Transcript

00:00:00 Speaker 1

Good evening, ladies and gentlemen.

00:00:02 Speaker 1

It's with such pleasure, I welcome you to what will be, I think, the penultimate Middle East Center event on its Tuesday night, celebrating great new works in Middle Eastern history and society and various disciplines.

00:00:19 Speaker 1

It's great to see so many of you turning out in sixth week.

00:00:24 Speaker 1

We get very concerned about numbers this time of year and it's

00:00:28 Speaker 1

No surprise to see that so many of you have come to hear our speaker tonight, Dr.

00:00:33 Speaker 1

Archun Jan Okan, a historian of the late Ottoman Empire and the modern Middle East, with a research focus on the ends of empire, regime change, and state succession in the late 19th and early 20th century.

00:00:47 Speaker 1

He received his doctorate from Columbia University in 2020.

00:00:50 Speaker 1

He then held a postdoctoral fellowship in global history and governance,

00:00:56 Speaker 1

at the Scorla Superiore Medidonale, practice my Italian, in Naples, Italy, and worked as a research associate on the ERC-funded Moving Stories project, which has brought such amazing talent to Oxford over the past couple of years.

00:01:13 Speaker 1

Before doctoral studies and post-doctoral research, he studied primarily Ottoman history in Istanbul and undertook Arabic language training in Beirut and in Cairo.

00:01:23 Speaker 1

He holds MA degrees in history from Colombia and from Boazici and BA degrees in history and Turkish language and literature from Boazici.

00:01:32 Speaker 1

And tonight we are here to celebrate Ocun's new book, Needs That Bind.

00:01:37 Speaker 1

Needs That Bind reconsiders the dismantling of the Ottoman Empire and the construction of the new regimes in the decade following the First World War to understand the consequential connections that remained among the new republican regime in Turkey

00:01:51 Speaker 1

at neighboring French and British mandates in Syria, Lebanon, and Iraq.

00:01:56 Speaker 1

Dr.

00:01:56 Speaker 1

Holkan examines how these new states and their people manage problems of state succession through diplomatic, administrative, and legal interactions with and between bureaucracies.

00:02:09 Speaker 1

He foregrounds pressing questions of nationality as they were experienced by a diverse group, social actors, men and women, rich and poor.

00:02:18 Speaker 1

Before I say more, I would hand over to Orchard and ask you to join me in giving him a great Middle East Sunday welcome.

00:02:31 Speaker 2

Well, thank you so much for this generous introduction, Eugene.

00:02:35 Speaker 2

And thank you for the opportunity to be here.

00:02:37 Speaker 2

And thank you all for sparing the time to be here.

00:02:43 Speaker 2

I know that the teaching is continuing, lessons are continuing.

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The exams are continuing.

00:02:51 Speaker 2

So thank you very much.

00:02:52 Speaker 2

I hope at the end of this you don't feel, well, I should have just read the introduction.

00:02:59 Speaker 2

I'll try to give a background and I'll hopefully describe some of the next steps, try to help situate the book within minor contexts.

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And it will be hopefully not a waste of time.

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Hopefully.

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So

00:03:20 Speaker 2

I have about, how much time I have?

00:03:21 Speaker 2

About 50 minutes?

00:03:22 Speaker 2

Normally 45, 50.

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All right.

00:03:24 Speaker 2

Perfect.

00:03:24 Speaker 1

But it's yours.

00:03:25 Speaker 2

Yeah.

00:03:25 Speaker 2

Then also time myself.

00:03:30 Speaker 2

Okay.

00:03:30 Speaker 2

Yeah.

00:03:32 Speaker 2

So this is the geography landscape that I focus on in the book.

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Oh, maybe.

00:03:42 Speaker 2

Oh, here we go.

00:03:42 Speaker 2

Perfect.

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Oh, that's great.

00:03:47 Speaker 2

This part of the world is

00:03:50 Speaker 2

part of the world I usually focus on.

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The book focuses on it.

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And here you have a representation of the process that I examine in the book.

00:04:00 Speaker 2

It's basically about the construction of a Republican regime in Turkey, and the League of Nations mandates in its Saudis and neighbors, Syria and Iraq.

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I usually frame this

00:04:18 Speaker 2

the landscape as post-Ottoman Turkey and the Arab East or the Arab provinces.

00:04:24 Speaker 2

And essentially, this is what I have in mind, usually.

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And the reason why I focus on it, primarily because of the intensified and diversified links and ties between these provinces, also to fact two, what we today call Turkey and the Arab provinces.

00:04:41 Speaker 2

Obviously, the landscape you just saw, there were many cities there for centuries.

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But ironically,

00:04:48 Speaker 2

In the two or three decades before World War I, those ties became arguably stronger than they ever were before.

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This is due to state centralization, new means of transportation, communication, also wartime measures, violent conflicts.

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So it's not coincidental that during World War I there was a significant resistance to Allied war efforts.

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And it continued after 1918 as well.

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Especially when you're thinking about the fact that fighting continued after 1918 and that borders kept changing.

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It's not like, especially in what were former Ottoman territories, 1918 was not the end of World War One and some of the

00:05:45 Speaker 2

territorial aspirations remained unfulfilled, even by the time treaty was on the site.

