**EMRE EROL 2**

**VIDEO 1 (“events timeline”)**

**01:10**

On the 11th of June 1914, this is before WWI, after what we know as the Balkan Wars, 1st and 2nd Balkan Wars, combined, this place, Eski Foça, which has never been a part of the Balkan Wars, actually experiences an event of violence. **01:29**

**>>CUT>>**

**01:40**

A group of archaeologists who are originally from France, who were given permission to do excavations in Eski Foça by the Ottoman Govt **(01:49)**

**>> CUT>>** ~~on the 12~~~~th~~ ~~of June,~~

**(1:53)** eeeh, sorry, on the 11th of June in the evening, they start seeing a large group of Ottoman Greeks (Rum) coming from the vicinity of Eski Foça, other towns around Eski Foça, into Eski Foca, quite panicked, they have their belongings with them, some of their animals with them, it’s a large crowd of people, a basic large exodus of people from the surrounding towns into the main town of Eski Foça **(02:20)**

**>>CUT>>** ~~(Eski Foça was the main town of the county of Foçateyn, as it was known in the Ottoman times)~~

**02:28**

These archaeologists first write down about seeing this group of people and when they ask why they are coming in large masses they say we’re running from our homes, we were forced out at gunpoint by *chettes*. That’s how it starts.

[On the]11th, the sun sets, this group now takes refuge in Eski Foça, during the night there’s great panic, people go into different houses and so on and by the 12th of June the actual ousting of Foça starts. These *chettes* who were cycling the county from different directions come to Eski Foça on the 12th of June and throughout the day there are some violent scenes as the *chettes* start entering the town’s borders, people panic, some of them took boats, some of them took ships, some of them hang [waved] their handkerchiefs to steam ships that were docked in the rather busy port of Eski Foça for refuge, some people stay in their houses, they don’t want to leave, naturally, and that causes a conflict between the bandits, who want to displace them, there’re some scenes of violence in the town as well, the shops are plundered on the 12th and during that day, the archaeologists that I was talking about who first saw the event on the evening of the 11th try to warn the governor general of Foça, to take some security measures, he’s reluctant, he’s hesitant, he doesn’t help –Actually up until the very end, the gendarmerie does not help the civilians to have a safe passage of escape from the bandits – on the 13th, on the second day of plunder they do, but again very reluctantly and at a very later point

**(4:18)**

**>>CUT>>**

**(04:24)** and by 13th most of the Ottoman Greeks of the county of Foçateyn are already gone ;these archaeologists try to create a safe belt, in front of their own houses, by putting up a French flag, basically, in front of their home.

So this is a very basic summary of two days of *chettes* coming into an Ottoman town at a time of peace actually and forcing Ottoman citizens, Ottoman Greeks, out of their homes for no obvious reason **(04:56)**

**Black Screen: DID THE LOCALS COLLABORATE IN THE ATROCITIES?**

**06:20**

First of all, this wasn’t a situation in which native, local Muslim Ottomans of Eski Foça started simultaneously or spontaneously attacking their neighbours. This is something that’s coming from outside the town and it’s a shock to everyone, to native Muslims and to native Christians, at this point in time **(06:41)**

**>>CUT>>**

**07:25**

There is not much account as to show us that natives collaborated with the bandits, but Sartiaux’s account, for instance, and all the other accounts that are basically derivatives of Sartiaux’s account, claim that there was civil involvement since the very beginning and throughout the entire days of the ousting. Other than Sartiaux, Manciet does not talk about civil involvement in the first day, I have to check my accounts but perhaps in the second day, but Muslim accounts – this is very important coming from Engin Berber’s archive – say that there were these opportunists that definitely participated in the plunder, that participated in the violence as well, when their basically neighbours were being expelled **(08:15)**

