

**DUALITY OF NATURE AND URBAN IN SOCIO-
ENVIRONMENTAL TRANSFORMATIONS: CASE
OF THE KEMALPAŞA NATION GARDEN**

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ABSTRACT

DUALITY OF NATURE AND URBAN IN SOCIO-ENVIRONMENTAL TRANSFORMATIONS: CASE OF THE KEMALPAŞA NATION GARDEN

Starting from the Industrial Era to the present, the notion of ‘urban’ has undergone various transformations in social-environmental field and presents itself spatially in many diversified forms. Transformations and changes in contemporary urban space depending on the rapid and intensive urbanization, has many different social dynamics performed by powerful actors. At this point, urban green spaces and their social dynamics, which are the crucial determinants of urban space, have substantial properties for curious researcher.

Within the scope of this study, firstly, it is aimed to examine and criticise the spatiality of urbanization on the transformation of socio-environmental properties. One can say that through the urban processes and their prominent instruments, these transformations constitute the duality of urban and nature (environment, green, rural, etc.). At this point, while attempting to uncover the notions and physicalities of urban and nature together, the production of urban green spaces, which can be considered as a spatial medium in duality of urban and nature, is studied in the particularities of urbanization.

Since the Kemalpaşa Nation Garden, which is the prominent and only case study of this study, is not functioned and articulated as an urban park conceptually, the theoretical framework of the thesis focuses on the critical studies of urban green spaces with a broader perspective; while trying to reveal the social potentials and historical venture of them. Additionally, the neoliberal policies and their power dynamics behind the recent Nation Gardens are examined with a critical lens. Kemalpaşa Nation Garden with its original and crystallized hints in power discussions on space becomes the distinguished example for understanding recent formation of urban green space in Turkey. Therefore, within the thesis, while the Kemalpaşa Nation Garden is framed and studied in social, political and spatial contexts, it is critically observed through the discussions on public space via ideological and morphological features.

ÖZET

SOSYO-ÇEVRESEL DÖNÜŞÜMLERDE DOĞA VE KENT İKİLİĞİ: KEMALPAŞA MİLLET BAHÇESİ ÖRNEĞİ

Sanayi çağından günümüze kadar kent kavramı, sosyo-çevresel alanda çeşitli dönüşümler geçirmiş ve mekansal olarak çok çeşitli biçimlerde kendini göstermiştir. Hızlı ve yoğun kentleşmeye bağlı olarak çağdaş kentsel mekanda yaşanan dönüşüm ve değişimler, güçlü aktörler tarafından gerçekleştirilen birçok farklı toplumsal dinamiğe sahiptir. Bu noktada kentsel mekânın önemli belirleyicilerinden biri olan kentsel yeşil alanlar ve toplumsal dinamikleri, meraklı araştırmacılar için önemli niteliklere sahiptir.

Bu çalışma kapsamında öncelikle sosyo-çevresel özelliklerin dönüşümünde, kentleşmenin mekansallığının incelenmesi ve eleştirilmesi amaçlanmaktadır. Bu dönüşümlerin kentsel süreçler ve onların öne çıkan araçları aracılığıyla kent ve doğa (çevre, yeşil, kırsal vb.) ikiliğini oluşturduğu söylenebilir. Bu noktada, kent ve doğa kavramları ve fiziksellikleri bir arada ortaya çıkarılmaya çalışılırken, kent ve doğa ikiliğinde mekansal bir aracı olarak değerlendirilebilecek kentsel yeşil alanların üretimi, kentleşmenin özelliklerinde incelenmiştir.

Bu çalışmanın öne çıkan ve tek saha çalışması olan Kemalpaşa Millet Bahçesi, kavramsal olarak bir kent parkı olarak işlevlenmediğinden ve eklemlenmediğinden, tezin teorik çerçevesi daha geniş bir perspektifle kentsel yeşil alanların eleştirel çalışmalarına odaklanırken; onların toplumsal potansiyellerini ve tarihsel gelişimlerini ortaya çıkarmaya çalışmaktadır. Buna ek olarak, son dönem Millet Bahçeleri'nin arkasındaki neoliberal politikalar ve bunların güç dinamikleri eleştirel bir bakış açısıyla incelenmektedir. Kemalpaşa Millet Bahçesi, mekân üzerine yapılan iktidar tartışmalarındaki özgün ve kristalize ipuçlarıyla, Türkiye'deki güncel kentsel yeşil alan oluşumunun anlaşılmasında seçkin bir örnek oluşturuyor. Bu nedenle, tez kapsamında Kemalpaşa Millet Bahçesi toplumsal, politik ve mekansal bağlamlarda çerçevelendirilip incelenirken, kamusal alan tartışmaları ideolojik ve morfolojik özellikleri üzerinden eleştirel bir şekilde gözlemlenmektedir.

TABLE OF CONTENTS

LIST OF FIGURES	vii
LIST OF TABLES	ix
CHAPTER 1. INTRODUCTION	1
1.1. Problem Statement	1
1.2. Aim of the Study	6
1.3. Methodology	7
CHAPTER 2. DUALITY OF NATURE AND URBAN	10
2.1. The Social Production of Nature	10
2.1.1. Deep Ecology or Social Ecology	16
2.2. The Urbanization of Nature	18
2.2.1. The Commodification of Nature	23
2.2.2. The Effects of Neoliberal Urbanization on Nature	28
2.3. Urban Political Ecology in Socio-Environmental Transformations ..	31
2.4. Urban Nature	34
CHAPTER 3. URBAN GREEN SPACES AS A MEDIUM BETWEEN NATURE AND URBAN	39
3.1. The Production of Urban Green Spaces in the Context of Urbanization	39
3.1.1. Evolution of Urban Green Spaces	41
3.1.2. Classification of Urban Green Spaces	47
3.2. Evolution of Urban Green Spaces in the Scope of Turkey	49
3.2.1. Nation Gardens in Ottoman and Early Republican Periods	56
CHAPTER 4. CASE OF THE KEMALPAŞA NATION GARDEN	61
4.1. Nation Gardens after 2018	61
4.1.1. Regulations and Tender Processes	64
4.1.2. Problems and Discussions at Some Application Areas	69

4.2. Historical Background and Geographical Features of Kemalpaşa	73
4.2.1. Transition from Agricultural Production to Industrialization	75
4.2.2. Çiniliköy Neighborhood	77
4.3. Social, Political and Spatial Conditions of Kemalpaşa Nation	
Garden	84
4.3.1. The Political Occupation of the Public Space	86
4.3.2. The Ideological and Morphological Patterns	91
4.3.3. An Evaluation in Socio-Ecological Context	99
CHAPTER 5. CONCLUSION	101
REFERENCES	105
APPENDICES	
APPENDIX A.....	116
APPENDIX B	117
APPENDIX C	118
APPENDIX D.....	120

LIST OF FIGURES

<u>Figure</u>	<u>Page</u>
Figure 1. Südgeland Nature Park	36
Figure 2. The 54-ha Yoyogi Park in Tokyo, is one of the world's largest urban forest situated in the heart of a metropolis	37
Figure 3. Map of Birkenhead Park	43
Figure 4. 1901 map of Prospect Park	45
Figure 5. Benjamin Franklin Parkway	46
Figure 6. Göksu ve Kağıthane Dereleri	50
Figure 7. Historical Development of Urban Green Spaces in the Ottoman Period	51
Figure 8. Gençlik Park in Ankara, 1953	52
Figure 9. İzmir Kültürpark and International Fair, 1943	54
Figure 10. Historical Development of Urban Green Spaces in the Republican Period	56
Figure 11. The plans of the Taksim Nation Garden, and the Taksim Artillery Barracks located to the left	58
Figure 12. The Entrance of the Nation Garden in Ankara, 1924	59
Figure 13. The Canceled Master Development Plan (on the left); The Plan used for Nation Garden (on the right)	67
Figure 14. Current Situation in Salda Lake	71
Figure 15. Atatürk Cultural Center Nation Garden Project	72
Figure 16. Map of İzmir's Districts	74
Figure 17. City Center of Kemalpaşa District and Çiniliköy Neighborhood	78
Figure 18. Çiniliköy Neighborhood in the Amendment of İzmir-Manisa Planning Region 1/100000 Scale Environmental Plan	79
Figure 19. Kemalpaşa Savanda Pond	80
Figure 20. Çiniliköy Neighborhood 1/5000 Scale Master Plan accepted in 1989	81
Figure 21. 1/5000 Scale Master Development Plan Revision Proposal	83
Figure 22. Kemalpaşa Natural Park Project Plan - CAD File prepared in 2016	84
Figure 23. Change of Case Study Area by Years	85
Figure 24. The Entrance Gate of the Kemalpaşa Nation Garden	87
Figure 25. Kemalpaşa Nation Garden Project Plan (Current CAD File)	88
Figure 26. Museum and Exhibition Area	89

<u>Figure</u>	<u>Page</u>
Figure 27. Museum Structure and Outdoor Exhibition Area	90
Figure 28. Models Placed in the Outdoor Exhibition Area	90
Figure 29. Kemalpaşa Nation Garden Mosque and Its Escutcheon	93
Figure 30. Mosques Service Schema Proposal	94
Figure 31. Visual of Warning Sign	95
Figure 32. Visuals of Sultanate Boats	96
Figure 33. Hookah Cafe and Installation of Evil Eye Talisman	97
Figure 34. Amphitheater and Restaurant's Pier Used by the Restaurant	98

LIST OF TABLES

<u>Table</u>	<u>Page</u>
Table 1. Classification of Urban Green Spaces	49

CHAPTER 1

INTRODUCTION

1.1. Problem Statement

Considering the four and a half billion years tremendous history of the planet we live on, the destruction of this planet by modern human took place in a relatively instantaneous time frame. At the point reached today, we are faced with many problems such as global warming, depletion of the ozone layer, melting of glaciers, pollution of the atmosphere, climate crisis, and perhaps most recently epidemics, that are not only threaten humanity or vitality but also the existence of the planet. On the one hand, the civilization crushed under the huge prescription that needs to be applied for ecological recovery, on the other hand, becomes more and more tightly attached to its destructive order. In general, the ecological crisis facing the world is approached within the framework of certain problems such as climate change, deforestation or global warming however these problem-based approaches do not offer sufficient solutions for an ultimate improvement. In order to stop the ecological degradation that started with the destruction of nature and to repair it if it is still possible, it is necessary to focus on the history that caused the destruction of nature and the relationships that humans establish with both nature and other people in this history. This process not only caused the degradation of natural environments, but also the collapse of the social. At this stage, it is necessary to refer to the urban phenomenon.

It cannot be denied that there are similarities between the ways humanity copes with different phenomena. These are observed in dualities such as men-women, young-old, rich-poor, white race-other races, as well as between human and nature (Bookchin 1987, 1). With humanity's isolation from nature or putting itself opposite it, the distinction between nature and human began. Human history, which has been created as a struggle with nature since the earliest civilizations, has seen nature as a set of obstacles that must be overcome in general. They started to compete against nature with the tools they obtained from nature. This struggle has repeated itself in history, in different forms and ways. Since ancient human civilizations, man's struggle with nature has generally

been in the form of self-defense and feeding from it until the 18th century. However human intervention in nature transformed into another form with industrialization and urbanization, thus humanity's attitude towards nature has become more and more brutal. The development of human civilization has caused the destruction of nature at the same rate. As humanity continued to produce through its own interests, the consumption of nature gradually accelerated. Nature is seen both as a source of raw materials and as a phenomenon to be challenged. Therefore, the relationship of man with nature brought alienation from both nature and himself. This general attitude observed in human's approach to nature can be attributed to the weakness in human communication with nature. As humanity built its own concrete forests, establishing only a visual connection with distant nature through glass surfaces, communication with nature gradually decreased. Preferring a problematic communication with nature instead of peaceful one, humanity continued the same attitude in their social order. Modern humans, who become more alienated from nature, especially with technological developments, have adopted a communication model that is also cause to self-alienation. At this point, referring to Godard, it would be appropriate to say that all kinds of communication tools exist in the modern age, but communication itself is not.

After the long history of human intervention in nature, both nature and culture demonstrate themselves as representations in the hidden parts of daily life. Thus nature, and second nature which is the representation of nature, reflect different perceptions and ideologies (Sargin 2000, 61-62). This second nature, which is a cultural artifact and constitutes society, differs from the first nature as it reflects certain ideologies and institutions. This cultural issue also continued to form some dichotomies such as city-nature, metropolis-countryside as a matter of language at the same time. However, while the urban phenomenon realizes itself through the contrasts it creates, it also obscures the boundaries of these contrasts. Where the city or countryside begins and ends or the frames of the concept of culture are blurred because of the urban. The urban has continuously expanded and added everything to itself that comes to its way, allowing both nature and human beings to be consumed within this system. The urban has transformed the culture of human individuals and societies, by constructing its own practice on other cultures. Now even mentioning about the 'local' has become to be addressed through its position across the 'global'. While the urban continues to secure its position with power relations, developments in both industry and technology, and neoliberal policies; it is no longer

possible to talk about nature, culture or social as independent concepts. In addition, an artificial society model has been developed with advances in communication technologies such as the internet, media, or social media platforms. In this artificial world, socially distant individual masses have been created. Therefore, now it is important to question what the meaning of social is again.

As a result of enlightenment, modern civilization has brought about alienation from nature by creating a sharp distance between man and nature together with reflective consciousness (Öğüt 2000, 38). In the 18th century, with advances in both science and industry, attempts began to solve the mystery of nature and use it for human interests. Thus the relationship with nature has been moved to a different dimension. Nature began to be seen as an object to be studied and analyzed with the improvements in science. Considered as a source of raw materials, nature has been manipulated through the benefits of science and industrialization with the positivist mind. Industrial production expanded with technological developments and increased its impact on nature. The capitalist mode of production has started to use nature and natural resources as a machine by commodifying them.

Industrialization and urbanization have different effects on nature. Industry captures nature, exhausts its energies and uses it as a raw material. Industrial space imposes its own homogeneity rather than the heterogeneity of nature. The urban, on the other hand, reproduces everything that belongs to nature and labor not only by consuming but also by centralizing creations (Lefebvre 2003, 117-125). Thus, with urbanization, nature is not only exploited as in industrialization, but also reproduced just as any other concepts. The commodification of nature cannot be achieved without neoliberal policies produced in urbanization process such as governance, privatization, valuation and enclosure. Nature has been redefined through the urban, leaving its own reality behind as an old phenomenon. The capitalist system obliges the most basic needs of human beings and even other living things to its productions. At this point, it is necessary to turn to the urban where the capitalist system operates most widely in order to determine the problematic relationship established with nature. On the other hand, consciousness and habits inherited from our ancient ancestors who lived together with nature and established close relationships with it still take place in the evolution of modern humans. Although the working life, living environments and even leisure time activities imposed by the urban life, together with the capitalist system, isolate modern people from nature and

imprison them in its own nature, we still carry the longing for nature in our evolution. We still miss the sea while living in aquariums we created.

From the past to the present, the concept of 'urban' has a metamorphosis and presents itself in many diversified forms. Recently, it is partially observed that urbanization has reached to its extreme limits with the significant increase in the international migration to the cities and the radically decrease in certain settlements of rural areas. Transformations and changes in contemporary urban space depending on the rapid and intensive urbanization, has many different social dynamics. At this point, urban green spaces which are the crucial dynamic of urban space have great importance for socio-environmental conditions. Urban space reveals fetishism of nature while establishing itself through contrasts. The attempt to combine the spontaneous and the artificial, nature and culture firmly connected to the urban space, is not completed without a garden, a park or, in other words, the simulation of nature (Lefebvre 2003, 25-26). In the study of urban-nature dichotomy, urban green spaces can be considered as a medium environment where these two concepts are closer to or contain each other. In the analysis of the disengagement from nature itself and the adaptation of urban practice, urban green spaces which are depictions of artificial nature squeezed into urban spaces should be examined.

Urban green spaces which are the representation of nature are artificial form of nature created under the concept of urbanization. Studies on urban green space are diversified according to contexts such as sustainability, accessibility, amount of green area, facilities provided to the city, spatial characteristics and socio-cultural structure of the space. While some of these researches are focusing on the spatial and physical characteristics of the urban green space, some of them are approaching according to the socio-cultural, ideological and political organizations of them. Urban green spaces, which should be produced for ecological and social benefit in urban life, cannot be produced independently from power relations and neoliberal policies. It is possible to say that urban green spaces are highly affected or formed by specific group of people who are powerful in economic, social or political context, are not only produced as public spaces but also they are the reflection of power struggles. On the other hand, urban green spaces which appear as the application of nature in the urban space, have the potential to become spaces of political resistance in daily life by moving away from ideological oppression (Akış and Batuman 2000, 25).

In the scope of Turkey, it is also possible to say that neoliberal strategies and the effect of powerful group on urban space and urban life exist. While urban green spaces cannot be thought separate from the urban space, these environments are also produced and controlled by power relations. Even in the discussion of terminology used in Turkey such as Nation Park (Ulus Parkı), or Nation Garden (Millet Bahçesi), these spatial patches of lands also significant to trace the political and historical transformation of urban green spaces. Nation garden which is a type of urban green space belonged the Ottoman and early republican period, is reemerging concept since 2018. This historicist concept of urban green space is planned to construct for every city in Turkey with huge scales. This new type of Nation Gardens' urban features and their architectures demonstrate that they have been constructed not only to increase the amount of the green areas in the cities but also to bring a problematic nostalgia to the concept of urban green space. The neoliberal policies and the tender processes in the production of the new era Nation Gardens indicate that these places have been produced in line with the efforts to generate rent policies not only in their production processes but also in the transformation of their environments after implementation. Nation Gardens are not produced only for the purpose of obtaining rent, but also for being the representation places of power. It becomes a significant landmark and spatial symptom for understanding and criticizing the recent power struggles in Turkey.

'Nation Gardens' which are prominent as today's new urban parks, and which increase in number from day to day, is a vital topic. In this thesis, which aims to examine social and environmental transformations through the dichotomy of urban and nature in a conceptual framework, urban green spaces that can be considered as a medium environments of both the urban and nature are examined within the scope of Nation Gardens. The concepts of urban space and ideology, social and nation are discussed through the notion of the new Nation Gardens within the scope of this study and the relationship patterns between them are opened for discussion. Nation Gardens have a great importance in addressing the problematic environmental transformations and urbanization processes, as places where power relations, neoliberal policies and state ideology are made visible. Emancipatory discourse and political resistance which have a critical importance in the production of urban green spaces, manifest themselves as problematic phenomena in Nation Garden subject. Within the scope of this thesis,

Kemalpaşa Nation Garden in İzmir is examined as a case study in a social, political and spatial context.

Green spaces, the last form of good intentions and bad representation of the urban and whose functionality is reduced only to the passive observation, are nothing more than a degraded image of parks, gardens and a weak representation of nature (Lefebvre 2003, 27). Kemalpaşa Nation Garden can be considered as a reductionist practice with limitations in sustainable urban green space features and usage functions. It emerges as a passive space when evaluated both social and spatial conditions. Its application is more than urban green because of its ideological and political patterns and less than it because of its social and spatial features. Historicist approaches observed in landscape and architectural practices in Kemalpaşa Nation Garden also refer to ideological and political structure. Kemalpaşa Nation Garden, which was not produced in a way to meet the expectations and needs of the whole society from the urban green space, was produced in line with the use of certain socio-cultural circles. In this respect, it is open to a critical examination through the public space.

1.2. Aim of the Study

This study aims to discuss the social, spatial and ideological consequences of the transformation of natural environments through current neoliberal policies in the context of Kemalpaşa Nation Garden. Within the scope of this aim, firstly, it is examined the effects of urbanization on the transformation of nature through the processes and instruments that constitute the duality of urban and nature. Then, the potentials and possibilities of obviating this duality have been explored. Secondly, the production of urban green spaces, which can be considered as a medium in duality of urban and nature, is examined in the context of urbanization as a background study that forms the conceptual framework of the thesis.

Since “Nation Gardens” is a new concept put forward by the current central government since 2018, there is not enough research on this subject in the literature. For this reason, in addition to the detailed research on Kemalpaşa Nation Garden, which is a case study, a general analysis of the Nation Gardens has been tried to be put forward within the scope of the thesis. Since the Kemalpaşa Nation Garden is not functioned the concept of urban park, the conceptual part of the thesis focused on urban green spaces in

more general form. It is aimed to examine the neoliberal policies and ideological patterns behind the recent Nation Gardens, which have been completed or continued to be produced on large scales in many cities, in the scope of this study. Furthermore, while Kemalpaşa Nation Garden case is discussed in social, political and spatial contexts, it is critically examined through public space in terms of its ideological and morphological features. This study explains such a problem of thesis by answering the main research questions that are:

- What are the general spatial effects of urbanization on nature?
- What is the historical development of urban green spaces in Turkey, which can be considered as a medium space in duality of urban and nature?
- What are the particular neoliberal policies that constitute the social, ideological and spatial features of Kemalpaşa Nation Garden, besides the recent spatial situations and general practices of other Nation Gardens?

1.3. Methodology

In order to achieve this study, a case study method is used to investigate and reveal the current neoliberal policies behind green space production in Turkey under the name of Nation Garden. To Yin, as a research method, the case study is used in many situations, to contribute to our knowledge of individual, group, organizational, social, political, and related phenomena. The case study has been a common research method in academic fields such as sociology, political science, anthropology, and planning. In brief, the case study method enables to extract holistic and meaningful research from a case study (Yin 2009, 1-2).

In the scope of this thesis, Kemalpaşa Nation Garden which is a one of the specific examples of Nation Garden typology is designated as a case study. Kemalpaşa Nation Garden, which differs from the examples of the Nation Gardens applied in the city centers, is located at a critical point between the urban and rural. At the same time, the case study, which makes it possible to be handled from many different perspectives with the spatial reflections of its ideological construction, provides a critical example in examining the transformative effects of neoliberal policies on nature and natural environments. Moreover, when Kemalpaşa Nation Garden is examined in the context of

property relations, it constitutes an important case study as it makes it possible to look critically at the privatization of natural areas or treasury lands.

The conceptual framework of the thesis is formed in a way to analyze the Kemalpaşa Nation Garden case through the duality of urban and nature. In this point, while focusing on the causes that form the duality of nature and urban, the relationship between nature and human/culture is investigated through subsidiary sources. In line with the literature researches, on the one hand, the commodification of nature and its transformation with neoliberal policies are examined through the phenomenon of urbanization, on the other hand, the possibility of establishing a peaceful language between urban and nature is questioned.

Before focusing on Kemalpaşa Nation Garden, which is the case study of the thesis, the historical development process of urban green spaces which can be considered as mediating spaces in the duality of nature and urban are examined on a global and national scale to constitute background information for this study. While examining the development of urban green spaces in Turkey, the concept of “Nation Garden”, which emerged in the Ottoman and also subsisted in Early Republican period, is also examined in a historical context.

There are limited literature studies on the Nation Garden projects that have been planned or realized urgently since they were put forward in the election propaganda in 2018 by the state. For this reason, on the one hand while examining the Kemalpaşa Nation Garden case in detail, on the other hand, the political, ideological and social processes behind this typology is also tried to be discussed within the scope of the thesis. At this point, while adapting a research method from general to specific, it is aimed to comprehensively and critically examine the Nation Gardens through one single but powerful and original example. After a brief but through analysis of other Nation Gardens, it is decided that this particular spatial story of Kemalpaşa case is the crystallized and leading one among the other Nation Gardens in recent Turkey.

While the Kemalpaşa Nation Garden is analyzed in accordance with the case study method, its ideological patterns and morphological features is handled with the observation technique. On the one hand, the political occupation of this area, which was already set up as a natural park most recently, under the name of “Nation Garden” is opened to discussion over the concept of power relations in the public space, while its social and ecological effects is tried to be investigated. While the case is being

investigated, detailed discussions were held with Kemalpaşa Municipality on the subject and documents were obtained. In addition, the master plans of the Çiniliköy Neighborhood, where the case is located, Municipal Council decisions about Kemalpaşa Nation Garden, and the design criteria prepared by the Chamber of City Planners for the Nation Gardens is analyzed.

CHAPTER 2

DUALITY OF NATURE AND URBAN

2.1. The Social Production of Nature

Before discussing the social production of nature, it would be appropriate to touch upon the some different approaches of the concept of “nature” in the literature that range from generalist descriptions to detailed explanations. While Taylor approaches to nature as “nature is everywhere” (Taylor 2014, 9); Williams claims that the word “nature”, is perhaps the hardest word in English, that can be examined under three differentiated senses: “(i) the essential quality and character of something; (ii) the inherent force which directs either the world or human beings or both; (iii) the material world itself, taken as including or not including human beings”. Although these three senses are important for the historical meaning of the word, the variations and contrasts they create with each other still constitute confusion today (Williams 1983, 219). To Erzen, nature can never be approached impartially, and it can never be fully grasped, but the way they relate to it is situated between two extremes: at one extreme nature surrenders to the “me” with everything, at the other, nature is the “I” itself. No matter how profound or intense human perception is, it is never equipped to perceive nature in all its aspects. Nature is the all existence that interacts through perception (Erzen 2000, 83-85).

According to Sargin, based on the pure dialectic of social and environmental transformation, contemporary rhetoric does not distinguish man and nature as two separate entities but rather tries to reintegrate these two sides. Contemporary rhetoric, which focuses on the notion of dialectic and social relations in everyday practices instead of the binary opposition of culture and nature, suggests the model that social agents establish an “active” and “conscious” relationship with nature (Sargin 2000, 62). Smith says that it is not possible to speak of a nature separate from society since the idea of assuming nature involves having a certain relationship with it. Nature is a historical product that does not mean anything apart from society (Smith 1990, 18). While Williams claims that the idea of nature includes an extraordinary amount of human history, although it is often unnoticed (Williams 1980, 67); Smith says that “Nature is nothing if

it is not social” (Smith 1990, 30). Beside, while Lefebvre argues that the theme of “nature and culture” stems from the relationship between town and country, suggests that culture and nature diverge in the dialectic of three terms (rurality, urban fabric, centrality), within this relationship. For him, nature is flees; the place of human actions and cultures is rural (Lefebvre 1996, 73).

Some environmentalist writers, on the other hand, consider it necessary to focus on humanity’s interventions against nature, seeing the answer to the question of what nature is as a waste of time (for example Cronon 1996, 4; Proctor 1998, 352). Demeritt asserts that epistemological / conceptual or ontological / material readings of nature are preliminary in terms of nature approaches. However, as the social construction of nature affects both nature and society simultaneously, it becomes difficult to define the sharp limits of conceptual or material reading. Nevertheless, the conceptual and material construction of nature highlights two important points about the social construction of nature (Demeritt 2002, 779).

While Fitzsimmons explains the unbalanced representation of nature and space, and/or the ontological separation of these two concepts, she proposes three deconstructive schims to outline of this problem. The first is the separation of human and physical geographies thus, nature was abstracted by being excluded from society and being removed from its social meaning. The second schim is the conflict that urban-economic and cultural geographies in the human geography discipline form in the ontological separation of nature and space. While urban economic geography treats space as a unique object of analysis devoid of nature; cultural geography treats nature as metaphor and narrative, moving away from formal theory and proper science, but flirting with antropology. The third schim is the epistemological and also sociological differences between urban economic geography and cultural geography, while urban economic geography started to implement methods of positivist social science, cultural geography resisted these (Fitzsimmons 1989, 111-113).

According to Bassin, the relationship between the natural and humankind which is painfully elusive includes a certain paradox as nature is not only around us but also inside us, however this relationship can be grouped into three distinct topics which are ‘the problem of archetypes’, ‘the problem of construction’ and ‘the problem of representation’. Archetypes of the social and the natural may be determined as the inside/outside options. Inside option introduces humankind as the realm of the biological and organic hence the

natural entity, while outside option keeps these two concepts completely separate from each other. These two archetypes can be brought together in an infinite variety of combinations as humanity being both a part of and separate from nature in a kind of dynamic interaction, but most fundamentally the idea that these two archetypes create a significant tension for the constitution of human society cannot be denied. In case of the problem of construction, nature, which is postulated as being constructed or transformed through the activities of human society, has no autonomous existence by itself, however the idea of 'constructed' nature brings the implicit acceptance of 'real existing' nature. The problem of representation, on the other hand, provides a narrower but arguably more reliable analytical framework than the problem of construction. Examination of representations of the Natural, which says nothing about nature itself, creates a great understanding of the social, political or cultural understandings of individuals, groups and societies in general. In brief, Bassin claims that instead of looking for definitive answers for the relationship between the natural world and humankind, there may be a need to better understand the nature of the problems and to grasp the holistic consequences of different options (Bassin 2000, 1-11).

