CULTIVATING THE NATION: ATATURK'S EXPERIMENTAL FARM AS AN AGENT OF SOCIAL AND CULTURAL TRANSFORMATION

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AYŞE DUYGU KAÇAR

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Approval of the thesis:

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Submitted by AYŞE DUYGU KAÇAR in partial fulfillment of the requirements for the degree of Doctor of Philosophy in Architecture Department, Middle East Technical University by,

Prof. Dr. Canan Özgen	
Dean, Graduate School of Natural and Applied Sciences	
Assoc. Prof. Dr. Güven Arif Sargın Head of Department, Architecture	
Assoc. Prof. Dr. Baykan Günay Supervisor, City and Regional Planning Dept., METU	
Examining Committee Members:	
Assoc. Prof. Dr. Ali Cengizkan Architecture Dept., METU	
Assoc. Prof. Dr. Baykan Günay City and Regional Planning Dept., METU	
Assoc. Prof. Dr. Güven Arif Sargın Architecture Dept., METU	
Assoc. Prof. Dr. Adnan Barlas City and Regional Planning Dept., METU	
Prof. Dr. Alan Lessoff History Dept Illinois State University	

Date: 28.09.2010

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	Nome Lest name: Avec Duvey VACAD
	Name, Last name : Ayşe Duygu KAÇAR
	Signature :
	iii

ABSTRACT

CULTIVATING THE NATION: ATATURK'S EXPERIMENTAL FARM AS AN AGENT OF SOCIAL AND CULTURAL TRANSFORMATION

KAÇAR, Ayşe Duygu

Ph.D., Department of Architecture Supervisor: Assoc. Prof. Dr. Baykan GÜNAY

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Atatürk Forest Farm is a unique spatial practice representing the main philosophy of the Turkish Republic to create a new society by holding together modern agricultural and industrial production techniques, combining them with leisure activities and developing an urban farm. Eventually it is neither simply a land problem nor a heritage issue. Its being is evaluated as a conscious contribution for the cultural transformation of the Turkish nation. Therefore, its genesis is discussed in relation to the main definitions of culture in history: 1) *cultivating nature* with the idea of increasing the efficiency in products and lands; 2) *cultivation of minds* in relation to the education of human beings; 3) the *process of social development*; 4) *meanings, values, ways of life*; 5) *practices which produce meanings* and finally 6) the meshing of anthropological views linking the two definitions of 'a way of life' and 'the production of meaning' as *a network of representations*. The research has proved that there are very few experiments that might have some resemblance with Atatürk Forest Farm, however, its stance as a culture transformation agent is unique.

Keywords: culture, agri-culture, production, economic development, civilization, social progress, spatial practice, built environment, architecture.

ULUSUN GELİŞTİRİLMESİ: SOSYAL VE KÜLTÜREL DÖNÜŞÜMÜN ARACI OLARAK ATATURK'ÜN DENEYSEL ÇİFTLİĞİ

KAÇAR, Ayşe Duygu

Doktora, Mimarlık Bölümü Tez Yöneticisi: Doç. Dr. Baykan GÜNAY

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Atatürk Orman Çiftliği, modern tarım ve endüstriyel üretim tekniklerini boş zaman aktiviteleri ile birleştirerek bir kent çiftliği olarak geliştirilen ve Türkiye Cumhuriyeti'nin temel felsefesi olan yeni bir toplum yaratma ilkesini temsil eden benzersiz bir mekansal pratiktir. Bu sebeple, basit bir toprak problemi ya da miras konusu değildir. Varlığı, Türk ulusunun kültürel dönüşümü için bilinçli bir katkı olarak değerlendirilmektedir. Dolayısıyla, varoluşu tarih içindeki temel kültür tanımları ile bağlantılı olarak tartışılmaktadır: 1) ürünlerin ve toprağın verimini artırmak fikri ile doğanın işlenmesi; 2) insanların eğitimi bağlamında zihinlerin terbiye edilmesi; 3) sosyal gelişim süreci; 4) anlamlar, değerler, yaşam biçimleri; 5) anlamları üreten pratikler; ve son olarak 6) temsil ağı olarak 'yaşam tarzı' ve 'anlamın üretimi' tanımlarını bağlayan antropolojik bakış açılarının birbirine geçişi. Bu calışma, Atatürk Orman Çiftliği ile benzerlik gösteren pek az deneyimin olduğunu, ancak kültürün dönüştürülmesinde bir araç olması durumunun benzersiz olduğunu kanıtlanmıştır.

