

A (multi-)national space: nationalism, reconciliation and the memorialisation of Gallipoli

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When the dust had settled on the First World War and the ink dried on the 1923 Treaty of Lausanne, a nascent Turkish state found itself confronted by a strange space: the Gallipoli peninsula. The 1915 Battle of Gallipoli left the peninsula with the remains of thousands of Ottoman and foreign dead, and also burdened the adolescent Turkish nation with a splintered memory and fractured sovereignty. Struggling to forget its Ottoman past and devastated by its defeat in the war, Turkey ceded significant portions of the Gallipoli peninsula to its former Allied enemies who, despite having lost the battle, established ornate cemeteries and memorials and subsequently weaved elaborate nationalist narratives that posited the battle as foundational moments in their nations' histories. Turkey, however, did not immediately follow suit; Gallipoli was, after all, not a Turkish victory but an Ottoman one.

Yet, Turkey has since attempted to come to terms with Gallipoli's fractured space, its large foreign contingent – both living and dead – as well as its Ottoman past. Among other factors, opportunities for foreign diplomacy and the prospect of vast tourism dollars have prompted Turkish governments to posit the battle as the foundational point in a history of friendship with former enemies and, in chorus, portray the peninsula as a shared space with foreigners. Yet, over several decades, the discrepancy in numbers between foreign and Turkish visitors to Gallipoli became cause for significant ignominy in Turkey, thus spurring Turkish governments to use Gallipoli's symbolic potential to stoke Turkish nationalism as well. Consequently, an odd situation came to be whereby Turkish governments worked to frame Gallipoli for foreign audiences as a shared space capable of facilitating reconciliation while simultaneously framing the site as an exclusively Turkish national space for their own citizens. Permeated by multiple nationalisms and narratives, Gallipoli is now rife with contending histories, attitudes, sentiments and audiences.

Given this situation, the objective of my thesis is to investigate the history of Turkey's uneven treatment of the Gallipoli peninsula, its history, memorial space and foreign contingent from 1915 to the present day. Within this framework, four themes pervade my research. (1) The paradoxes and conflicts created through sharing a national memorial space with foreigners will be studied. (2) The difficulties and intricacies of using Gallipoli's memory and space to facilitate reconciliation with former foreign, national enemies will be investigated. (3) The processes of erasure and fabrication that saw an event from the Ottoman period be adopted as part of *Turkish* history will be examined. (4) The reasons for rising Turkish interest in the site and battle will be explored against the backdrop of wider Turkish domestic concerns, foreign relations and the establishment and growth of the Turkish tourism and heritage industries.

Subjectivity, agency and desire in the daily lives of Muslim women: women-only gym members in Istanbul

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My PhD research focuses on young, veiled women's leisure and recreational activities, and whether and how they play a role in their self-formation. I aim to look at the subject of Muslim women from a different and new angle. To date, most anthropological work on Muslim women has focused either on the question of patriarchal control or on that of pious self-formation. In contrast, my research concerns the ordinary daily lives of Muslim women and the relationship between leisure, the body, modernity, consumption and secularism. In order to do this, I will be focusing on customers of women-only sport centres and their daily lives, both inside and outside the gyms and their homes. These sport centres have increased more than ten-fold in the last five years. Over 100 gyms and around 12 pools, some of which are run by municipal governments, are now observing women-only hours during which no male attendees or staff members are allowed to enter. All of these women, the majority of whom wear the Islamic headscarf, wish to have a healthy and/or fit body, while they are also concerned not to display their sexuality in public. Consequently, they prefer segregated spaces in which to undertake physical exercise so as to achieve this desired body. Women-only sport centres as sites of body management highlight the issues of faith, modesty and piety from a different aspect. They also allow me to explore how Muslim women think and feel about themselves in relation to the discourses in Turkey on piety, the body, nationalism and Islam.

The situation in Turkey is a reflection of the changing relationship between women and their bodies in the Muslim world in general, and several recent studies have focused on the question of 'Muslim fashion' and the question of Muslim women's involvement in recreation. Turkey, however, has its own particularities, since women's bodies have been the object of control both by state secularism and by orthodox Islamism. State secularism has tried to promote active, fit and healthy bodies for women by criticising the physical appearance of the traditional peasantry. Islamist ideology, on the other hand, encourages women not to expose their sexuality in the presence of men, but rather to cover their bodies in public or to confine their bodies and their 'unruly' sexuality within the domestic realm. However, veiled customers of women-only gymnasia are not giving up 'modern' ideals of a fit, urban look, nor do they stop demanding segregated spaces or insisting on following Islamic dress codes in public. Yet, Turkish political life is very dynamic, resulting in women's continuous contestation with multiple patriarchies and constant changes in their positions and negotiation strategies, which is why a close ethnographic study is required in order to understand the negotiation as well as self-determination processes.