To Öğüt, since the historical relationship between man and nature is a complex cultural issue with many uncertainties and contradictions, it cannot be studied in a linear format using only traditional analytical methods. The positivist paradigm examines the relationship in which the human subject is detached from external reality and nature is objectified, by taking human and nature as dualistic terms. The positivist thinking that creates this dichotomy between nature and human has been criticized for a while by the post-positivist paradigm, the alternative approach that claims that nature and culture are inextricably inherent in each other. Dialogical rationality, a significant dimension of the post-positivist paradigm, treats man and nature not as separate phenomena, but as subjects of equal value with the principle of "understanding" modeled through a real dialogue. Communication between equal subjects through this dialogue is not final and fixed, but open to interpretations, potentials, changes, inconsistencies and contradictions. It is aimed to establish a peaceful dialogue between participating subjects with dialogic rationality and to reconcile the inner nature of the human being while understanding the inner qualities of nature (Öğüt 2000, 45-54). Every contact with nature is an achievement that changes to culture, and the main thing is to understand the lifeworld formed by sensory and physical contact with nature (Erzen 2000, 86). Increasing communication with nature not only provides a way to understand and reduce the extent of malicious interventions

against it, but also enables human to create a healthier communication model with each other and with themselves as a cultural entity.

Barnard claims that human interactions with each other and with their environment shape human society creating the phenomenon of “culture” that distinguishes them from other higher primates. Culture, which is the beginning of human society, makes human beings different from nature (Barnard 2006, 30). Bookchin defines this thing that human society has created as a cultural artifact outside of first nature as “second nature”. While this second nature, the product of the human mind, is created with deep conceptual form and highly symbolic form of communication, this formation itself does not correspond to anything different from the natural evolution of any other living forms. However, this second nature, which is called society, is different from the first nature because it has a non-accidental history that organizes and institutionalizes human relations, some very creative, some very destructive, with potentials (Bookchin 1987, 7).

Although the social production of nature has deep roots and occupies an important place in human geography, nature is generally approached as concrete abstraction, just like ‘space’, which has a hidden role and power in social life. This abstraction of nature draws its strength from the blindness to the capitalism of the real human geography (Fitzsimmons 1989, 106-108). At this point, Heynen at all, claims that the concept of “metabolism”, which Marx put forward to analyze the dynamic internal relations between man and nature, can shed light on the implicit rationality of nature’s social production. Taking the concept of “labor” as the human form in which the metabolic process is activated and regulated, Marx argues that this action plays a fundamental role in the metabolic interaction of man with nature. However, the phenomenon that transforms both society and nature by shaping this metabolic form passes through social relations. In capitalist social relations, both nature and labor are mobilized to produce commodities for the metabolic production of use values (Heynen, Kaika, and Swyngedouw 2006, 7-8). “The exploitation of the worker is also the exploitation of the land” (Marx 1967, 506).

Nature is a non-innocent category from which inferences can be made about how we behave it and each other (Castree 1995, 15). The concepts of nature and natural can be thought of as closely related to notion of human nature. This relationship may be read through the politicization, legitimization, transformation or distribution actions of human individuals within human communities or in the places where they live (Aközer 2000, 19). Gandy claims that since the mid-nineteenth century, urban life and its experience

have increasingly become the experience of modernity. Thus, modern culture has become increasingly dominant in the urban experience. The idea of nature plays an important role between tradition and modernity in terms of both enabling radical criticism in urban design approaches and questioning the foundations of urbanism (Gandy 2006, 63-64).

According to Sargin, a new version of environmental rhetoric can be mentioned in order to understand the power practices, role of politics and its internal dynamics in the process of transforming nature both spatially and socially. This transformation points first to politics and power, hence suggests political parties and social actors, and thus draw our attention to intentional or causal interaction of social agents with nature. In addition to this interaction, both material and spatial practices need to be explored, without drowning in the progressive pseudo-idealism. While the interaction of social agents with nature also sheds light on humanity's process of self-change, we can also understand the political instruments that transform the natural environment with this dialectic (Sargin 2000, 59-61).

The relationship between human and nature can be handled from many different angles. One of the most fundamental and paradoxical questions can be how far humanity is a part of nature. If this question is taken from two extreme points, does the first make it possible to see humanity as a totally part of nature and to treat its interventions against nature as a natural evolutionary process? Does the second allow humanity to be judged for its interventions by keeping it completely out of nature? Perhaps where humanity is located between these two extremes is a situation shaped by their attitudes toward nature and also themselves.

There are different interpretations in the literature regarding the historical beginning of breaking away from or alienating from nature. For example, while Berry associating the separation of human from nature with civilization (Berry 1993, 53); White points to the rise of Christianity (White 1973, 23); Merchant, on the other hand, takes the development of science, which is a much more recent history compared to the other two views, as the beginning of the break with nature (Merchant 1980, xvi-xvii).

According to Öğüt, at the center of the history of today's western civilization lies the relationships of man with nature, how man perceived nature, how man challenged and defined it from the primitive times to the modern times. Although the manipulation of nature by man and the legitimation of man's sovereignty over nature by science or technology occurred in the Enlightenment period, the idea of solving the mystery of nature dates back to Pre-Socratic pagan times. A model of nature independent of man was

a form of approach that has continued since the ancient Greeks. The fact that the settlements are deliberately positioned on hill sites that offer a distanced view to nature can be observed in many ancient Anatolian settlements such as Priene, Sardis and Pergamon. While the dichotomy of nature and human, which has existed since Ancient Greek, occurred as human submission to nature before the Enlightenment period, from now on nature was seen as the object to be dominated and exploited (Öğüt 2000, 37-45).

The rise of the modern industrial city has reshaped and transformed the relations between nature and culture (Gandy 2006, 63). In the modern age, with technology, the quantitative aspects of nature have come to the fore more and nature itself has been left behind as an old nostalgia, has sink into human oblivion. Man's discomfort with the mystery of nature has ended with the creation of an artificial world by the help of technological developments (Erzen 2000, 93-95). While humans have followed clumsily a circular route in their approach to nature, our relationship with it has turned into escaping from or even excluding it, and then reverting to embracing and treasuring nature (Tan and Jim 2017, 2).

Although it is a controversial issue when alienation from nature begins, it is obvious that the relationship that human establishes with nature (natural environments and nature) and the possibilities that make this relationship possible are decreasing day by day. While alienation from nature can be associated with the "extinction of experience", this rupture is not merely the loss of personal benefits from the natural; it also includes the cycle of discontent with disastrous consequences (Pyle 1993, 130-135). Society is so distant from its origin that it could not realize its dependence on nature, which is the fundamental condition for its growth and development (Kellert 2002, 118). Decrease in interaction with nature negatively affects not only the health and well-being of humans, but also their emotions, attitudes and behaviours (Soga and Gaston 2016, 94).

Sargin claims that it is an undeniable situation that man's relationship with nature requires emancipatory discourses. At this point, in order to ensure resistance against repressive political powers, their tools for ideological manipulation and oppression should be identified and politics should be turned into an instrument to save collective consciousness and memory. As for planning and architecture, the collective and individual relationship with time and space should become the main focus of critical discourse (Sargin 2000, 160).

To summarize, the complex relationship between nature and human includes processes that have been shaped by the influence of different dynamics throughout history and generally resulted in the exploitation of nature. However, the situation that puts a sharp distance to the relationship between nature and human in the historical process can be considered as the reality of urbanization, which includes many different notions as a tool to realize itself. While this process, which makes nature suitable for human exploitation, puts difficult distances between humans and nature, it also triggers the alienation of human individuals from themselves. Thus, both nature and humans are exposed to significant transformations under the pressure of capitalist urbanization. While examining the effects of urbanization on nature in the following sections, the potentials of re-establishing a peaceful dialogue with nature will also be explored.

2.1.1. Deep Ecology or Social Ecology

Humanity must deal politically not only with the social question of the exploitation of human labor, but also with the ecological question of the pillage of natural resources (Eiglad 2006, 7). From the early 1970s, the non-hierarchical collaborative society and nature model for ecological crises began to manifest itself in the ecology discourse (Bookchin 1987, 1). To Bookchin, solutions to ecological problems cannot be produced without understanding the problems that lie at the root of the society. Separating ecological problems from social problems creates great difficulties in understanding and interpreting their sources. The hierarchical mentality and class relations manifest themselves not only in society but also in the attitude towards nature (Bookchin 2006, 19-20). In comparing social ecology with deep ecology, Bookchin mentions that the concept of deep ecology does not descend to the social roots of the ecological crisis, but treats the uniqueness, characteristics and functions of human societies as part of natural evolution. According to him, while deep ecology ignores the emergence of society out of nature, it overlooks the social and ideological developments or social hierarchical structures that retrace the origin of the ecological problem. On the other hand, social ecology, freed from the human-nature dichotomy, without putting society against the mystified nature, puts the social relations that produced them at the center of environmental problems and ecological crisis (Bookchin 1987, 7-15).

Deep ecology theorists adopt metaphysical, religious, and ecosophical approaches, refusing to read nature solely on the scientific model. For them, nature is a phenomenon that can be perceived intuitively but still beyond human intuition (Devall 1988, 55-56). Similarly, Bookchin approaches deep ecology as a series of mystical ideas that exclude the social aspect of nature. Deep ecology places the division between humanity and nature at the center of its discourse, placing nature in a sacred status outside of human (Humphrey 2000, 249-250). Unlike mystical reactionary approaches, social ecology can be described as natural spiritualism, as it never avoids the need for a radically new spirituality and mentality, and calls for a collective effort to establish a peaceful language between human and nature (Bookchin 2006, 21). To Humphrey, while deep ecology takes nature as an authentic and wild environmental space outside of human privilege, social ecology treats nature as the evolutionary process in which human and nonhuman beings are involved. According to Bookchin and other social ecologists, the eco-centric understanding of nature creates a passive respect for nature by alienating humanity from the natural. However, in order to really protect nature, it is necessary to focus on social relations (Humphrey 2000, 258).

Although nature-human is a fundamental component of ecological political thought, approaches to this relationship differ in political ecology literature as an eco-centric and anthropocentric divide (Humphrey 2000, 247). Eckersley claims that some deep ecologists such as Arne Naess, Bill Devall, George Sessions, Warwick Fox and Alan Drengson search for a language for identification with nature and a sense of empathy. However this approach is inherently distant from being a real approach by creating a gap between human and nature (Eckersley 1989, 111). While eco-centrists (deep ecologists) advocate protecting nature due to its unique values, independent of human interests; humanist ecologists (social ecologists) argue that protecting nature can only be possible with policies that take human interests into account (Humphrey 2000, 249).

While explaining the two main ecology tendencies of the early 1970s as deep ecology and social ecology, Bookchin argues that these two tendencies differ not only in theory and ethical contexts, but also in practical and political agendas. He describes deep ecology as a tendency that often contradicts itself, as an ambiguous, Hollywood and Disneyland mix of Buddhism and spiritualism, refusing to seek the basis of ecological problems in society and social problems (Bookchin 1987, 2). On the other hand, social ecology, that rejects mystified aspects of nature that are dealt with spiritual uncertainties,

is the social that is far from deep (Bookchin 1987, 14). Attributing mystical, spiritual or religious meanings to nature is not only a feature attributed to ideal nature, but can also lead to an attempt to produce natural areas in the city with this vision. These meanings attributed to urban landscapes often result in socially segregating and ecologically unsustainable urban green spaces.

Consequently, deep ecologists tend to underestimate second nature and the social with bio-centric discourses. By glorifying first nature, they ignore the reality of evolution. As they try to establish a peaceful language with nature in their ecological imaginary, they appear to be waging war on humanity. According to social ecology, on the other hand, nature is not everything that exists. Nature is an evolutionary process that is constantly differentiated with humans and non-humans. Social ecology denies the static nature by claiming that nature reproduces itself through active relationships with other things. Social ecology, unlike deep ecology, proposes emancipatory and equalitarian ecological society as an alternative to the current class discriminated society. Social ecology argues that radical solutions should be offered to environmental problems, not immediate or short-term solutions, and this can be achieved by establishing an emancipatory language between nature and society.

2.2. The Urbanization of Nature

At the point reached today, the urban phenomenon can be considered as the whole of the “order” that everyone is subjected and gradually become more dependent, regardless of living in metropolis, city, countryside or village. Although the dimensions of urbanization differ from region to region with the facts it contains, such as industry, technology, population, and economic conditions, it does not change that it is a concept that is effective in all environments. When talking about urbanization, it is remain a very naive approach to talk about only a mechanism that affects the dynamics within the city or metropolis itself. Urbanization, as a global reality that affects and transforms the whole world system both socially and environmentally, reveals itself as a phenomenon that is very difficult to define and to determine its borders.

Lefebvre claims that urbanism refuses to examine urban practice, in other words, by seeing space, social life, groups and their relations as the blind field. Space is not only an indifferent medium or a commodity alone, but the result of social labor and social

production shaped within the framework of neo-capitalism. While strategy reorganizes the social production of space by linking it to the centers of information and decision making, urbanism covers up this huge operation. Urbanism, which appears to be objective, finds itself caught between particular and political interests while organizing a repressive space by incorporating class strategy. Urbanism emerges as a vehicle of a limited rationality by having two dimensions, ideological and institutional (Lefebvre 2003, 153-164).

The urban phenomenon refers to chaos and disorder rather than the scientific object, beyond the sum of natural sciences such as sociology, psychology, history, and economics (Lefebvre 2003, 57-58). According to Lefebvre, although the urban phenomenon is tried to be explained with definitions that offer diversity, research methods that reveal its enormity and complexity as a global reality that includes all of social practice do not allow us to really know it. While every science based on specialization attempts to research by working analytically, it creates a field of its own within the general phenomenon and moves away from other sciences. At this point, interdisciplinary cooperation becomes inevitable in approaching the urban phenomenon. However, interdisciplinary studies carried out mostly around this phenomenon are dogmatized based on the specialists' own terminologies, concepts and theses that are completed with an artificial synthesis. Where specialists defend the truth of their own science and ignore other sciences, ideology is created within science, and this ideology can only be revealed through radical criticism. At this point, rather than constructing a model of the urban, it can be suggested to create a pathway toward it (Lefebvre 2003, 46-67).

While 'country' in English has the potential to define both the entire rural area and its society, the city can be described as an abnormal spatial form that threatens the existing social and spatial order within its particular form of civilization (Williams 1973, 1; Gandy 2006, 65). The urban, on the other hand, is a giant operation that transcends these two definitions by its nature and affects both the city and the country (or in other words countryside). Lefebvre argues that throughout history, the relationship between the town and the country has changed according to periods and modes of production, sometimes indicating a peaceful process and sometimes a conflictual process. Today, however, this relationship has changed, taking the place of the exploitation system of the old industrial societies to a level where the city attacks the countryside and completely separates it from

its traditional elements, in a more nuanced so-called “cooperation” (Lefebvre 1996, 74). Fitzsimmons proposes the process of urbanization, as the integrated world of human social experience that generates a unity of opposites such as urban and countryside, society and nature. Urbanization is a relational process that contains, constructs and conceptualizes both the city and the countryside. The ‘urbanization of consciousness’, concurrently, constitutes Nature as well as Space (Fitzsimmons 1989, 110).

To Lefebvre, the urban fabric not only covers the built world of the cities but also the dominance of the cities over the rural. This domination affects agrarian life in different ways and transforms the village. When focusing on the historical process in many parts of the world, the interaction between the village and the city is observed as a city accompanying the village or as a village that gives rise to the reality of the urban over time. The urban fabric grows, extends its borders, and corrodes the residue of rural life (Lefebvre 2003, 3-8). Urbanization has not only threatened the rural, but with the urbanization of nature, it has begun to destroy the last remnants of the first nature, far from being a gradual acceleration in the last few decades (Gandy 2006, 62).

Gandy claims that with the urbanization of nature and the rise of the metropolis’s sensitivity to nature, it is necessary to mention not only the technical management approaches of the urban area to nature, but also different cultural relations that see nature as a source of leisure. While the modern city and its experience led to the development of new forms of social, political and sexual awareness, the city played a role in the expansion of modern identity and consciousness through intensified pleasures of nature in the metropolis (Gandy 2006, 63-64). To Sargin, contemporary metropolis and its public sphere have turned into a simulation world where social and spatial operations are staged. In this world, the relationship of public man to nature, now tells a non-holistic story with fragmented landscape simulations. For example, sustainable towns and cities, eco-villages, or the New Urbanist proposals act as a “middle landscape” between revolutionary transformations and pragmatic idealism. They move away from being revolutionary interventions and mediate polar forces such as “self / collective, tradition / modern, nature / society and urban / rural” in the world of images (Sargin 2000, 155-156).

The urbanization of nature cannot be achieved without power relations and the institutional and operational structures represented by power. At this point, two power structures conceptualized as myths and ideologies occupy an important place in the literature. Lefebvre claims that while the myth takes its elements from the contextual and

non-institutional one; ideology refers to an institutional discourse that legitimates or rejects existing institutions. The urban problematic realizes itself through mixed representations such as myth and utopia or ideology and science. While urbanist attitude is created through rules, decisions and drawings, the rationality behind this can only come from an institution, that is, the intervening state (Lefebvre 2003, 105-109).

According to Sargin too, the social and physical transformation of nature can be examined through myths and ideologies. While myths create cultural structures that are represented virtually by political means, ideologies can be considered as operational tools of political discourse in general. These two concepts reveal a strong connection between natural environments and political interests, as they form well-established contracts that build environmental transformations such as nature, countryside, city, or metropolis. In other words, while differences in definitions such as city, countryside and nature produce important social metaphors and political messages, they also determine the political identity of social actors for power. At this point, myths and ideologies provide a critical analysis organized around the power struggle (Sargin 2000, 66-67).

When Fiske examines power relations, he talks about two places where these relations are spatialized. These are “a locale” that is a bottom-up product of localizing power and always in competition with imperialism, and “a station” where the sovereign power generates and applies top-down discipline to consolidate and maintain its dominance over society. Environmental transformation suggests a public sphere in which these two differently directed forces coexist simultaneously (Fiske 1993, 11-12). The term “power” then, refers to a social metaphor, in which myths, ideologies, discourses and practices coexist for control, discipline, struggle, resistance, and hence social and environmental transformations. By providing the development of opposition and the necessary social change, the critical public sphere can create a practice of resistance and thus can offer a new perspective on human's intervention in nature (Sargin 2000, 67-70).

As the modern metropolis created new social and political possibilities, the traditional order and the urban order increasingly clashed. Here the idea of ‘nature’ played a decisive role both in the tension between modernity and tradition and in the radical critique of urban design and urbanism (Gandy 2006, 64). The urbanization of nature undertakes an important role in understanding the role of urbanization in both social and environmental transformations. At this point, Catree examines the history of the transformation of nature in four stages. He first mentions to “first nature” as a being untouched and intact by human.

Second, he refers to “second nature” which focuses on the relations between society and nature and deals with these two phenomena as a whole. Third, he focuses on the character of capitalism that commodifies and reconstructs all environments and the reproduction of the “natural” by capitalism. Finally, he mentions to the process that historicizes human relations with nature and thus sheds light on both political processes and the transformation of society and nature (Castree 1995, 19). While the dependence of capital accumulation on nature is constantly deepening and expanding, and global/local forms of capitalism are becoming more established in social life, there are still strong tendencies to externalize nature. At this stage, it is necessary to apply to the urban, which makes the metabolic transformation observed in both physical and socio-ecological consequences of nature most visible (Heynen, Kaika, and Swyngedouw 2006, 3).

According to Lefebvre, urban order, in which the countryside serves the city but the city poisons nature, hides a fundamental disorder. The big city only contains vice, pollution and disease, while making urban alienation permanent. Attacks, whether from global or private level, they cause the end of both habiting and the urban as a whole of space and contrasts (Lefebvre 2003, 92-95). For the past half century, humanity has been carrying out its own lives and activities in urban spaces separated from natural systems and equipped with artificial materials (Soga and Gaston 2016, 96). The increase in urban population inevitably triggered land development and growth, while intervening in natural areas and transforming them (Tan and Jim 2017, 360). As humanity becomes more and more urban, billions of people may lose the opportunity to take advantage of nature and develop its appreciation (Turner, Nakamura, and Dinetti 2004, 585). With the plundering of natural environments for the sake of urbanization, while many biodiversity has been lost, and some are threatened with extinction, humanity stands on the edge of an irreversible abyss for its own kind. The world, which is already dealing with many ecological problems, will be exposed to many more environmental problems as long as the extreme and unsustainable dimension of the urbanization of nature continues.

While urbanization, which includes many different themes such as globalization, capitalism, neoliberalism and power relations, continues to serve to capital companies and powerful group in society, continues to transform natural environments and social life with the promises of social welfare and economic improvement. At this point, critical urban analysis is a fundamental discourse that should not only manifest itself in literature studies, but should also be adopted by the society.

According to Lefebvre, the idea of the urban phenomenon defines a strategy that is divided into two as strategy of knowledge and a political strategy, recognizing the reality that knowledge has become political. While the strategy of knowledge aims to confront the experience first and to form the practice of the urban society in the second stage, it involves the radical critique of the meaning confusion created under the name of urbanism, and the creation of a science of urban phenomenon beginning with its form and content. Political strategy, on the other hand, includes the introduction of the urban problematic into the political life, the development of a generalized self-management program, and the inclusion of the “right to the city” into the system (Lefebvre 2003, 141-150).

To Sargin, the power struggle between nature and culture can produce the nature of resistance. The public sphere, which derives from the conflict between these two concepts, brings together two different worlds, one is the simple mode of the countryside, the rural peace, and the other is the power and chaos of the metropolis, can bring a peaceful solution to the warring worlds. From this point of view, the social agent regards the dichotomy between the metropolis and the countryside as a new political strategy for reconciliation and peace, not as the ultimate result (Sargin 2000, 64-65).

As a conclusion, while maintaining its own existence, urban intervenes in nature, transforms it and adds nature to itself by reproducing it in its own way. Nature, which has not yet been transformed by the urban fabric, can be seen in contrast to urban. At this point, nature as an alternative area opposite to urban and urban as a space contrary to nature can be read through the ‘duality’ terminology. While the dichotomy terminology is based on two themes that are mutually exclusive, the question of whether a peaceful synthesis of these two themes is possible in the context of urbanization is a current discussion. Although it may seem like a distant dream to reconcile the concepts of nature and urban on a plane where urbanization is directed towards the interests of capital accumulation and powerful groups, the critical analysis of the effects of urbanization on social and environmental transformations may give clues to overcome the idea of duality.

2.2.1. The Commodification of Nature

When the historical development of the production and consumption relationship is examined, it is observed that before the mass production period, humans produced

enough to self-sufficient in line with their own needs, then with the production of tape or machine, surplus production was realized with the transition to the multi-production model. When production exceeds need, consumption arises not from need but from desire. Standardization in production caused differentiation in consumption habits. Thus, status differences in society, not based on production relations, started to be determined through consumption patterns. Consumption offered as a blessing to humanity with the norms determined by urbanization, capitalism and modern culture realizes the consumption habits of modern people not only through commodities but also through their social identities. Replacing social identity, individuality has included the modern man himself and his body in the chain of consumption.

While Lefebvre, referring to Robert Jaulin, speaks of the fetishism of the West and his reference to life in relation to the essentially death of the individual, he claims that it is based on a very concrete urbanism, the solitude of cages or apartments, the absence of squares, streets or fields to visit. Although modern individuals experience certain satisfaction by producing or consuming according to their own needs, this never corresponds to real pleasure (Lefebvre 2014, 50-51). While the enjoyment obtained through objects and spaces are transient and prioritizing consumption, the pleasures that can be taken from nature and its immense causality are eternal compared to the other. But productive consumption produces temporary pleasures by destroying nature's ultimate pleasure (Lefebvre 2014, 132).

According to Lefebvre, industrialization and urbanization together or in competition, destroy nature while emptying whatever is in front of it with an expanded rationality project. As industrial field replaces nature and everything associated with naturalism with a methodically and systematically imposed homogeneity, creates a blind field by excluding useless issues for itself. Without this blindness of the industry's possibilities and needs, the destruction of the world and nature would not be tolerated. Regarding the urban, there is a twofold blindness with plenitude which masks emptiness and virtuality. As a result, blind fields and the (relative) discontinuities are masked in an illusively and placed between the industrial and the urban (Lefebvre 2003, 26-41). While cities are generally treated with terms such as 'organisms' or 'living bodies' belonging to nature, it is paradoxical that in their reality they behave like a parasite or monster towards nature (Gandy 2006, 64).

Lefebvre explains that the two phases in which the urban passes through the historical process are: the first phase in which the long dominant agrarian (agricultural production, rural life, peasant society) becomes subordinate to an urban reality that commerce and industry first propel and then destroy, and the second phase in which dominant industry is subordinated to the urban reality, where the superiority of the urban and the priority of space are established. In order to establish cohesion in the connection between social relations and space, structures of space are changed radically, the concepts defining the space qualities are emptied and many projects brought to life by the ideology are produced. In this process, there are both the social order that the urbanist submits to the needs of industrialization and state ideologies, and the social request that the architect builds according to the income enforcement, class norms and the commodity world (Lefebvre 2003, 89-92). Thus, growing industrial cities necessitated a new synthesis between nature and culture, ranging from new structures linked to urban technological networks to the creation of reorganized management modes (Gandy 2006, 64).

To Sargin, today, there are two different discourses that determine both the spatial and political dimensions of ecological design studies: “nature”, which is considered a divine hand-skill, and “machine”, which is seen as a human hand-skill. While the first of these is a nature-centered discourse formed over pro-organic, conservative ideological approaches; the second is human-centered discourse which predisposes nature to human exploitation, approaches nature as a machine designed for a specific purpose. By accepting this polarization, it is possible to mention to a public sphere whose boundaries between nature and machine are not clear. This is in fact the common space itself, belonging to the countryside and the city. The transformation of nature is actually the transformation of the subject him/herself, and this dialectic describes the public sphere that is a breaking point where the countryside meets the city (Sargin 2000, 7).

While Sargin discusses the attitude towards nature through two polar approaches, nature-centered and human-centered, Erzen mentions the scientific and aesthetic approach. While the scientific approach makes a judgment about nature and produces quantitative evidence about it through experimental means, the aesthetic approach takes nature qualitatively. As science develops, it confirms or invalidates the previous judgment in its inferences on nature. However, in the aesthetic approach, each individual accumulates a different and multi-layered culture while perceiving their world and nature (Erzen 2000, 91-92).

While interventions against nature tend to destroy it, interventions in space tend to reduce. The reason for this fundamental difference can be found in the phenomenon of pragmatism imposed by the positivist approach. Practically, while nature is negated and forced into transformation, space is presented as a place where needs can be met through its use value (Lefebvre 2014, 131). Enlightenment adopted the positivist science model based on application tools such as observation, classification, and experiment to reveal the mystery of nature. With this model, man, who became a subject, objectified nature and included it in actions such as manipulating, exploiting, and consuming. This subject-centered rationality has not only brought about a dominant position relative to the natural world, but also social exploitation (Öğüt 2000, 39-51). In the early 20th century, the scientific management of cities gradually gained momentum, introducing a more radical technological vision that left behind the previous intentions to synthesize nature and culture in the old sense. With this technological modernism, the factor of speed in urbanization has become more and more important, paving the way for futuristic sketches in which multi-layered roads and wide and empty boulevards are designed (Gandy 2006, 66).

Lefebvre claims that, although there is a relation with nature in the materiality of a thing, nature becomes unrecognizable in things that have been transformed and created use value by labor. By practicing nature and changing it by social activity, nature is transformed into the source of use value. An imaginary wealth is created with this mode of production. However, if we consider that a society that is very advanced in terms of economy and industry is suffering from drought, how rich does this make society (Lefebvre 2014, 129)? Nature presents itself in its most general form as use-value rather than exchange-value. However, with the accumulation of capital and economic development, nature, transformed into a part of social production and included in the unequal development process, includes both use-value and exchange value (Smith 1990, 32). The capitalist mode of production, which is dependent on nature, is affected by the results of produced nature in two stages. While the first effect revolves around the intended consequences of nature produced, the second effect involves the unwanted consequences of produced nature (Castree 1995, 23-24).