Anahtar Kelimeler: kültür, tarım, üretim, ekonomik kalkınma, medeniyet, sosyal ilerleme, mekansal pratik, yapılı çevre, mimarlık.

to my family

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TABLE OF CONTENTS

ABSTRACT	iv
ÖZ	v
ACKNOWLEDGMENTS	vi
TABLE OF CONTENTS	vii
LIST OF FIGURES	viii
LIST OF TABLES	ix
CHAPTERS	
1. INTRODUCTION	1
1.1. The Problem.	2
1.2. Aim of the Study	2
1.3. Scope of the Study	3
1.4. Method of the Study	4
2. THEORETICAL FRAMEWORK	8
2.1. Definition of Culture	8
2.2. Culture in Relation to Civilization, Enlightenment and Development.	12
2.3. Turkish Enlightenment.	14
3. FOREST FARM THAT HIS GRACE GAZI	
ESTABLISHED IN ANKARA	18
3.1. Cultivating Land, Crops, Animals:	
Mustafa Kemal's Experimental Farm	19
3.2. Cultivation of Mind:	
Educating Young Generation.	25

	3.3. Process of Social Development:	
	Cultural Transformation of Peasants to Farmers	28
	3.4. Meanings, Values, Ways of Life: Cultural Transformation of	
	Inhabitants	40
	3.5. Practices Which Produces Meanings: Gazi Forest Farm	
	as a Designed Urban Open Space Outside the Borders of	
	the City of Ankara	53
	3.5.1. Philipp Holzman Construction Firm	54
	3.5.2. The Architect and the Urban Planner Prof. Dr. Ernst Egli	63
	3.5.2.1. Marmara Köşk	68
	3.5.2.2. Brewery	73
	3.5.2.3. Dwellings of Workers	76
	3.5.2.4. Dwelling for Ülkü (Adopted Daughter of M.K.)	78
	3.5.2.5. Public Bath	78
	3.5.2.6. The 10 th Year School.	80
	3.6. A Network of Representations: Gazi Forest Farm	
	as a Representation of Civilization.	82
4.	SEARCHING FOR THE GENESIS: A GLANCE AT	
	SOCIAL, POLITICAL, ECONOMIC AND CULTURAL FACTS	
	IN THE INTERNATIONAL SCALE.	87
	4.1. Cultivating Land, Crops, Animals: Similar Examples of Forest Farm	
	in Early Twentieth Century	88
	4.1.1. The Italian Case – Agro Pontino of	
	Mussolini – 1926.	89
	4.1.2. The American Case – The New Deal, TVA and	
	Subsistence Homesteads of FDR – 1933	92
	4.2. Cultivation of Mind: Professor John Dewey of Columbia University	
	as the First Foreign Advisor on Culture	.103
	4.2.1. The Invitation of Professor John Dewey in 1923	.105

	4.2.2. Dewey Sharing His View on Practice and Education with	
	Mustafa Kemal (Talim – Terbiye): The Birth of the Idea of	
	Practicing Agriculture in Forest Farm in 1924?	108
	4.2.3. United States in the Late Nineteenth and Early Twentieth	
	Century: The Theoretical Framework Behind the Ideas of	
	John Dewey and the 4-H Clubs	112
	4.3. Process of Social Development: Anti-Imperialist War of Existence	
	and Development	125
	4.4. Meanings, Values, Ways of Life: Civilization	
	and Turkish Enlightenment	133
	4.5. Practices Which Produce Meanings: Urban Culture and Urbanism	
	as a Way of Life	138
	4.6. A Network of Representations: Ankara - the Heart of Turkey	141
5.	DISCUSSION: VALIDITY OF FOREST FARM PHILOSOPHY	150
	5.1. Culture: IBA, Emscher Park Case in RUHR, Germany	155
	5.2. Agri-Culture: Active Regions Case, Germany	165
5.	FINDINGS AND CONCLUSIONS	170
	6.1. Cultivating Land, Crops, Animals	171
	6.2. Cultivation of Mind.	172
	6.3. Process of Social Development	173
	6.4. Meanings, Values, Ways of Life	173
	6.5. Practices Which Produce Meanings	174
	6.6. A Network of Representations.	175
RE	EFERENCES	177
ΑI	PPENDICES	
A.	PRIMARY SOURCES FOR CHAPTER 3	190
	A.1. Ten months practice in Forest Farm.	191
	A.2. Hakimiyet-i Milliye, August 18, 1932.	192
	A.3. Hakimiyet-i Milliye. August 16, 1932	193