**[END.]**

**VIDEO 2 (“why did 1914 happen?”)**

**Black screen: WHY DID THE 1914 FORCED DISPLACEMENT OF GREEKS OCCUR?**

**12:24**

Why did this happen? I think the answer is simple. Because it happened because people who ruled the Ottoman Empire at the time and since a successful coup attempt in 1913, that were the Unionists, the Unionists were convinced that they needed to transform the empire into something else **(12:46) >> CUT>> (13:13)** they had to “secure” borders in a way by homogenising them ethnically and religiously and so on and so forth. So that’s the simple answer: the Unionists. Because when you look at the way these events took place **(13:26) >>CUT>> (13:35)** regardless of your position as to the involvement of Unionists, without them this political will to displace people would not have been there. So that’s the simple answer. But the more complex, nuanced answer would be something like this: **(13:48)**

**[FADE]**

 **(black screen) 1.**

**(13:51)**

First of all, Balkan Wars, that’s a big reason. Because the Balkan Wars was a debacle for the Ottoman Empire, they lost the war, they lost it quickly and they were very confident they wouldn’t lose it before the war erupted (14:02) They lost it, and by they I mean an Imperial structure, to newly emerging and rather small nation states and its alliances **(14:12)** >> **CUT>>**~~So it was a test of power between…. and newly emerging nation-states on the other hand~~ **(14:18)** And then Balkan Wars, the war itself, the consequences of the war created a refugee crisis. Somewhere around 400,000 refugees were displaced ~~but some of them were massacred or they lost their lives~~ but at least 400,000 made it to the Ottoman borders so they needed to be resettled **(14:40) >>CUT>> (15:01)** But instead of building new villages this time the govt will prefer displacing its own Christian citizens outside the Empire and place incoming Muslim refugees to the places that these Christians live**.** So the pressure is created by the refugee crisis of the Balkan Wars, on the one hand creates this practical problem for the decision-makers, then it also presents them – the Unionists- with an ideological opportunity to realise their homogenisation policy **(15:34) >> CUT>>(15:37)** On a micro level, these *muhacirs*, these refugees coming from the Balkans, have resentment because they have been forced out of their own homes in the Balkans so they were “the perfect demographic group” to be sent to places were Christians lived to displace them if need be. Because from a nationalist political world view that was ok, acceptable, legitimate, “you did, I did it” kind of thing and indeed, by the way, the Unionists, most notably Talaat Pasha himself expresses this world view during the Parliamentarian discussions in which he was asked why Ottoman citizens, Ottoman Christians, are running away from their own homes. He says “well, similar things were done to our own citizens in the Balkans, it must be a spontaneous reaction to that”. Well, some of it was spontaneous, most of it wasn’t **(16:33)**

**[FADE]**

**2.**

**16:37**

The Balkan Wars, the way it ended, was also -from a diplomatic/historical point of view- was disastrous for all parties involved; of course there were clear winners of the war but when the Treaties of the war were signed, different states’ ambitions weren’t realised as they wish they would be before the war **(17:00) >>CUT>> (17:51)** Nobody’s happy. Everybody thinks another war is imminent **(17:56) >>CUT>> (18:06)** So, Why is that important for 1914? Because if you expect imminent war, you are more prone to aggressive policies, especially if you’re a brutalist, a brutal realist and if you have a nationalist world view, you probably want to be the first one to do something before it’s too late. (18:27) When you look at for instance, specifically focus and look at the diplomatic relationships between the Kingdom of Greece and the Ottoman Empire immediately after the war, it’s very tense, they are trying to resolved the refugee issue, they are trying to come up with a new population exchange treaty, there’s imminence of war **(18:46) >>** **CUT**~~because Greece and Ottoman Empire when you look at them at that time~~ >>**(18:51)** Greece has the upper hand in naval warfare, if there’s another imminent war the Ottomans will lose more of the Aegean coastline because they’re not superior in the seas, but the Ottomans are trying to make up for it, they order new battleships; if they come and then the war starts, then this time the Ottomans might have the upper hand, so there’s a very tense situation. **(19:12)**