To Heynen, Kaika and Swyngedouw, everything that is produced and circulated in capitalist societies is formed through the social mobilization of metabolic processes, in other words, by the transformation of nature into the social form of commodities. This

process hides the socio-ecological relations that feed capitalist urbanization and transform the city into an expanding metabolic process. A market-based society is created by transforming and commodifying of nature from its inevitable foundation. As a result, the social and physical environment of the city is the result of the urbanization of nature (Heynen, Kaika, and Swyngedouw 2006, 5-6). Sargin, claims that it is necessary to locate the emancipatory nature in spatial practices by moving away from the official perception of nature. Capitalism legitimizes itself and its actions by reproducing the existing social order through environmental transformation. Social change can only occur when the capitalist nature and its spatial production are exposed to a radical, liberating and rooted transformation (Sargin 2000, 72).

Lefebvre claims that the phenomenon of the urban should not be considered as a completed reality behind the present time, but as an illuminating virtuality that is part of the global process and its formation. The urban phenomenon or the concept of urban should be brought to the fore rather than the word “city”, because the city refers to a defined and ultimate object. While the increase in industrial production and the growth of commercial exchange created the effects of implosion-explosion in the industrial cities, the urbanization of society covered the ruins of the city before the industry. Thereafter the urban is just a global phenomenon and nothing more than a world city (Lefebvre 2003, 13-17).

To Sargin, while Metropolis consumed thousands of years of dialectic established with urban settlements and natural surroundings, it paved the way for modern man’s alienation from society and nature together with capitalism. Public man moved away from emancipatory course, so there is no more resistance and revolt for social change. Nevertheless, the reconciliation of the public sphere and the peaceful alliance of the urban center and the rural environment can be used to present resistance to the commodification of nature (Sargin 2000, 150-152).

As a result, while the commodification of nature can be examined through the transformation of production and consumption relations, the phenomenon of urbanization that shapes these relations comes to the fore. Nature, which became the object of science with the Enlightenment, began to be seen as a raw material with industrialization. However, urbanization of nature, unlike enlightenment and industrialization, exposed nature not only to exploitation but also to reproduction. At this point, the ideologies and instruments that sustain the urban phenomenon should be examined. Addressing the

reality of urbanization, which gained momentum especially after the 20th century, through neoliberal policies will shed an important light on its transformation in the historical process.

2.2.2. The Effects of Neoliberal Urbanization on Nature

While there were no more than a dozen cities in the world in the 1990s, by the end of the 20th century the population of more than five hundred cities exceeded one million people. As fast-growing cities create their own context and parameters, it is increasingly difficult to treat them in general terms. However, in the context of urbanization, globalization of economic and cultural life can now be mentioned (Gandy 2006, 68). Neoliberalism, which is the driving force of globalization, triggered the global economy by making capitalism more competitive especially after the 1970s. For this reason, globalization and neoliberalism can be considered as concepts that are close to and follow each other (Kotz 2002, 77).

Neoliberalism is a practice of complex and controversial policies where different discourses, techniques, and practices involving diversity and contradictions do not produce a coherent end product (Perreault and Martin 2005, 194). Neoliberalism works against the low-income group, the working class and the public welfare by generating public policies that further enrich the owners of capital (Ferguson 2010, 170). “Actually existing neoliberalism”, can be considered as a global phenomenon that produces strategies and policies that try to manage the tensions and contradictions that it contains (Brenner and Theodore 2002, 349; Jessop 2002, 452). In order to understand the neoliberalization process comprehensively, it is necessary to focus not only on its political and ideological foundations, but also on its institutional forms, socio-political effects and contradictions it produces (Brenner and Theodore 2002, 353).

Environmental discourse should be examined in the interrelation of power and knowledge in social relations. Environmental transformation reveals a holistic and critical analysis only when examined in conjunction with political interests and the capitalist mode of production (Sargin 2000, 68). The creation of neoliberal nature through environmental transformation is expropriated by the commodification, marketing and financialization of nature (Braun 2015, 5). McCarthy and Prudham, on the other hand, claim that although the relationship between neoliberalism, environmental change and environmental politics

includes numerous links, it can be deepened around three main arguments. First, neoliberalism produces serious environmental consequences by changing the social relations established with nature. Second, neoliberalism together with modern environmentalism constitutes the political and ideological root of post-Fordist social regulation. Finally, environmental concerns also have the potential to create the strongest resistance to neoliberalism (McCarthy and Prudham 2004, 275).

According to Gandy, the change in the relationship between nature, technology, and urban space in the 20th century has created significant differences with neoliberal policies in many areas, particularly real estate sector, vehicle use and infrastructure needs. Especially in the post-war period, these needs came to a higher priority and caused urban fragmentation that would conflict with the usual reality of the modern city. As the mass state became more active in urban planning, it increased its subventions to corporate sectors such as real estate and automobiles, paving the way for brutal housing projects and consumer markets for the working class and middle class. At this point, while natural areas are exposed to more consumption by neoliberal policies, they are reduced to decorative representations of nature within urban planning (Gandy 2006, 67-68).

Heynen and Robbins discuss the four neoliberal policies that are effective in the transformation of nature: governance (negotiated political compromises), privatization (transfer of natural resources to individuals or firms), enclosure (exclusion of communities that depend on them after resources are captured) and valuation (reduction of complex ecosystems to commodities). Law and policy systems modified for the commodification of natural environments lead to the privatization of urban natures and produce socio-environmental inequalities. Thus, property and governance regimes prevent equal access to nature and its resources (Heynen and Robbins 2005, 6-7).

Describing neoliberalism as the “shell” of the capitalist mode of production, Castree mentions four environmental fixes that this shell proposes for sustained economic growth. The first fix involves establishing “free market environmentalism” by marketing of resources and natural environments, conserved by state, to companies. The second fix corresponds to what Harvey describes as “accumulation by dispossession” (Harvey 2003), which is not concerned with the protection of the environment, which makes nature directly the object of the local or foreign market and capital. The third fix, in contrast to the first, seeks to broaden the right of firms to use nature, allowing capitalist market to ignore nature and public health as long as it profits. The fourth fix, on the other hand,

relates to the logic of the state, unlike the other three that relate to the logic of capital. In line with its legal and financial power, the state can use resources for the benefit of capital, labor and the public. However, in this fix there is a possibility that the state may implement repressive and interventionist policies for the sake of neoliberal recovery (Castree 2008, 146-149). These four fixes put forward by Castree can be thought of as ways to exploitation with the intention of expanding the accumulation of capital, while at the same time leading to the dispossession of nature and local people living in natural environments.

Castree mentions that critical geography treats nature as a biophysical actor, not as a neutral element in the process of neoliberalization of nature. Thus, the transformation of nature process can be approached from a different critical point of view. However, while some critical geographers (Peck and Tickell 2002, McCarthy and Prudham 2004, Brenner and Theodore 2002) try to explain the neoliberalism with the ideal-typical terms such as privatization, marketization, deregulation, reregulation, market proxies in the residual public sector, and the construction of flanking mechanisms in civil society, they say little about the nonhuman world (Castree 2008, 133-143).

In order to understand the ideo-spatial dialectic of the environment and its transformation, it is necessary to refer to both the institutional, official ideology and the critical perspective that envisions popular resistance (Sargin 2000, 72). At this point, neoliberal reform is needed to rework state-market-civil society relations, addressing situations such as the capital market, commodity production and circulation, and the sustainable ecological relationship of human and non-human beings (Heynen et al. 2007, 10).

In conclusion, although research on different aspects and methods of nature's neoliberalization differs in the literature, a general consensus can be reached on the results. Making nature open to exploitation by neoliberal policies towards capital accumulation has had transformative consequences not only on nature and the environment, but also on society. While neoliberalism brought social, environmental and economic regulation to the agenda with modern environmentalism, its practices has been carried out as the manipulation of nature and society by powerful groups in terms of politics and capital. The nature transformed by neoliberal policies produces 'unequal development' by causing environmental and social degradation.

2.3. Urban Political Ecology in Socio-Environmental Transformations

With the development of ecological science, the idea that social, economic and ecological components should be handled together in the urban planning process has become increasingly common (Tan and Jim 2017, 2). Swyngedouw bring forward the phenomenon of the city, the place of contradictions and conflicts, as the hybrid of closely interconnected concepts of nature and society. He claims that ecological thought, political economy, the concept of the urban, and social and cultural theories, which have been taken together in the last few years, can form the basis of urban political ecology (Swyngedouw 1996, 65-66). Thus, a critical analysis of the urbanization process, where highly interrelated economic, political, social and ecological processes are considered together, is the most important issue in order to transform unequal landscapes into urban natures where everyone has equal access rights (Heynen 2013, 602).

By synthesizing nature and society together, urban political ecology (UPE) deals with the social process and the transformation of nature, which prioritizes some segments of society while leaving most of them, through urban policies. Thus, it aims to create a critical analysis for the active, democratic and empowering creation of the socio-environment (Swyngedouw 2006, 35-36). UPE, developed with Marxist logic, draws not only from David Harvey (1996) but also from Neil Smith's (2008) "production of nature" thesis.

There is nothing in the city that is completely natural or purely social. The city and the urban space, that are the networks that synthesize the dichotomies such as human-natural, real-fictional, mechanical and organic, form the tensions and contradictions of these dualities as a hybrid whole (Swyngedouw 1996, 96). Modern life creates a heterogeneous and contradictory often disturbing socio-environmental 'milieu' that simultaneously affects and reproduces nature, society, and the city (Swyngedouw 2006, 20). UPE, which aims to address the debates on nature and society dichotomy in the literature through the concept of 'urban metabolism', also aims to reunite this dichotomy around an egalitarian plane (Heynen 2013, 599). The concept of 'metabolism' is not just a self-repeating circulation established in the cycle of matter, value and representation in social nature; it is also a creative process (Smith 2006, xiii).

Urban metabolism, that drives environmental relations of production, consumption and exchange, creates diversity of interrelated social-natural-urban

processes (Heynen 2013, 599-600). According to Swyngedouw, 'metabolism' and 'circulation' are concepts used to explain the concrete representation process of socio-ecological change, in other words the 'movement of movement'. The socio-environmental area as a holistic metabolism is affected by the circulation of commodity production, exchange and consumption processes of the capitalist economy. These metabolic circulation and components of metabolism are the main issues UPE investigates (Swyngedouw 2006, 30-31). Therefore, urban metabolisms, neoliberalization of the urban, urban socio-ecological movements and urban environmental imaginaries are four important perspectives for UPE and urban activity (Kaika and Swyngedouw 2012, 97).

One of the starting points of urban political ecology is Harvey's striking and popular quote: "This is so because, in a fundamental sense, there is nothing unnatural in New York City" (Harvey 1996, 186). To Harvey, the differences observed between transformed environments arise from the historical geography of struggles on the transformed environments over the social process rather than the natural environmental conditions. This describes second nature, from which we cannot easily abandon the existing structures of capitalism to get back close to nature again. The proper management of constituted environments requires hierarchies of power relations and governance systems. Sustaining such an ecosystem is in need of an inescapable negotiation with the forms of social organization and social relations that produced it (Harvey 1996, 185-186). As a result, there is nothing unnatural about produced environments as certain historical consequences of socio-environmental processes (Heynen, Kaika, and Swyngedouw 2006, 5). Nature, environment and social are produced synchronously by capitalist relations. While these relationships, which form the basis of the production of urban, build both nature and society together.

Heynen et al., claims that although the number of people living in cities and even megacities is growing rapidly, it is surprising that when it comes to environmental sustainability or environmental politics, studies on these concepts often focus on global issues such as climate change, deforestation, or global warming, while not focusing enough on urbanization. Similarly, urban studies and political ecology literatures are silent about the effect of urban on socio-ecological change and socio-environmental injustices. At this point, the demand for urban political ecology arises. UPE is a political concept that studies the socio-ecological processes that produce cities and the socio-

environmental conditions of the urban. In other words, urban political ecology formulates the policies behind projects, while questioning what kinds of socio-environmental configurations are produced by whom and for whom (Heynen, Kaika, and Swyngedouw 2006, 2). Moreover, considering the city and nature as a political project, it is not enough to shape the current political structure around environmental justice and new socio-ecological urban configurations. It is also necessary to develop visions of nature that respect idiosyncratic features and process of nature (Kaika and Swyngedouw 2012, 104).

Since the city phenomenon provides a limited opportunity for analysis, it is necessary to focus on the urbanization process that enables the examination of material transformations. Since urban political ecology treats urbanization as a non-one-sided socio-natural process, it plays an important role in the analysis of the concept of urbanization (Loftus 2012, 4). “The urban world is a cyborg world, part natural/part social, part technical/part cultural, but with no clear boundaries, centers, or margins” (Heynen, Kaika, and Swyngedouw 2006, 12). The world is in a chemical, physical, social, political, economic and cultural relationship with everything it contains as a permanent metabolism. Everything in this world can be described as semi-artificial semi-natural cyborg entities (Swyngedouw 1996, 70). Urban political ecology tries to show that the city is a product of a socio-natural community, against the widespread belief that it regards the city as the antithesis or enemy of nature. In this direction, by addressing environmental problems, it questions the possibility of socially protected nature and environmental justice (Loftus 2012, xxii).

To Braun, UPE is important in attracting the interest of political ecology, which consistently and exclusively deals with third-world countries and their rural landscapes, to the urban environments of first-world countries, where unequal geographies, marginalized groups, and the power of the state exist. Furthermore, as UPE examines the complex socioecological processes that shape cities and urban environments in its literature, it moves away from the open-ended and unclear field of political ecology (Braun 2005, 644-645).

Heynen, Kaika, and Swyngedouw claims that urban political ecology examines the conditions that control and manipulate the urban environment that serves the interests of elites at the expense of the marginal population. These conditions are not independent from the cultural structures that constitute urban and nature and, social, political and economic processes. Nature and humans are simultaneously social and historical, material

and cultural. In order to understand the changes occurring in urban environments, it is not enough to examine only the natural artefacts produced in social processes, but also to examine injustice political economic processes (Heynen, Kaika, and Swyngedouw 2006, 6-7). UPE places the urban at the center of the eco-political movement, while addressing the unequal socio-physical environments that consist of intertwined political, social, ecological and economic dimensions (Heynen, Kaika, and Swyngedouw 2006, 16).

Heynen expresses the first wave in urban political ecology literature as the attempts to understand the socio-natural of the urban of the debates developed through Marxist discourse. The second wave is the actor-network theory that approaches the first wave critically (Heynen 2013, 601). Since Marxist theory fixes the relationship between human and nature at a fundamental moment, it falls short of examining the changing unity of the co-evolution of nature and society (Loftus 2012, xiv-xv). To Holifield, unlike the first wave that seeks to ground inequalities by conceptualizing them, actor-network approaches form actors as social identities and place them in the social context. The actor network theory (ANT), which treats actors as part of the social structure, has the potential to deepen both environmental justice struggles and urban political ecology (Holifield 2009, 639).

To sum up, unlike other ecology discourses, urban political ecology is important in terms of placing urbanization at the center of its ecological discourse by providing a comprehensive social and historical analysis of environmental transformations and ecological degradation. UPE proposes a comprehensive analysis of the urbanization of nature while eliminating the dualities such as nature-society, nature-city and urban-rural. Contrary to a human-centered or nature-centered perspective, UPE can provide an objective assessment of the unequal transformation processes of natural environments and the impact of urbanization on this process by establishing a dialogical rationality between humans and nature.

2.4. Urban Nature

Gandy claims that while the interaction between nature and the modern city brings along a series of conceptual confusion, two different approaches can be mentioned in the handling of the concept of nature. While the first is the nature remains ecosystem formed by the parks and gardens in the city, the second is the approach that takes nature

ideologically and metaphorically. These concrete and abstract approaches are intertwined to produce urban discourse, but often create superficial reflections of nature (Gandy 2006, 62-63). Whereas, while natural areas that have not undergone major changes by human interventions are gradually decreasing, re-questioning the usual nature-culture distinction in cities has gained importance in cityscape discussions (Bütüner 2020, 36).

According to Braun, although the country-city or nature-city dichotomies continue to present the city as the antithesis of nature, the possibility of nature within the city or urban nature has started to take its place in the literature. Urban nature approaches cities beyond existing ethical and political ideas and treats them as hybrid spaces bearing traces of both the city and nature (Braun 2005, 647). For sustainable cities where human society, economic activities and nature are intertwined, understanding and integrating urban nature and ecosystem services into urban planning is a central issue (Chen 2017, 194).

Urban nature is characterized under the topic of “political ecology” that differs from many perspectives changed through the treatment of conceptualizing the nature (Gandy 2006, 70). Urban nature plays an important role in reducing the extinction of experience that indicates alienation from nature and in the re-establishment of relationship between urban dwellers and natural environments (Soga and Gaston 2016, 100). Although urban nature is an integral and indispensable component of modern cities, it was an issue ignored by scientists until a few decades ago. Studies of urban nature can provide guidelines for urban planning and management of various natural resources, creating an agenda for sustainable cities and complex urban ecosystems in which both social and economic dimensions are integrated (Chen 2017, 183).

By developing an understanding of urban nature, the historical dimension and reality of the urban experience can be revealed instead of the implicit description of the form and change of the city determined by organicist insights (Gandy 2006, 63). The possibility of “new nature” has been discovered in the reintegration of areas that cannot be recovered through architectural or urban design programs into urban life. Nowadays, with the effect of increasing concerns about climate change and sustainability, the empty and abandoned areas in cities have started to be addressed with urban nature oriented approaches (Bütüner 2020, 36).



Figure 1. Südgeland Nature Park
(Source: Bütüner 2020, 36)

The production of urban nature, which is a simultaneous result of the urbanization of nature and the increasing extinction of the remains of the first nature, is a process of social and bio-physical change (Gandy 2006, 62). To Chen, in cities where more people migrate and live day by day, urban nature and its ecosystem are fundamental issues for both economic and social development. Providing ecosystem service that can meet the needs of future cities and residents in urban sustainability is a central issue on the global agenda. Although the importance given to the urban nature and the urban ecosystem increases, the policy in which ecological, social and economic relations are handled together is still not sufficiently developed (Chen 2017, 181).

Gandy claims that in postindustrial societies, a return to nature marks the conscious rejection of concrete landscapes built by technological modernism. Understanding and applying urban ecosystems requires a detailed study of the interaction between biophysical processes and urban society. For example, ecological restoration initiatives focus on diversifying the synthesis between nature and culture, while aiming to recreate pre-industrial metropolitan ecosystem types. At this point, instead of the organicist-rooted ecological imaginary, different approaches to urban nature can be considered, which are concerned with the cultural and historical dimensions of capitalist urbanization. Rather than treating the city as the antithesis of the imaginary ideal nature, or approaching the urban and nature as ideological and political antinomies, urban space can be studied as a long-standing synthesis of nature and culture (Gandy 2006, 69-71).

Urban forests can be considered as one of the most important areas in terms of the production of urban nature. These urban green spaces, where the representation of nature

can be observed most clearly, are of great importance in terms of sustainable urbanization and the creation of a healthy urban society. According to Jim, urban woodland refers to the most complex and natural urban green space. In these areas, as well as the ground vegetation, dense tree masses grow by touching each other, producing complex biomass structure, heterogeneous species, spatial variations and pastoral perception. Urban forest areas are vulnerable to microclimate change and air quality degradation under urbanization and human effects. Moreover, they are threatened to become established usage functions. Administrative and planning regimes should focus on enriching the stock of new urban forest areas rather than destroying natural areas. In urban green spaces dominated by urban parks, a diverse spectrum from urban park to urban forest should be created. Woodland areas which can provide important environmental benefits should be adapted to the interior part of the city rather than being left to rural areas or areas excluded by the urban. Thus, city dwellers will not have to travel long distances for woodlands with high-caliber nature (Jim 2017, 309-10).



Figure 2. The 54-ha Yoyogi Park in Tokyo, is one of the world's largest urban forest situated in the heart of a metropolis (Source: Jim 2017, 322)

To Gandy, from the nineteenth century onwards when the urban experience begins to take an increasingly dominant place in modern culture, the idea of urban nature was

developed in the hope of preventing the fatigue and illness of the body of the city-dwellers. Thus, semi-wild fragments of nature were adapted into the city by creating new aesthetics in the landscape. However, “urban nature” may not be enough to catch the transformation of the relationship between nature and culture. At this point, “metropolitan nature” may be more appropriate in understanding the ways in which cultures of nature evolved in response to the socio-economic and technological complexities of the modern city (Gandy 2006, 63-64).

In conclusion, while attitudes towards nature support the dichotomy between the urban and nature, addressing them from a different perspective has become essential in both literature and practices. Although the possibility of the urban in nature becomes increasingly difficult as the urban intervenes in geographies and transforms natural areas, the possibility of constructing nature within the urban still exists. However, urban green space applications mostly result in visual landscape practices that avoid synthesizing nature and the urban. On the other hand, urban nature aiming to increase biodiversity in urban green space practices and to add the phenomenon of nature to the social structure through synthesizing nature and culture should be reconsidered.

CHAPTER 3

URBAN GREEN SPACES AS A MEDIUM BETWEEN NATURE AND URBAN

3.1. The Production of Urban Green Spaces in the Context of Urbanization

As urbanization and industrialization developed rapidly and increased their transformative effects on natural environments, the need to create representations of natural environments in cities developed parallel to this process. Urban green spaces are produced in order to meet the aspirations and needs of people for nature and to mask the socio-environmental effects of urbanization. The process of urban green spaces, which are tried to be produced due to the negative consequences of the transformation of nature under the influence of urbanization, represents a paradoxical system in itself. The exploitation and destruction of nature by putting it at the service of the urban, and then the production of its weak representations under the title of urban green spaces can be evaluated as the result of the ironic actions of the urban phenomenon.

To Lefebvre, the symbols of mass produced nature and the natural replace real nature which has become the residue of urbanization and industrialization. The unconscious adaptation of such fictive nature depictions to the city with the concept of “green space” can be considered as an effort to create the neutral elements of the urban agglomeration. These dimensions of the urban problem are part of the critical phase that can be defined through a “blind field” metaphor, and nature appears as one of the key problems (Lefebvre 2003, 25-27). However, urban green spaces are not neutral spaces by themselves, as they make “elsewhere” sensible or visible, incorporating urban space and time. These spaces refer to a twofold utopia as absolute nature and pure facticity (Lefebvre 2003, 131-132).

To Lefebvre, on the one hand, the partisans of infinite development produce abstract policies that they believe will ensure the progress of the nation-state, on the other hand, those who prefer to reduce the development to zero level and return to nature again, forms two different ideologies. However, the contradiction of infinite growth and finite

resources continues to perpetuate itself. While technology and knowledge produce space that destroys nature, they also squeeze the representation of nature into parks (Lefebvre 2014, 133). In order to compensate for the loss of nature, cities often produce urban green spaces with routine, limited green cover, sparse and simple trees, hard paving and impervious surfaces (Jim 2017, 308).

Nature or the picture-perfect landscape is phenomena that existed before capitalism and its products but are now illusions. To the contrary to naturism, naturalism or savage architecture, replacing nature by stillborn signs of nature should be avoided (Lefebvre 2014, 44). Nature in itself is a high quality, valuable and rare community asset. The effort to turn it into a well-kept city park by mismanagement is a huge waste. The tendency to taming the wild nature and putting it at the service of human users is an excessive and inappropriate intervention (Jim 2017, 308).

To Milani, landscape and nature are two different ideas. Just as the landscape is the intervention made to nature according to human aesthetic perception, and nature includes the wild and untouched, there is such a fundamental difference between landscape and nature. While the landscape manifests itself in the seasons, meteorological elements, winds or events shaped by the movements of elements such as earth, water, air and fire, nature is the creator of these variable events and elements. When people design gardens or landscapes, make improvements to the environment, or plan the cultivation, they accept nature art and establish an interactive relationship with it, in other words, initiate a poetic dialogue with nature. Herewith, the landscape is not a green area of city parks or a closed area marked with borders; it cannot be reduced only to the earth's surface. Man and nature produce it both for life and to preserve and save a biological, historical and cultural heritage (Milani 2000, 135-144).

Bassin claims that most or all ideologies of nationhood tend to identify with a specific part of the natural world and use its attributes to embellish their vision. The most prominent example of this is the landscape art, which was created by strong nationalist movements in the 19th and 20th centuries, and presents highly stylized nation iconographies inspired by natural landscapes. These iconographic images, which contribute to the concretization of the national idea, become original by varying in the natural representations of the national. However, the common theme in every landscape practice or 'nationalized' nature is the tendency to define the nation as a social unit through nature, referring to the formation of the natural world and its autonomous

structure. At this point, an analogy can be easily established between the identity structure of the national, and the natural environment which has the tendency to eternalize itself and contains the essence of its qualities (Bassin 2000, 10-11).

According to Akış and Batuman, urban green areas bring to mind both the reproduction of labor as they describe non-working time, and the ideological instruments to achieve social control. On the other hand, although urban green spaces are designed as spaces of social control, they also evoke the possibility of an independent existence, or in other words, emancipatory politics as they remind nature that is wild and free. While the divided urban space is subject to determined functions, public spaces are the medium of this functional movement in general form. Green areas, which are public spaces, differ from others as places where speed reduces to zero. Despite the surveillance measures such as being confined within the walls, and placing a guard on the entrance, green areas can produce their own spatiality apart from control mechanisms (Akış and Batuman 2000, 23-25).

As a result, it can be discussed that urban green spaces include two-folded relationships 'perceived' and 'conceived'. Urban green spaces, which can be seen as a result of the act of conceiving the representations of nature within the city, cannot be considered independent of the power relations that produce them. However, perceived urban green spaces also have the potential to be socially reproduced. Urban green spaces are among the important communication areas between individuals and society that bring citizens together. Thus they have the potential to become spaces where people can create their own tactics and, democratic and liberating discourse. On the other hand, since urban green spaces represent spaces of power relations and ideology, they also have the potential to be places where social segregation can be observed. In conclusion, urban green spaces, which are not designed according to the needs of the whole society, can be dominated by a certain group and turn into areas where the state legitimizes its actions.

3.1.1. Evolution of Urban Green Spaces

Throughout history, human beings have used green spaces for many different purposes (Leeuwen, Nijkamp, and Vaz 2010, 20). The first definitions of greenery indicate that urban green spaces are places that are portrayed as 'heaven', adorned with symbolic and religious motifs, and surrounded by certain boundaries. Although urban and

rural phenomena were observed together with the agricultural revolution, the emergence of 'urban green spaces' as a necessity took place in the middle of the 19th century (İlkay 2016, 9-10). Until the industrial revolution, green areas, which were available to the privileged class, began to be addressed through the public with the intention of increasing the productivity of the working class and the effects of destroyed natural environments after the industrial revolution.

According to Güler and Özer, the history of parks, which are larger than gardens in scale, is as old as gardens. However, in pre-modern times, park examples generally pointed to private spaces reserved for recreation, hunting, education and religious work. In ancient times, gatherings were usually held in open public spaces such as an agora, forum or squares. During this period, gardens and parks appeared as private areas owned by certain individuals (Gürler and Özer 2013, 76).

With the settled life of people, the first examples of gardens such as temples, hunting parks and copses can be found. The first garden examples in history are seen in Mesopotamia, Egypt, Iran, Ancient Greek and Ancient Roman civilizations (Yerli and Kaya 2015, 404). Considering early gardens and urban green areas, ancient cities of Nimrud, Khorsabad and Nineveh reflect a long design tradition of both royal gardens and other gardens. In the case of Marrakech, it is observed that the city is designed around garden areas such as orchards, temple gardens and parks (Stanley et al. 2012, 1097). Feng and Tan asserts that highly symbolic gardens produced by royalty and nobility are found in Islamic traditions. Moorish and Mughal gardens can be an example of the symbolic dimension of Islamic architecture and garden art as they are tried to be likened to the depiction of paradise described in the Qur'an. The religious garden feature is also observed in Chinese and Japanese traditions through the reflection of Taoist and Buddhist approaches to spiritual and meditative garden designs. (Feng and Tan 2017, 50-51).

While urban green spaces have existed at different scales, with different utilizations and with different approaches throughout history, it can be deduced that they were used by a certain segment of the society until the few centuries. Furthermore, urban green spaces have been designed to represent not only religious approaches but also reflections of ideology and power throughout history. Used by the elite and the nobility as a means of determining social status, gardens were used by the royal as symbols of power. Feng and Tan state that gardens designed for the wealth and power of privileged families since the middle ages have played an important role in determining social status.

Furthermore, urban green spaces were used by royalty as a representation of power. The tree-lined roads, as an example, which were started in the 19th century by Napoleon III to serve the public, were instrumental in surveillance and police attacks on both the ceremonial areas where military power was represented and the neighborhoods prone to revolt. Similarly, the urban green areas observed in British colonized cities were used as a means of representation of power by assuming the role of barrier between the people and the colonialists (Feng and Tan 2017, 51-52).