	A.4. Hakimiyet-i Milliye, April 7, 1932	194
	A.5. Hakimiyet-i Milliye, August 13, 1932	195
	A.6. Hakimiyet-i Milliye, August 15, 1932.	196
	A.7. Hakimiyet-i Milliye, September 6, 1933.	.197
	A.8. Hakimiyet-i Milliye, August 6, 1932.	198
	A.9. Hakimiyet-i Milliye, July 6,1930.	199
	A.10. Cabinet Decision No 6589, 15.08.1925	200
	A.11. Cabinet Decision No 6589, 09.05.1928	201
	A.12. Cabinet Decision No 2/6151, 17.03.1937	202
	A.13. Cabinet Decision No 2/7474, 07.10.1937	203
	A.14. Hakimiyet-I Milliye, August 19, 1933	205
	A.15. Law of architecture license given from Ministry of Education	206
	A.16. Constructions of German Firm Philipp Holzman	208
	A.17. The construction report prepared by Philipp Holzman Firm, 1926	210
В.	PRIMARY SOURCES FOR CHAPTER 4	.211
	B.1. The Washington Post, November 4, 1933	212
	B.2. Land purchased for a series of model villages at Arthurdale,	West
	Virginia	213
	B.3. The Washington Post, November 23, 1933	216
	B.4. The aim of the West Virginia Agricultural Experiment Station	217
	B.5. The establishment of the projects for rural rehabilitation	218
	B.6. Agreements made on the Subsistence Homesteads Unit	.219
	B.7. Memorandum for Under Secretary Tugwell, May 11, 1935	220
	B.8. Inter-Office Communication, August 16, 1935	222
	B.9. Inter-Office Communication, May 1, 1936.	223
	B.10. Education in Arthurdale Homesteads.	224
	B.11. Memorandum, July 20, 1934	.227
	B.12. Interview with Turkish officials, October 1929.	229
	B.13. Employment of foreign advisors in Turkey	230

B.14. Employment of Foreign Advisors in Turkey, September 10, 1923	231
B.15. The telegram dated September 4, 1923	232
B.16. Letter of Mark L. Bristol, November 16, 1923	233
B.17. Letter of A. Wallace Treat, February 9, 1924	235
B.18. John Dewey's to visit Turkey, 1924	237
B.19. The Washington Post, August 22, 1924	241
B.20. John Dewey's Preliminary Report	242
B.21. The Evolution of 4-H	248
B.22. The Origin of the 4-H Emblem	249
B.23. The Washington Post, October 28, 1929	250
B.24. The Washington Post, December 1, 1931	251
B.25. The Washington Post, February 7, 1932	252
B.26. Memorandum of Mustafa Kemal	253
C. PRIMARY SOURCES FOR CHAPTER 5	254
C.1. Mustafa Kemal's letter of donation, June 11, 1937	255
C.2. Ataturk Forest Farm in relation to Lorcher Plan	256
C.3. Ataturk Forest Farm in relation to Jansen Plan	257
C.4. Ataturk Forest Farm in relation to Yucel – Uybadin Plan	258
C.5. Flyer for European Capital of Culture, RUHR, 2010	259
C.6. The Emscher River, Connecting Industrial Sites	260
C.7. Zollverein Shaft XII Coal Mine (Zeche Zollverein) & Zollverein C	Coking
Plant (Kokerei Zollverein) in Essen	261
C.8. The site plan of Duisburg-Nord Landscape Park (Landschafts Park).	262
VITA	263