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And even internationally ratified in August 1924.

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You see one image here from the book that I included from 1918, it has the aspiration at least of present-day borders being like this.

00:06:06 Speaker 2

But ultimately, of course, after 1914, some of these aspirations are unfulfilled.

00:06:14 Speaker 2

So you have this map here, kind of like a simplification that I just shared.

00:06:19 Speaker 2

But when you think about the decade that followed 1918, there's a lot that kind of remains much more complex than an image like this tries to capture.

00:06:36 Speaker 2

In my work, these are also from the book.

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What excites me especially are those layers.

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It's not like there's a treaty of peace in 1923 and you suddenly have a new regime, complete rupture, everything starts from scratch.

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We'll come back to this a bit later, but if you were to ask me what findings excited you most, it was these instances where I came across bureaucrats trying to grapple with really rapid

00:07:12 Speaker 2

political change coming one after the other.

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I'll say a few things about what's happening here in a minute, but this is essentially the document that served as the book, as the basis of the book cover.

00:07:23 Speaker 2

It's an amended Ottoman passport where one individual is describing to the former Ottoman official, describing to the officials of the Ankara government how the new passport should look.

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Crossing out the emblem, writing here,

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in the name of the government of the Grand National Assembly of Turkey, showing, okay, there's a change now.

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This is how we're going to kind of adapt to it.

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I'll come back to these and I'll show you quite a number of them to tell you about that moment of transition as some of these documents review.

00:07:57 Speaker 2

Okay, so this was the introduction.

00:07:59 Speaker 2

You know what follows, I'll talk to you a bit about the evolution of my research agenda because when I started thinking about this book, the research,

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These were not necessarily the first things that I thought about or I asked about.

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At the beginning I had a different set of curiosities, but ultimately this ended up being the book that I wrote.

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In the kind of book I like, I always enjoy it when I hear a bit about also the book that was not written.

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So I'll share a few insights in terms of why I tried to write this one.

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Obviously this will involve speaking a bit about the narrative, sources, and research questions as they evolved over time.

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And at least in the book, some of the key interventions have to do with paths of correspondence to address needs and problems, precisely about that transitional, those transitional moments, let's say.

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There wasn't one, there were multiple.

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This is one of the key points I emphasize in the book.

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In part because the key argument in the book has to do with legal category of nationality.

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I make a big deal in there about

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the impacts of interaction with bureaucracies and being exposed to interactions between bureaucracies, especially once the empire is no longer there.

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Just the idea of knowing that something you're going to submit to a state office will have to go into new circuits of official correspondence as you wait for it.

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Just even that,

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That dynamic, I think, is historically significant.

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And key to the book, of course, is the set of distinctions I suggest between subjecthood, nationality, and citizenship.

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So the distinctions I offer there will not be convincing to everyone the same way, but I think at least making some distinctions and thinking with them can be helpful to historians.

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And I'll end with what comes next.

00:10:00 Speaker 2

Just a few slides on that.

00:10:03 Speaker 2

So when I started graduate studies, there was fascination with first-person narratives, memoirs, autobiographical recollections, and some of them were already translated to Turkish, and I was reading them as I did my MA at University.

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I wrote this MA thesis with and we named it the intermediate generation, focusing on basically ex-Ottoman Arab leaders.

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of Syria and Iraq, mainly based on this kind of narrative where prominent figures, military men, journalists, would reflect on their experiences of transition from the empire to nation states.

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When I started PhD economy, I continued to work on figures like that.

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One figure I found very interesting, for example, was this Iraqi statesman

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And as I think even the images here show, you have narratives in these sources that kind of, even from the portraits, even from the facial hair, you can see that people have different stages in their lives.

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And I found that particularly interesting, to be able to trace people's life stages across different qualities

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These are individuals who are born as national of one state, and then they die as a national of another state.

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Maybe in between there's another one.

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So this at the beginning of formulating research questions that ultimately led to this book, I was thinking along these lines.

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And in the second-half of the 2010s, there was a very useful body of secondary literature that included works by

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but also Saint David himself, where they talked about, where they mainly relied on published first-person narratives, memoirs, autobiographies, to talk about transition from the Ottoman Empire to mandates and other polities in the 20s, 30s.

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One very clear direction that I could follow was this.

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But I thought, well, this is great.

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I mentioned some of the things that excited me.

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uncertainties, contingencies in these people's human experiences, so to say, of key political moments, loyalties, affiliations, identities, shifts in them.

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You can trace some of these things in quite striking ways in the kind of first person narratives that these men later published in their lives.

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And the category of just ex-Ottoman abs, that seems striking and fascinating to me because in the backdrop of all these

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existing histories.

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They talked about Westernization, secularization, modernization.

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It seemed curious to me who these people are.

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they Western?

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Are they kind of local?

00:13:04 Speaker 2

To this day, I find all these sources really helpful for thinking about questions like these.

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But at the same time, I began to think a bit more about some of the risks and limits that they came with.

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It seemed like all these people were very prominent and made me think about, so am I just going to read all this bunch of elite people who look back on what happened?

