors who wanted to create a false perception of the world in the name of his efforts by suppressing the history of Armenian theses. With the book he wrote, Ihrig chose Mustafa Kemal Atatürk, who fought the most magnificent struggle the world had ever seen against the imperialists and carried the Turkish Nation to a modern and contemporary level and tried to condemn him to disappear with the "genocide" allegations.

Stefan Ihrig, who taught at the Department of Turcology at the University of Berlin between 2005-2007, with his doctoral thesis titled "Nazi Perceptions of the New Turkey, 1919-1945", which he wrote in Cambridge University History Department, "stated that Hitler's; The fact that he founded the Nazi Party, carried out the holocaust and invaded" Europe brought up the claim that he was inspired by Atatürk in his intellectual infrastructure. In a way, it is tried to identify Hitler, one of the darkest dictators in the history of humanity, with Atatürk, who is an example of the most just and holy struggle the world has ever seen for the independence of the Turkish Nation, and to atone for Hitler's sins on behalf of humanity.

After Ihrig's thesis was published as a book in 2014 with the title "Atatürk in the Nazi Imagination" and later translated into Turkish with the title "Nazis and Atatürk" by Alfa History publications in 2015, it started to be cited as a source by Atatürk's opponents. Hilal Kaplan, one of the columnists of Yeni Şafak Newspaper, took Ihrig's thesis to a further stage: "There were four areas where he was inspired by Atatürk and the Kemalist regime: the idea of a Führer that people would obey without question, the need for a one-party regime, the 'national sacrifice' phenomenon, and the only one against the enemies. The strategy of squatting on opponents to show that they are on the front (Kaplan, 2014)." Yıldırım Oğur, one of the columnists of Türkiye Newspaper, tries to prove that

Hitler took Atatürk as a role model by giving two examples in Ihrig's book. The first of these; "Heinrich Hoffmann tells in his memoirs: "Despite Mussolini, whom he lost all respect for when he saw his photo of him in shorts, in which he looked like a Balkan bandit, he admired Atatürk and the Atatürk bust by Thorak was one of his few possessions that he cherished (Oğur, 2014)."

Table 1

Allegations of creating erroneous perceptions about Atatürk in Stefan Ihrig's book "Atatürk in The Nazi Imagination" (Ihrig, 2014).

Page No.	Some sample comments from the book trying to manage perception
59	Hussong wrote for the Berliner Lokal-Anzeiger; he openly supported Hitler in the 1923 putsch and replaced his boss in his essay "Man and the Masses", he describes Germany as a castrated country and a "delirium of the masses". - that is delusions of democracy. Other On the side, Mustafa Kemal had the creative "Führer personality" - that transformed a helpless and confused mass into a nation, into an army the man; the man who gives the masses a purpose: "Mustafa Kemal the Human stands up, and he is seemingly helpless and unstable, bewildered and transforms a staggering mass into a united nation; a will stands up and creates the exit from the apocalypse; a Führer stands up and he gets up, and he sees a world where once only the abyss and the apocalypse were seen. where . . . shows the way." According to Hussong, Atatürk was "a man of steel "a man", a man who could do anything, a man with a "steel" will, a "battery like a man full of energy".
86	Hauptmann Tröbst: National purification can be achieved through the creation of a united front must be addressed. In this respect, conditions in Asia Minor were the same as here. The Turkish national, the bloodsuckers, and the parasites were Greeks and Armenians. They must be eradicated [this is in bold] and rendered harmless or else the whole struggle for freedom would have been jeopardized. Armenians and Greeks were more were multiplying fast, they were the only ones with trade and development and deplete the powerless [Turkish] population at their complete mercy (die Auspowerung) they knew the most insidious ways." Then again, the Turks, enjoying the "hospitality" of the Turks and the working population, the Turks, the minorities who shamelessly exploit emphasized his betrayal. The term "treacherous" was used in other newspapers of the time as well as the allegations made by Christian minorities for the things that were being used.
103	Other important German Ottomans, future foreign ministers, Minister Konstantin von Neurath, and General Bronsart von Schellendorf. Schellendorf was the völkisch He was president of the Tannenbergbund. Formerly the Ottoman Supreme He was an officer under his command and actively participated in the Armenian genocide. Otta von Feldmann, DNVP and All-Deutscher He will be a prominent politician in the Verband, perhaps more importantly, during the election campaign, Hindenburg's political advisor and later his chief of staff.