LIST OF TABLES

TABLES

Table 2.1. Main definitions of culture in history
Table 2.2. Traditional society vs. Modern Society
Table 2.3. Definitions of Culture in relation to Forest Farm
Table 3.1. Students of Higher Agricultural Institute between the years of $1930-3827$
Table 3.2. Beer consumption in some cities of Turkey. Source: DZİN, 1939, 6750
Table 3.3. Beer consumption according to years
Table 3.4. Calendar of the construction process. Source: Appendix A-1761
Table 3.5. Coding of the sketch, prepared by Prof. Dr. Ernst Egli
Table 4.1. The numbers of boys and girls according to years. 1914-1938. Source: Joy,
B. (1939), 25 Years of 4-H Club War: Analysis of Statistical Trends, Cooperative
Extention Work in Agriculture and Home Economics Extension Service Circular 312,
3
Table 4.2. 4-H Club Enrollment, 1914-38. Source: Joy, B. (1939), 25 Years of 4-H
Club War: Analysis of Statistical Trends, Cooperative Extention Work in Agriculture
and Home Economics Extension Service Circular 312, 3

LIST OF FIGURES

FIGURES

Figure 3.1. Gazi Railway Station in Forest Farm. Source: METU Department of CRP
Maps&Plans Documentation Unit
Figure 3.2. Lands of Gazi Forest Farm. Source: VEKAM
Figure 3.3. Borders of Gazi Forest Farm Lands. Source: AOÇ 195321
Figure 3.4. Map showing the Ankara River in Forest Farm and the surrounding lands.
Source: METU Department of CRP Maps&Plans Documentation Unit23
Figure 3.5. Female students in the farm. Source: DZİN, 1939
Figure 3.6. Young boys reparing farm machines. Source: METU Department of CRP
Maps&Plans Documentation Unit
Figure 3.7. A traditional Anatolian peasant on work. 306-NT-1244-1 Source: National
Archives
Figure 3.8. A wooden plow with an iron point is being driven by water buffalo.
151FC-93B-12 Source: National Archives
Figure 3.9. Mustafa Kemal driving the tractor himself. Source: AOÇ 195331
Figure 3.10. The model farmer Mustafa Kemal. Source: METU Department of CRP
Maps&Plans Documentation Unit
Figure 3.11. Modern farm machines on farm lands. Source: METU Department of
CRP Maps&Plans Documentation Unit
Figure 3.12. Mechanized agriculture demonstration. Source: METU Department of
CRP Maps&Plans Documentation Unit

Figure 3.13. Mechanized agriculture demonstration. Source: METU Department of
CRP Maps&Plans Documentation Unit
Figure 3.14. Mustafa Kemal commanding farm work. Source: METU Department of
CRP Maps&Plans Documentation Unit
Figure 3.15. Efficiency in production. Source: METU Department of CRP
Maps&Plans Documentation Unit
Figure 3.16. Modern agricultural production. Source: METU Department of CRP
Maps&Plans Documentation Unit
Figure 3.17. A Fordson Tractor and a Chevrolet truck from United States and a
Ruston-Hornsby thresher from Great Britain in Turkish land. Source: National
Archives, 151FC-93B-14
Figure 3.18. Mustafa Kemal and the Ambassador inspecting the Farm. Source:
National Archives
Figure 3.19. Mustafa Kemal and the Ambassador inspecting the Farm. Source:
National Archives
Figure 3.20. A view of the poultry in the Farm. Source: METU Department of CRP
Maps&Plans Documentation Unit
Figure 3.21. A Massey-Harris reaper on a farm. 151FC-93B-13 Source: National
Archives
Figure 3.22. Silo in Atatürk Forest Farm. The products, produced with new scientific
methods, were started to be stored in huge modern silos. Source: National Archives.39
Figure 3.23. City Bus to Forest Farm. Source: AOÇ 1953
Figure 3.24. Crowds in the Forest Farm. Source: GOÇM, 1930
Figure 3.25. Gazi Forest Farm Railway Station. Source: AOÇ 1953
Figure 3.26. Mustafa Kemal directing the Farm works. Source: GOÇM, 193044
Figure 3.27. Young generation swimming and sunbathing at Karadeniz Pool. Source:
Left AOÇ 1953, right GOÇM, 1930
Figure 3.28. Youth having fun at Forest Farm. Source: DZIN, 193947
Figure 3.29. Gazi Köşk. Source: VEKAM