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At the same time, the notion of the ordinary made me more and more curious.

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There's the fact that these are all, these tend to be men.

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It's not like only men wrote memoirs or autobiographical recollections, but they tended to be great men, so to say.

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And when you read things they wrote about, there was a tendency to prioritize all these macro questions.

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Colonialism, nationalism, modern versus traditional.

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Just made me think, so

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These are the needs and problems of when exactly.

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Is the time of their writing or did they really think about all this while they were in the midst of transitions that I'm interested in, say early 20s or during World War I?

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What is the purposes of which historical moment exactly?

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Because the way I think, I mean, when an empire quote unquote collapses, there must be so many issues to be dealt with.

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especially if bureaucratic structures kind of are no longer there really in the ways in which you can rely on in normal, quote unquote, normal times.

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From alimonies to pensions to ways of proving your entitlement to a piece of land, property, et cetera, there was so many things to be dealt with.

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And I thought, how can I get some insights into those?

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So I began to dig.

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And some of the things I found especially interesting were petitions.

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I relied on petitions a lot, and I think in most of the chapters, the key sources that I build the cases around are petitions.

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Found in different archives, but for example, this one is the opening case for one of the chapters.

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This one I ended up not using, but still it's an interesting one.

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Where people are grappling with questions like, so I had this husband, he's no longer here, how do I find him?

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Or, well,

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That person had entitlement to some retirement pension.

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He's no longer there.

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How do I get the pension?

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Forget about the guy.

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I don't care about the guy.

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But how do I get the pension?

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So the question is like this.

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I thought maybe if I can find enough of these, I can find, I can construct cases and through them I can construct chapters.

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So I looked into petitions, petitioning to address specific needs and problems in contexts that

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became more and more clear to me as context there were like post-war and post-partum.

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Health and whereabouts of family members after war, eliminating salaries for widows and orphans, claims to money, land, property, retirement pensions, employment in state service.

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These ultimately ended up being chapters of the book, more or less.

00:16:28 Speaker 2

This is an image I found while watching a YouTube video.

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Yes, I do do that, I confess.

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And when I do watch videos, they are about 1920s Beirut.

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Not always.

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I have to also confess that.

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But this is from an image about 1920s Beirut by the French National Institute of Audiovisual Materials.

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I came across just like 5, 6 seconds of footage where it talks about

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the petitioner, the figure of the petitioner here, this guy, obviously when you read petitions, it's not like everything you read is the narrative constructed by these women.

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See the child here, by the way?

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Very rare instance of actually seeing a child in the setting.

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But I thought, well, this is probably very similar to some of the setting that shaped many of the petitions that I read.

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I'm assuming that in somewhere like in Baghdad or Istanbul, the setting would not be very different.

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You would have this guy near some state office, would be the name probably.

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You bring together a few chairs, the table there, under the shade of a tree.

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Probably this setting is the setting that shaped most of the first person narratives that I read through petitions.

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I mean, they're very different from autobiographical recollections, memoirs as well, but these people too are sitting there

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constructing a first-person narrative about a problem, I'm so and so, this is what I'm experiencing, and seeking a solution at that point.

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So this is what I try to get more of.

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Something that I realized was that because of the nature of the problems, sometimes it just does not suffice.

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to mobilize correspondence in just one state.

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Because the imperial state structures are dismantled, in many cases, you have to kind of reach beyond the borders to get, for example, information about the ways in which pension was allocated in the 1st place.

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Or you need the title deed to show to officials in the mandate government now that place is indeed yours.

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since, say, three generations, for example.

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So this need to go beyond the border, mobilize diplomatic as well as legal and administrative interactions, I think is crucial, and thus far has been neglected in the existing literature, rather than passive correspondence within just a single state or national politics.

00:19:19 Speaker 2

In the 1920s, many people encountered the need to mobilize diplomatic correspondences as well,

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to get access to Ottoman records or sort out a problem they have with nationality status, among others.

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So to find more of those materials, I went to archives including these cities.

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I can talk more about sources if you are interested in it, but I tried to find material produced in, say, Iraq.

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or in Lebanon or Istanbul.

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Some of these materials were later sent to Paris or London or whatever.

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Some were not.

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So depending on which archive you visit in France or England or Turkey today, what you'll find will vary.

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Part of the visits to India or to Nantes or to Ankara, for example,

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They were motivated by this hope, at least, to find the kinds of petitions that people submitted to officials in the mandate regimes, but not always found their way to imperial capitals.

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So through these, I could construct some passive correspondence that I tried to reconstruct through case studies in the book.

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Trying to put petitioner at the beginning, local government office would be like

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the place that petitioner we just saw, for example, submitted the petition first.

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And it would follow a path like this, which would usually take at least two months, from, let's say, you submitted it in Kalkirk, it would go to maybe Baghdad, from there to first Istanbul, and then to Ankara, and then back.

00:21:11 Speaker 2

All this time, you would wait, knowing that you cannot just get something from Istanbul right away.

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anymore.

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There needs to be these multiple states who need to correspond according to the rules of the new political order.

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So in the book as a whole, I tried to trace treaty stipulations, but their implementation in particular.