- 154 With eyes like these, one is born for something great. . . From birth, a master." Some say that Atatürk was a "gray wolf" even at a young age. (The national/mystical animal of the Turks) the spirit of eternal Turkishness, claiming that he can feel the spirit of the blood awakening in him, he did. Atatürk was one of the "more inferior races" (referring to Greeks, Armenians, and Levantines) "inspired" by the "difference in blood" he could feel in front of him. Some say, "He is Anatolian by blood. So, from the core Turk" (Kerntürke). Atatürk had blue eyes and blond hair. It meant a lot to all the writers that he was a child: It really must be an Aryan - and clearly, Hitler was. These so-called Aryan roots, in the typical cyclical reasoning of the time, reflected in his actions and made those actions possible.
- 175 "Turkestan was slowly but surely dying because of the poison that flowed from the racial mixture of oppressed peoples, this famous phlegm of the peoples of the Mediterranean coast, the Levantines, the Greeks, the Armenians, the Arabs, and the Jews, this famous phlegm that covered [the whole place] like a resistant weed." When the Third Reich began, the "minority problem" in Turkey was essentially "solved".
Anatolian Armenians have a very large part of it was either destroyed in the Armenian Genocide or later left the country. Greeks fought back in the Turkish War of Independence. had left the country after the Greek army withdrew, leaving behind the remaining ones after the Treaty of Lausanne "exchanged". Some non-Muslims, especially in Istanbul minorities (Greeks, Armenians, Jews, and others) remained; but the Nazis' vision of the New Turkey did not: For the Nazis, the New Turkey was a "racially" homogeneous state.
- 175- With this However, it is clear that the Nazis' view of modern Turkey is to complete the
176 reconstruction of the Armenians. A brief overview is in order. Armenian Genocide and There is an ongoing debate about Hitler's exclamation, "Who speaks of the extermination of the Armenians, today?" exclaimed Hitler. Whether or not an Armenian Genocide actually took place there's no point in discussing it here, but the Hitler quote, to both affirm and deny the genocide in context "It would be interesting to note that the Armenians "eradication", but both Hitler quotes are from highly disputed sources; but both Hitler quotes come from highly disputed sources. The source of these quotations has been an obstacle to understanding the impact of this genocide on the Nazis. But neither that the Nazis were influenced by the Armenian Genocide. Neither quotation is needed to demonstrate this. In fact, asking whether the Nazis knew about the Armenian Genocide, it's a very wrong way; it's a very wrong way to think that what the Germans forgot in 1933 or 1939 to assume that they don't know, let alone assume there is no reason for it.
- 176- Germanys to cover up his guilt in connection with this "Armenian Horror". German Foreign
177 Ministry announces Germany's aid to Armenians it will show that he did everything in his power to diplomatic cables that he had obtained. However, Johannes Lepsius - one of the main defenders of the Armenian cause for twenty years was one of them - these documents, which he prepared for publication. It also showed the horror of what was happening in Anatolia. The book, published in the summer of 1999, was picked up by the German media. widely evaluated and discussed. It was rapidly followed by two tendencies emerged: Especially those with left-leaning newspapers immediately described it as genocide - "the destruction of a people" or
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using terms like "extermination". On the other hand, the nationalist newspapers downplayed what was happening and said that the Turks were justifications for "disciplinary measures". Discussion, In March 1921, former Ottoman grand vizier and interior minister Talat Pasha was assassinated by an Armenian in Berlin and continued intermittently until the end of the Ottoman Empire. Ottoman Empire The murder of a former chief ally of German interests and followed by the trial of Soghomon Tehlirian, who killed him generated a great deal of media attention. The assassination took place in June 1921 acquitted by a Berlin jury in a glorious trial and interest grew even more. And then the trials went on and on and inter-newspaper debates focused less on the assassination and more on the Armenian Genocide focused. The right to the far-right spectrum has argued that Armenians "stabbed Turks in the back" during the war and that Armenians a very insidious, parasitic, and worthless people. It justified the "Armenian Horror".