According to Taylor, with the growth of trade unions in the 1840s and the increasing pressure on the working class, the nobility and the middle class, who began to feel in danger, not only out of concern for the well-being of the poor, but also out of concern for their own tranquility, began to argue that improvement is necessary for the working class in the city. Although the foundations of the idea of urban green space, which will be available to all segments of society were laid in this way, the expropriation of private areas brought along a difficult process for early Victorian society that was dealing with many commercial, urban and industrial problems at that time. Although Derby Arboretum and Prince's Park in Liverpool were one of the first parks to be opened by landowners under certain conditions to the public, Birkenhead Park, opened in 1847, was the first municipal park with public revenues (Taylor 1995, 202-03).

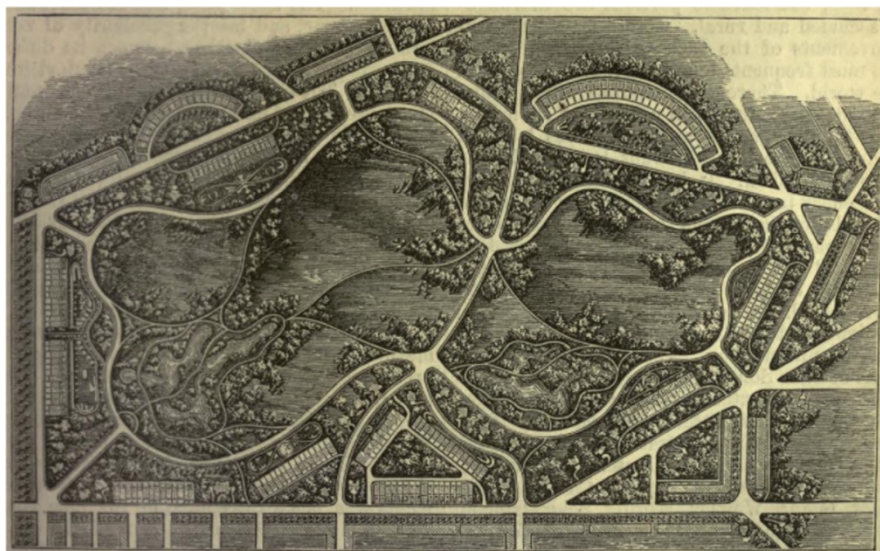


Figure 3. Map of Birkenhead Park
(Source: The American Encyclopedia 1879, 103)

Erten states that the “picturesque” movement, whose development began at the end of the 18th century and was firmly embedded in the history of architecture in the mid-19th century, emerged as an alternative built natural environment to the English Renaissance and Baroque gardens created with a Cartesian composition. He also adds that the picturesque, with its winding walking paths, meadows opening towards the horizon and vegetation that seems as if untouched by human hands, is also a whole designed to constantly stimulate the perception of the people walking in it (Erten 2009, 37). Features such as asymmetry, roughness, and irregularity steered English garden with picturesque art away from formal French-style garden art. This influential British style landscape design inspired urban green space designs in the North America and Europe in the 18th and 19th centuries (Feng and Tan 2017, 44). Therefore, landscape aesthetics approach began to be defined through picturesque, characterized by the complexity and harshness of a wild and disordered nature (Milani 2000, 135-136). Public parks such as Alphand’s public parks in Paris and Olmsted’s Central Park in New York, which are prominent examples of the 19th centuries made with picturesque that requires huge cost and great engineering efforts to achieve the natural aesthetic vision (Feng and Tan 2017, 45).

To Low, Taplin, and Scheld, The ‘park movement’, which emerged as a kind of criticism of industrialization under the influence of the romantic, theological and nationalist movement in the 1840s, assumed a revolutionary character in the face of unhealthy urban conditions. This trend manifested itself in picturesque landscapes in urban landscape designs, in an effort to get closer to nature. Prospect Park, one of the most important examples of urban movement in America, was started to be built by Olmsted in 1866, a few years after Central Park. Prospect Park, which excludes city view with densely planted trees, covers an area of 526 acres (Low, Taplin, and Scheld 2005, 20).

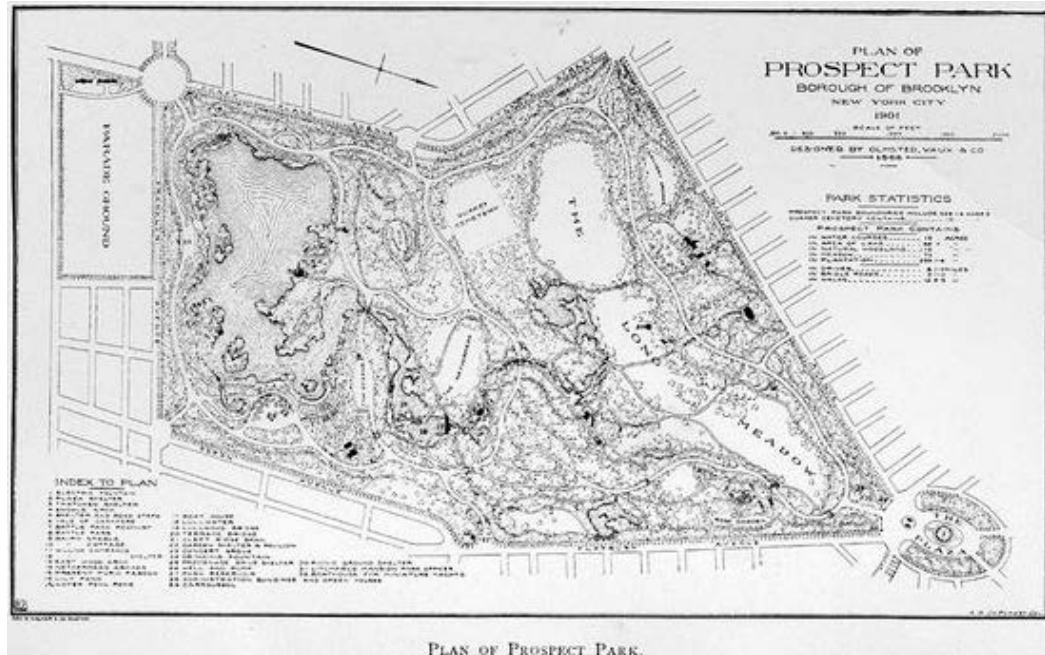


Figure 4. 1901 Map of Prospect Park
 (Source: Parks Department 1902 Annual Report)

In the era between 1900 and 1930, approaches to urban green space shifted from the picturesque beauty of the natural and romantic landscape to the functional characteristics of the recreation areas (İlkay 2016, 26). According to Cranz and Boland, advocates of accessible recreation areas for workers and playgrounds for children laid the foundations for the ‘Reform Park’ in North America. The main objectives of this trend were to reduce class conflict, strengthen family unity and educate the public. Thus, between 1900 and 1930, many small, symmetrical, urban green spaces were produced, consisting of tennis courts, sports halls, swimming pools, athletics and libraries, without the concern of carrying traces of nature. Later, in the early 1930s, the term ‘Recreation Facility’, which emerged with urban green space standards, was determined by the administration, and services such as stadiums and playgrounds in the suburbs were started to be designed (Cranz and Boland 2004, 103).

In order to prevent the continuity of the city’s landscape and to re-establish a relationship between nature and urban society, the 19th century urban beautification movement turned to nature analogies such as urban parks, botanical gardens and tree-lined boulevards (Gandy 2006, 65). To Feng and Tan, Benjamin Franklin Parkway (Fairmont Parkway) (Fig. 5) in Philadelphia is considered one of the most important

projects of city beautiful movement of early 20th century - North America in terms of integrating the forest areas outside the city into the city center with wide boulevard systems. It was believed that with the city beautiful movement aiming at the integrity of beauty, human behavior and benefit, there could be improvements in moral and social order in North America (Feng and Tan 2017, 45).



Figure 5. Benjamin Franklin Parkway
(Source: Feng and Tan 2017, 46)

To Gandy, the ‘city beautiful movement’ sought to create a stronger synthesis between nature and the urban, transforming into a ‘garden city’ movement in the early 20th century, ranging from utopian planning ideals to natural landscape designs. The idea of the garden city spread to Europe and North America, bringing an inclusive approach to urban planning and design, while the tendencies to reconcile “nature” and “city” masked the real transformation of nature. On the other hand, the city beautiful movement, one of its first aims being to combine the ideals of landscape design and city planning with the aspirations of the developing middle class, could not prevent spatial and social polarization with the growth of suburbs and peripheral housing sites. Even though developments such as urban beautification or garden city movements are practices that

are tangent to the actual dynamics of capitalist urbanization, they were effective approaches to urban design (Gandy 2006, 65-66).

Industrialization and urbanization, which continued to develop rapidly after the Second World War, had powerful transformative effects on both production and consumption styles. Thus, urban green spaces became increasingly important in environmental issues, triggering the ‘environmental movement’ that emerged as a reaction to urbanization and industrialization (Gottlieb 1993, 36). Concern about the socio-ecological dimensions of transforming environments created the search for a new ecosystem in the 1970s. The environmental movement, which aims to establish an eco-centric relationship between society and nature, denied human domination over nature and argued that nature should be treated with a fundamental respect (Schmidt 2008, 104). On the other hand, as it was discussed in the previous chapters of the thesis, the environmentalist perspective does not reveal a practicable point of view because it sanctifies nature and excludes it from the reality of society by showing it as inviolable. Instead, there is a need for a discourse that deals with the society, nature and economy together and examines the phenomenon of urbanization through these relationships. At this point, the importance of urban political ecology is revealed once again.

3.1.2. Classification of Urban Green Spaces

While urban green spaces are determined within the framework of different administrative regulations, this situation may cause inconsistencies in terms of their definitions and characteristics. Although the approaches to urban green spaces differ in the literature, urban green spaces refer to all vegetated areas within the urban fabric, whether public or private (Feltynowski and Kronenberg 2020, 5). While some landscapes consist of a network of natural and semi-natural features of green infrastructure such as rivers and lakes; others form artificially created green spaces that are used extensively and actively, such as parks and playgrounds (Turgut, Hasgül, and Çılgin 2017, 379).

To Kap, urban green spaces can be classified based on their relationship with residential areas, usage patterns and utilization functions. Relationship with inhabited areas are divided in to two as inhabited green spaces (urban parks, street parks, plantations, cemeteries, sports areas, playgrounds, home gardens, playpens) and uninhabited green spaces (forests, copses, regional parks, botanical gardens, picnic areas,

sport places such as golf or climbing). According to usage patterns, on the other hand, green spaces are divided into four as resting places, sports areas, playgrounds and entertainment venues (Kap 2006, 39-41). Lastly, urban green spaces are divided into active and passive green areas according to their utilization functions. Active green areas are areas that have a preventive role against dust, smoke, heat and erosion in their region. Passive green spaces are areas that are used as decorative elements and only perform visual functions (Çetiner 1972).

Bilgili, on the other hand, divides urban green spaces into three types according to the situation of public use: public green spaces, semi-private green spaces and private green spaces. Public green spaces are areas that the whole society can benefit from and meet their recreational needs such as urban parks, urban forests, cemeteries, zoos etc. Semi-private green spaces such as schools, military fields, public institutions and organizations, and factory gardens, not utilized by public, serves to the employees of institutions and organizations, their families or a certain segment under certain conditions. On the other hand, private green spaces such as housing estates are areas used by only their owners in private areas (Bilgili 2008, 55).

According to Gül and Küçük, urban green spaces can also be categorized in four headings according to their scales are: residential level-green spaces, neighbourhood level-green spaces, district level-green spaces and urban level-green spaces. Residential level-green spaces, that are smallest green spaces, include residential, terrace and roof gardens. Neighbourhood level-green spaces, which can cover a maximum of 15 hectares area, consist of playgrounds, playfield, collective housing gardens etc. District level-green spaces cover a minimum of 15 hectares in zones three times the population of neighbourhood level-green spaces. Urban level-green spaces, that can serve all the public, must have at least 135 hectares area and a capacity of at least 350 people per hectare (Gül and Küçük 2001, 32). In summary, urban green spaces are classified in different ways, taking into account their various characteristics. The table below provides an overview of these various classifications (Table 1).

Table 1. Classification of Urban Green Spaces

	Classification of Urban Green Spaces			
by formation	natural	semi-natural	artificial	
relationship with residential areas	inhabited	uninhabited		
by usage patterns	resting places	sport areas	playgrounds	entertainment venues
by utilization functions	active	passive		
by public use	public	semi-private	private	
by service area	residential level	neighborhood level	district level	urban level

3.2. Evolution of Urban Green Spaces in the Scope of Turkey

In the Ottoman Empire, the state of intervening in the built environment is a view that points to a modern understanding and emerged in the 18th century. In this period when Renaissance and Baroque garden fashion in Europe was replaced by English naturalist gardens, the Baroque garden practice in Turkish gardens began with the Tulip Era (1718-1730). Thus, the Ottoman garden, which moved away from its natural and modest qualities, was reshaped under the influence of the West in “Sadabat”, which consists of a line starting from Kağıthane valley to the shores of the Golden Horn and the Bosphorus (Nuhoğlu, Koyunoğlu, and Tan 2016, 5). There was a breaking point with the Kağıthane regulations in the Ottoman Empire, where there was no holistic intervention in the city until then (Gürkaş 2003, 15). In the small-scale gardens of this period, the characteristics of the informal Turkish garden integrated with nature continued to be seen, while the Western influences gradually began to appear in the large-scale gardens of the statesmen (Nuhoğlu, Koyunoğlu, and Tan 2016, 5).

Before the modern parks in Turkey began to be seen with the last period of the Ottoman Empire, “mesire” areas such as the Kağıthane Deresi were used as urban green spaces (Demir 2006, 70). With examples such as Göksu and Kağıthane Creek, which were re-organized with the Tulip Era, the Ottomans made a transition from traditional

gardening practice to regulated urban green spaces that offer more opportunities for recreation (Çelik 2018, 334).

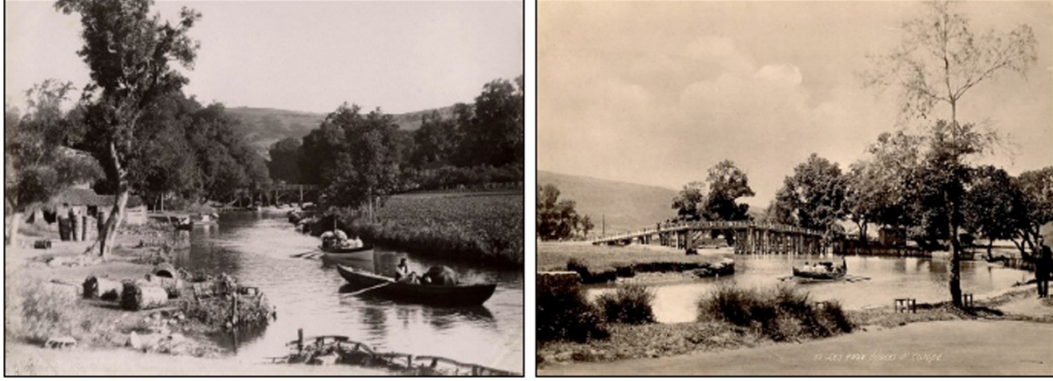


Figure 6. Göksu ve Kağıthane Dereleri
(Source: Çelik 2018, 335)

Urban green spaces in the beginning of the 19th century Ottoman Empire are considered in two groups. Firstly, while mesire areas and meadows were natural recreation areas; secondly mansion and palace gardens are geometrically shaped areas with architectural designs (Nuhoğlu, Koyunoğlu, and Tan 2016, 5). It is noteworthy that palace gardens and ‘mesire’ areas open to the public were largely determined according to the preferences and tastes of the sultans (Şenyurt 2018, 149-150).

The first steps of the modernization movement in the Ottoman period were taken with the Tanzimat edict in 1839. In this period, the reforms undertaken in line with the westernization of the society also affected the urban space (Çelik 2018, 335). With the transition to the municipality system in the 1850s, the awareness of the deficiencies such as squares, roads and parks is observed, and the recreation areas were rearranged and transformed into city parks, as in the examples of Gülhane and Kağıthane (Nuhoğlu, Koyunoğlu, and Tan 2016, 8).

In the second half of the nineteenth century and the beginning of the twentieth century, a series of parks that can be classified as modern parks began to be created in Istanbul. Gülhane Parkı, which was reorganized and opened to public use, can be shown as the first example of a large-scale urban park in Turkey (Demir 2006, 70). At the same time, Nation Gardens, which started to be seen near the government zone-square of

Anatolian cities since the second half of the 19th century, began to be built in this period (Dedekargınoğlu 2019, 358). In the next section, Nation Gardens are examined in detail. In summary, when the production of urban green spaces is examined in the historical context of the Ottoman period, various periods and movements of critical importance are observed. Breakpoints in this historical context can be observed in (Fig. 7).

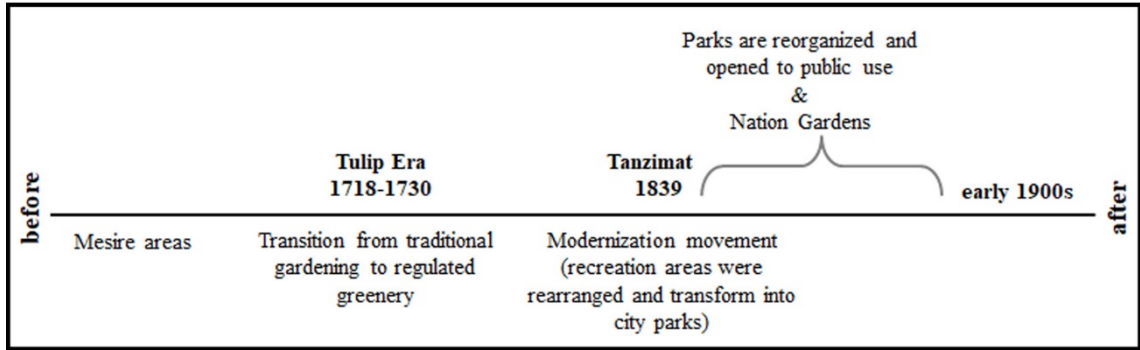


Figure 7. Historical Development of Urban Green Spaces in the Ottoman Period (Prepared by the Author)

Since the proclamation of the Republic in Turkey, cities have begun to be shaped by zoning plans designed by Western modernist planners and architects. While public spaces constitute the most important components of this stage, the first urban park examples in urban green space applications emerged as a new type of public space in this period (Atanur 2015, 247). The fact that modernization became the official policy of the state in the early Republican period was evident especially in urban green areas where the political and the social intersect (Gürkaş 2003, 25).

The modernism project, which gained momentum with the proclamation of the Republic, accelerated the migration of people living in villages to the cities and accelerated the uncontrolled concretization of the cities. With the decrease in urban green areas, the longing for nature has increased, and as a result, the need for a ‘urban park’, which is also called a breathing space in cities, has emerged (Ocak and Perçin 2014, 12). Urban parks, which did not exist as a part of urban life until the Republic period, began to be adapted to the urban fabric to reflect and maintain the ideology of the young republic, which aimed to revolutionize social, political and economic fields (Ekinçi and Sağlam 2016, 612). Therefore, after the Republic period, as a requirement of modern

planning, the construction and arrangement of urban parks were tried to be spread to all Anatolia and even small cities (Demir 2006, 71).

While Ankara was planning the urban scene of the republic, “Gençlik Parkı”, the first urban park in Ankara, was designed as the leading component of this scene in terms of creating urban green space (Oguz 2000, 165; Gürkaş 2003, 29). In the plan created for Ankara in 1929 by the German architect Jansen and accepted in 1932, Gençlik Park had two visions: a recreation area where the green and water that Ankara longed for meet, and a symbol that would attract the attention of those who came to the city from the station (Demir 2006, 72). Gençlik Park, which was opened on May 19, 1943, became an important recreation area and activity center used in all seasons in the first years of its opening. The large lake in the middle of the park was also a stop for many social activities (Uludağ and Aycı 2016, 757-58).



Figure 8. Gençlik Park in Ankara, 1953
(Source: İlkay 2016, 105)

Demir divides the historical process of Gençlik Park into three different periods. The first period, which lasted from the opening of the park to the mid-1950s, is a period in which a structuring in accordance with the ideology of the Early Republic period was

initiated but lasted for a short time. In this period, the park, where the water element and green landscape predominate, was used in accordance with its original design purpose. In the second period, which lasted from the 1950s to the 1970s, while the green landscape in the park was pushed into the background, entertainment venues for the middle class tastes of the period came to the fore. In the third period, after the 1970s, it is observed that the park has lost its attraction and meaning for the middle classes, therefore it has been abandoned, and the new urbanites and the poor of urban have taken their place. Since the 1970s, Gençlik Park has started to represent a space in which the new urban poor take place as the “other” (Demir 2006, 73-76).

Another urban green space venue that represents the modernization ideals of the Early Republican era is İzmir Kültürpark. This urban park has reached today as a modern heritage, a cultural landscape, and a place of memory by playing an important role in the urban life of İzmir in the context of socio-economic, cultural, ideological and spatial parameters (Kayın 2016, 10). The physical destruction in the great fire of Izmir in 1922 also caused a historical break, in other words, a break between the Ottoman Empire and the Republic. A part of the empty space after the fire was embodied in İzmir Kültürpark as the representation space of the Republican ideology (Amygdalou 2015, 78-80).

It was planned to increase the area from 360,000 m² to 421,000 m² in the first stage, and to plant more than 6,000 trees on 156.000 m² green area for İzmir Kültürpark (Kayın 2016, 10). According to Kılınç et al., since its opening in 1936, Kültürpark has built its urban identity as a mixture of fair-culture-sports-entertainment functions. In addition to its fair function shaped by specialized fairs and international exhibitions, it has undertaken cultural functions such as concerts, theater and cinema with venues such as İsmet İnönü Art Center, Atatürk Open Air Theatre, İzmir Art, and History and Art Museum. At the same time, İzmir Kültürpark hosted sports activities with places such as swimming pool, indoor sports hall, indoor and outdoor tennis courts, while providing entertainment activities with venues such as casinos, amusement park and artificial ponds (Kılınç, Yılmaz, and Pasin 2015, 11-12).



Figure 9. İzmir Kültürpark and International Fair, 1943
(Source: Arkitekt Journal database, Vol: 143, P: 241)

İzmir Kültürpark, which started to transform after the middle of the 20th century, witnessed some interventions that damaged its original character, especially in the period from the last quarter of the 20th century to the 21st century. While İzmir Kültürpark was forced to lose its fair function with a new fairground built in Gaziemir, the attempts to transform its original modern character and memory elements became the subject of discussion in the city agenda (Kayın 2016, 10). Furthermore, the Cultural Pavilion in Kültürpark designed by the German architect Bruno Taut in 1938 that has been removed from its original function, is a concrete proof that architecture can be used as a tool of “collective forgetting” as well as “collective remembering” (Kılınç, Yılmaz, and Pasin 2015, 13-16).

With the increase in migration from rural to urban areas after the Second World War, cities in Turkey grew in the form of urban sprawl-yağ lekesi¹ until the 1970s, causing the destruction of historical and cultural values in the cities, the destruction of green areas and the inadequacy of social infrastructures (Tekeli 1998, 123). Between 1960 and 1980, when rural migration to cities and industrialization and urbanization levels increased, it is seen that local governments were also active in the production of urban green spaces and neighborhood parks were developed (Uzun and Şenol 2020, 213).

İlkay claims that urban planning shaped by neoliberal policies after the 1970s has affected the definition, creation and ownership of urban green spaces in Turkey, especially after the 1980s. Thus, while use value has been replaced by exchange value, urban green spaces have been subjected to privatization, fragmentation and exclusion. In addition, the comprehensive planning approaches of urban green areas were left aside and project-oriented quantitative solutions have been preferred (İlkay 2016, 124). In the period from the 1980s to the present, urban green space productions with large square meters and commercial uses have been realized both by the private sector and by the metropolitan municipalities, with market-oriented economic and political approaches. These practices have been also found in the peripheries of the city, where the land values are relatively low but far from public access (Uzun and Şenol 2020, 213).

Since the second half of the 1990s Islamic parties, which started to rise in local governments, took over the central government with the “Justice and Development Party” (AKP) after the 2002 elections. Thus, the power of urban reproduction took on an Islamic structure and realized spatial patterns and urban objects in a symbolic-historical context (İlkay 2016, 138). After this period, urban green spaces, which have not been guided only by neoliberal policies, started to be produced in line with rent policies with morphological features that reflect the Islamic ideological structure of the state. The timeline summarizing the urban green space production in the context of critical periods after the Republican Period is shown in (Fig. 10).

¹ “Yağ lekesi” (urban sprawl) is the terminology coined by İlhan Tekeli in order to assimilate to the irregular expansionist urbanization in Turkey to oil stain.

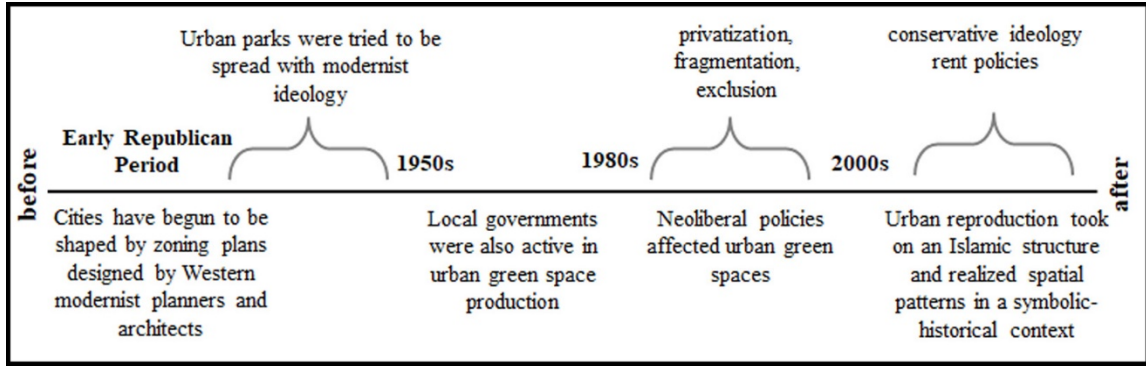


Figure 10. Historical Development of Urban Green Spaces in the Republican Period (Prepared by the Author)

3.2.1. Nation Gardens in Ottoman and Early Republican Periods

Before moving on to the analysis of the recent Nation Gardens within the scope of the thesis, it is necessary to examine in detail the notion of ‘Nation Garden’ that emerged in the Ottoman period. At this point, it has been deemed necessary to examine the first examples of Nation Gardens that share the same terminology in order to deal with the government policies that produce the Nation Gardens in today’s Turkey in the context of the historical process.

According to Memlük, with the proclamation of the Constitutional Monarchy in 1876, the creation of the Ottoman nation was tried to be the main goals of the society. New structures that would reflect the spirit of constitutionalism were put into practice in the entire Ottoman country, especially in Anatolia. One of the most important of these practices is the ‘Nation Gardens’, inspired by the Public Gardens in France. With the Nation Gardens, it is aimed to socialize and control individuals and society (Memlük 2017). Considering the emergence dates of the Nation Gardens, which can be seen as the equivalent of the creation of an Ottoman nation and its visibility in urban areas, it can be seen as a late Tanzimat project (Şenyurt 2018, 153).

To Gürkaş, with the municipal organization renewed by the constitutionalism in the Ottoman Empire, a concrete control mechanism was established within the scope of the Westernization project. At the same time, in this period, in order to make its presence felt through the spaces, the state brought pre-names such as ‘nation’ or ‘liberty’ to many green areas whose names had been mentioned with the regions (Gürkaş 2003, 20-21).

While Güler and Özer conceptualized the terminology of the ‘Nation Garden’, they state that the urban green areas, which were under the scope of private property until the 19th century, turned into open spaces owned by the public. Thus, they argue that the big city ‘gardens’ owned by the ‘nation’ manifest itself as ‘Nation Garden’ in the combination of these two notions (Gürler and Özer 2013, 76). Another view is that, after the regulations made with the Tanzimat, urban parks that will gather Muslims and non-Muslims under the word ‘nation’, and provide common use areas were called ‘Nation Garden’ (Memlük 2017). However, it is also important to note that the word ‘nation’ in our language from the Arabic word ‘milla’ means religion, sect, or community belonging to a religion or sect (Şenyurt 2018, 152).