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By 1924, by the time obviously this path of correspondence became typical,

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Most of the interactions that I just talked about were regulated to a large extent by the Treaty of Lausanne.

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This was the peace treaty that, quote unquote, ended the war in the East.

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There were other attempts before, Treaty of Serge, unratified, but this treaty, this is Treaty of Lausanne.

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Especially after its international ratification in August 24,

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included certain stipulations about how referenced Ottoman records should function, how nationality of former Ottoman subjects would be regulated.

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There were specific articles for this, including short, but in my opinion, also a consequential article about what would happen to, for example, pensions of Ottoman officials.

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These became central to the chapters in the book.

00:22:47 Speaker 2

So, but rather than thinking about the larger political significance of this peace treaty, the book traces the implementation of these stipulations, how actors relate to specific stipulations and how they apply to, how they apply those stipulations to specific situations that people have to grapple with.

00:23:07 Speaker 2

So this has to do, I mean, one chapter is devoted, for example, to reference to Ottoman records and post-autominationists.

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I try to highlight how, for example, in 1920s

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There's a visit from Iraq to Istanbul to copy certain records, unmask, and use them in Iraq later.

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With Syria and Lebanon, it unfolded a bit differently.

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But Article 139, I think, in the treaty, gave a framework for that.

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And then state officials, people who needed records, interacted on the basis of that to mobilize Ottoman records for problems in post-Ottoman times.

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One of the things I paid, one of the issues, set of issues that I paid detailed attention in the book is nationality.

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You see as here.

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I would translate this as subject word, but I will come back to this.

00:24:04 Speaker 2

Especially there's a set of articles there about right to opt, where you could choose nationality if you meet certain criteria.

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In one of the chapters, I try to illuminate how it worked out through the kind of correspondence, paths of correspondence that I just tried to describe.

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Well, I mean, what I try to show here is how a petition like this, for example, would generate correspondence that includes a Ministry of Finance in Turkey.

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And then

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If there's enough material to construct what's happening, to me at least, that represents an opportunity to put the problem of this woman at the center and then construct the diplomatic and political interaction around it.

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Sometimes there is the petition, we don't have the correspondence, there's not much I can do with it in those cases.

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But in some cases, and this is one of the factors that determined what I include, what I exclude,

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In some cases, you are able to have enough material to give a fuller picture, which is illuminating not only about the problem then, but also about the new diplomatic and administrative mechanisms that are evolving but being put in place at the same time.

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Some of the cases in the book, if you have a chance to read it, you will see that

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They are particularly juicy.

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This is why they are there.

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But it's not because they are the only one that I could, you one could find about that in the archives.

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Some of them are specific.

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The petition offers a lot of insights into it.

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But something like a need, like needing reference to Ottoman records to prove entitlement to retirement pension.

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This was a problem experienced by many people.

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So in some cases I found petitions asking for it, but I also found that these lists that were submitted from Baghdad to Turkey, listing individuals and their families,

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saying we need records to continue paying these people pensions because their entitlement became dubious.

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You see here, for example, family of this, family of that.

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In this instance, there was I think about 67 entries.

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So imagine with the families, how many people we're talking about.

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There was another one right after that, another 60, a list containing about 60 people, I think.

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So

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It's hard to determine how many in total people experienced a problem like proving entitlement to retirement pension, but there's also the sense you get from the archival material that it's not just one or two people.

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In part because of the state centralization that I described, in part because of the increased ties and intensified ties in the decades before World War I.

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People experienced problems like this in the 1920s.

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Would they experience something similar in the 1830s?

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No.

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Why?

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Because also the Ottoman state evolved over time.

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Ottoman state of 1920s was not the state of 1830s.

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Something like a pension fund did not exist in the 1830s.

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But you would find obviously problems you can consider as precedents.

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But

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The book is about 1920s, and most of the claims I make are about 1920s.

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I think this is important to highlight also because what we understand from post-Ottoman needs to be qualified in certain ways.

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I'll come back to this.

00:28:08 Speaker 2

I don't think the League of Nations mandates or Republican Turkey can be qualified as post-Ottoman at any given point in the 20th century.

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But in the 1920s, because of problems like these, they can be.

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This is even too much detail.

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I'm not sure I'll say a lot about this, but just let me know that one of the chapters is about these stipulations in the Treaty of Lausanne, about something called and it is Treaty of Lausanne is not the only treaty that included stipulations along these lines, but it functioned along certain categories that are really

00:28:53 Speaker 2

useful to unpack, that includes persons over 18 years of age habitually resident in territory detached from Turkey in accordance with the present treaty and differing in race from the majority of population.

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Within 2 years from becoming into force of the present treaty, we entitled to opt for a nationality of one of the states in which the majority of the population is of the same race as of the person exercising right to opt, subject to consent of that state.

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Now, not many people exercised this right.

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It was a very carefully and anxiously restricted channel of mobility.

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But I would argue that, for example, stipulations like this kept the category of nationality on people's mind as a significant category.

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And because it involved things about what you can own, what you can take with you to another country, even though a few people actually were allowed to exercise it,

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it made the legal category of nationality more and more consequential to people, even if ultimately they were not given the opportunity to use this.

