



## **BRITISH ASSOCIATION FOR TURKISH AREA STUDIES**

### **Thirtieth Spring Symposium**

**Saturday, 11 May 2019**

**Emmanuel College, Cambridge**  
Upper Hall

### **Programme**

- 10.00 - 10.40** Registration and Coffee (Entrance to Upper Hall/Robert Gardner Room)
- 10.50** Opening remarks: **William Hale**, Acting President of BATAS
- 11.00** **Dr Katerina Dalacoura**, London School of Economics & Political Science  
*Late Ottoman and Republican Turkish Discourses on Islam and Civilization: Global History, Global Modernity*
- 11.50** **Dr Keya Anjaria**, SOAS University of London  
*The Spirit of Gezi: Taksim Square in Perihan Mağden's Two Girls and Orhan Pamuk's Black Book*
- 12.45 - 14.00** Break for lunch (Robert Gardner Room)
- 14.10** **Dr Natalie Martin**, Nottingham Trent University  
*Journalists as terrorists? The case of Turkey*
- 15.00** **Dr Gareth Winrow**, University of Oxford & Independent Analyst on Turkey  
*The Extraordinary Life of Hannah (Fatima) Robinson*
- 16.00 - 16.30** Tea (Robert Gardner Room) followed by BATAS Annual General Meeting (Upper Hall)

## **Booking, Lunch and Travel Details for BATAS Spring Symposium 2019**

Places may be reserved in advance in one of the following ways:

1. Return the completed form below with the relevant **cheque** made payable to '*British Association for Turkish Area Studies*' to:

Jill Sindall, BATAS Events Co-ordinator,

11 The Woodlands, Kings Worthy, Hants SO23 7QQ

2. Make payment by **BACS**: Sort code 54-21-23, Account number 87314622. Send completed form by post to Jill Sindall at above address, or scan and email to [events@batas.org.uk](mailto:events@batas.org.uk)

### **Bookings must be made and paid for by 30 April 2019.**

Lunch will be available in the Robert Gardner Room of Emmanuel College to those who have pre-booked. Please note that as space for lunch is limited, lunch bookings will be accepted on a first paid first served basis.

If you would like to join the group who will be going for supper after the Symposium to the Efes Restaurant, nearby at 80 King Street, Cambridge CB1 1LD (time 18.30, cost £20.95 for hot and cold meze, tea and coffee and sweets; drinks additional) you should email Jill Sindall at the above email address by 30 April. Places cannot be assured after that date.

There are no parking facilities at Emmanuel College, but Cambridge has an excellent and well-priced Park & Ride service with five well sign-posted sites. If using Park & Ride make sure you take a bus to the city centre (NOT the Grafton Centre). From the railway station you can take a bus (which leaves every 10 minutes) or taxi, or it is a 15/20 minute walk. For map and directions see <http://www.emma.cam.ac.uk/conferences/maps>

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# **BOOKING FORM**

**BATAS Symposium at Emmanuel College, Cambridge  
on Saturday, 11 May 2019**

Members attending	{ }	@ £ 8	£.....
Non-Members attending	{ }	@ £ 15	£.....
Full-time Students attending	{ }	Free	
Lunch (optional)	{ }	@ £13	£.....
		<b>TOTAL</b>	£.....

Name .....

Email address .....

***Please tick as appropriate:***

I enclose herewith my cheque.....

I am paying by BACS.....

If you are booking for lunch, it would be helpful if you would indicate your likely preference of main course:

Thai Chicken Curry with Basmati rice

Mushroom Stroganoff with rice (vegetarian)

Both accompanied by selection of vegetables or two seasonal salads

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Passion fruit cheesecake – Seasonal and exotic fruit basket

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Tea and coffee

A cash bar with wines at from £17.50 per bottle and soft drinks will be available.

***Please inform Jill Sindall if you have any dietary restrictions***

# **BRITISH ASSOCIATION FOR TURKISH AREA STUDIES**

## **Thirtieth Spring Symposium**

Saturday, 11 May 2019

**Emmanuel College, Cambridge**  
Upper Hall

### **ABSTRACTS OF SYMPOSIUM CONTRIBUTIONS**

**Dr Katerina Dalacoura**, [K.Dalacoura@lse.ac.uk](mailto:K.Dalacoura@lse.ac.uk)

Associate Professor in International Relations, Department of International Relations at the London School of Economics and Political Science.

#### **Late Ottoman and Republican Turkish Discourses on Islam and Civilization: Global History, Global Modernity**

The presentation focuses on the history of late Ottoman and Republican Turkish discourses on Islam and civilisation in the context of debates on global history and global modernity in the discipline of international relations. It traces the emergence of the concept of and ideas about civilisation in the late Ottoman period and focuses its development over three generations of intellectuals in Republican Turkey. The first generation, which centred on the figure of Necip Fazıl Kısakürek, depicted Islamic civilization as the antithesis of the West. The second generation, which included thinkers such as Ali Bulaç and İsmet Özel, rejected historical Islamic civilizations, including the Ottoman one, and argued that Muslims must look back to the ideal time of the prophet for inspiration and guidance. The third generation, among whom Ahmet Davutoğlu stands out, 'returned' to history and focused particularly on the Ottoman civilization; they did not necessarily see a clash between East and West but held on to an essentializing discourse about Islamic civilization.