To Şenyurt, mesire areas were indispensable for celebrations, leisure and socializing spaces in the Ottoman Empire for many years. Nation Gardens, on the other hand, which emerged in the second half of the 19th century, became the new focus of attention of the people by carrying the traces of the formation of a different urban green space with their location, construction decisions and functions (Şenyurt 2018, 145). For example, while cultural venues such as Ottoman Club, library and theater structures were built in most of the Ottoman period Nation Gardens, depending on their size, some additional structures such as music kiosks, restaurants, casinos, dance and game halls, and concert halls were included (Memlük 2017). Thus, this era Nation Gardens had an important function in terms of conveying cultural and artistic activities to the public. For example, it is observed that theater companies are held on some days of the week and musical events are held on some nights in the old Nation Garden on the Yenimahalle railway in Istanbul (Şenyurt 2018, 155).

To Çelik, the construction of the Taksim Nation Garden, the first of its kind in the capital of Ottoman, was completed in 1869 after a five-year period. It describes a rectangular garden with arrangements in accordance with the stylistic Beaux-arts principles in its center and more flexible picturesque forms on the edges (Çelik 1998, 57). After this, Sarıkaya Nation Garden in Üsküdar was built in 1869, Sultanahmet Nation Garden in 1871, and Tepebaşı Nation Garden in 1877 (Memlük 2017). When the Ottoman archival documents are examined, it is determined that Nation Gardens were built with great enthusiasm in many cities of the empire after the second half of the 19th century (Şenyurt 2018, 154).

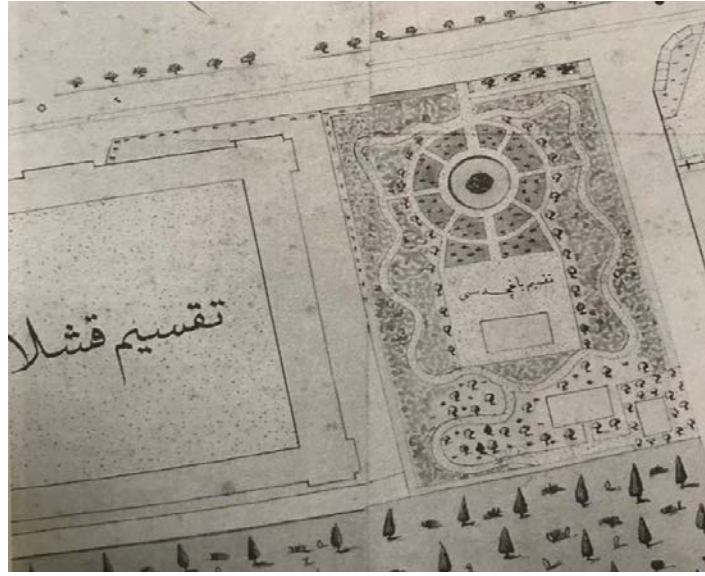


Figure 11. The plans of the Taksim Nation Garden, and the Taksim Artillery Barracks located to the left (Source: Çelik 1998, 57)

Criteria such as easy accessibility and being in the limelight were taken into account for areas where Nation Gardens were built (Şenyurt 2018, 156). For this reason, the areas where the Nation Gardens are applied were defined through the abandoned or different usage functional areas near to the city centers. In the examples of Sultanahmet and Tepebaşı Nation Gardens, it is seen that these places were realized by converting old garbage areas. In addition, in the examples of the Nation Gardens in Beşiktaş and Tepebaşı, the conversion of the old cemeteries next to them into gardens came to the fore (Şenyurt 2018, 157; Tekeli 1996, 26-27). Therefore, as in the Taksim and Tepebaşı Nation Gardens in Istanbul, it is seen that the creation of these places was a very costly task for the local governments of the period and that very different financing methods were required. In addition, it is striking that many bureaucratic procedures were skipped in order to start the construction works of these Nation Gardens quickly (Şenyurt 2018, 158).

One of the most important of the Nation Gardens built in many cities during the Ottoman period is the Nation Garden in Ankara, located in the center of the city. Although the construction date of the Nation Garden, which is known to build on an old cemetery, is not known exactly, it was stated in an issue of the Ankara Province Newspaper in 1886 that a site discovery was made for the establishment of the Nation Garden (Dedekargınoğlu 2019, 361). The Nation Garden, located on İstasyon Street across from

the building of the First Grand National Assembly, had a restaurant and teahouse that attracted most of the parliamentarians. It also became a public space with a western understanding, with cultural and social activities such as dance and theater performances (Uzun and Şenol 2020, 227).

According to Bayraktar, the Nation Garden, with its acacia trees, the pool in the middle and the wooden cinema building, is an example of an urban green space that Ankara residents used extensively also in the early republican period. Opened as Fresco Bar in this garden, the restaurant left its mark on Ankara's social life as a meeting place in those years. Many cultural activities took place in the Nation Garden, which is the place where ceremonies are watched and bureaucrats' resting place. The nightly film screenings for movie lovers were renewed with a corporate operation in 1924 and hosted theatrical performances and the first concert of the Grand Orchestra in Ankara. However, the Nation Garden, which is an Ottoman heritage, was closed in 1926, a bazaar was built in a part of the garden in 1933, and the part behind the bazaar was used as the City Garden. (Bayraktar 2016, 68-69).



Figure 12. The Entrance of the Nation Garden in Ankara, 1924
(Source: VEKAM Kütüphanesi ve Arşivi Inventory No: 0923)

According to Şenyurt, although some old Nation Gardens were converted from mesire areas, they contained fundamental differences. For example, while mesire areas

usually describe naturally formed wooded areas; Nation Gardens were designed with the idea of zoning, geometrically shaped and short plants. In addition, mesire areas were distinguished from the Ottoman Nation Gardens which included defined venue codes such as restaurants, theaters, cafes and music clubs, with their unspecified utilization forms. Thus, while the Nation Gardens were areas used by a certain class, mesire areas served all segments of the society (Şenyurt 2018, 163-64).

The term Nation Garden, which emerged during the spatial transformation of cities in the late Ottoman period and defines urban green spaces, continued to exist in urban centers from the Early Republican period to the 1950s (Dedekarginoğlu 2019, 371). Nation Gardens, a new style of green space in terms of function and form, had an important place in social life during the Late Ottoman and Early Republican periods. However, with the modernization efforts that continued after the Republic, the traditional Ottoman urban fabric and also Nation Gardens were transformed or completely disappeared over time (Çelik 2018, 347). On the other hand, it would be say that the concept of the Nation Garden, which has been put forward by the central government as election promises since 2018, has gained a new dimension compared to the Ottoman and Early Republican Period Nation Gardens (Dedekarginoğlu 2019, 371).

As a result of these analyzes, it would be appropriate to mention the points where the Nation Gardens applied today diverge and converge with the Ottoman period Nation Gardens, which share the same terminology. Nation Gardens, which were aimed to be built in every city in order to maintain the administrative ideology over urban green areas in the Ottoman period, are also observed in the example of today's Nation Gardens with the same trend. While traces of modernization and inspiration from European urban parks were observed in the Nation Gardens in the Ottoman period, a historicist model was adopted in the Nation Gardens built today, which will be discussed in more detail in the next section. In addition to all these, it should be said that while the purpose of serving the whole society (Muslim and non-Muslim) in the Ottoman Nation Gardens was aimed, the Nation Garden practices carried out by today's political power have been planned to meet the needs of a certain segment of the society.

CHAPTER 4

CASE OF THE KEMALPAŞA NATION GARDEN

4.1. Nation Gardens after 2018

When the intentions and design principles in the production of urban green spaces are examined in the previous sections, it is revealed that these spaces are public spaces shaped by the socio-political and ideological characteristics of the period in which they were produced. Urban green spaces, which cannot be handled independently of power relations, appear as spaces that represent many different intentions in the historical process. On the other hand, when discussing the recent Nation Garden applications, it is insufficient to mention only to the context of ideology and power relations. Nation Gardens, which are currently implemented and planned to be produced on a large scale with the current state policies, do not only symbolize the ideological and cultural existence of the state in socio-environmental transformations; at the same time, but also produce mediating spaces for the economic and political reproduction of power. Bringing a problematic dimension to the definition of urban green space, these new urban textures constitute a multidimensional resource in order to create a critical perspective in social, political and economic contexts.

Urban green spaces, which had not been on the agenda of the central government until the election promises of June 24, 2018, were put forward for the first time as election propaganda under the name of Nation Gardens, with President Erdogan's speech: "Let all the families come and lie down in the Nation Gardens and roll over; they will remember us as they roll over there" (Politikyol 2018). Thus, urban park practices, which have been generally carried out by municipalities, came to the agenda of the central government Justice and Development Party (AKP) with Nation Garden projects (Uzun and Şenol 2020, 213).

The Minister of Environment and Urbanization Murat Kurum stated that walking and cycling paths, social and sports areas and every shade of green are available in the Nation Gardens, and claimed that they base certain principles and standards in the preparation phase of these practices. Stating that he finds the Nation Gardens extremely

important for the identity of cities, Kurum added that they received help from universities, academics and experts in their fields during the design phase (Çevre ve Şehircilik Bakanlığı 2020). Ömer Bulut, the chairman of TOKİ institution, which won the tenders for the most of Nation Gardens, stated that they aim to produce quality social space projects that take care of the historical and cultural heritage and based on local and horizontal architecture with the Nation Gardens (TOKİ 2019). On the other hand, it is open to debate to what extent these promises have been realized in the Nation Gardens.

According to Lefebvre, center of abstract decision making and power, the urbanism strategy, is effective on the entire national territory, which has been transformed into a semi-colony, depending on an organized and rigidly systematized state. Urbanism shapes the space politically, as a mask for the state and political action on the one hand, and a tool of interests hidden in strategy on the other (Lefebvre 2003, 169-180). The government, which shapes its actions under the strategy of urbanization, on the one hand aims to profit from these actions, and on the other hand tries to make its ideology visible through spaces. One of the spaces where the tendency to create a conservative society as one of the ideological dimensions of the AKP government is most visible is the Nation Gardens. Structures such as mosques, masjids, nation coffeehouses, which are elements of the ideological image, are defined as the utilizations to be included in the Nation Gardens. As a result of the representation of these spaces, their use, and the practices they subordinate to the society in the green area, it can be concluded that the Nation Gardens have been constructed as places representing the conservative political ideology of the state (TMMOB Şehir Plancıları Odası Ankara Şubesi 2020c).

Considering the processes in which Nation Gardens have been realized compared to the scales, and numbers emphasized in propagandas; it can be concluded that they have been created by giving importance to quantity rather than quality. Tarık Şengül, at the meeting of the Ankara Chamber of Architects, defines the Nation Gardens as “urban kitsch”, which have no concern with the design principles. These ordinary urban greens that stand out with their holding names instead of designers are realized with unplanned and careless initiatives. Referring to Kundera, he mentions that Kundera considers the concept of kitsch as the environment in which it is possible to normalize the unacceptable things in social life and to invalidate the criticisms of the power that is responsible for them (Şengül 2021). An important example of this explanation is the situation where the criticisms made to the ideological and spatial structure of the Nation Gardens are

interpreted as “opposing the garden of nation” (Bardakçı 2018) and are tried to be eliminated in this way. At this point, the word “nation” chosen for this urban green typology includes symbolic violence as a conscious choice used by the AKP administration to define the so-called marginalized people. In this way, the criticisms that would arise against the Nation Garden are tried to be melted on the ideological plane.

Nation Gardens, which have been introduced and put into operation in many cities since 2018, share the act of reflecting the state ideology, as places where the power symbolizes itself. However, this typology has important dimensions that differ from both the Nation Gardens in the Ottoman period and the urban green spaces produced in the 19th and 20th centuries. When the urban green spaces in the Ottoman period and the early Republican period are examined, the effect of Westernization stands out, while the new era Nation Gardens can be considered in a nostalgic and historicist denominator. It can be claimed that an anti-modernization approach is followed in these places where Ottoman figures and symbols are frequently encountered. In addition, the motivation to unite and strengthen the social structure, which has come to the fore in urban green space productions, is not observed in these urban green types due to spatial configurations that may trigger social segregation.

It is possible to say that these construction projects, defined as gardens, produce a series of spaces where conservative lifestyles are produced and the urban equipment areas they contain are randomly determined, without considering the needs of the population (TMMOB Şehir Plancıları Odası Ankara Şubesi 2020a). Nation Gardens, whose application areas vary from small neighborhood scale to old giant stadiums, also provide information about the nation typology that the government intends to construct, when analyzed in terms of the ‘nation’ emphasis in its terminology. Practices such as mosques and ‘nation coffeehouses (millet kıraathanesi)’, which are commonly situated in Nation Gardens, carry clues in determining the character of the society model that is being tried to be created. In addition, when the spatialities produced in the Nation Gardens are considered, it can be evaluated that they present morphology quite different from the cultural spaces provided by the urban parks.

4.1.1. Regulations and Tender Processes

While examining the phenomenon of the urban at the global level, Lefebvre claims that this level is the will and representation of the power, that is, the state. The global level, which is simultaneously a social and a mental level, is the most common and abstract level as well as the most general level of relationships. The global level, which is an institutional space, manifests itself in built areas such as buildings, monuments, large-scale urban projects, but also on the unbuilt space, such as the general organization of the urban fabric and neutral spaces (Lefebvre 2003, 78-79). The attempt of the state to realize its will and representation through urban green spaces is a prominent phenomenon in the Nation Gardens. On the other hand, while this attempt, which is used as the signature of the power in the space, actually functions as a mask, the real intention is the need for moves that will raise the accumulation with the impasse of the construction sector. At this point, Nation Gardens can be seen as a tool to open natural and cultural areas to be zoned for construction (TMMOB Şehir Plancıları Odası Ankara Şubesi 2020a).

While Lefebvre explains the role of urbanism in neo-capitalist societies through the real estate market, he treats this market as a second sector formed by the slowdown of industrial production. In some cases, the surplus value created in the field of real estate speculation and construction may turn into an unhealthy economy model by replacing the first circuit, industrial production (Lefebvre 2003, 159-161). This situation emerges quite clearly on the scale of Turkey. Especially in recent years, with the capital support given by the state and banks to the real estate sector and the slowdown in industrial production, Turkey has an economy model that is seen as the real estate market in the main period. Incentives given in line with this model have been generally manifested in the production of concrete structures such as urban transformation projects, TOKİ projects, canals, bridges, city hospitals. However, due to the slowdown in the construction sector, Nation Gardens have been put forward as a tool of state policy in order to create a new earning area for capital.

The surplus value provided through space is created in the form of real-estate speculation, construction, urbanization, in short, the production of space, while it realizes itself in a manipulative way rather than being directed toward social (Lefebvre 2014, 134-135). The surplus value mentioned by Lefebvre is observed in both the production and

post-production stages of the Nation Gardens. When the environmental transformations of the produced Nation Gardens are examined, it is also observed that some of them are marketed as “natural landscape” to the luxury housing projects created around them. Thus, both green-rent and gray-rent are carried out through the Nation Gardens in a cycle that supports each other. As part of a more organized rent generation process, Nation Gardens have become projects that serve luxury housing projects, provide additional income and trigger unlawfulness, which are presented as a sales-marketing element (TMMOB Şehir Plancıları Odası Ankara Şubesi 2020a).

The definition in the Planned Areas Zoning Regulation for Nation Gardens, whose construction has been continuing rapidly since 2018, took place on 01.03.2019. According to this definition, Nation Gardens are defined as “large green areas that bring people together with nature, meet recreational needs, can be used as meeting areas of the city in case of earthquake, and where issues such as site selection, area size, functions and design are determined and issued by the Nation Gardens Guide that will be prepared by the Ministry” (Planlı Alanlar İmar Yönetmeliği, 2019). However, the Nation Garden Guide specified within the scope of Article 4 of the Planned Areas Zoning Regulation was prepared for the first time in May 2020 by the Ministry of Environment and Urbanization, General Directorate of Spatial Planning.

According to the information in the Nation Garden Guide, the issues that should be taken as a basis in the implementation of the Nation Garden are as follows (Millet Bahçeleri Rehberi 2020, 26-49):

- The construction of the Nation Gardens on an area of at least 15000 m²
- The zoning status of the areas to be built includes uses such as parks and recreation

- Generally preferred in the city center or areas close to the center
- Considering the place and value of the area to be built in collective memory
- Preservation of natural and cultural heritage features
- Its functions to appeal to all age groups and social classes

Strengthening the ecological structure of the city by increasing the vegetation and habitat diversity of the region

- Ensuring human and nature integration
- Structural landscape and architectural units do not exceed 10% of the hard floor amount.

On the other hand, Nation Gardens are realized on the imaginary and cultural values that are desired to be erased from the collective memory or the areas whose natural qualities need to be preserved (TMMOB Şehir Plancıları Odası Ankara Şubesi 2020c). There are many examples of Nation Gardens that is realized on natural protected areas, located in the city peripheries far from public access, has attempts to destroy the traces in the collective memory, allows natural and cultural areas to be opened for zoning, does not appeal to the whole public with its religious spaces such as mosques, and is mostly surrounded by green ground instead of the vegetation of the region. Furthermore, since guides are a method of legitimizing fragmentary plans, important decisions and location choices concerning the whole city should be determined in accordance with high-scale plans. As the documents named as guides only have the purpose of determining the methods and principles, it is clear that the location selection in the planning legislation cannot be made through the guides (TMMOB Şehir Plancıları Odası Ankara Şubesi 2020a).

One of the controversial aspects of the Nation Gardens, which has been brought to the agenda by professional chambers with many illegitimate practices, is the master plan stages. The Nation Garden initiative in Ankara İmrahor Valley, which can be considered as an example, was tendered by TOKİ on February 18, 2019, without the approval of the Master Plan, in the area defined as the green band in the Jansen plan. The region, which came to the fore with the “Kanal Ankara” project before, is of great importance in terms of Ankara’s ecological balance. Although the revision of the İmrahor Valley in the 1/25000 scale Master Development Plan was canceled in 2019 with the lawsuit filed by the Ankara Chamber of City Planners, new sub-scale plans are being prepared and the construction of the Nation Garden continues (TMMOB Şehir Plancıları Odası Ankara Şubesi 2020b, 7-8). As can be seen from (Fig. 13), the planning work that the project references is exactly similar to the plan that was canceled before. From this point of view, it can be concluded that tender processes and even construction initiatives are started over unapproved Master Plan, ignoring the legal processes in the implementation of the Nation Garden.

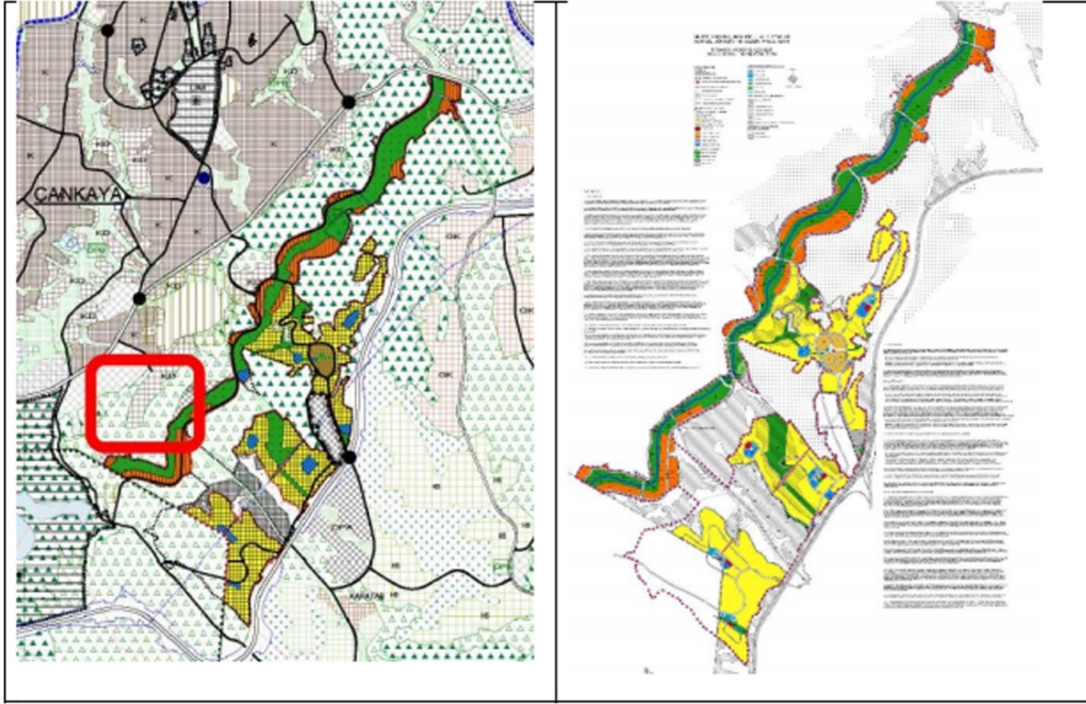


Figure 13. The Canceled Master Development Plan (on the left); The Plan used for Nation Garden (on the right) (Source: TMMOB Şehir Plancıları Odası Ankara Şubesi 2020b, 7)

A number of regulations have also come to the fore in order to remove the obstacles to the establishment of a Nation Garden in protected areas, places where natural assets are located or in coastal areas where construction is prohibited. According to TMMOB, the proposal included in article 19 of the “Draft Law on Amending Geographic Information Systems and Some Laws” legalizes the construction of Nation Gardens in coastal areas and opens the coasts to settlement and construction. Observing the practices carried out with the previous regulations regarding the Nation Gardens in the form of opening the natural areas to development has the same intention in this proposal. However, this regulation is against the Coastal Law and the Constitution (TMMOB 2020). In addition, although the rate of construction in open and green areas is clearly determined in the regulations, unlimited construction in the Nation Gardens is provided to increase the amount of hidden closed areas (TMMOB Şehir Plancıları Odası Ankara Şubesi 2020c). Nation Garden, which is under the title of ‘open and green areas’ in the regulation, has been transformed into a “Special Project Area” and its socio-cultural and commercial areas such as mosques, coffeehouses are shown as open-green areas in the plans (TMMOB Şehir Plancıları Odası Ankara Şubesi 2020a).

When the applications of the Nation Gardens are examined, it is seen that controversial functions or structures such as mosques, wedding halls, go-kart areas, large statues, and commercial units are included in the green areas, sometimes with the expectation of rent and sometimes with ideological concerns (Duru 2020, 18). While the commercial areas located in the Nation Gardens, whose main function should be a green area, are shaped by policies to increase the construction rate in urban green by ignoring master plans (TMMOB Şehir Plancıları Odası Ankara Şubesi 2020c), it produces consumption-oriented spaces. On the other hand, according to Lefebvre, while leisure spaces consist of natural spaces, dominated spaces and appropriated spaces, they need qualified spaces. However, in quantitative spaces where production and consumption are prioritized, enjoyment is dominated by exchange and causes the consumption of the space, but not produce enjoyment (Lefebvre 2014, 100).

Another prominent issue in the discussion of the Nation Gardens is their tender processes that operated like a factory and brought many new applications to the agenda urgently (TMMOB Şehir Plancıları Odası Ankara Şubesi 2020a). The AKP government, which has given priority to the protection of construction capital in an unplanned and disproportionate manner since the first years of its rule, seems to have turned to the Nation Gardens projects, each of which has a tender value of at least tens of millions of lira, in order to turn the shrinkage in the housing sector in favor of capital groups (TMMOB Şehir Plancıları Odası Ankara Şubesi 2020c). According to the article 676 in the Eleventh Development Plan, 81 million m² Nation Garden implementation works in 81 provinces will be carried out until 2023, with the financing of the Ministry of Environment and Urbanization, TOKİ, İLBANK and municipalities (T.C. Strateji ve Bütçe Başkanlığı 2019, 172). TOKİ, which has carried out many large-scale urban transformation projects throughout Turkey, seems to have also penetrated to green space production with the Nation Gardens. As of June 2021, TOKİ has eighty-six Nation Garden projects, of which nearly twenty have been completed with various contractors, some of which have a budget of almost 10 million dollars (TOKİ 2021).

It is understood that in the implementation of the Nation Gardens projects, as in every venture with a hope of gain, people close to the government and their supporters are provided with great convenience. Certain companies are defined in the tenders for these gardens, methods to prevent inspection are followed, and legal regulations are used accordingly (Duru 2020, 18). Some projects such as the Nation Gardens realized in

Trabzon, Tunceli, Diyarbakır and Konya went out the tender through closed bargaining according to Article 21/b of the Public Procurement Law (Toker 2018). Besides, in the statement made for the Nation Gardens, which were carried out with large budgets, it was announced that their number will be 278 by the end of 2021 and the investment value will reach approximately 2 billion dollars. However, this budget is more than the budget of seven ministries, and almost five times the budget of the Ministry of Environment and Urbanization (Ayhan 2021).

To summarize, it can be claimed that controversial decisions have been taken at every stage of the Nation Gardens, which is put forward as a step towards protecting the environment, increasing green areas and ensuring regular urbanization, from planning to design, from construction to site selection. It can be deduced that Nation Gardens are carried out as top-down projects without being shaped in line with the principles of participation, pluralism and the needs of the local people. It turns out that the urban green spaces, which are generally realized by local governments, are transferred to the Ministry and TOKİ management together with the Nation Gardens, and in a sense, the central government is trying to regain some of its authority lost in local. With the ignorance of some of legal processes ignored during the implementation phase, the populist, ideological and favoritist policies carried out during tender phase. This leads to the improper spatial designs that are disconnected from the physical context, existing texture and local administration responsibility.

4.1.2. Problems and Discussions at Some Application Areas

As the understanding that ecological and social problems should be paired with is increasing, urban green spaces can be constructed as an important instrument in this context (Cranz and Boland 2004, 102). In urban green spaces, holistic designs should be adopted that take care of the city and public needs, are compatible with upper-scale plans, and focus on protecting and improving the natural, cultural and ecological structure of the areas they are designed (TMMOB Şehir Plancıları Odası Ankara Şubesi 2020a). On the other hand, many urban green spaces in Turkey, which are largely designed with aesthetic or ideological concerns, away from ecological concerns, incompatible with physical conditions and cultural infrastructure, and created by transferring large resources, can be considered as an unconscious consumption (Onur 2012, 245). When considered from this

point of view, Nation Gardens, which are planned to be constructed in areas ranging from old stadiums to old airports, from natural protected areas to collective memory spaces, can also be considered as unconscious consumption spaces also in terms of their site selections.

When the areas that are planned to be transformed into Nation Gardens are evaluated, it is seen that some of them are public areas that come to the fore with their natural values, and should not be subject to any construction by conserving (TMMOB Şehir Plancıları Odası Ankara Şubesi 2020a). However, the Nation Garden projects carried out in areas that are already used as urban green spaces or described as natural protected areas, damage their ecology by opening these areas to construction, instead of increasing the amount of green areas. Among the examples such as Ege University campus, where tree felling was started for the Nation Garden project ("Ege Üniversitesi'nde Millet Bahçesi" 2019), Yıldız Technical University Nation Garden built by disregarding the public and university components ("YTÜ Öğrencilerinden Millet Bahçesine Karşı Basın Açıklaması" 2021), and Nation Gardens planned for the Validebağ Grove and Işıklı Lake (Yollu 2020), which are natural protected areas; the Nation Garden in Salda Lake can be discussed as a most striking example.

According to Sönmez, the goal of implementing Nation Garden, which should be designed in dense city centers, in Salda Lake poses a threat to the region, which is a natural wonder in its current state. Constructing a nation garden in Salda Lake without considering the public interest will increase the anthropogenic pressure and cause negative effects on the lake and terrestrial area (Sönmez 2020, 38). In Salda Lake, the epidemic period was turned into an opportunity, construction works were started and some of the natural sand was taken and transported to other places (Yaşar 2020, 33). Moreover, spaces such as the parking lot, bungalow, coffee house, health unit, manager and sales units, kitchen and scullery planned for the Nation Garden in Salda Lake, a first-degree protected area, pose an irreversible threat to the ecosystem of the lake (Duru 2020, 17). While the construction of the bungalows and the mosque in Salda Lake continued, it was observed that the color of the white sands in the section of the Nation Garden was changed (Erşin 2021).



Figure 14. Current Situation in Salda Lake
(Source: Erşin 2021)

It can be said that, in addition to natural values and protected areas, historical monuments and places of collective memory have begun to come under the threat of nation gardens projects (Duru 2020, 17). Thus, the government, which aims to reflect its own ideology through the spaces produced, is not only content with this action, but also attempts to destroy the traces of collective memory. The AKP government, which confronts us with policies that cause the destruction of the cultural and spatial traces of the basic democratic structuring of the Republican period, produces projects that distort the collective memory and aim to destroy public values with the Nation Gardens (TMMOB Şehir Plancıları Odası Ankara Şubesi 2020a). One of the most critical examples of this situation is the Nation Garden, which is planned to be built on the Atatürk Cultural Center in Ankara.