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And also, especially around 1926-27, there were competitions in what became northern Syria and southern Turkey to have as many people as possible opt and change nationality.

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Similar to the kind of tensions you would find, for example, due to consular protection in later time period, you would find these interstate competitions in some parts.

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And among the images included in the book are like these declarations of intent to change nationality.

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In the book, I always use the right scarecrow because ultimately the subject

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to a state's approval.

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It's not like the moment you want to change your nationality, you can't.

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And because of the key terms like majority and the race, who could exercise this right always made states think about how to categorize people under their authority.

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Armenians or Kurds, for example, could not benefit from this right because

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According to the stipulations, there was not a state where they could detach from Turkey, where they could go and become part of the majority population in terms of race.

00:31:27 Speaker 2

It was designed in a way that would make changing nationality between Syria and Iraq, for example, impossible, because it was accepted that the majority in terms of race in both countries were Arabs.

00:31:41 Speaker 2

They didn't, so these stipulations did not give people much room in terms of choosing the state authority, but it had, I think, other consequences, including that of making the legal category of nationality materialize in people's lives.

00:31:59 Speaker 2

Some of the photos from those applications I included in the book as well.

00:32:05 Speaker 2

Now, in the interest of time, I'm going to proceed with this, but if you'd like me to

00:32:11 Speaker 2

to say more or less, I can come back to it.

00:32:15 Speaker 2

One of the things that the book illustrates is that to manage these transitions, there were institutions put in place with the expressed purpose of existing for a bit of time, undertaking the duties and responsibilities that they are given, and then this all.

00:32:37 Speaker 2

This included

00:32:40 Speaker 2

the institution of delegation sent to Istanbul by the Ankara government.

00:32:48 Speaker 2

So this is interesting in itself, I think, for people who are familiar with the history of Republican Turkey, the idea that the Ankara government had to be represented in Istanbul for much of the 20s, something significant to be kept in mind.

00:33:01 Speaker 2

And it continued to exist almost throughout the 1920s, up to the point where you have the

00:33:10 Speaker 2

alphabet changed to Latin, Latin alphabet.

00:33:14 Speaker 2

You can see here some questionable choices in terms of spelling.

00:33:20 Speaker 2

This is from 1929.

00:33:22 Speaker 2

It was supposed to just cease operation after a bit, but it continued to exist.

00:33:28 Speaker 2

And if you were to ask me which archival documents constitute the bulk of the material you used for the book, it would be the

00:33:39 Speaker 2

documents of this institution.

00:33:41 Speaker 2

That's how they do the hostel, which are today in what we call the Ottoman archives in Istanbul, but it's also a bit strange thing.

00:33:48 Speaker 2

Why are they there is another thing.

00:33:50 Speaker 2

They were responsible permanently to the Ministry of Foreign Affairs, the archives of which are .

00:33:56 Speaker 2

At the head of this institution was , husband of , who later fell out with the Ankara government leaders and had

00:34:09 Speaker 2

a career in Republican Turkey that did not last very long.

00:34:14 Speaker 2

He had to leave soon afterwards.

00:34:16 Speaker 2

But he played key roles in managing this institution.

00:34:20 Speaker 2

Some of these duties included managing demands and requests from foreign diplomatic missions, correspondence with allied high commissioners, because those commissioners did not just need to leave late Ottoman capital once the occupation ended.

00:34:34 Speaker 2

There was also the caliphate at the time until March 24.

00:34:37 Speaker 2

So

00:34:38 Speaker 2

undertook really serious set of tasks which had historical significance, not just for Republican Turkey, but for those people inhabiting former Ottoman lands who were in some ways linked to their Ottoman past.

00:34:58 Speaker 2

I think the important highlight here is that everything that I'm talking about here, even though there was the example of this delegation, it's not like

00:35:06 Speaker 2

all this crossing out, the effort to kind of catch up with bureaucratic change, it's not like this happened only in Turkey.

00:35:11 Speaker 2

For example, after 1926, once Lebanon becomes a republic, if you look at some of the archival material like Nantes, for example, you also see the state of Great Lebanon being crossed out and replaced with this.

00:35:25 Speaker 2

And in case of Turkey, significance in terms of the natives, you see here a change that happens after

00:35:36 Speaker 2

the promulgation of the republic.

00:35:39 Speaker 2

So here is the phrase Grand National Assembly government.

00:35:48 Speaker 2

We have here Minister of Foreign Affairs.

00:35:51 Speaker 2

And the country becomes a republic.

00:35:55 Speaker 2

But notice also, there's also the name of the country changes.

00:35:59 Speaker 2

So before it was Turkey out.

00:36:02 Speaker 2

Somehow

00:36:03 Speaker 2

Along those layers, they kind of just get lost in all the larger changes that we're talking about.

00:36:10 Speaker 2

Elif becomes and also there's a decision made about how to write the name, the country's name.

00:36:15 Speaker 2

Before that, as you know, Ottoman state did not have Turkey or Turkey in the name.

00:36:19 Speaker 2

This is the first time people are using the term in the name.

00:36:21 Speaker 2

And in the period from 22 to 23, there's some decision also made about that.