The central argument of the presentation is that Islamist discourses on civilization in Republican Turkey, even when they emphasise specificity and difference, and project it back onto history, are firmly rooted with a nineteenth century terminology which is distinctly modern. This shared vocabulary, and above all the concept of 'civilisation' itself, points to the existence of a

common modern experience across seemingly divergent societies. Building on the terms 'global history' and 'global modernity', the presentation re-evaluates and reaffirms the depth and significance of the nineteenth century conceptual revolution to reassert a modified modernization thesis, one which reflects the historical record more accurately than either a crude Western-centrism or a narrative of cultural specificity.

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**Dr Keya Anjaria, [ka13@soas.ac.uk](mailto:ka13@soas.ac.uk)**

Department of the Languages and Cultures of the Near and Middle East, SOAS

**The Spirit of Gezi: Taksim Square in Perihan Mağden's *Two Girls* and Orhan Pamuk's *Black Book***

On the morning of 28 May 2013 a small occupation of around 50 people had begun to take shape. They had gathered to protest against the redevelopment of Gezi Park, a green space on the European side of Istanbul. The protests quickly transformed from localized action to a national one. Under the banner of the 'Gezi Park Protests', the nation resounded in the cacophony of disparate protest platforms: workers' rights; environmentalism; civil, Kurdish, and LGBTQ rights; anti-government; anti-police brutality, among others. Six years on, and now a well-known story, the Gezi Park protests remain a significant moment for Turkish contemporary history.

At the same time, these protests have also brought many questions to the fore: how did a local, Istanbul-specific protest attract so much support nationwide? What were the protests about? How did protestors forge their networks across these disparate causes, especially given the historically polarized landscape of Turkish politics? To date, the scholarship surrounding Gezi has answered these questions by way of politics, sociology and even technology, but I surmise that more can be said about the 'spirit' of Gezi, as it has been forged in the Turkish cultural sphere.

This paper, thus, will approach these questions about the development and legacy of the Gezi Park protests from an altogether different angle. It will

consider how the spaces of the Gezi park protest (prominently, Taksim Square) have been envisioned in the Turkish novel and will argue that even from the earliest Ottoman novels, Taksim has been imprinted onto Turkish culture, as a symbolic home. With special attention to Orhan Pamuk's *Black Book* and Perihan Mağden's *Two Girls* – both novels which feature Taksim square prominently – I argue that the 'spirit of Gezi' is a compelling cultural force in the Turkish national imagination, filled with melancholy and rage – rather than rationalist political discourse. In the end, this paper speculates that the power and disparateness of the Gezi Park protests and their legacy can be anticipated through the 20<sup>th</sup> and early 21<sup>st</sup> century novels, which have engendered a distinct 'spirit' in this central square.

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**Dr Natalie Martin, [natalie.martin@ntu.ac.uk](mailto:natalie.martin@ntu.ac.uk)**

Senior Lecturer, Department of Politics and IR, Nottingham Trent University

### **Journalists as terrorists? The case of Turkey**

Turkey remains notorious as an oppressor of journalism seeking to 'speak truth unto power' and the situation has worsened since the attempted *coup d'état* in July 2016. This paper argues that the AKP government has stifled the free press in order to minimise opposition to the establishment of an authoritarian state under its control. It has done so by labelling the legitimate scrutinising of journalism instead as 'terrorism' aided by the State of Emergency powers assumed following the attempted *coup*. This has enabled it to persecute and prosecute journalists who, literally, do not toe the AK Party line thereby stymying current debate of government policies and deterring future scrutiny. This paper applies securitisation theory and discourse analysis to explain and understand how and why this was done. It concludes that speaking truth unto power is now a highly risky activity in Turkey and is likely to evoke an authoritarian response.

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**Dr Gareth Winrow, [garethwinrow@yahoo.com](mailto:garethwinrow@yahoo.com)**

Part-time Tutor at Oxford University Dept. of Continuing Education and  
Independent Analyst on Turkey

### **The Extraordinary Life of Hannah (Fatima) Robinson**

The extraordinary story of Hannah (Fatima) Robinson is surprisingly little known even though one of her children – ‘Ahmed Robenson’ – was one of the late Ottoman Empire’s most celebrated sportsmen. Much of the information about her life that is known has been distorted by official propaganda or been manipulated and then misunderstood by family members.

One of the first female converts to Islam in late Victorian England, Hannah migrated to Constantinople after marrying a supposed Afghan warlord who turned out to be a charlatan and scoundrel. Her messy divorce case, together with her impassioned pleas for financial support from the Ottoman court, caused some discomfort among the authorities in London. This was a sensitive time in British-Ottoman relations given Tsarist Russia’s ambitions in Afghanistan.

Amazingly, the determined Hannah was able to establish close relations with key members of the Ottoman elite and secure financial support, and a third husband – a rising military officer – from Sultan Abdül Hamid II himself. Benefitting from the Sultan’s continued largesse, Hannah would be provided with free accommodation on the prestigious *Akaretler* next to the Dolmabahçe Palace. Her young sons came under the protection of Mustafa Zeki Pasha, the Field Marshal of the Imperial Arsenal of Ordinance and Artillery, who had earlier provided a refuge for Hannah’s daughter, Maud. Hannah also appeared to strike up a close relationship with ‘Abdullah Quilliam, the self-styled Sheikh of Liverpool, who came to enjoy warm ties with Sultan Abdül Hamid. Hannah eventually passed away in 1948 at the grand age of ninety three.

An enterprising and resolute woman, here was someone who unexpectedly flourished in what was a totally alien environment. Looking at Hannah’s life, one is provided with a fascinating glimpse into late Ottoman society.