Atatürk Cultural Center (AKM) Nation Garden, which is planned to be built in the location that houses historically important structures that reflect the modern heritage of the Republic such as Atatürk Cultural Center, Hippodrome, Gençlik Park, Amusement Park, 19 May Stadium, Courthouse, Cer Modern, Opera House, First and Second Assembly Buildings, Ankara Palas, Old Stade Hotel that have a trace in the collective memory (Bengi 2019, 792). Therefore, AKM Nation Garden is one of the best examples of this situation as a giant-scale project planned to be built on an area of approximately 750000 m². Despite this controversial process brought to the judiciary by the Ankara

Chamber of Architects, the Minister of Environment and Urbanization pointed to the date of August 30, 2021 for the opening of the AKM Nation Garden (“AKM Millet Bahçesi 30 Ağustos’ta Açılacak” 2021).



Figure 15. Atatürk Cultural Center Nation Garden Project
(Source: “AKM Millet Bahçesi 30 Ağustos’ta Açılacak” 2021)

The areas considered for the Nation Gardens have also spread to areas that have lost their old functions and are very valuable in terms of their location in city centers. While the possibility of converting old stadiums into nation gardens in Ordu, Konya, Eskişehir, and Gaziantep examples have been discussed, the nation garden project, which was eagerly planned for Atatürk Airport, was replaced with a airport hotel project at the last moment (Uzun and Şenol 2020, 233; Kaya 2019). There are cases where nation gardens, which are aimed to be implemented in places close to the access of the public, are also implemented in areas far from city centers and with transportation problems (Duru 2020, 18).

In conclusion, there are many cases where Nation Gardens projects, which are implemented in a hurry with political, ideological and capital concerns, are adapted not only to the nature reserves, but also to areas that have a place in the memory of the society and their culture, with top-down projects. The nation gardens projects, which have huge

scales, are also have been built on public lands far from the city centers. These practices, which have moved away from the goal of being the garden of the nation, lead to questioning the political decisions behind capital-oriented green space production as well as their ecological and social dimensions. Finally “the great issue in planning is not where to build, but where not to build” (Rome 2001, 153).

4.2. Historical Background and Geographical Features of Kemalpaşa

Kemalpaşa is located on the Nif Plain between the Nif Mountains and the Manisa Mountains, 30 km east of İzmir. The İzmir-Ankara highway passes 8 km north of the district and there are intense industrial activities along this road. In the north of the district, Kemalpaşa district is surrounded by Manisa in the north, Torbalı and Bayındır in the south, Turgutlu in the east, Bornova and Buca in the west. The total of the qualitative lands of Kemalpaşa is 65,800 hectares. Its area is 658 km² and its altitude is 225 meters. The most important water source in Kemalpaşa district is Nif Stream (Öztekin 2019, 63). There is one central municipality, twenty-nine villages and forty-nine neighborhoods in Kemalpaşa district (Kemalpaşa Belediyesi 2014).

According to the Municipality report, Kemalpaşa is located in a geography where various human communities and organized forces such as empires, kingdoms, sultanates, principalities and notables have settled and dominated since the Early Neolithic period (7,000-6,500 BC). The historical name of Kemalpaşa district was the word “Nif”, which means bride in Greek. The situation that gives this name to the district comes from the cherry and fruit trees, which are common in the plant characteristics of the district. Since Kemalpaşa is a transition point between Smryna (İzmir) City and Ilydia (Sardes), it was the scene of many settlements in ancient times. Then, it was inhabited in a remarkable size especially during the Byzantine and Ottoman periods (Kemalpaşa Belediyesi 2014). While Kemalpaşa and its surroundings once belonged to the Saruhanlı Principality, it was conquered by the Ottomans during the reign of Murat I. Nif settlement was connected to İzmir Province and became a district in 1901. After the proclamation of the Republic, its name was changed to “Kemalpaşa” (Kemalpaşa Belediyesi 2019, 24).

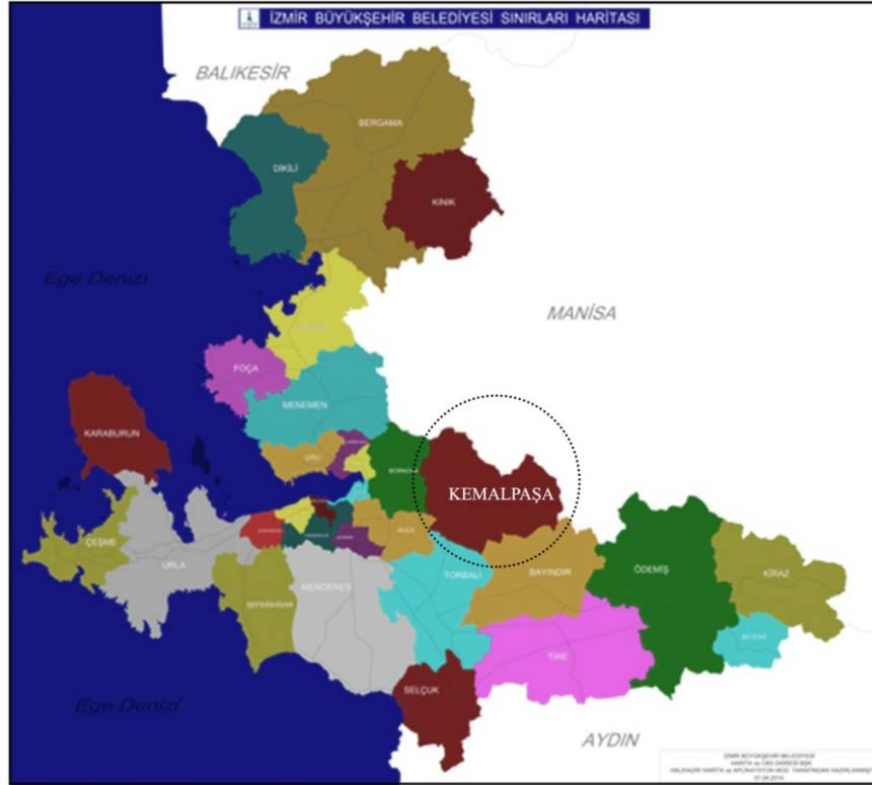


Figure 16. Map of İzmir's Districts
(Source: <https://www.izmir.bel.tr/tr/BuyuksehirSinirHaritasi/125/212>)

The district of Kemalpaşa also contains important values in terms of cultural heritage. There are many historical, archaeological, cultural and natural values registered and protected in the district. According to 2013 İzmir Development Agency report, Kemalpaşa has sixteen archaeological sites, six natural protected area, two historical sites, one monument, nine religious buildings, two natural assets, one administrative structure, one ruins, six cultural structures and one civil architectural building (İzmir Kalkınma Ajansı 2013, 71-78). The most important assets among these are the Laskarisler Palace in the city center, Ulucak Höyük in the area where the old Ulucak town is located, and the Karabel Monument on the Kemalpaşa-Torbalı road (Kemalpaşa Belediyesi 2019, 75).

According to the data in the strategic plan prepared by Kemalpaşa Municipality for the years 2020-2024, Kemalpaşa district is located in the first degree earthquake zone. While the only plain in the district is the Kemalpaşa Plain, its most important stream is the Nif Stream. In the district, which is in the Mediterranean climate zone, winters are warm and rainy, summers are dry and hot. While forest and heathland areas constitute approximately 50% of the land distribution in Kemalpaşa, agricultural areas cover an area

of 35%. While the size of forest and heathland area within Kemalpaşa district borders was determined as 302,030 hectares in 2018, the area defined as forest is 15,569 hectares. The general character of the forest ecosystem consists of calabrian pine and black pine forests and scrub. While viticulture, olive and cherry cultivation are mostly carried out in agricultural lands, vegetable cultivation is also carried out in areas close to settlements (Kemalpaşa Belediyesi 2019, 36-56).

The limestone structure on the slopes of Manisa Mountain in the north mostly infiltrates the rain water falling on the slopes underground and feeds the ground water. For this reason, it can be said that Kemalpaşa plain is an area rich in water compared to its surroundings (Kayan 1999, 5). However, since most of the industries in Kemalpaşa are water-using industries, a serious water problem has become a current issue in Kemalpaşa (Uyaniker 2011, 74). Moreover, despite the breadth of agricultural and forestry areas in Kemalpaşa, environmental pollution is critical in the district due to the activities of industry. In this context, domestic and industrial wastes are the main cause of water pollution, while carbon, nitrogen and sulfur oxide wastes of industrial establishments are the main cause of air pollution (Kemalpaşa Belediyesi 2019, 60).

4.2.1. Transition from Agricultural Production to Industrialization

Population development of Kemalpaşa shows parallelism with the development of industry. While the total population of Kemalpaşa showed a slow increase in between 1950-1975, it increased rapidly after 1975 in parallel with industrialization and urbanization (Uyaniker 2011, 49). Its population has reached 106,298 according to 2018 ABPRS data (Kemalpaşa Belediyesi 2019, 25). Kemalpaşa, which was one of the most important agricultural districts of İzmir until the 1970s, experienced a decline in agricultural activities because of economic changes and transformations after the industrial workmanship gained importance (Emekli 1999, 366).

According to the Municipality data, Kemalpaşa, which had been an agricultural town for many years, moved away from this identity with industrialization. According to 1990 data, 33% of the population works in industry, 49.2% in the service sector, and 17.8% in agriculture. In addition, according to demographic data, in some villages where industry is developed, the sectoral distribution by gender increases in favor of men. The features that allow the development of Kemalpaşa district as an industrial zone can be

evaluated as the easy access to the inner regions via the İzmir-Ankara highway, cheap land and terrain suitable for expansion, and rich underground water potential (Kemalpaşa Belediyesi 2014).

Especially with the İzmir-Ankara road passing through the middle of the Kemalpaşa plain to become an industrial zone, agricultural areas have been opened to development and industry to a large extent, so the plain villages and the district center have started to receive immigration from outside. Turkey's rare villages that receive immigrants from outside are located in Kemalpaşa (Emekli 1999, 356). According to the information contained in the 1/1000 scale Implementation Development Plan prepared for Çiniliköy neighborhood, industrial establishments in the region started to increase rapidly with the 1/5000 scale Industrial Zone Master Development Plan prepared for Kemalpaşa in 1985. Industrial facilities in Kemalpaşa Organized Industrial Site (KOSBİ), which is among the largest industrial zones in Turkey, are generally located in a linear manner around the İzmir-Ankara highway. Most of the 341 companies operating in the field of industry are established on fertile agricultural lands. Unplanned industrial facilities in the region not only created environmental pollution by destroying agricultural lands, but also reduced groundwater resources ("Çiniliköy Neighborhood 1/1000 Scale Implementary Development Plan Report" 2020, 11-12). Industrial production types in Kemalpaşa can be summarized as petrochemical, chemical, metal and hardware sectors (Kemalpaşa Belediyesi 2019, 68).

The impact of industry on Kemalpaşa village populations was not only limited to the increase, but also had an impact on the distribution of the population. The industrial line, especially concentrated along the Kemalpaşa plain and the Ankara-İzmir road, has caused some infrastructure problems by forcing the villages here to give up agriculture (Emekli 1999, 360). Kemalpaşa, which was exposed to intense migration due to industrial developments, had to struggle with both physical problems such as infrastructure and economic inadequacies, and social problems such as health and education (Kemalpaşa Belediyesi 2014).

According to Kayan, opposing contemporary development and industrialization is not a constructive process. At this point, the way to develop a strategy that takes nature and industry together in a sustainable way is through knowledge. The knowledge in question here is based on the recognition of geographical space, which is a balanced unity formed by various features shaped in relation to each other, and its dynamic balance.

Unconscious interventions can affect the whole system and cause unpredictable results (Kayan 1999, 16).

When Kemalpaşa is examined in the historical process, it is revealed that the agricultural production character of the district has been seriously damaged in line with the urbanization and industrialization processes. The industrialization process, which does not only negatively affect agricultural production, also has negative effects on water resources, air and natural environments. The processes that make up the dichotomy of nature and urban, which is one of the main arguments of the thesis, can be clearly read through the transformation of natural areas and agricultural landscapes in this region through urbanization and rent policies.

4.2.2. Çiniliköy Neighborhood

Kemalpaşa Nation Garden, which is the case study of the thesis, is located in the Çiniliköy neighborhood of Kemalpaşa. Çiniliköy, which used to have village status, was transformed into a neighborhood by being connected to the Central Municipality at the Ordinary Assembly Meeting dated 08.11.2004, pursuant to the Temporary Article 2 of the Metropolitan Municipality Law No. 5216 (Kemalpaşa Belediyesi 2014). The neighborhood, which is two kilometers from the center of Kemalpaşa district, is located just west of the Kemalpaşa Savanda Pond. While the population of Çiniliköy neighborhood was 177 in 2013, the population in 2018 was determined as 250 people and the number of buildings in the neighborhood was determined to be 186 (Kemalpaşa Belediyesi 2019, 27-31). The neighborhood, which is 206 hectares in size, provides transportation to the Ankara-İzmir and İstanbul-İzmir axes with Torbalı Street passing through it (“Çiniliköy Neighborhood 1/1000 Scale Implementary Development Plan Report” 2020, 7).

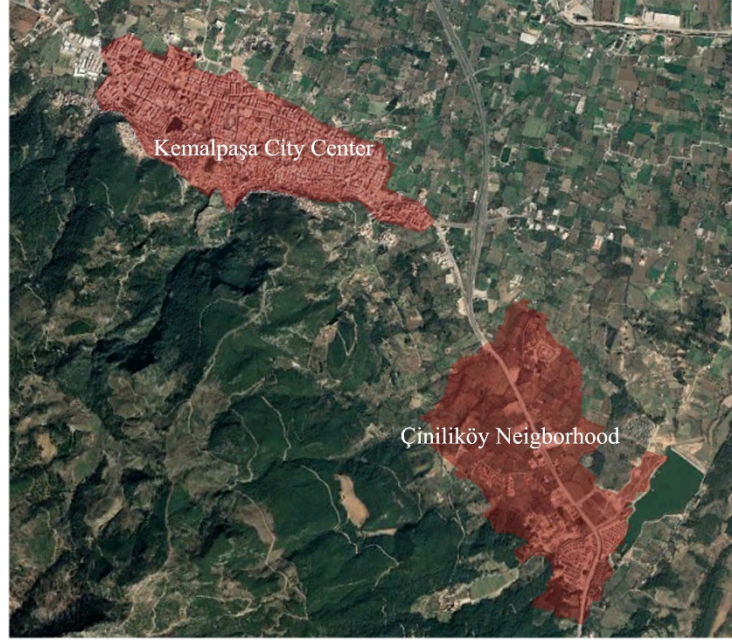


Figure 17. City Center of Kemalpaşa District and Çiniliköy Neighborhood
(Source: Google Earth, 2021, colored by the author)

According to Çiniliköy Neighborhood Implementary Master Plan report, in the Amendment of İzmir-Manisa Planning Region 1/100000 Scale Environmental Plan approved on 10.10.2018, Çiniliköy Neighborhood was designated as “Urban Residential Area and Urban Development Area”. While Urban Residential Areas are defined as existing built up areas whose definite boundaries will be clarified in sub-scale plans, Urban Development Areas are defined as areas that have not yet been built and are subject to sub-scale zoning plan applications. In addition, Urban Development Areas are defined as areas where urban uses that are suitable for urban settlement will be developed according to the population acceptances of the year targeted by the plan. (“Çiniliköy Neighborhood 1/1000 Scale Implementary Development Plan Report” 2020, 14-17). On the other hand, according to the report prepared by the İzmir Chamber of City Planners, although the 2005 population of Kemalpaşa district was determined as 30,043 people and the 2025 projection population was determined as 174,000, the development areas determined between Kemalpaşa City Center and Çiniliköy Neighborhood are approximately four times the size of the existing settled texture. It has been determined that the majority of the “Agricultural Area” is transformed to “Development Area” with the Amendment of İzmir-Manisa Planning Region 1/100000 Scale Environmental Plan (TMMOB Şehir Plancıları Odası İzmir Şubesi 2019, 12).

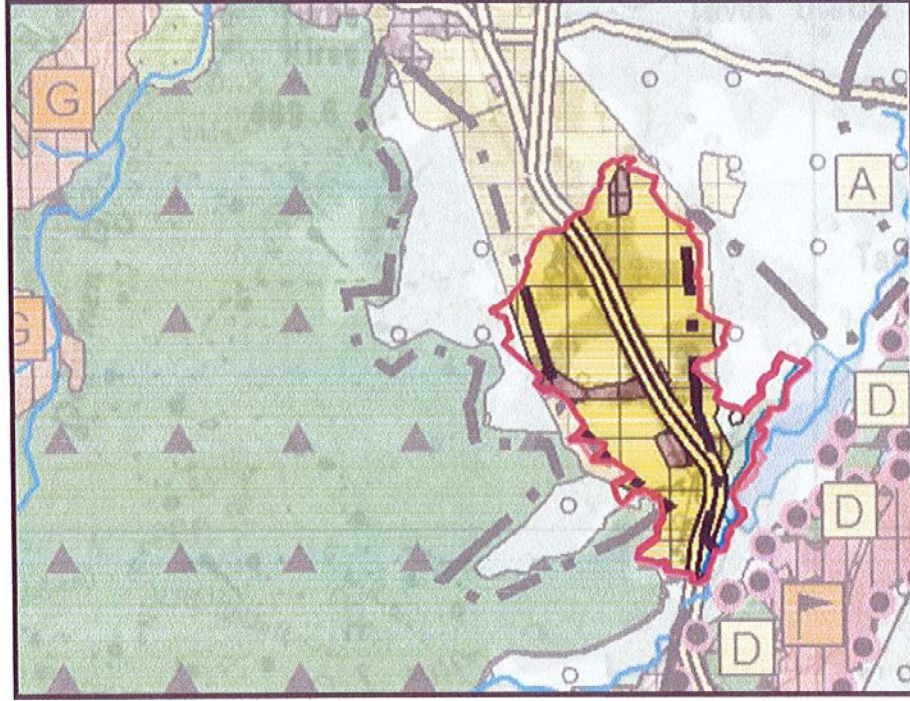


Figure 18. Çiniliköy Neighborhood in the Amendment of İzmir-Manisa Planning Region 1/100000 Scale Environmental Plan 2016 (Source: “Çiniliköy Neighborhood 1/1000 Scale Implementary Development Plan Report” 2020, 17)

When the parks and green areas determined in 2018 at the scale of the neighborhoods of Kemalpaşa are examined in accordance with the strategic plan report, it has been determined that there are two urban green areas with a total area of 152000 m² in Çiniliköy neighborhood. While the average of active green areas per capita in Kemalpaşa district was 4.23, this ratio was determined as 608 in Çiniliköy, revealing a tremendous imbalance (Kemalpaşa Belediyesi 2019, 81).

Located next to Kemalpaşa Nation Garden, Savanda Pond is a project implemented by the Second Regional Directorate of State Hydraulic Works to provide irrigation support to the farmers of the region. According to the information obtained from the official website of the State Hydraulic Works, the construction of the pond, which will serve 1630-decare of agricultural land, was started on 28.06.2013 (DSİ Genel Müdürlüğü n.d.). Savanda Pond, which is 22.5 meters high from the foundation and has a storage volume of 1.25 million cubic meters, was completed in 2015 (“Savanda Göleti Yeni Cazibe Merkezi Oldu” 2017).

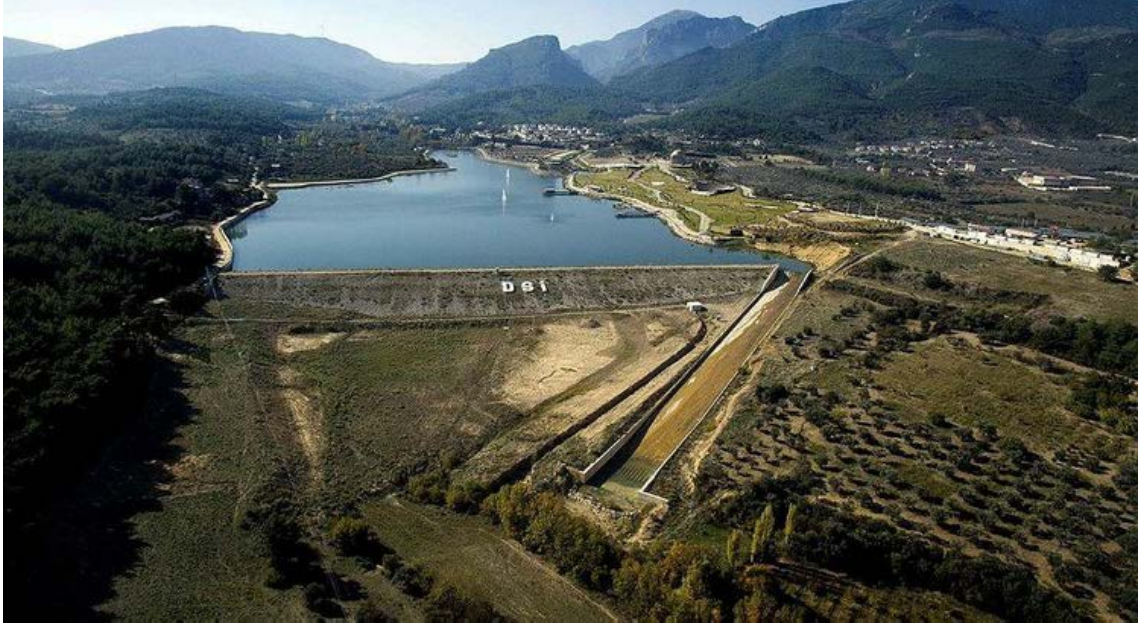


Figure 19. Kemalpaşa Savanda Pond
(Source: <https://www.yeniasir.com.tr/izmir/2019/01/04/kemalpasada-savanda-ve-yukari-kizilca-goletleri-2019da-bitiyor>)

According to the information contained in the Çiniliköy Neighborhood 1/5000 Scaled Master Plan Revision report, the 1/5000 scale Kemalpaşa Çiftlikevleri Master Plan in effective for Çiniliköy Neighborhood was approved on 02.02.1989. Several changes were made on the Master Plan dated 1989 and uses such as Education Area, Municipality Service Area, Recreation Area were added (“Çiniliköy Neighborhood 1/5000 Master Plan Revision Report” 2019, 17-18). The case study area, which was not included in the boundaries of the master plan, belonged to the General Directorate of State Hydraulic Works until 2016.

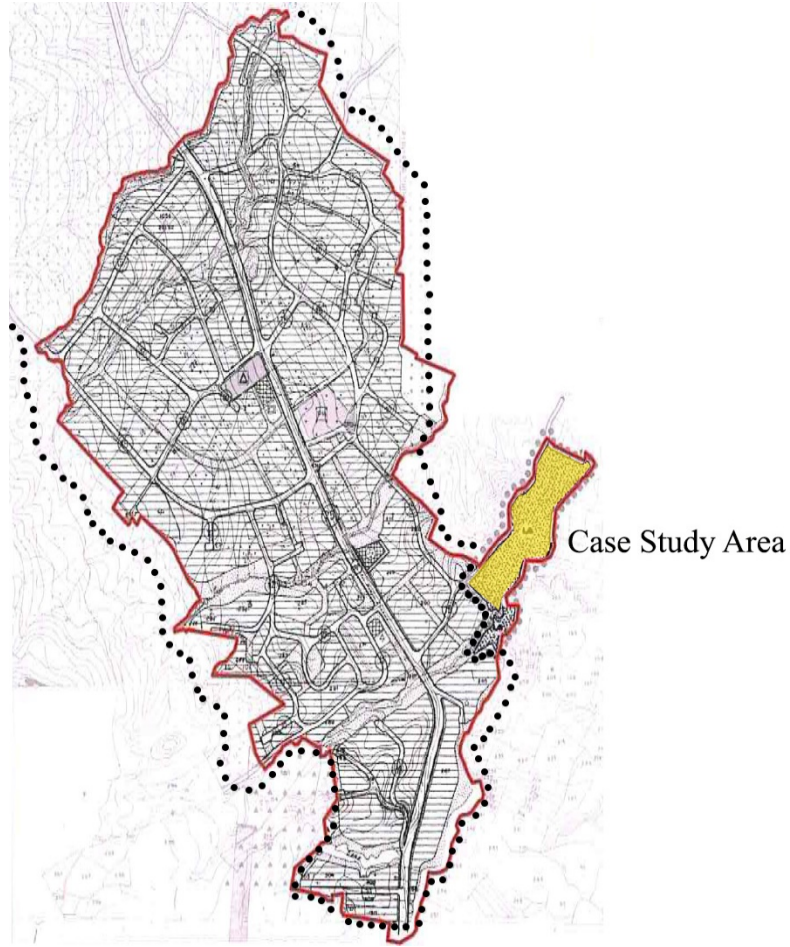


Figure 20. Çiniliköy Neighborhood 1/5000 Scale Master Plan 1989
(Source: “Çiniliköy Neighborhood 1/5000 Master Plan Revision Report” 2019, 19)

4.3. Social, Political and Spatial Conditions of Kemalpaşa Nation Garden

According to Heynen, Kaika, and Swyngedouw, environmental transformations are not independent from power struggles such as class, gender, ethnicity, which generate socio-environmental conditions by creating positions of empowerment and disempowerment between powerful individuals/groups and marginal individuals/groups. Socio-environmental change processes are never socially and ecologically neutral, as they are processed by social power relations. Social actors who use or mobilize this power decide who can and cannot access resources or other components of the environment (Heynen, Kaika, and Swyngedouw 2006, 10-11). Urban green spaces, which are a critical

dimension of environmental transformations, cannot also be handled independently of power relations and the social actors that produce them.

Within the scope of Turkey, urban green space production, which has been under the initiative of local governments and municipalities until the new era Nation Gardens, was transferred to the central government with these projects. Thus, through the new typology of urban green spaces, a significant transformation occurred in the social actors and power relations active in the production of urban green spaces. For this reason, the Nation Gardens projects and their production processes should be examined not only through their spatial analysis and ideological origins, but also through their institutionalization forms, political structures and their effects on social relations. At this point, it can be claimed that Kemalpaşa Nation Garden, presents a general summary of the characteristics of the Nation Gardens projects, which are completed or planned to be produced in every city, both with the social actors involved in its emergence and the ideological and political patterns it contains.

When the emergence process of Kemalpaşa Nation Garden is examined, it has been revealed that the at issue area was affiliated to the General Directorate of State Hydraulic Works until 2016 and was outside the jurisdiction of Kemalpaşa Municipality. According to the Kemalpaşa Municipality Council Decision dated 01.02.2016, the assignment of the case study area belonging to the General Directorate of State Hydraulic Works to the Kemalpaşa Municipality as a recreation area was transferred to the Zoning and Law Commission. After, the areas of 271-block 95-parcel and 270-blocks 36-parcel, which are currently functioning as Kemalpaşa Nation Garden, were transferred to Kemalpaşa Municipality as 271-block 100 and 101 parcels, with the completion of amalgamation on 08.12.2016. The proposal regarding the determination of the case study area as a “Recreation Area” was published as a Council Decision on 15.07.2016 and approved on 27.09.2016 (Appendix A). The addition of this change to the master plan was carried out with the 1/5000 Scale Master Development Plan Revision of Çiniliköy District, which was prepared in 2019. In this plan, the case study area is defined by the “open and green spaces” legend (“Çiniliköy Neighborhood 1/5000 Master Plan Revision Report” 2019, 62).

