**Professor Marc Baer, Kalamazoo College**

**Conversion of Christian and Jewish souls and space during the ‘Anti-Dervish Movement of 1656-76’**

Christianity and Islam Under the Sultans provides much information about the role Sufis and Sufism played in attracting Christians and Jews to convert to Islam. Given less attention in the work, however, is the relation between Muslim piety and the conversion of non-Muslim people and sacred spaces. How did an ‘Anti-Dervish Movement’ (Hasluck 2:419-23) affect Ottoman conversion policies and the conversion experience of Christians and Jews? Basing my presentation on Ottoman archival and literary sources, I will discuss religious conversion in Istanbul and the areas in Rumelia through which the sultan travelled during the period when Vâni Mehmed Efendi’s Kadızâdeli movement greatly influenced religious conversion in the empire.

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**Süleyman Demirci, University of Durham**

**Seeking Justice: Muslim and Non-Muslims in the Kadi's Court. A case study of Kayseri and Konya in the 1610s to the 1690s according to the ser’iyye sicils**

This paper rely on the ser’iyye sicilleri of Kayseri and Konya. By examining the court cases and the imperial orders in these sicils it will be possible for us to assess how both the Ottoman judicial system and central administration dealt with the complaints and alleged corruption regarding the avariz levies in the province of Karaman throughout the 17th century. It will then be possible for us to see how common people fought with rising problems in the avariz system, or how they sought justice, and to what decree they knew what was their legal right and what not by examining the registers themselves.

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**Dr Bülent Özdemir, Balikesir University.**

**Religion and Plurality in Ottoman Culture: The Orthodox Community in Salonica in the 1840s.**

In this paper, we put the politics-dominated literature aside. Many aspects of Ottoman society have been analysed in the context of either nationalist movements or the “millet” system but little attention has been paid to the unique character of Ottoman society simply as “Ottoman”. What were its basic characteristics? How did this divided society manage to find common elements? This is a very wide field, but in this paper we will look at the Orthodox community of Salonica in the first half of the nineteenth century in the light of archival documents, starting with a general survey and moving on to tackle certain well-articulated issues related interaction with the Orthodox community such as the rise of the Greek merchant class, the authority of church, forced conversion and apostasy.

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**Dr Gerasimos Makris, Panteion University, Athens**

**The Greeks of the Sudan: a middleman’s community in the former Ottoman Empire**

Between 1900-1960s Greeks settlers in the Sudan secured a niche in the Sudanese economy, whilst they never showed political ambitions which endangered their position in the eyes of the British and the Sudanese. In this they were also helped by the fact that they shared with the Sudanese an Ottoman past, were not subjects of a colonial power and approached locals more than other Europeans. But all this did not allow them to stay in the country for more than four generations. From 6-7,000 in the 1960s their numbers dwindled to a mere 200 today. This is not only because conditions in Greece improved while worsened in the Sudan; it is also because the settlers never developed long-term policies to integrate with evolving Sudanese society. Trying to retain their Greekness, they alienated themselves from Sudanese realities. In the paper emphasis is given on identity problems and the Community’s educational policy.
On 15 March 1968, the entire Turkish press announced the death of Papa Eftim, which had occurred on the preceding evening. Who was he? In the closing years of the First World War, at the moment of Turkey’s defeat, when attempts were being made to partition or rather to occupy its territory, the Greek Orthodox hierarchy openly took the side of the Greeks against the Turks, and the Greek flag flew over the patriarchate at the Phanar. In this atmosphere the idea of a Turkish Orthodox patriarchate, independent of the patriarchate at the Phanar and even opposed to it, naturally found ready acceptance in Turkish circles. The paper will seek to examine the development of the Turkish Orthodox Church and the life of Papa Iftim in the post-Ottoman Turkish Republic, against the background of a changing understanding of religious and national identity and church-state relations.