



Europa im Nahen Osten  
Der Nahe Osten in Europa

**Venue:**

Conference Hall  
Zentrum Moderner Orient  
Kirchweg 33

14129 Berlin-Nikolassee

Participants are asked to register at the following address:

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The seminar is part of the activities of the Zentrum Moderner Orient (ZMO) and of 'Cities Compared: Cosmopolitanism in the Mediterranean and Adjacent Regions', a research field within 'Europe in the Middle East – The Middle East in Europe' (EUME), a research program of the Berlin-Brandenburgische Akademie der Wissenschaften, the Fritz Thyssen Stiftung, and the Wissenschaftskolleg zu Berlin.

For more information please visit:  
<http://www.zmo.de>  
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<http://www.h-net.org/mediter/>

Fritz Thyssen Stiftung  
FÜR WISSENSCHAFTSFÖRDERUNG

**Invitation ZMO-EUME-Colloquium****Urban Studies Seminar**

**Chaired by Prof. Ulrike Freitag and Dr. Nora Lafi**  
**Annual Theme 2010 -2011: Urban Violence**

**Monday, February 21st, 2011, 5 pm**

**The March 1909 Riots in Istanbul: Reform, Reaction, Islam and Clashing Political Strategies****Lecture by Zeynep Türkyılmaz**

On the 13th of April 1909, Istanbul has woken up to slogans and gunshots only nine months after the reinstatement of the constitution. Noises coming from the Taskışla barracks belonging to the soldiers of Avcı Taburu- sharpshooters' battalions whom joined with the other ruff, rebelled against their lieutenants and took the streets. By 3.45 am soldiers had besieged the General Assembly-the political heartland of the young constitutional regime. The crowd continued to grow as the by-passer civilians and other troops joined them. The mutineers were shouting for the reinstatement of Shariat and demanding the resignation of some leading Unionist figures and cabinet members. The cabinet resigned the same day. Feeling threatened, most Unionist cadre went into hiding by fleeing the city or by seeking refuge with foreign friends.

As things seemed to calm down in the capital, the situation in the Balkans became more tenuous. The Third army, stationed at Macedonia, began recruiting volunteers sympathetic with the Committee of Union and Progress in order to march on the capital and save the constitution. Fifteen days after the beginning of the mutiny, the Hareket Ordusu- Action Army, which was made up of volunteers and named by Mustafa Kemal - suppressed what was left of the mutiny and deposed Sultan Abdülhamid II. When the Action Army left the capital, the empire had a new sultan, a new cabinet and a suspended constitution under martial law.

Focusing on the perspectives on the emergence, suppression and framing of the urban violence that besieged the empire's capital, Zeynep Türkyılmaz would like to deconstruct first the ideological tropes that still condition our understanding of what happened during March 31 Incidents. Then she will argue that the legal and political consequences of the Action Army constituted a "state of exception" in Agambenian sense. The new military/political elite who led the Action Army not only assumed a position above the constitution for the sake of saving it but also set a precedent for the decades to come in Modern Turkey.

**Zeynep Türkyılmaz** received her Ph.D. from the Department of History at the University of California at Los Angeles (UCLA) in 2009. Her dissertation, "Anxieties of Conversion: Missionaries, State and Heterodox Communities in the Late Ottoman Empire," is based on intensive research conducted in Ottoman, British, and several American missionary archives, and also ethnographic sources. She is currently a fellow at EUME. Her research and teaching interests include state-formation, heterodoxy, gender, religious politics, missionaries and nationalism in the Middle East from 1800 to the present.

**Presentation of the Seminar**

What is the experience of cities in the former territories of the Ottoman Empire - in Asia, Europe and adjacent regions, the Middle East, and North Africa - in dealing with the impact of global changes and the transformation from empire to nation states? How did people of different cultural, social, and religious backgrounds live together? How are examples of conviviality, conflict, migration, and urban regimes of governance and stratification conceptualized? And how have urban traditions been reinterpreted, and what bearing does this have on modern conceptions of civil society, multicultural societies, migration, or cosmopolitanism? This year's Seminar will focus on questions of urban violence.

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