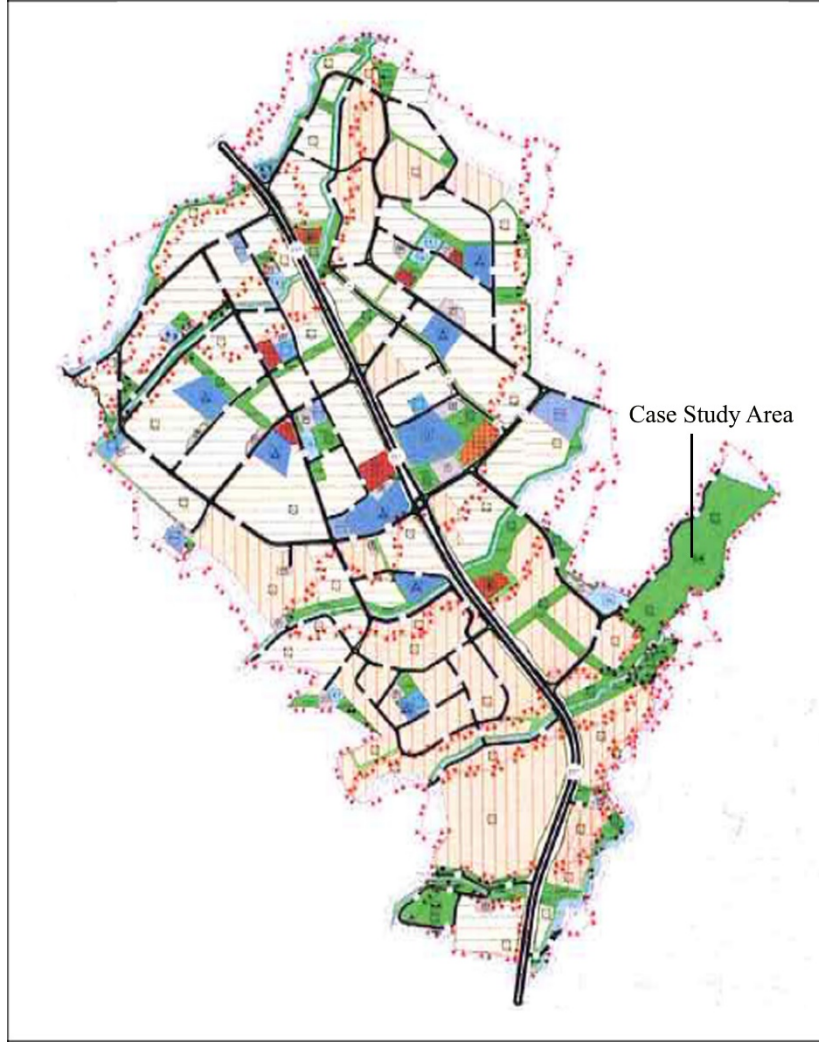


Figure 21. 1/5000 Scale Master Development Plan Revision Proposal 2019
(Source: “Çiniliköy Neighborhood 1/5000 Master Plan Revision Report” 2019, 62)

After the transfer of the case study area to the municipality and functionalizing as a recreation area, project design studies for the park started in 2016 during the AKP administration in Kemalpaşa Municipality between 2014-2019 years. In the park project plan two piers extending to Savanda Pond, an artificial stream passing through the park, amphitheater, cafe, restaurant, playgrounds, viewing terraces and an exhibition area called “miniature city” were designed (Fig. 22). For the project called “Savanda Pond Natural Park” or “Gölpark”, coastal filling and arrangement processes were started in the first stage, and the visuals of the project began to appear in the media since 2016 (“Kemalpaşa Savanda Göleti Tabiat Parkı” 2016).



Figure 22. Kemalpaşa Natural Park Project Plan (CAD File prepared in 2016)
 (Source: Kemalpaşa Municipality Parks and Gardens Department's Archive)

Kemalpaşa Natural Park construction works were started in 2017 after the pond's coastal recreation. In the project, which is located next to the Savanda Pond, two piers, an amphitheatre and walking tracks were built in the first stage, while it is observed that the greening and afforestation works started later (Fig. 23). However, just after the Nation Gardens statement, which has been on the agenda of the central government since 2018 and was put forward as election propaganda, the case study area underwent a structural transformation and was adapted to the Nation Garden.

In addition to the policies implemented in the previous chapters to produce the Nation Gardens rapidly since they emerged, and their application to regions that are currently natural protection areas; in the subject of Kemalpaşa Nation Garden, the transformation of a park project that its production process has been already started, in a way that serve the political and ideological intentions of the central government, is observed. Thus, the old park project was exposed to an identity change after the adaptation of the area belonging to the municipality to the Nation Garden by the administration of that period, which shared the same political base with the central government. This identity change of the space will be discussed in details within the following sections.



Figure 23. Change of Case Study Area by Years
(Source: Google Earth)

The project, which was called Kemalpaşa Nation Garden after 2018, was presented in the media as “the Nation Garden with an artificial lake on an area of approximately 550000 square meters” as if it was a newly produced (Candan 2018). However, while the Savanda pond was carried out for agricultural irrigation by the General Directorate of State Hydraulic Works in 2015, the works of the landscape area approximately 60000 square meters began before the typology of the current nation gardens. On the other hand, the socio-environmental changes realized simultaneously with this function in the area that changed its identity as the Nation Garden can be clearly read through politically and ideologically formed spaces. This identity change can be observed through the interventions made to the case study premises and its immediate surroundings, such as the new name given to the park, the function assigned to the

exhibition area, the items bearing Ottoman motifs, and the mosque figure located in the immediate surroundings of the park.

4.3.1. The Political Occupation of the Public Space

Lefebvre says that the urban is a form that creates both centrality as the decision-making center where the state is embodied and polycentrality by keeping different movements and centers together. Connecting to the logic of the form on the one hand, and the dialectic of contents, none of which are original, on the other, the urban is the sum of these forms and contents. The urban is changed and transformed by hierarchy of centrality with a limited rationalism and ideology by a state (Lefebvre 2003, 118-133). The urban, which is also the main stage of the accumulation processes, has turned into a means of rent that cannot be left to local governments, especially for the last two – three decades in the scope of Turkey. Therefore, while the state seeks the forms of being in the local, the Nation Gardens represent the designless, careless and lawless attempts of this intention (Şengül 2021).

While Çavuşoğlu emphasizes the necessity of a policy based on a balance of pressure and persuasion for hegemonic power, he explains the AKP's ability to gain mass support in speculative urban policies with this balance (Çavuşoğlu 2016, 77). The issue of Nation Gardens, which was brought to the agenda and implemented by the central government, it is tried to persuade the society by putting forward them as a policy applied to increase the amount of green space in the cities. On the other hand, when these new urban green space types produced in line with the needs and interests of the hegemonic power and class are examined, it is seen that there are pressure applications to change the quality of public space and social structure. The case of Kemalpaşa Nation Garden, as an issue with different dimensions and spatialities of these oppressive practices, constitutes a daring representation of state hegemony in the public space.

In the Kemalpaşa Nation Garden issue, it is seen that the area that was initially designed and started to be implemented as a Natural Park was later adapted to the Nation Garden to accompany the state policy. The center, which tries to establish itself locally, reproduced this park practice initiated by the Kemalpaşa Municipality, politically and ideologically under the name of Nation Garden. The combination of the names “Gölpark”

and “Nation Garden” located at the gate that is encountered while reaching the area, presents a general summary of the garden adapted from the park.



Figure 24. The Entrance Gate of the Kemalpaşa Nation Garden
(Source: Field Survey, June 2021)

There is a clear link between architecture, monumentality, political power, and the will to power. Although architecture tries to hide its will while serving power, it creates a practice that cannot be reduced to ideology alone (Lefebvre 2014, 55-56). In this practice, the political power that plays a transformative role on public space not only shapes public spaces ideologically, but also instrumentalizes them politically in a way that serves its own interests. The political name chosen for Kemalpaşa Nation Garden is an example of this situation. When the Council Decision reports of Kemalpaşa Municipality dated 06.05.2019 and 03.02.2020 are examined, it is revealed that the name “Binali Yıldırım Nation Garden” proposed by the parliament members of the AKP was first transferred to the Law Commission and then accepted by the relevant commission (Appendix B). The preference of the at issue political figure, who comes from the base of the central ruling party and continues his political life, in the name of the Nation Garden, damages the democratic quality of the public space. On the other hand, as mentioned in the previous sections, one of the most important spaces in the democratic and emancipatory potential of the public space is urban green spaces.

One of the most important issues regarding the case study area is the transfer and the sale of the area of approximately 8000 square meters located on 271-block 101-parcel and approved for use as a recreation area, to the “35 Project Movement Association (35 Proje Hareketi Derneği)” as a museum and exhibition area (Appendix C). This area, which was removed from the municipality’s jurisdiction with the transfer of the public space to the association, was added only with the contours of the museum structure in the Kemalpaşa Nation Garden current project plan obtained from the Municipality (Fig.25). This area, which included viewing terraces and green landscape in the previous project plan (Fig. 22), is currently used by the association.

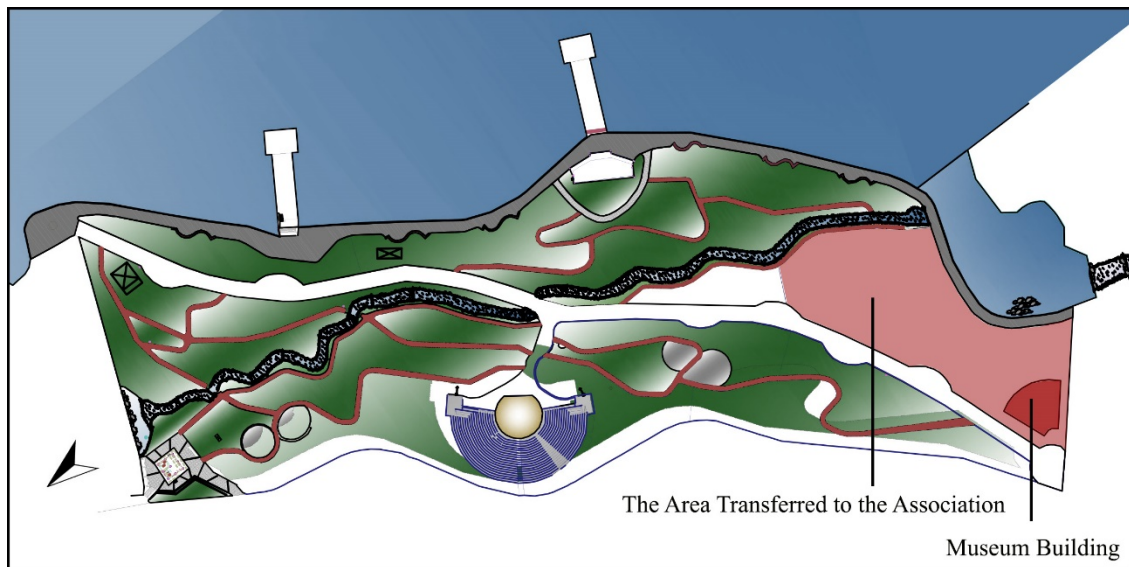


Figure 25. Kemalpaşa Nation Garden Project Plan (Current CAD File)
(Source: Kemalpaşa Municipality Parks and Gardens Department’s Archive)

To Lefebvre, the center of power exerts spatial control by powerful means of constraint when implementing its political actions for purposes such as realizing the interests of the hegemonic class or political leader. The power governing political ideas spreads its centrality outward and politically organizes the space (Lefebvre 2014, 91-92). The space allocated as a museum and exhibition area in Kemalpaşa Nation Garden stands out as a quite controversial and concrete example in this context. The following statements were included in the interview conducted by the Mayor of the period, Arif

Uğurlu, with Demirören News Agency in 2018 for Kemalpaşa Nation Garden (“İzmir’in Millet Bahçesi Saltanat Kayıkları İle Açılacak” 2018):

“There is something else in the project that does not exist in Turkey. Just as Istanbul has Miniaturk, which houses historical artifacts from Turkey’s thousand-year-old history, in our project, there will be mini-models of giant projects such as Osmangazi Bridge, Marmaray, Third Airport, which have been built in the last sixteen years...”



Figure 26. Museum and Exhibition Area
(Source: Google Earth)

While there is no clarity about the name of the museum and exhibition area, which has not yet been opened, studies have been started regarding the function it will undertake. The space that will be used to display the models of the gigantic projects carried out by the central government, especially in Istanbul, is a concrete proof of the political occupation of the public space not only ideologically but also by reproducing itself. According to the information obtained from Association Official during the field survey, it was learned that 1/50 scale models of the works such as the Third Airport, Bridge projects, highways, metro constructions, Çamlıca Tower realized by the AKP Government will be exhibited. In this space, where the museum part is not open yet, the works of the outdoor exhibition is about to be completed.



Figure 27. Museum Structure and Outdoor Exhibition Area
(Source: Field Survey, June 2021)

The museum in Kemalpaşa Nation Garden and the mosque behind it offer a synthesis of the conservative ideology and political hegemony imposed on the urban green space. While the HGS and OGS signs on the entrance turnstiles to the outdoor exhibition area heralded the importance given by the government to road and concrete construction, the models encountered after the turnstiles are even more interesting. This area, which offers sections from bridges, subway projects, residences, towers and many other gigantic projects, is used as an instrument for the central power to make an appearance. Models that refer to the content and actors of public space, which was destroyed during the creation of the political space, present the ideological and political summary of the public space transformed under hegemonic attitude.



Figure 28. Models Placed in the Outdoor Exhibition Area
(Field Survey, June 2021)

To take it from a general framework, capitalism, as a total system, includes everything and reproduces by blocking everything. At this point, the city, the urban or the domains of architecture are reduced to secondary positions and subjected to the rules determined by this system (Lefebvre 2014, 3-4). It can be argued that the state and the bourgeoisie, which are the main wheels of this capitalist system, transformed the public space and its production with extremely deformed cultural codes and conservative ideology in the scope of Turkey (Sargın 2021). The AKP, which has assumed the role of power in Turkish politics since 2002, and the supporter bourgeoisie, shape the public space ideologically while establishing a political discourse over the so-called “nation” pushed to the periphery.

As one of the current examples of this situation, the Nation Gardens can be read as ideological public space practices that move away from the its civil feature. At this point, Kemalpaşa Nation Garden can be read as a space of the state rather than a public space, with its political name, the formula of adapting the old park project to the ideological intention, and the museum and exhibition space occupied by association through political hegemony. Kemalpaşa Nation Garden and the museum part transferred to the association, which also sheds light on the privatization of public lands in the context of property relations, constitute a critical example of accumulation by dispossession through the current neoliberal policies.

4.3.2. The Ideological and Morphological Patterns

According to Lefebvre, urbanism, which excludes theoretical knowledge and urban epistemology, has an institutional and ideological structure. This structure shapes the urban with the policies coming from the right and the left. While right politics tend to focus on the past and legitimize neoliberal ideology; left politics tries to move away from the spaces occupied by the current economic, social and political forces (Lefebvre 2003, 6-7). In the post-1980 neoliberal climate in Turkey, the ruling right policy chose to remedy the deteriorated class balances by redistributing space through zoning rights. In addition to the nationalism and conservative right policies that corporatism has been feeding during the AKP period, Islam and its ideological character also began to be influential on space (Çavuşoğlu 2016, 80). Thus, while the AKP government tries to make

its ideological and political presence visible in the urban and public space, it has been used Islamic architecture and Ottoman motifs as an instrument.

Attributing religious and mystical meanings to nature and plants has been observed since the earliest civilizations. Today, there are still religious, mystical and symbolic practices in urban green space practices in creation and preservation (Feng and Tan 2017, 49). As an example to this situation, besides the reference to Islamic concepts that are frequently have been encountered in the introductory speeches of the new Nation Gardens, the ceremonial openings of the mosques have been carried out to accompany religious themes (Uzun and Şenol 2020, 231). On the other hand, the inclusion of huge mosques in the projects as an ideological dominant element independent of need, and the inclusion of spatial and symbolic constructions in the design infrastructure with dominant religious elements make it possible to read the Nation Gardens as conservative and divisive spaces (TMMOB Şehir Plancıları Odası Ankara Şubesi 2020a).

When the Kemalpaşa Nation Garden is examined, it is seen that it was created together with the mosque project, like many other Nation Garden practices in this typology. This practice, which cannot only be seen as a gain through structuring, requires spatial analysis of religious-ideological symbols. The effort to redefine urban green space production through religious architecture should be examined as a complex process that produces many contradictions in the social context. To Lefebvre, if we accept religious architecture as a genre, it is necessary to address the contradictions of historical time and social reality. Religious architecture, with its harshness and violence it expresses and contains, produces a contradiction with the social time in space (Lefebvre 2014, 8).

Religious architecture or religious symbols observed in spaces reduce the sensory or intellectual perception of the space to the function, the limits imposed by the ideology and the dysfunction of the body (Lefebvre 2014, 10). The reality of religious architecture in the Kemalpaşa Nation Garden raises not only the criticism of public space, but also the morphological distortion of urban green space. This practice, which moves the case study away from the definition of urban park, brings to mind the terminology of 'mosque-park'. Attempts to impose religious architecture on urban green space bring along a series of concerns, which can be seen as an effort to transform the social structure of the public space. While this attempt is an intention to change the identity of the urban green space, it can be read as the will of social inequality and allocating public space to a certain segment of the society.



Figure 29. Kemalpaşa Nation Garden Mosque and Its Escutcheon
(Field Survey, June 2021)

In a discussion that can be advanced over the concepts of social ecology and deep ecology discussed in the previous chapters, the Kemalpaşa Nation Garden and its mosque figure emerges as a significant element. The case study area, which is an example of the attempt to intervene mystical and religious symbols not only in nature but also in the produced green spaces, evokes the illusions of deep ecology rather than social ecology by moving away from the social character of the public space.

It is claimed that the mosque, which is an important fact in the morphological character and ideological analysis of the case study area, was built by a benefactor. While the decision was made to transfer the mosque to the Kemalpaşa Mufti until the ownership problem is resolved; when the legal documents related to the structure are examined, it has been determined that the construction registration document has been reached but there is no building license. In line with the documents obtained from Kemalpaşa Municipality, it is learned that the construction peace process of the mosque, which does not have a building license was initiated (Appendix D). According to the information contained in the same Council Decision reports regarding the name “Binali Yıldırım” given to Kemalpaşa Nation Garden, it was decided to give the Kemalpaşa Nation Garden Mosque the name “Abdülkadir Kanat”. It is understood from the diagram in the 1/5000 Scale Çiniliköy Neighborhood Master Plan Report that a decision was made for the mosque to be located next to the Nation Garden. While three mosques are used for Çiniliköy Neighborhood in this plan scheme, it is noteworthy that the mosque in question

is included in the usage limit of Kemalpaşa Nation Garden instead of the residential texture in the southern part of the neighborhood.

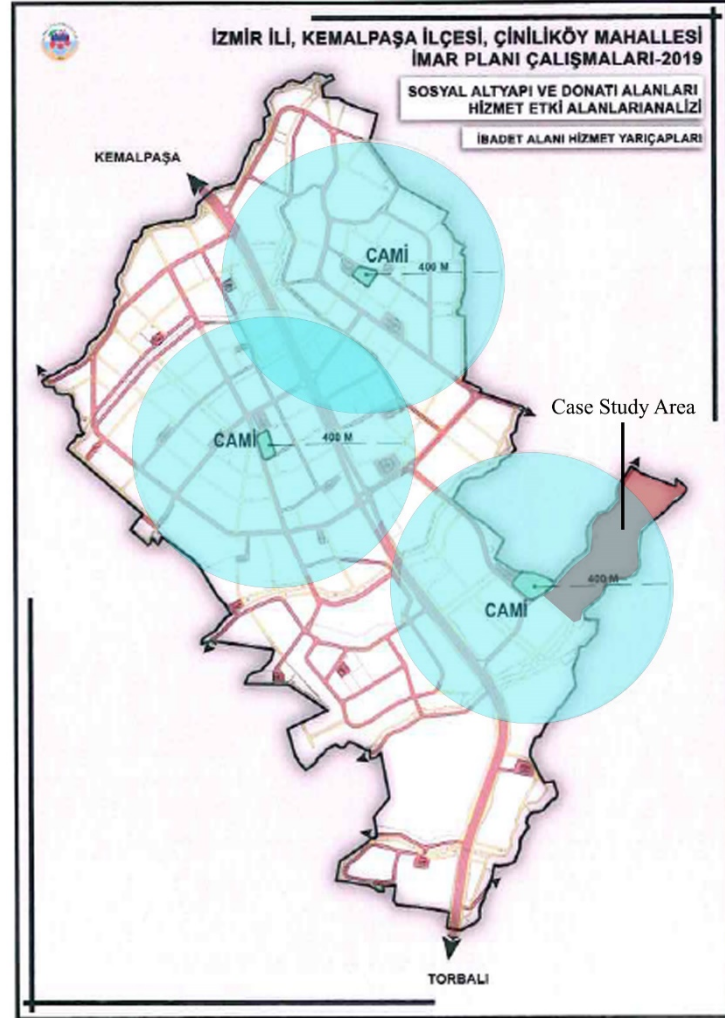


Figure 30. Mosques Service Schema Proposal
(Source: "Çiniliköy Neighborhood 1/5000 Master Plan Revision Report" 2019, 58)

The messages or codes (historicity, religious, political) contained in the space can be decoded and read just like an inscription because they appeal to people. Architecture includes sensory codes as well as social relation codes embodied in the structure. However, the project is a space rather than a discourse that can only be explained with codes (Lefebvre 2014, 125-127). The conservative society model, which is tried to be created as an extension of the ideological structure of the central government, and the messages and codes required by this model can be observed concretely in Kemalpaşa

Nation Garden. When the aforementioned area and its surroundings are examined, it can be said that the mosque figure brings along certain codes of behavior tried to be imposed as well as conservative messages. For example, while there is no legal regulation on food and beverage rules in urban green areas, warning signs indicating the prohibition of alcohol consumption in Kemalpaşa Nation Garden not only determine the conservative society model that is trying to be created, but also bring along an illegitimate initiative.



Figure 31. Visual of Warning Sign
(Field Survey, June 2021)

Lefebvre says that although symbolic architecture and analogical architecture cannot be completely separated from each other, there are fundamental differences between them. Symbolic architecture can be reached by mystical and religious codes, and while trying to represent the absolute, it may differ infinitely from the ways it symbolizes and also corresponds to it. On the other hand, analogical architecture tries to reach the clearly represented similarity through narrative, historicity and imitation (Lefebvre 2014, 144-145). In the examination of Kemalpaşa Nation Garden, both symbolic structures and analogical references are encountered. The garden, shaped under these two types of ideological and morphological influence, produces a series of problems that cannot appeal to modern life and society. In addition to the symbolic structure of the mosque figure,

which plays a major role in the identity of Kemalpaşa Nation Garden, the sultanate boats placed in the Savanda Pond are realized by imposing a historicist vision on the urban green space.



Figure 32. Visuals of Sultanate Boats
(Field Survey, June 2021)

An important component of AKP corporatism, the Neo-Ottomanism has been become a new source of inspiration and morale for both Islamists and nationalists. Rediscovered during the AKP era, the Ottoman has been constructed as a parallel national identity (Çavuşoğlu 2016, 83). The Ottoman historicism attitude, which is not limited to the sultanate boats, also manifests itself in the function of the space, which is used as the only cafe of the case study area. It was learned during the field survey that this place, which serves as a “hookah cafe”, was rented to a private business by the Municipality. Kemalpaşa Nation Garden, in which so-called Ottoman motifs are integrated with both sultanate boats and hookah service, references having cheap, popular, kitsch and shallow links to the ideology of so-called Neo-Ottomanism, which the central government constantly references and puts forward as a new national identity. In addition to the ideological and morphological features mentioned, there are also landscape installations that can be defined as kitsch in Kemalpaşa Nation Garden. Giant evil eye talisman

installation in the center of the case study area can be given as an example to this shallow, misleading cultural and ideological situation.



Figure 33. Hookah Cafe and Installation of Evil Eye Talisman
(Field Survey, June 2021)

As the problematic spatialities that stand out in Kemalpaşa Nation Garden, the mosque, museum and exhibition area play a dominant role and have a transformative effect on the identity of the garden. Moreover, in addition to the previously discussed areas that bring a historicist and conservative attitude to the morphological and functional characteristics of the area, the rest of the limited architectural and functional spaces of Kemalpaşa Nation Garden are the amphitheater and restaurant next to the pier. In addition to the previously discussed areas that bring a historicist and conservative attitude to the formal and functional characteristics of the area, one of the limited architectural and functional spaces of Kemalpaşa Nation Garden is the amphitheater. This space, which was designed in the previous plan of the case study area before it was transformed into the Nation Garden, was constructed together with the backstage and wet areas. The restaurant located just behind the pier in the case study area was also included in the old plan project. The restaurant, which is owned by Kemalpaşa Municipality, uses the coastal area and the pier as a service area.



Figure 34. Amphitheater and Restaurant's Pier Used by the Restaurant
(Field Survey, June 2021)

The effect of architecture on the threshold between sensory and sensual is not through the orientation of the lived experience or perception toward the sensual; it takes place through means such as symbols and abstractions (Lefebvre 2014, 95). Kemalpaşa Nation Garden, where religious symbols and political abstractions are dominant, bears the traces of power and conservative ideology. The case study area, which is tried to be functioned as an urban green recreation area, describes the space of state that is separated from the civil character of the public space, as it moves away from the democratic and emancipatory discourse. On the other hand, Lefebvre claims that spaces, where power is symbolized can turn into spaces nothing say about joy, crushed under their own weight once they are produced. Because of the nature of power, once achieved, movement turns into action that becomes aimless but still perseveres itself. While the habitats produced in the modern world are presented as if they are deep differences, they turn into spaces that dissolve and become monotonous. In this plane where architecture is reduced to construction, it becomes irrelevant to talk about enjoyment (Lefebvre 2014, 16-17). Urban democracy, on the other hand, can break the boundaries of urban reality with revolutionary upheaval by including equality of places. At this point, the importance of the radical critique of the politics of space and urbanism emerges (Lefebvre 2003, 125).

4.3.3. An Evaluation in Socio-Ecological Context

It is necessary to approach urban parks as “salad bowls” where different cultures can coexist, rather than impart a “melting pot” function (Thompson 2002, 60). On the other hand, when the social character of Kemalpaşa Nation Garden is examined, it is seen that there are practices that move away from the democratic and emancipatory urban green space. When we examine the architectures and functions realized in Kemalpaşa Nation Garden, we encounter applications that appeal to homogeneous and singular user groups. This area, which is not loaded with diverse functions for the needs of socio-demographic variations and heterogeneous social structure, is under the occupation of the ideological structure of the state. The mosque architecture, which determines both the ideological and behavioral codes of the case study area, prioritizes the conservative social structure by transforming the quality of the public space.

While urban reality produces enthusiastic projects that tend to perpetuate itself by the dominant group, it excludes awareness of the qualitative elements of the urban such as social practice and social relations. While large urban projects are being produced, the first aim, social benefit, is often forgotten (Lefebvre 2014, 87-88). The situation becomes even more complicated for Kemalpaşa Nation Garden. The museum and exhibition space, where models of enthusiastic projects that exclude social benefit Lefebvre mentions are exhibited, tend to normalize the hegemony of the state, not only excluding social relations and benefit. This problematic can be read through the ideological imposition of the occupation of the public space by the state.

While the production of space is created not at the pole between nature and culture, but between matter and abstraction, the environment reveals the contradiction between society and space. Instead of content, form is prioritized in the design process of space production, however social practice is often excluded (Lefebvre 2014, 150-151). At this point, citizens, unlike the consumption of urban landscapes, should have a say in terms of protection, reshaping and reproduction. The principle of participation in the planning and designing processes of urban green spaces, plays an important role in both the representation of freedoms and the defense of democratic rights (Gürler and Özer 2013, 80).

On 10.10.2018, a final declaration on the Nation Gardens was published as a result of the workshop held by the Chamber of Landscape Architects. In this study, while Nation

Gardens are discussed in historical, sociological and spatial contexts, suggestions for sustainable socio-ecological environments are included. Some of these suggestions are as follows (TMMOB Peyzaj Mimarları Odası 2018):

- Existing green areas and parks should remain as they are, and the name “Nation Garden” should be given to the newly created green areas.

- Local plant species specific to the region should be determined and meadow areas should be created as well as grass areas.

- The architecture of the region and the traditions, customs and habits of the people should be taken into consideration during the analysis and project design stages of the Nation Garden.

- Nation Gardens should be designed to offer cultural and educational venues such as national and international exhibitions, special events, concerts, workshops, conferences and educational tours.

- Nation Gardens should be included in the master plan of the city where it is located, and should not be transformed into other areas with subsequent plan changes.

When Kemalpaşa Nation Garden is considered in the light of these design principles, it reveals a number of problematic results. The identity that was added to the area with the transformation of the case study area, which was previously thought as a Natural Park, into the Nation Garden was discussed in previous sections. It is observed that the area, which was realized in the Kemalpaşa region, which is famous for its cherry and fruit trees, was designed in such a way that grass areas were dominant instead of local plant species. Kemalpaşa Nation Garden, which stands out with its mosque figure and the space where gigantic state projects are exhibited, does not add an educational and cultural value to the region. In addition, the fact that the area, which was designed as viewing terraces and green space in the old park plan, now functions as a museum area with an ideological and political character, poses a problematic dimension in social and property relations.