- 179 Central European Jews and Ottoman Armenians perceived parallels between the Armenian Genocide and the far right and Nazis further cemented his interest. In 1923, Hans Tröbst was born in Heimatland in a six-part series of articles, as discussed in Part 3 As such, he formulated a series of lessons from the Kemalist success. One of these fundamental lessons was the "ethnic cleansing" of the country. During the Hitler Trial (1924), the main Nazi newspaper at the time in an article published on the front page of the *Völkischer Kurier* Tröbst believes that what happened to the Armenians made it clear that it could happen to the Jews in Germany.
- 182 A precondition for Atatürk's success, as defined by the Nazi and Third Reich texts, was the "annihilation of the Armenians"—" a compelling necessity"—as Mikusch puts it in his biography of Atatürk. Perceiving Armenians as an "unassimilable foreign body", Mikusch linked the "human side" setting aside, the expulsion of the Armenians from their state for the New Turkey was as compelling a necessity for the Whites in America as the extermination of the Indians.
- 207 The extensive debates on the Armenian Genocide in post-World War I Germany, the fact that anti-Armenian sentiments parallel to anti-Semitism were already entrenched and reaffirmed in the German tradition, and the connection between a rejuvenated nation and national purity in the case of Turkey - all of these call for a reassessment of the role of the Armenian Genocide in the genesis of the Holocaust.
- 207 Armenian Genocide, between two wars between Germany in the period, both geographically and temporally. was not far away. Turkish War of Independence from 1919 he was there when it started to get attention, and in the Third Reich, he admired Atatürk and his New Turkey continued. Armenia as perceived by the Third Reich Genocide is indeed a seductive precedent must be: On the one hand, there must be a national rebirth and a happy *völkisch* existence; on the other hand, a Great The power to punish the "Turks" for what they have done "negative" fallout, such as its intervention. Moreover, Assessments of the Armenian Genocide in the 1920s the established parallel between anti-Semitism and anti-Armenianism and used the myth of the treacherous, genocide as a logical explanation of their "justification".
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224 But unfortunately, that the Turkish success story, the attitude towards minorities when there are more disturbing examples of "good völkisch practice" also presented. Although this topic requires further research Despite the Armenian Genocide, Hitler's controversial "Today Who is talking about the extermination of Armenians?" As it shows, it was not forgotten in the 1930s. Armenian Genocide and the expulsion of the Greeks, the Third It was an integral part of Reich discourses; völkisch success They were seen as the crucial prerequisite for the New Turkey with a history. The Nazis were concerned with both the rise of the New Turkey and the Armenian They had "grown up" with the genocide and had not forgotten either of them.

Conclusion

The increase in popular historiography after the 19th century, its ease of reaching large masses of people, and its belief by the readers without question paved the way for its use in the field of propaganda as well. The First World War, in which black propaganda was used most intensively, was the most practical way to create a false perception in societies by using popular history. One of them was the "forced migration" of Armenians living in areas close to the war zones in Anatolia in 1915, and the deaths during migration were turned into a black propaganda tool for especially allied with the Ottoman Empire German Christians by British Propaganda Ministry. There are books cited by popular historians as the basis for the "Armenian Genocide", the source of the black propaganda carried on against the Turkish Nation in the world, and the deaths that occurred during forced migration as if it were genocide.

The writer Stefan Ihrig, whom we take as an example in our study, took the claims of the black propaganda popular historiographers one step further and published these events in 1915, turning them into a racist hatred specific to Atatürk. Ihrig, in the book "Atatürk in The Nazi Imagination", published in 2014, fictionalized the source of the crime of "The Jewish Holocaust" on Hitler and the Nazis' taking Atatürk as a role model.

However, it would not make much sense to say that a strong character like Adolf Hitler, who was a megalomaniac and an example for Nazi Germany of the time, took another leader as a "role model". It is quite natural for Hitler to be influenced and inspired by the struggle, management, and strategies of leaders such as Otto von Bismarck, Mussolini, and Atatürk. Because every strong leader, while creating his intelligence, wisdom, and management approach, not only contents himself with his unique natural abilities but also creates a unique leader profile by feeding themselves with the behaviors and ideas of different strong characters, thinkers, and leaders. Therefore, Hitler is never a character to take either Atatürk or any other leader as a role model for himself. Otherwise, Hitler could have shown dozens of examples about Atatürk, who allegedly saw him as a role model in his book "Mein Kampf", which he wrote through his friend Rudolf Hess and formed the philosophical background of the Nazi Party, while he was imprisoned in Landsberg Prison in 1924. However, in this book, which consists of 728 pages and hundreds of thousands of words in Turkish; Not a single one of the words "Turk", "Mustafa", "Kemal", or "Atatürk" can be found. In addition, when the same

book is scanned, there is not a single word about "Armenians" and no sample is shown by Hitler (Hitler, 2017).

As a result, to realize the construction of a modern nation, Mustafa Kemal Atatürk, who won the rightful praise and admiration of every nation, not only in Turkey but all over the world, with his great and honorable struggle against imperialism, who brought a great disaster to the world and killed more than seventy million people. and the book "Ataturk in the Nazi Imagination", written by Stefan Ihrig, who claims to be a role model and compares him with Adolf Hitler, whose name was removed from dictionaries and banned even in his own country, where more than seven million Jews and foreigners were persecuted, and the book "Ataturk in the Nazi Imagination" is hypothetical and emotional rather than academic and scientific. It will remain a bad example of a popular history study, which includes elements and aims to arouse "Turkish hatred" in it, and which does not go beyond being a lie that will serve Atatürk's opponents and Armenian Nationalists.

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