

**State, nationhood and citizenship:
the dilemmas of the Ottoman army in the age of nationalism**

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As the first movement embracing modern political nationalism in the Ottoman Empire, the Greek insurrection against Ottoman rule of 1821 that led to the establishment of an independent state in 1829, faced the Ottoman Empire with fundamental questions about the relationship between the state and the people. Nowhere were these issues more important and visible than in the Ottoman army.

The Ottoman Empire in the 19th century is a clear case of defensive modernization. The empire tried to ward off the threat of European penetration and loss of territory to European states in the heyday of imperialism by itself adopting European models. Modernizing the army was the top priority and in the early 19th century this also meant the introduction of military conscription.

The problem was that, since the French revolution, the idea of military service was intimately linked to the concept of nationhood. It was the duty as well as the right of every citizen to perform this service. In the Ottoman Empire, however, the conscript army, through conscious decisions at the top, came to consist almost exclusively of Muslim men, while Christians, including the Greeks, were excluded and paid an exemption tax.

The result was that in the Ottoman Empire the army could never serve as a "melting pot" or "school of the nation" as in the original French model. By the time the new Young Turk regime introduced universal conscription for all Ottoman citizens, Muslim, Christian or Jew, it proved too late as by then not having to serve was now considered a precious privilege by the Ottoman Christians. The spread of nationalism also meant that in Ottoman Muslim eyes Christians could no longer be trusted to carry arms, so if they served, they were put into unarmed labour battalions."

The American Protestant Missionaries and the Greek Revolution

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The organization of American Protestant missions in distant lands was a result of the theology of Postmillennialism, prevailing in the American religious circles by the beginning of the 19th c., according to which Christians should purify and prepare mankind for the expected second coming of Jesus Christ. The Americans regarded the Greek Revolution of 1821 as a wonderful opportunity for accelerating these religious events. Not only did the revolution proclaim the same ideas of liberty and equality, which had united the Americans in their War of Independence, but was also viewed as the final stage of "the fight of the cross against the crescent". The Protestant missionaries believed that they could support the regenerating Greek nation through opening of educational institutions and printing of appropriate religious literature and schoolbooks. They hoped that these activities would assist the reformation of the Greek society and church in the spirit of the Protestant ideals. However, the American

Philhellenists underestimated the Greek nationalism and the strong influence of the Orthodox Church, which ruined their religious expectations and, as a result, the efforts of the Protestant missionaries were directed to other fields.

Between Two Shores: Migrations and Resettlement During the Greek War of Independence, 1821-1830

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As one of the most important incidents of the 19th century, the Greek Revolution has triggered a significant scale of human mobility from its early days. It is estimated that when the uprisings began to expand, some thousands of Greeks moved from different regions of the Ottoman Empire towards rebelling regions, escaping from Ottoman forces, punishment, or aiming to support the rebels. On the other hand, the Muslim population of the Peloponnese were largely executed, or expelled while Greeks accomplished to surrender one by one the Ottoman fortresses of the region. Few thousands of Muslims managed to pass the Aegean Sea, and landed in Anatolian shores. Some hundreds settled in Northern Greece, and attached to the Muslim communities of Thessaloniki, Larissa and Ioannina. How did the Ottoman central and local authorities perceived these newcomers? How did they settled? What provisions did the Ottoman state provide them? Were there a unified Ottoman migration policy? These are some of the questions that this paper seeks to answer. By putting migration of the Muslims from the Peloponnese, and the Greeks from the Anatolian shores at the centre, this research project aims to yield new insights on the impact of the Greek Revolution on mobility and demographic changes, examining the issue through the Ottoman sources.

**The Ecumenical Patriarchate and the dissolution of the Phanariot system:
from Moldovlachia to Constantinople**

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The paper deals with the involvement of the high Orthodox clergy of the Ottoman Empire in the reconstruction (1818-21) and the dissolution of the Phanariot system since 1821 focusing on the power relations and clientelist dependencies between its prominent members and the Phanariot families, Moldovlachian princes and members of the Sublime Porte. The paper will try to offer an interpretation of the re-emergence of a new Phanariot world after the end of the Greek Revolution.

**From Wilāyya to Empire;
the Greek War of Independence and the emergence of Modern Egypt**

Panos Kourgiotis

This presentation revisits the Greek Revolution of 1821 within the scope of the embryonic Egyptian state's geopolitical emancipation vis-à-vis the Sublime Porte. Thereupon, re-reading Ibrahim Pasha's campaign in the Morea (1824 – 1828) through the usual Greek ethnocentric lens is eluded; Ibrahim's war in Greece is instead presented as a by-product of his father's nation – building endeavor in the province of Egypt. According to the relevant archives, Mehmet Ali Pasha thanked the Greek revolutionaries for providing him with enough good pretexts for building a modern navy, whereas he angrily reprimanded his officers whenever they failed paying attention to their European instructors. In such an incident the Pasha reportedly shouted: "we are no better than primitive savages who should be sent back to school!" The presentation contends that apart from the Egyptian expedition's short term goal, i.e. crushing the rebellious Greeks, it enunciated the transition of an Ottoman wilāyya to a semi-autonomous empire by virtue of its rulers' eagerness to reform along European lines.

**"The Absolute Barbarians" as victims:
The Perception of the Ottomans in the British Press during the Revolution and the case of
the Tripolitsa massacre**

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The British Press, since the beginning of the Revolution, supported almost unequivocally the Greeks. Even the conservative newspapers were very careful when criticizing Greeks and their supporters; they did not want to be characterized as friendly to the Ottomans ("the infidels") since the average reader's view of the Ottoman Empire was one of the epitome of arbitrariness, cruelty and backwardness. This image preceded the Greek Revolution but the events of the latter (esp. tragic events like the massacre in Chios, the fall of Missolonghi, the atrocities in Constantinople and Smyrna) were presented in living colors and with a strong language (e.g. the Ottomans as "an unseemly excrescence upon the civilization of modern times"). In this presentation I will briefly sketch the image of the Empire as it is depicted over the years of the Revolution but I will focus on the way the British Press dealt with the fall and the massacre of Tripolitsa. One of the findings in my research is the coordination of Greeks and British philhellenes in presenting the events and accounting for the atrocities committed by the Greeks.