Figure 3.30. Marmara Köşk and Marmara Pool in front of it. Mustafa Kemal
entertained his important guests in his private house in Forest Farm. Source:
VEKAM
Figure 3.31. Stylish inhabitants of Ankara in Forest Farm. Women, participating the
social activities in the Farm can be seen in this picture. Source: DZİN, 193949
Figure 3.32. An advertisement of Ankara Beer. Source: METU Department of CRP
Maps&Plans Documentation Unit
Figure 3.33. A store for farm products. Source: METU Department of CRP
Maps&Plans Documentation Unit
Figure 3.34. A newly constructed farm building. Source: METU Department of CRP
Maps&Plans Documentation Unit
Figure 3.35. Farm buildings. Source: METU Department of CRP Maps&Plans
Documentation Unit
Figure 3.36. Farm buildings. Source: METU Department of CRP Maps&Plans
Documentation Unit
Figure 3.37. Farm buildings. Source: METU Department of CRP Maps & Plans
Documentation Unit
Figure 3.38. Farm buildings. Source: METU Department of CRP Maps & Plans
Documentation Unit
Figure 3.39. Farm buildings. Source: METU Department of CRP Maps&Plans
Documentation Unit
Figure 3.40. Farm buildings. Source: METU Department of CRP Maps&Plans
Documentation Unit
Figure 3.41. Nursery. Source: METU Department of CRP Maps&Plans
Documentation Unit
Figure 3.42. Nursery. Source: METU Department of CRP Maps&Plans
Documentation Unit
Figure 3.43. Ernst Egli's Urban Design for Forest Farm. Source: Cumhurbaşkanlığı
Atatürk Arşivi, Dolap 17, Kutu No: 184-6, Dosya No: 7, Fihrist No: 6-1 ve 6-265

Figure 3.44. Ernst Egli's Urban Design for Forest Farm. Source: Cumhurbaşkanlığı
Atatürk Arşivi, Dolap 17, Kutu No: 184-6, Dosya No: 7, Fihrist No: 6-1 ve 6-266
Figure 3.45. Looking north. Reprinted with permission from ETH-Bibliothek,
Zurich67
Figure 3.46. Gazi Köşk. Source: Evren, 1998, 121
Figure 3.47. Pictures were taken in the memory of Gazi Köşk. Source: Evren, 1998,
25369
Figure 3.48. Gazi Köşk at the end of the main axis in the Farm. Source: METU
Department of CRP Maps&Plans Documentation Unit
Figure 3.49. Trees were planted at each side of the main axis in order to strengthen the
axial view. Source: METU Department of CRP Maps&Plans Documentation
Unit70
Figure 3.50. Gazi Köşk, located on top of a hill is facing the scenery in Forest Farm.
Source: METU Department of CRP Maps&Plans Documentation Unit71
Figure 3.51. Inhabitants enjoying the pool under the shadow of newly planted trees
around Marmara Köşk. Source: Evren, 1998, 19772
Figure 3.52. Crowds entertained around Marmara Pool of Marmara Köşk. Source
METU Department of CRP Maps&Plans Documentation Unit
Figure 3.53. Relatively modern design of Brewery. Addvertisement of Ankara Beer is
facing the main enterance. Source: METU Department of CRP Maps&Plans
Documentation Unit
Figure 3.54. Aerial view of Brewery and the Beer Park Source: METU Department of
CRP Maps&Plans Documentation Unit
Figure 3.55. Modern production techniques in hygienic spaces of the new Brewery.
Source: VEKAM75
Figure 3.56. The cluster of the dwellings of the workers. Reprinted with permission
from ETH-Bibliothek, Zurich