00:36:28 Speaker 2

Here something else is happening, of course.

00:36:30 Speaker 2

I think this is being done by the Ankara government officials

00:36:33 Speaker 2

after allied occupations end, they're crossing out High Commissioner and saying something like, well, you're nothing more than a representative here.

00:36:42 Speaker 2

So different instances of crossing out these letterheads I think are revealing in terms of much larger political changes.

00:36:51 Speaker 2

In the book, there are images where I give these and then I place these archival, the numbers of archival documents

00:37:01 Speaker 2

So if you want, you can go and find each of these.

00:37:03 Speaker 2

You can find a lot more, but some examples you can trace down.

00:37:08 Speaker 2

To just boil everything down to a certain structure, you won't find these in the book, but to give a sense of what shaped the book in broader sense.

00:37:21 Speaker 2

So the basic premise established by archival findings, the way I saw them, was that in the period between roughly the decade after World War I,

00:37:30 Speaker 2

Inhabitants of Turkey, Syria, Lebanon, and Iraq were still linked to the Ottoman past through their relations to the former state, to each other, and to the lands they inhabited on the Ottoman world.

00:37:40 Speaker 2

All the things that I just talked about, I chose to focus on them because I thought they'd reveal certain insights into some of those links that remain there.

00:37:48 Speaker 2

So Ottoman records and legal category of nationality, I thought, focusing on them would be useful ways of exploring those remaining links to the former state.

00:37:59 Speaker 2

To each other, retirement pensions and alimony, and maybe to the lands they inhabit under Ottoman rule, various forms of wealth, including ownership of land and property, would be promising frames to have a sense of those.

00:38:17 Speaker 2

So I analyzed these cross-border interactions that were needed to manage the reconfiguration of those links in the 1920s through those paths of correspondence that I just described.

00:38:28 Speaker 2

through those archival materials that I just described.

00:38:31 Speaker 2

And I made this argument in the book, that the need for these interactions contributed to materializing nationality more subjected to state authority than rights-based citizenship.

00:38:44 Speaker 2

I believe this is a modest argument.

00:38:47 Speaker 2

I think there's, I don't think I'm saying something very courageous or anything.

00:38:53 Speaker 2

I think there's strong empirical finding that supports this.

00:38:57 Speaker 2

Of course, all of these terms are subject to debate and reflection to this day.

00:39:04 Speaker 2

And I think the distinction that I'm suggesting between nationality and citizenship is not new at all.

00:39:10 Speaker 2

I just think that maintaining some distinction would be useful.

00:39:15 Speaker 2

Let me highlight an instance where Gosinkov, a leading scholar in this field, he wrote other books later as well.

00:39:25 Speaker 2

But as he highlights,

00:39:28 Speaker 2

As A consequence of convergence in real politics, the difference between the concepts of belonging, nationality, and citizenship is failing.

00:39:35 Speaker 2

I would argue that it will be useful for us if it does not fail, so that we can have a better sense of the kinds of political relationship that the interactions that I talk about are building in the 1920s.

00:39:51 Speaker 2

Where because of the connections,

00:39:54 Speaker 2

There's little regard really to the rights of individuals we're talking about, but it's the security concerns, material interests of states that are essentially shaping the ways in which problems are solved.

00:40:07 Speaker 2

So overall, if I was to think about some of the main contributions of the book, the interventions of the book, I would say that this effort at least to demonstrate connection rather than just assert it, is a significant intervention, highlighting all those connections

00:40:23 Speaker 2

the paths of correspondence across borders.

00:40:26 Speaker 2

I use the term materializing nationality.

00:40:27 Speaker 2

I mean, you'll have an even more concrete sense of it if you read the chapters in the book.

00:40:34 Speaker 2

First, in the sense of tracing questions of nationality through material, tangible, concrete stakes, like pensions, eliminating land and property, but also through these themes by illustrating how nationality as a legal category materialized in people's lives in particular ways, in particular contexts.

00:40:53 Speaker 2

Although the historical actors that the chapters foreground, I think is a diverse body of social actors, and in an analysis that makes key points about state succession and regime change, I think I say most about middling state servants and their families, because it's in part because the focus is on attack, et cetera.

00:41:16 Speaker 2

But when I talk about claims and disputes about land and property, for example,

00:41:22 Speaker 2

included in that also debates about abandoned properties, for example.

00:41:28 Speaker 2

I talk about that through the claims raised by two Armenian brothers who are in Syria in the 1920s, but they're making claims about lands in Turkey at the same time.

00:41:37 Speaker 2

So in so many cases, in so many instances, the historical actors, former Ottomans, are kind of entangled in more than one state at once.

00:41:47 Speaker 2

This is in part what's generating all the interaction

00:41:51 Speaker 2

Thus connection, thus awareness of difference in terms of nationality now.

00:41:57 Speaker 2

People who were before subjects of the same state are now different in a new sense.

00:42:03 Speaker 2

In one chapter, for example, through eliminating disputes, I show how this is the case even for spouses.

00:42:08 Speaker 2

There's one case where there's a couple who got divorced in Damascus in the 1920s.

00:42:15 Speaker 2

One is a national of Turkey, the other is a national of Iraq.