CHAPTER 5

CONCLUSION

The consequences of rapid urbanization and erroneous neoliberal policies are no longer an intellectual debate that manifests itself only in literature. While the natural environments transformed in line with the policies followed today provide economic benefits to the minority, it causes quite unhealthy and unequal results on the society. While the minority and powerful group, which gains strength with the increase of economic inequality, gains more comprehensive powers to implement more segregation policies on society; initiatives that encourage the public to engage in individual sensibilities (such as participating in recycling practices, or embracing veganism, etc.) allow them to temporarily relieve the conscience. On the other hand, they are essentially a means of postponing the real operation that we should consider socially. Therefore, “the urban revolution is a planetary phenomenon” (Lefebvre 2003, 113).

“We create the city, then it creates us” (Reader 2005, 1). City, urban, or urbanization, as concepts that include each other, is an operation that has an impact on the whole world system. This huge operation, which does not only affect the relations of production and built environments, also plays an important role in the transformation and reproduction of the social and the individual. While this network, driven by politically, economically or ideologically powerful minorities, produces unequal initiatives and results on society and the public space; the phenomena of urban democracy and social equality are gaining more and more importance. To Lefebvre, urban revolution and urban democracy are inherent concepts. There is always a distance and disputes between elaboration and execution of projects and plans. This conflict turns into demands in the conflict of ideological urbanism and the groups or classes that claim against them, in other words under the title of urban democracy. On the other hand, the controlling of social practice by politicians through institutions and devices, prevents the formation of urban democracy (Lefebvre 2003, 136-143).

With the increase of the destructive dimension of the control of nature and the increase in technological advances, the growth has been realized but not the development. Although the production of space is associated with all levels of social reality, with

productive forces (base), the social relationships of production and ownership (structure), and political and ideological forms (superstructure), contradictions grow increasingly in the dialectic of inequality (Lefebvre 2014, 31). On the other hand, socio-ecological equality and sustainability can only be achieved by democratically controlling and organizing of socio-environmental constructions. Political-ecology, which should be formed by the strategies to create the equal distribution of social power and the inclusive mode of production of nature, can ensure the constructions of emancipatory and democratic environments (Heynen, Kaika, and Swyngedouw 2006, 13). Urban green spaces emerging at this point are of great importance in producing both emancipatory and democratic social and sustainable environments.

With a quote from Schuyler, Thompson argues that urban parks “a kind of democracy, where the poor, the rich, the mechanic, the merchant and the man of letters, mingle on a footing of perfect equality” is now lost in the unifying democratic meaning. Today, he mentions that democracy based on majority vote is not enough to protect the rights of minorities and there is a need for a more sophisticated democracy that reflects the cultural mosaic (Thompson 2002, 60). On the other hand, it would be appropriate to mention ideological and political concerns in the effort to unite today’s Nation Gardens, whose scales vary from small neighborhood parks to old stadiums, under a single typology. These top-down urban green spaces, created by the state without caring about the local characteristics, cultural texture and regional ecology, exhibit an attitude that excludes the social cultural mosaic as long as they carry the footprint of the state.

The choice of the word “millet”, which is used to describe the typology of Nation Gardens, brings to mind an ideological emphasis, while at the same time it refers to the conservative society model that is being tried to be created. The words “millet” and “ulus”, which differ in the Turkish linguistic equivalents of the English word nation, assume fundamental differences ideologically. The emphasis on “millet”, which differed from the concept of “ulus” in the early Republican period that carries democratic, egalitarian and modern ideology; it can be read as a political intention that aims to appeal to a certain segment of the society. The word “ulus”, which was used extensively in the terminology of the Republican era, was consciously preferred as the linguistic symbol of the Republican ideology instead of the word “nation”, which refers to the Middle Eastern languages. The choice of the word “millet” instead of the word “ulus” can be considered as an ideological concern that refers to the ummah and religion rather than the Republic.

On the other hand, when the practices of the Nation Gardens are examined, it becomes difficult to talk about a deep and powerful ideology like the urban parks produced in the early Republican period. Although the Nation Gardens projects, which are implemented on a large scale in every city, have an ideological structuring purpose, they do not go beyond an attitude that excludes and only flattens the cultures of the regions where they are applied. At this point, it would be appropriate to consider these new urban green spaces, where the production of the construction industry is prioritized instead of the design discipline, as kitsch productions.

The case of Kemalpaşa Nation Garden, which can be given as an example that the initiatives made with neoliberal policies for the sake of the construction sector are not limited to urban areas, is also of critical importance in the context of the property relations of the transformed natural environments. The case study area and its surroundings, which previously belonged to the treasury land for agricultural irrigation purposes, were first transferred to the Municipality for park construction; Later, a part of the said area was sold to the association. The ownership transformation of the public land observed in Kemalpaşa Nation Garden can be shown as a critical example of the policy of privatizing natural areas and opening them up for construction.

While the situations observed in the transformation of the case study area, which was already been designed and implemented as an urban park, under the identity of the Nation Garden, refer to the characteristics of the public space that is tried to be transformed with the Nation Garden typology; it also brings along a series of policies that trigger class discrimination. Kemalpaşa Nation Garden, which presents an example of the spatial construction of the conservative society model that is tried to be imposed as an extension of the ruling ideology, also gives an example of the rent policies desired to be obtained as a result of these initiatives through privatization. Thus, when examined through its ideological and morphological features, this place, which comes up with many controversial agendas, brings up a general description of the recipe applied in the Nation Gardens typology. Situations such as ignoring some legal processes during the implementation phase, or ideological and favoritism policies observed in Kemalpaşa Nation Garden, shed light on the critical analysis of the Nation Gardens project through specific neoliberal policies.

While the devastating impact of socio-environmental transformations on society and ecology is increasing, the duality of urban and nature is increasingly emerging as

mutually exclusive concepts. At this point, urban green spaces, which have the potential to create a peaceful plane as medium spaces between the two phenomena, come to the fore. When examined in the historical context, it is revealed that these areas, which were shaped in line with the thought and ideology of the period in which they were produced, have the same tendency in today's Nation Gardens. However, unlike the attempts to produce democratic and emancipatory urban green space potential while being carried out with the ideology of modernization, it is necessary to emphasize the historicist attitude of the Nation Gardens, where cultural differences are not taken into account and the conservative society model is prioritized. These areas, which are produced without considering social and ecological concerns, need to be produced in line with the needs of modern society in order to avoid situations where it appeals to a certain segment of the society while excluding the rest. At this point, instead of top-down urban green space models, a production process based on the opinions of experts with the participation of users in line with the needs of the region where they are produced should be followed.

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APPENDICES

APPENDIX A

24.06.2021

İzmir Büyükşehir Belediyesi

Karar No: 741

Karar Tarihi: 15.7.2016

MECLİS KARARI

Meclisimizin 17/06/2016 tarihli toplantısında İmar ve Bayındırlık - Çevre ve Sağlık - Sosyal Hizmetler Komisyonlarına havale edilen Başkanlık Önergesine ilişkin, İmar ve Bayındırlık Komisyonunun 14/07/2016, Çevre ve Sağlık Komisyonunun 14/07/2016, Sosyal Hizmetler Komisyonunun 14/07/2016 tarihli Komisyon Raporunda;

Belediye Meclisimizin 17/06/2016 tarihli toplantısında Komisyonlarımıza havale edilen, Bakanlığın UİP-17560,2 işlem numaralı, 17/06/2016 tarihli ve 5286 sayılı Uygulama İmar Planlama Şube Müdürlüğü ifadedi Başkanlık Önergesi, İmar ve Bayındırlık Komisyonumuzun 14/07/2016, Çevre ve Sağlık Komisyonumuzun 14/07/2016 ve Sosyal Hizmetler Komisyonumuzun 14/07/2016 tarihli toplantısında incelendi. İzmir ili, Kemalpaşa İlÇesi, ÇinilikÖy Mahallesinde bulunan ve mülkiyeti Kemalpaşa Belediyesine ait olan 271 ada, 95 parsel ve 270 ada, 36 parseller ile Çevresindeki Savanda Sulama GÖlet Alanı Kamulaştırma Sınırına kadar olan bölgenin Rekreasyon Alanı olarak belirlenmesine ilişkin hazırlanan ve Kemalpaşa Belediye Başkanlığının 09/06/2016 tarihli, 5538 sayılı yazısı ile iletilen 1/5000 Ölçekli İlave Nazım İmar Planı Önerisi ile 1/5000 Ölçekli Plan doğrultusunda hazırlanan ve Kemalpaşa Belediye Meclisinin 06/05/2016 tarihli, 05/87 sayılı Kararı ile uygun görülen, UİP- 17560,2 işlem numaralı, 1/1000 Ölçekli İlave Uygulama İmar Planı Önerisi, Komisyonlarımızca oybirliği ile uygun görülmüştür. Sayın Meclisimizin onaylarına sunulur. Denilmektedir.

Yukarıda metni yazılı Müşterek Rapor, BaşkanlıkÇa okutturularak görüşülmüş olup; söz konusu raporun, İmar ve Bayındırlık - Çevre ve Sağlık - Sosyal Hizmetler Komisyonlarından geldiği şekilde kabulüne, 5216 sayılı Büyükşehir Belediyesi Kanununun 7/b maddesi gereği, Meclisimizce oybirliği ile karar verildi.

İMAR VE BAYINDIRLIK - ÇEVRE VE SAĞLIK - SOSYAL HİZMETLER KOMİSYONLARI RAPORU

Belediye Meclisimizin 17/06/2016 tarihli toplantısında Komisyonlarımıza havale edilen, Bakanlığın UİP-17560,2 işlem numaralı, 17/06/2016 tarihli ve 5286 sayılı Uygulama İmar Planlama Şube Müdürlüğü ifadedi Başkanlık Önergesi, İmar ve Bayındırlık Komisyonumuzun 14/07/2016, Çevre ve Sağlık Komisyonumuzun 14/07/2016 ve Sosyal Hizmetler Komisyonumuzun 14/07/2016 tarihli toplantısında incelendi. İzmir ili, Kemalpaşa İlÇesi, ÇinilikÖy Mahallesinde bulunan ve mülkiyeti Kemalpaşa Belediyesine ait olan 271 ada, 95 parsel ve 270 ada, 36 parseller ile Çevresindeki Savanda Sulama GÖlet Alanı Kamulaştırma Sınırına kadar olan bölgenin Rekreasyon Alanı olarak belirlenmesine ilişkin hazırlanan ve Kemalpaşa Belediye Başkanlığının 09/06/2016 tarihli, 5538 sayılı yazısı ile iletilen 1/5000 Ölçekli İlave Nazım İmar Planı Önerisi ile 1/5000 Ölçekli Plan doğrultusunda hazırlanan ve Kemalpaşa Belediye Meclisinin 06/05/2016 tarihli, 05/87 sayılı Kararı ile uygun görülen, UİP- 17560,2 işlem numaralı, 1/1000 Ölçekli İlave Uygulama İmar Planı Önerisi, Komisyonlarımızca oybirliği ile uygun görülmüştür. Sayın Meclisimizin onaylarına sunulur.

APPENDIX B

MECLİS KARAR KAĞIDI

KARAR TARİHİ : 06.05.2019	KARAR NUMARASI : 33549906-301.05/55
BELEDİYE MECLİSİNİ TEŞKİL EDENLERİN ADI ve SOYADI	Meclis Başkanı Rıdvan KARAKAYALI (BAŞKAN) Mehmet TURKMEN, Muharrem BAYRAKTAR, Ahmet ÖZKEN, Jürşiz İLKCOŞKUN, Ahmet Yaşar BEKTAŞ, Hüseyin KALIPÇI, İsmail BODUR, Tevfik UĞUR, Nejat ÖZDEN, Musammer ALTIN, Şaban TAK, Mehmet ÖNLÜ, Arzu KÜLAHCIOĞLU ALTINTOZ, Barış UÇAR, Mevin YAŞAR, İzzetin GÜLER, Şağınur ER, Galip ATAR, Okan BİLDİRİCİ, Çile ÖZKUL, Şağınur ÖZER, Canip HAN, Mustafa BAŞ, Dursun Murat DİLEK, Aydın DURAK, Coşkun KILIÇ, Burhan AYDIN, Kerim ALTIN, Hakan ORHAN, Taner BİLGİN, Jürşiz ÇARK

Meclis Başkanlığından gelen ve meclis gündemine ilavesi istenilen;

1 - 5393 Sayılı Belediye Kanununun 20. Maddesi ve Belediye Meclis Çalışma Yönetmeliğinin 16. Maddesi gereği 15/04/2019 tarih ve 43 sayılı karar ile meclis toplantılarının sesli ve görüntülü cihazlara kaydedilmesi kabul edilmiş olup, meclis görüntülerinin naklen yayınlanması önerisinin,

2 - 271 ada 100 parselde bulunan Millet Bahçesi'nin adının Binali YILDIRIM Millet Bahçesi olarak ayrıca Millet Bahçesinde bulunan caminin adının Abdülkadir KANAT Camisi olarak ayrıca 767 ada 1 parselde bulunan kapalı yüzme havuzunun adının Muhsin YAZICIOĞLU olarak belirlenmesi önerisinin,

3 - 172 ada 123 parseldeki Kongre Merkezinin adının Alpaslan TURKEŞ Kongre Merkezi olarak belirlenmesi önerisinin,

4 - İşçi alacaklarına ilişkin olarak Başkanlığımız aleyhine açılan davalar sonucundaki ilamlara istinaden, muhtelif icra müdürlüklerinden yaklaşık 2.500.000,00TL. tutarıdaki borçlar için icra emirleri alınmaya devam edildiği, bunun üzerine kararların tehir-i icra talepli temyiz edildiği, Yargıtay incelemesi sonuçlanıncaya kadar haciz ve icra işlemlerini önlemek amacıyla İcra Müdürlüklerine verilmek üzere banka teminat mektubu alınması önerisinin,

5393 sayılı Belediye Kanunu'nun 21. maddesi ve Belediye Meclis Çalışma Yönetmeliği'nin 8. maddesi gereği Meclis gündemine ilave edilmesine mevcut üyelerin oy birliği ile karar verildi.

Rıdvan KARAKAYALI
Meclis Başkanı

Coşkun KILIÇ
Zabıt Katibi

Hakan ORHAN
Zabıt Katibi

KEMALPAŞA BELEDİYESİ
2020 YILI ŞUBAT AYI OLAĞAN MECLİS
TOPLANTI GÜNDEMİ

DÖNEM	: 1
TOPLANTI	: 2
BİRLEŞİM	: 1
OTURUM	: 1
AÇILIŞ SAATİ	: 17:00
TARİHİ	: 03.02.2020

- A) MECLİS GÜNDEMİNE İLAVESİ İSTENİLEN ÖNERGELERİN GÖRÜŞÜLMESİ
B) ZABIT TUTANAKLARININ GÖRÜŞÜLMESİ
2020 Yılı Ocak Ay'ı I., II. Ve III. Birleşim toplantısına ait zabıt tutanaklarının görüşülmesi.
C) KOMİSYONDAN GELEN RAPORLARIN GÖRÜŞÜLMESİ

- 1- (Adalet ve Kalkınma Partisi Meclis Üyeleri Çile ÖZKUL, Okan BİLDİRİCİ, Metin YAŞAR'a ait 06.01.2020 tarihli önerge) Belediye Meclisinin Ocak Ay'ı I. Birleşim toplantısında görüşülerek Hukuk Komisyonuna havale edilen; ilgili komisyonlarda oy çokluğu ile kabul edilen; İlçemiz sınırları içerisinde bulunan Millet Bahçesine "Binali YILDIRIM Millet Bahçesi" isminin verilmesinin görüşülerek karara bağlanması.

Rıdvan KARAKAYALI
Belediye Başkanı

APPENDIX C

MECLİS KARAR KAĞIDI

KARAR TARİHİ : 05.12.2018	KARAR NUMARASI : 335/9906/301.65/252
BELEDİYE MECLİSİNİ TEŞKİL EDENLERİN ADI ve SOYADI	Meclis Başkanı Arif UĞURLU (BAŞKAN), Dado Murat AYDEMİR, Ziya BALTA, Mehmet AYÇİL, Mustafa KOSE, Talat ÖZŞİK, Bülent AKSAKAL, Nergis KARAKELLE, Selma ASAL, Vayşel AĞNİL, Mustafa DERDİYOK, Ayhan GÖKDEMİR, Canlı HAN, Meclis ŞİVŞEK, Yılmaz GÖNEŞ, Mehmet ÖNLÜ, Adil ÇAPANGÖL, Hasan Ali ORAY, Mehmet Ali KADOĞLU, Biryamin FIRAT, Nuri TURAN

Belediye Başkanlığından Meclis'e havalesi yapılan Belediyemiz Emlak ve İstimlak Müdürlüğüne ait 04/12/2018 tarih ve 1608 sayılı ekli müzakerede okundu.

YAPILAN MÜZAKERESİ SONUNDA :

Müzakerede aynen; "Mülkiyeti Başkanlığımıza ait İzmir İli, Kemalpaşa İlçesi, Çiçiliköy Mahallesi 271 ada 101 parselde kayıtlı 7.734,27m² arsa vasıflı taşınmaz 06/08/2018 tarih ve 206 sayılı Meclis kararı ile 5393 Sayılı Belediye Kanununun 18. maddesinin (e) bendi gereğince "Kent Müzesi ve Miniatürk Yapılar" yapılmak şartıyla satışına karar verilmiştir.

Alınan Meclis kararına "...Mahallesinde bulunan 271 ada 101 zolu parselde kayıtlı 7.734,27m² arsa..." kelimesinden sonra gelmek üzere "ve kaba bina ile müstemilat" ibaresinin eklenerek revize edilmiş konusunun Meclis gündemine alınması hususunda; Gereğini arz ederim, denildiğinden,

Mülkiyeti Başkanlığımıza ait İzmir İli, Kemalpaşa İlçesi, Çiçiliköy Mahallesi 271 ada 101 parselde kayıtlı 7.734,27 m² arsa ve kaba bina ile müstemilatı 1/1000 ölçekli İmar Uygulama Planında "Rekreasyon Alanı" kapsamında kaldığından, İlçemizin daha iyi tanıtılabilmesi ve İlçemizdeki kültürel-sosyal hayatın geliştirilmesi için, 5393 Sayılı Belediye Kanununun 18. maddesinin (e) bendi gereğince "Kent Müzesi ve Miniatürk Yapılar" yapılmak şartıyla satışının yapılması,

şekliyle 06/08/2018 tarih ve 206 sayılı Meclis kararının revize edilmesi,

5393 sayılı Belediye Kanununun 34. maddesi (g) bendi gereği satış işleminin yapılabilmesi için de Belediye Encümenine yetki verilmesine mevcut üyelerin oy birliği ile karar verildi.


Arif UĞURLU
Meclis Başkanı

Mustafa DERYÖK
Divan Kaşibi

Nergis KARAKELLE
Divan Kaşibi

Yusuf HAKKI
İnşaat Mühendisi
Kemalpaşa Belediyesi
İmar ve Şehircilik Müdürü

Aslı Gibidir.



T.C.
KEMALPAŞA
BELEDİYESİ
ENCÜMENİ

Sayı
62162062-30203
/831

Gün
25.12.2018

KARAR KAĞIDI
KARARIN

ÖZETİ

ÇİNLİKÖY 271 ADA 101 PARSELDE KAYITLI
TAŞINMAZIN SATIŞI

Belediye Encümeni 25.12.2018 Salı günü saat 14:00:00 'da Encümen Başkanı Mehmet ÖZER Başkanlığında, Encümen Üyesi Veynel AÇMIL, Mecit ŞİMŞEK, Dede Murat AYDEMİR, Mali Hizmetler Müdürü Nevzat KALKAN, İmar ve Şehircilik Müdürü V. Sıran SÖNMEZ ve Fen İşleri Müdürü V. Fikri ÇİÇEK'in iştiraki ile toplanmıştır.

Belediyemiz Encümeninin 04/12/2018 tarih ve 755 sayılı kararı ile satışına karar verilen; Mülkiyeti Başkanlığımıza nit Çiñliköy Mahallesi 271 Ada 101 Parselde kayıtlı 7.734,27m² miktarındaki taşınmazın "Kent Müzesi ve Miniatürk Yapılar" yapılmak şartıyla 2886 sayılı Kanun'un 45. maddesi gereği Açık Teklif Usulü ile, 400.000,00.-TL. (DÖRTYÜZBİNTÜRKLİRASI) muhammen bedel üzerinden bugün saat 15:00.de yapılan satış ihalesine 35 Proje Hareketli Derneği adına Nihat BAÇ (T.C.K.N.: 11927532314) olmak üzere (1) kişi iştirak etti. Adı geçen, yapılan artırımında, ihale konusu taşınmazın 400.000,00.-TL. (DÖRTYÜZBİNTÜRKLİRASI) bedelle satın almayı tekil ve tasahhüt etti. Artırılan bedel Encümence de uygun bulunarak,

Çiñliköy Mahallesi 271 Ada 101 Parselde kayıtlı 7.734,27m² miktarındaki taşınmazın "Kent Müzesi ve Miniatürk Yapılar" yapılmak şartıyla 35 Proje Hareketli Derneği'ne şarınmasına göre satışının yapılmasına, Kemalpaşa Tapu Müdürlüğü'nde yürütülecek tapu devir işlemleri için Belediyemiz Emlak ve İstimlak Müdürlüğü personeli 40035232726 T.C. no'lu Halis GENÇ'in yetkilendirilmesine Encümence oy birliği ile karar verildi.

ENCÜMEN BAŞKANI
Mehmet ÖZER

ENCÜMEN ÜYESİ
Mecit ŞİMŞEK

ENCÜMEN ÜYESİ
Veynel AÇMIL

ENCÜMEN ÜYESİ
Dede Murat AYDEMİR

ÜYE
MALİ HİZMETLER MÜD.
Nevzat KALKAN

ÜYE
İMAR VE ŞEHİRCİLİK MÜD.V.
Sıran SÖNMEZ

07.01.2019
ÜYE
FEN İŞLERİ MÜD.
Fikri ÇİÇEK

2018 sayılı Kanun'un 3. maddesi gereği

ASLI GİBİDİR
AYŞE DİRİM
Şehircilik Müdürü
Kemalpaşa Belediyesi

Önemli Görsel Kimlik Yerler
EMLAK VE İST.MÜD.

Kemalpaşa Belediye Başkanı	Bd

APPENDIX D

MECLİS KARAR KAĞIDI

KARAR TARİHİ : 07.10.2019	KARAR NUMARASI : 33549906-301.05/195
BELEDİYE MECLİSİNİ TEŞKİL EDENLERİN ADI ve SOYADI	Meclis Başkanı Rıdvan KARAKAYALI (BAŞKAN) Mehmet TÜRKMEN, Muharrem BAYRAKTAR, Ahmet ÖZKEN, Turkuç İLKOOŞKUN, Ahmet Yaşar BEKTAŞ, Hüseyin KALUPÇI, İsmail BODUR, Tofik UĞUR, Nejat ÖZDEN, Muammer ALTIN, Şaban TAK, Mehmet ÖNLÜ, Arzu KÜLAHÇIOĞLU, ALTINTOZ, Bahş UÇAR, Metin YAŞAR, İzzettin GÜLER, Şeşmus ER, Galip ATAR, Okan BİLDİRİCİ, Çile ÖZKUL, Sedatür ÖZER, Canip HAN, Mustafa BAŞ, Dursun Murat DİLEK, Aydın DURAK, Coşkun KILIÇ, Kenm ALTIN, Hakan ÖRHAN, Tanır BİLGİN, Tural ÇARK

Belediye Başkanlığından Meclis'e havalesi yapılan Belediyemiz Emlak ve İstimlak Müdürlüğü'ne ait 02/10/2019 tarih ve 1725 sayılı ekli müzakkere okundu.

YAPILAN MÜZAKERESİ SONUNDA :

Müzakere de aynen; Belediyemizde yaptırılan Rekreasyon alanı yanındaki alanda, Çiniliköy Mahallesi 4101 Sokak No:7 Kemalpaşa İzmir adresindeki Camii'nin İlçe Müftülüğü'nün 02/10/2019 tarih ve 70174032.2015.01.E615029 sayılı yazıları ile devri veya tahsisi talep edilmektedir.

5393 Sayılı Belediye Kanununun 75. madde (d) bendinde "Kendilerine ait taşınmazları, aslı görev ve hizmetlerinde kullanılmak üzere bedelli veya bedelsiz olarak mahalli idareler ile diğer kamu kurum ve kuruluşlarına devredebilir veya süresi yirmibeş yılı geçmemek üzere tahsis edebilir." denilmektedir.

Bilgileri ile Makamlarınızca da uygun görülmesi halinde 5393 Sayılı Belediye Kanununun 18/e maddesi gereğince; Belediyemizde yaptırılan Rekreasyon alanı yanındaki alanda, Çiniliköy Mahallesi 4101 Sokak No:7 Kemalpaşa İzmir adresindeki Camii'nin mülkiyet probleminin giderilinceye kadar Kemalpaşa İlçe Müftülüğü'ne tahsisi konusunu Meclis gündemine alınmasını hususunda gereğini arz ederim. denildiğinden,

Belediyemizde yaptırılan Rekreasyon alanı yanındaki alanda Çiniliköy Mahallesi 4101 Sokak No:7 Kemalpaşa İzmir adresindeki caminin mülkiyet ve mevcut hukuki durumu giderilinceye kadar Kemalpaşa İlçe Müftülüğü'ne tahsisi 5393 sayılı Belediye Kanunu'nun 18/e maddesi gereği mevcut üyelerinin oy birliği ile kabul edildi.


Rıdvan KARAKAYALI
Meclis Başkanı

Coşkun KILIÇ
Zabıt Katibi

Hakan ÖRHAN
Zabıt Katibi


Yusuf HAKKI
Belediye Meclisi
Kemalpaşa İlçe Müftülüğü
Emlak ve İstimlak Müdürlüğü
Asli Gibidir.



T.C. ÇEVRE VE
ŞEHİRCİLİK BAKANLIĞI

YAPI KAYIT BELGESİ

Belge No : 21KCNZL5
Başvuru Numarası : 5827547
Önceki Belge No : Y58VJB31
Önceki Başvuru Numarası : 5827090
Düzenleme Tarihi : 04.06.2020

Belgenin Kapsamı : Kadesthaneler / Katlı Yapıları için verilmektedir.
Yapının Adresi : İZMİR, İlçe KEMALPAŞA, Mahalle ÇINLIKÖY,
Araç/Bölge/Sokak:4101 SOKAK, Bina:7 ve 7/1, Ada:1,
Parsel:
Arsa Alanı : 2000,00 m²

İşbu belge, 3194 sayılı İmar Kanunu'nun Geçici 16. maddesi doğrultusunda; başvuru yapanın beyanına uygun olarak, 3319087 nolu başvurunun güncellenmesi suretiyle düzenlenmiştir (v3).

Bu belgenin doğruluğu
<https://www.turkiye.gov.tr/esb-imar-baris-belge-dogrulama> adresinde
veya mobil cihazlarınıza yükleyebileceğiniz e-Devlet Kapısı'na ait
Bar kodlu Belge Doğrulama uygulaması vasıtasıyla yandaki karekod
okutularak kontrol edilebilir.



Yusuf HAKKI
İmarat Müdürü
Kartal Belediyesi
İmarat Müdürlüğü
04.06.2020
Aslı Gibidir.

Çevre ve Şehircilik Bakanlığı
İmar Barajı Kayıt Başvurusu ve Sorgulaması

Başvuru Bilgileri

Başvuru Numarası	5827547
Değişiklik Numarası	3319087/3
Başvuru Zamanı	04/06/2020 08:46:25
Ödeme Tutarı (TL)	0,00
Ek Ödeme Tutarı (TL)	0,00
Durum	Ödendi

Müracaat Sahibine Ait Bilgiler

T.C. Kimlik Numarası	20026949114
Adı Soyadı	SINAN SÖNMEZ
Çep Telefonu Numarası	5344403413
E-Posta Adresi	sonmez.sinan@hotmail.com
İletişim Adresi	Mehmet Akif Ersoy Mahallesi İsmet İnönü Caddesi No.111 Kemalpaşa/İzmir

Yapıya Ait Bilgiler

Yapı Kullanma İzni (İskan) Belgesi Var mı?	YOK
Aykırlığın Kapsamı	İbadethaneler/ Merkezi Yönetim Kapsamındaki Kamu İdarelerinin Ticari Maksatla Kullanılmayan Yapılan
Yapının Kullanım Amacı	Konut

İli	İZMİR
İlçesi	KEMALPAŞA
Mahalle / Köy	ÇINLIKÖY
Cadde / Sokak	4101 SOKAK
Bina Numarası	7 ve 7/1
Ada Numarası	-

Yusuf BAYKAL
İmar Müdürü
Kentsel İmar Müdürlüğü
04/06/2020
Aslı Gibidir.