Figure 3.57. Original plans, section and elevations of dwellings. The final view after
its construction is attached to the document, too. Reprinted with permission from
ETH-Bibliothek, Zurich
Figure 3.58. 1/50 scale Public Bath drawings by Ernst Egli. Reprinted with permission
from ETH-Bibliothek,
Figure 3.59. The 10 th Year School in Forest Farm. Source: VEKAM80
Figure 3.60. Paper arranged for the graduation. Source: VEKAM81
Figure 3.61. Model Farm of Mustafa Kemal 7 km out of Ankara. Source:National
Archives
Figure 3.62. Cover page of La Ferme Modele D'Orman. Several views from the Farm
are arranged together for a general illustration. Source: METU Department of CRF
Maps&Plans Documentation Unit85
Figures 4.1. WLH 8.1.36, Day County, Water Storage Dams in South Dakota, Neg
2156 and Neg. 2138. Source: National Archives
Figure 4.2. WW 12.38, Washington, DC, Neg.19425. WW 4.17.36, Roosevelt Park
New Jersey, Neg. 1265. Source: National Archives
Figure 4.3. WLH 5.40, Neg.23127. WW 4.17.36, Roosevelt Park, New Jersey.
Neg.1262. Source: National Archives94
Figure 4.4. Eleanor Roosevelt in Arthurdale, West Virginia, 1933. Source: NARA
Collection FDR-PHOCO: Franklin D. Roosevelt Library Public Domain Photographs
1882 – 1962 (Retrieved from: http://arcweb.archives.gov/arc/action)98
Figure 4.5. Young girls and boys were encouraged to participate in community life by
helping production. Source: NARA
Figure 4.6. 4-H Emblem. Source: NARA, Folder: 4-H, Name and Emblem118
Figure 4.7. 4-H Members "Learn to do by doing". Source: NARA
Figure 4.8. From Arabic to the Latin alphabet, November 1, 1923. Source: National
Archives
Figure 4.9. Men working for the pavement of the roads. Source: VEKAM139

Figure 4.10. The Turkish Boys Scouts. At the backside of the picture it is written "The
Turkish youth joins all kinds of sports and activities in European ways." Source:
National Archives
Figure 4.11. The Girl Scout and the old man, symbolizing the old and the young, are
frequently displayed in most of the scenes
Figure 4.12. The modern silhouette of the new Capital. Source: National
Archives
Figure 4.13. The construction of Cubuk Dam in Ankara (306-NT-1244-E-2)
Source: National Archives
Figure 4.14. National Celebrations. Source: National Archives
Figure 5.1. Milk, milk products and fruits of Forest Farm. Source: AOÇ 1953154
Figure 5.2. Map showing the land covered by the river Emscher and its branches.
Source: Department of Urban Design, TU, Dortmund
Figure 5.3. Views from the site of Zeche Zollverein. Photographed by the author161
Figure 5.4. Zeche Zollverein and its enterance escalator that is designed by Rem
Koolhaas. Photographed by the author162
Figure 5.5. Agricultural and farm activities in Duisburg-Nord Landscape Park.
Photographed by the author
Figure 5.6. Zeche Zollern in Dortmund is also on bicycle path. Photographed by the
author

CHAPTER 1

INTRODUCTION

After the long War of Independence, Mustafa Kemal established his Forest Farm as a model agricultural and industrial production space for the economic development of young Turkish Republic. By developing this urban farm and combining its functions with leisure activities, he materialized a unique spatial practice in order to create a new society in line with the main philosophy of the new regime. This open space close to the new capital, Ankara, was the agent of transforming the Turkish nation's culture according to contemporary civilizations in early Republican period. Since the new living patterns of modern times were displayed in spaces of leisure, Mustafa Kemal created his private farm as well as a recreation space for the modern inhabitants of the model city. Similar to Forest Farm, Etimesgut in Ahi Mes'ud was a model village for the improvement of rural society and for the cultural development in and around Ankara on behalf of geographical extension and cultural expansion (Cengizkan, 2004, 14). The model village and the model farm displayed new living patterns and a new image for the Republic were displayed along the railway that entered the capital from the west. Therefore, while approaching the model city of Ankara from Istanbul, the model village Etimesgut, and the model farm Gazi Forest Farm were visible as representations of the transformation to the new regime. These models were desired as originators of the innovations and the new society that would spread throughout the whole country. While Ankara was designed as the modern city and

Etimesgut the modern village, Gazi Forest Farm was the representation of production and cultural transformation acting as a gateway to the capital.