00:42:20 Speaker 2

such cases do exist and the couple of cases that I was able to dig, they play a key role in pushing people, pushing states to reach agreements on, for example, execution of foreign judgments when religious courts become foreign courts now.

00:42:37 Speaker 2

Changes like that, I think, materialize nationality in people's lives in such direct ways.

00:42:42 Speaker 2

The world of 1920s is the period when these things happen.

00:42:48 Speaker 2

Going forward, final words.

00:42:51 Speaker 2

Moving forward, I have two main projects that I'm thinking based on this first book.

00:42:58 Speaker 2

One has to do with the role of nationality and nationalism in the reconstruction of medical professions.

00:43:03 Speaker 2

I hope to focus especially on pharmacists.

00:43:05 Speaker 2

I'm interested in learning more about how pharmacists navigate some of the legal challenges and problems of state succession that I examined in

00:43:18 Speaker 2

in this book.

00:43:18 Speaker 2

I want to maintain that engagement with regime to a new state succession, but have new historical actors.

00:43:26 Speaker 2

And I hope, I'm particularly excited about this part.

00:43:34 Speaker 2

Maybe this will be a way for me to expand engagement with multiple types of primary sources that includes texts, visual materials, and also objects, the kind of things that pharmacists use.

00:43:45 Speaker 2

And I'm

00:43:46 Speaker 2

I'm just really keen to learn more about some of the collections that pharmacists themselves collected as they too navigated questions about nationality, restrictions about practicing that profession, which I think will give me really interesting insights into intersections of nationality and nationalisms.

00:44:09 Speaker 2

And whereas I had a particular interest in majority in the first book,

00:44:14 Speaker 2

In this book, I'll be able to say a bit more about minorities, in part because I'm noticing that some of the people about whose lives I would love to learn more.

00:44:23 Speaker 2

This includes the Greek philosopher slash advocate of human rights.

00:44:29 Speaker 2

I recently learned that her father was a pharmacist and that this photo was taken by Aragulad, whose father was also a pharmacist, which I mean, it may be a coincidence, but I doubt it.

00:44:42 Speaker 2

There must be something there.

00:44:43 Speaker 2

So I want to trace some of these personal stories as well, thinking about how professional dislocation also worked, because there are many laws in the 1920s that regulate who can be a pharmacist, how, where, et cetera.

00:44:58 Speaker 2

They also relate to construction of the foreign.

00:45:04 Speaker 2

So I'll still, I'll maintain my focus in this land, more or less.

00:45:07 Speaker 2

Stipulations in the Treaty of Gosanne will still be relevant.

00:45:09 Speaker 2

And I'll, again, hopefully

00:45:11 Speaker 2

and focus on these petitions.

00:45:13 Speaker 2

This one is, I think, a Jewish pharmacist who was complaining to the British officials in 1926, saying, I'm kind of being displaced from the shop.

00:45:22 Speaker 2

He's trying to find a place to go to.

00:45:24 Speaker 2

In some ways, some of the problems encountered there are similar to the kind of cases that I unpacked in the first book, but with new dimensions that I find exciting.

00:45:36 Speaker 2

I don't know that much about how these cases unfolded, but I look forward to unpacking.

00:45:41 Speaker 2

And finally, after this, I want to learn a bit more about heritage and work with a much wider time frame.

00:45:51 Speaker 2

Hopefully think about the internationalization of heritage as well through these shared sacred sites.

00:45:59 Speaker 2

Again, in Turkey, in Syria, Lebanon, New York, most likely.

00:46:04 Speaker 2

But maybe this is a way to also highlight how even though I'm talking about post-author and era,

00:46:11 Speaker 2

Something like heritage is so distant to the first book.

00:46:14 Speaker 2

So this is going to be a new start in ways that hopefully help me think about religion, culture, as well as pilgrimage tourism in nation states.

00:46:24 Speaker 2

I'm in the process of choosing sites now and maybe formulating a brand new start after I'm done with some of the formulation that is ongoing with this one.

00:46:37 Speaker 2

So thank you.

00:46:44 Speaker 1

Thank you, Orchard.

00:46:45 Speaker 1

I think you have the material for a lot of good projects to follow from this.

00:46:50 Speaker 1

But I'd like to probe first, you keep coming back to materiality of nationality.

00:46:56 Speaker 1

And I think it's actually novel that we're more drawn to talking about nationalism and ideology.

00:47:04 Speaker 1

But I just wonder whether you want to bring discussions of ideology of national attachment to materiality through your analysis as well.

00:47:13 Speaker 1

Were people ideologically committed to being on one side of the frontier or the other?

00:47:19 Speaker 2

Yeah, thank you for this question.

00:47:21 Speaker 2

I think

00:47:24 Speaker 2

Because of the emphasis on the nationality, I could not say that much about nationalism in the book, I think.

00:47:31 Speaker 2

I always thought of this as something refreshing, given that so much of the existing literature focused on questions of identity, self-perception, memory.

00:47:42 Speaker 2

And I thought so much of that literature also relied on sources like parliamentary debates, the press, including memoirs, et cetera.

00:47:54 Speaker 2

And I thought talking about nationality would be a way of not talking about nationalism.