**[FADE]**

**3.**

**20:06**

The situation of the islands. ~~Throughout the second round of negotiations after the Balkan Wars, at the end of the Balkan Wars,~~ there was this consensus that the islands will be international and independent. But they ended up being a part of the Kingdom of Greece, which from a Unionist/Ottoman military point of view was a great weakness because the islands are so close, amphibian operations could be done overnight, if we lose the islands there’s a lot higher likelihood that you’re going to lose the coastline as well. So that brutalist thinking also played into this displacement operation: combined with nationalism the military thinking is “if there is a war, we must have ‘loyal elements’ on the coastline. But these were Ottoman citizens, you know, and they didn’t participate in the Balkan Wars, there were no rebellions or so in Western Anatolia during Balkan Wars, but from a nationalist/militaristic logic that was an Achille’s heel if they did not cleanse the borders from non-Muslims **(21:05)**

**[FADE]**

**4.**

**21:11**

The way the Unionist mindset has been changing since the early creation of this political group. **(21:19) >> CUT >>**

**22:14**

Towards 1914, especially with the loss of the Balkan War, the Unionists were radicalized**. (22:21)**

**>>CUT>>**

**22:33**

Most of the Unionists themselves were born in the Balkans. So when the Balkan Wars were lost, they themselves became refugees. Not only that (22:43)

**>>CUT>>**

**23:07**

but the Balkan Wars, between the Balkan Wars gives them an opportunity to initiate a coup d’ etat, which is successful and after 1913 they rule the country, the empire, entirely. So they are radicalized and they are in power also because of the Balkan Wars in a way.The Balkan Wars was not the only reason why their nationalism was radicalized, I would argue, but it’s the main reason after 1912. **(23:32)**

**>>CUT>>**

**23:37**

Because, for instance, Bulgarian Ottomans were also displaced but that did not happen in the same fashion as it happened in 1914, it happened in a different fashion. Time, location, which particular group, what were Unionists thinking at that point in time, plays a role in the seriousness of, in the level of violence when forceful dislocation is happening. **(24:02)**

**END.**

**VIDEO 3 (“rising nationalisms”)**

**25:23**

To me, ever since I started working on these issues – late Ottoman migrations, nationalisms in the Ottoman Empire – I tend to think that Turkish/Muslim nationalism is more amnesic, more based on forgetting, compared to other nationalisms that started their life also in the Empire like Armenian nationalism, Greek nationalism, or even Jewish nationalism. **(25:48)**

**>>CUT>>**

**25:57**

For instance, the events of 1914, the forced migration of Ottoman Greeks in Eski Foça, nobody knew about it before I went into the field with the exception of a handful of scholars. There’s absolute public amnesia about it, I myself never knew about it before I got into my research, as I explained previously, and when you think about it, that’s not a rarity. People know very little about the last, let’s say, quarter century of the Empire. When you go to high school or when you go to primary school you’re taught about the glorious days of the empire, but we rarely pay any attention to the last quarter of a century of the empire. **(26:42)**

**>>CUT>>**

**26:49** But also we don’t celebrate or remember days of mourning as to the displacement of Muslims from the territories which are no longer the Ottoman Empire. So there is this kinds of feeling that there was this Ottoman Empire, it wasn’t really good, we have a clean slate now, we’re starting anew. And everything after the republic was more important than whatever it was before (**27:12)**

**>>CUT>>**

**27:44**

And ironically most people who promoted that ideology where themselves from the Balkans; in any other context they had the perfect personal history to have a romantic longing for their “old homelands”. But that didn’t happen. But when I was doing this research, whenever I went to Athens for instance, or whenever I collaborated with my Greek friends, or whenever I had attended conferences about other nationalisms in the Ottoman Empire or other chapters of displacement , when I was listening to people’s research, whoever undertook an oral history initiative, or whoever went into public about the issues of displacement in the late Ottoman empire in the context of Greece or Armenia or diaspora communities around the world who were once Ottoman, there was this incredible level of awareness that we don’t have in Turkey. So that made me think, like, those nationalisms are about remembering certain important moments of pain and displacement and so on, whereas the Turkish one might have done that, but for some reason, in which the ideology was created, it’s based on amnesia, it’s based on forgetting **(28:52)**

**>>CUT>>**

**(29:01)** maybe Turkish element, the Muslim element being “the dominant” ethnocentric group is the reason for that but that remains to be researched. **(29:10) END**.