00:48:00 Speaker 2

But now I'm realizing maybe that's not the best way of doing that.

00:48:03 Speaker 2

Maybe one can also think about the intersections of nationality and nationalism.

00:48:08 Speaker 2

This is one of the goals of the second book as I try to explain in some ways.

00:48:13 Speaker 2

In the cases that I discussed, do I see people thinking nationalistically, let's say?

00:48:22 Speaker 2

In some cases I do.

00:48:23 Speaker 2

But something I find fascinating is that those sentiments compete with other sentiments.

00:48:28 Speaker 2

There was an instance where, for example, a couple separated paths once the husband in the army decided to go back to his hometown Tokat in central Anatolia, but the wife did not follow him.

00:48:46 Speaker 2

And she was asking for him, she was asking for him to pay a lumen towards

00:48:53 Speaker 2

to the family.

00:48:55 Speaker 2

But when the husband said, I told you to come with me, and you stayed.

00:49:02 Speaker 2

You said, Damascus is my hometown.

00:49:05 Speaker 2

I cannot leave Damascus.

00:49:06 Speaker 2

So how am I going to send you money now?

00:49:09 Speaker 2

You are in a foreign land.

00:49:10 Speaker 2

I am a retired person.

00:49:12 Speaker 2

I cannot even meet my own needs.

00:49:14 Speaker 2

So there you have a clear case where these national belongings competed with the sense of being a Damascene, where the woman

00:49:23 Speaker 2

I'm not going to say, I'm not going to come to talk out.

00:49:25 Speaker 2

I'm going to stay in Damascus.

00:49:28 Speaker 2

So you see competition between different layers of belonging maybe.

00:49:32 Speaker 2

Could I make more of it?

00:49:33 Speaker 2

Yes, I do think so.

00:49:35 Speaker 2

In this one, I think I did a limited job in this regard.

00:49:38 Speaker 2

But do I see it there?

00:49:40 Speaker 2

Yes.

00:49:40 Speaker 1

No, but I think it's much more novel.

00:49:44 Speaker 1

to take the ideology out of it and to look at people driven more by material interest.

00:49:49 Speaker 1

If you like, I think we've all been a little bit drawn into assuming everyone was driven by nationalistic motives.

00:49:56 Speaker 1

And I think maybe material needs are going to be more fundamental.

00:50:00 Speaker 1

I'm interested in, if you like, Turkish speakers who in a post-Ottoman moment were left behind in Iraq, in Syria.

00:50:11 Speaker 1

the Ottoman world where maybe they'd been a member and drawn a salary as a civil servant, suddenly they're cut off from.

00:50:18 Speaker 1

Do they continue to make claims on Turkey after Republican times in the way that, let's say, people who've been in colonial service in the Arab lands continue to make pension claims on the British government years after the end of empire?

00:50:33 Speaker 1

Do you have that kind of material continuity going on in your papers?

00:50:36 Speaker 2

Yeah, I mean,

00:50:38 Speaker 2

I think when I think about where I'm finding pension claims and where British officials say they are encountering demands for them.

00:50:49 Speaker 2

For example, the Kirk is, it looks like Kirk was no ordinary place in Iraq in terms of the numbers of pensioners who raised claims to pension in return for services rendered to the defunct Ottoman state.

00:51:06 Speaker 2

And in part, this is because, in part, this is, I guess, partly because of a population of Turkish speakers there with at least some affinity, let's say, with the Ankara government.

00:51:27 Speaker 2

Someone like Shukria, for example, the opening petition in Chapter 3

00:51:35 Speaker 2

As she is writing to the Turkish Red Crescent, I think there's an expectation there that people in Turkey would not be indifferent towards them.

00:51:49 Speaker 2

But there's the stipulation in the Treaty of Lausanne that kind of removes all liability from the shoulders of Ankara government towards pensioners.

00:51:58 Speaker 1

It's so interesting because our benefactor is Nemir Kirdar.

00:52:02 Speaker 2

Yeah.

00:52:03 Speaker 1

He's Turkman from Kirdar.

00:52:04 Speaker 2

Right.

00:52:05 Speaker 1

And he was born post-Ottoman, but two Ottoman parents, and his grandparents had been in the Ottoman parliament.

00:52:11 Speaker 2

Right.

00:52:12 Speaker 1

And our colleague Celia Kerslake used to speak to him in Turkish, and his Turkish was very sort of Ottoman inflected.

00:52:19 Speaker 1

And when the revolution hit Iraq in 1958, he went to Istanbul.

00:52:25 Speaker 1

The Hinterland was still Turkey.

00:52:28 Speaker 1

for people in Kirkuk who identified, I think he would probably have identified more with Republican Turkey than a post-monarchy Iraq.

00:52:36 Speaker 1

So I mean, I think that this, and it's a material tie and it's not ideological and it's certainly not nationalistic.

00:52:43 Speaker 1

And I think that in that sense, there's probably a stronger force than we have noticed in our work on national identity that your sources allow you to explore in a way that I think is very innovative and very fruitful.

00:52:55 Speaker 1

I'm going to open the floor to questions from you, dear audience.