1.1. THE PROBLEM

The very first spatial experiences of nationalism and civilization were lived in the capital, Ankara. This city was organized to have every feature that the other modern capital cities in the world had by the 1920s. Nevertheless, the new order of free market economy gave way to the privatization of urban spaces for the use value. In this process of decentralization, the economic values of the lands of cultural/historical beings have increased over the decades, too. Therefore, as Günay mentions, these beings are "not able to protect their being owing to increasing land values" (2009, 135). For being one of the cultural/historical sites in Ankara, Forest Farm is evaluated with its increasing land value today. While its lands were outside the city borders when established, new residential districts and industrial areas surrounded its boundaries with the rapid development of the capital. Therefore, due to the increasing land values it could not be possible to maintain the totality of Forest Farm lands within the altering urban patterns of Ankara. Forest Farm became the core of speculations in time while falling apart from its genesis.

1.2.AIM OF THE STUDY

It is not possible to describe the establishment of the Turkish Republic as only a modernity project. It is also the base of a socio-cultural transformation and an anti-imperialist development model. Mustafa Kemal believed that the way of being civilized and taking place among highly developed countries was dependent on the economic development. Along with the core elements of civilization such as art, science and technology, industry was essential for real independence. Therefore, the present study aims to display the reason of existence of Forest Farm in its time

¹ For a broad discussion on ontological evaluation of urban space, please see Günay, B. (2009).

context in relation to these necessities of the period. By looking Forest Farm through lived experiences, the author intends to define this specific built environment as more than an abstract location, concerning the nation's being. Moreover, the purpose of presenting its agency for the transformation of social and cultural values of the nation is also to prevent alienation from our culture and cultural beings as well. Therefore, shedding light on the origins of Forest Farm is a vital issue concerning the nation's being. This will also help reducing the speculative pressures' effect on the replacement of this cultural site. In this manner, knowing the establishment objectives of Forest Farm is crucial in the formation of the future of both this cultural being and the Ankara of Mustafa Kemal.

1.3. SCOPE OF THE STUDY

Forest Farm has three main periods in its history:

- 1. As the private property of Mustafa Kemal, 1925-37.
- 2. As a part of State Agricultural Enterprise Establishment, 1938-49.3
- 3. As the 'Atatürk Forest Farm', 1950-.

The present study dwells on the establishment process of Forest Farm. In order to enlighten its genesis, this study is limited with the first thirteen years of Forest Farm, in which Mustafa Kemal was leading his project. This limitation also helps to grasp the intentions of its founder in that specific period in the world. Therefore, the author discusses the origins of the Farm in relation to the certain dynamics of the period both in national and international scale throughout the dissertation. In order to illuminate the period, globally crucial facts that might gave way to the formation of this experimental farm are also summarized to get a complete picture of the era. In this sense, the author also presents contemporaries of Forest Farm in the West, such as the Agro Pontino of Benito Mussolini and the New Deal of

 $^{^2}$ The notion of *being* is used in relation to the Heidegerrian view of Gunay throughout the dissertation.

³ After 1949, State Agricultural Enterprise Establishment (DZİK) was rearranged as State Production Farm (Devlet Üretme Çiftliği).

Franklin Roosevelt, for having developed social, industrial, agricultural structures compared to early republican Turkey. While the rest of the cases in the world were omitted, Turkish enlightenment, civilization and economic development are complementing the main discussion. Finally, the author presents the chronicle of the Farm from its donation to the Turkish Treasury until today in order to discuss the validity of the philosophy of Forest Farm in our day. The examples of 21st century from Germany (RUHR, 2010 European Capital of Culture) are compared with the present case as well, in relation to the issues of culture and agri-culture.

1.4. METHOD OF THE STUDY

While searching its genesis, the author evaluates the establishment of 'Gazi' Forest Farm in May 5, 1925 as a production, recreation and cultural space, in relation to socio-spatial and cultural transformation process of the country. From these points of views, culture – in relation to agri-culture – forms the theoretical framework of the present study and tools and tactics of cultural studies such as all written and oral materials are used.

In this extent, main definitions of culture help to discuss the subject in relation to social and spatial aspects, such as the role of Forest Farm in cultural transformation of the period, and its place in urban culture. For the first aspect, the author discusses the role of Forest Farm in cultural transformation of the period within the arguments of *National Development*, *Civilization* and *Turkish Enlightenment*. These cultural transformations are elaborated with two dimensions of: 1. Cultural transformation of peasants to farmers and 2. Cultural transformation of inhabitants. In the cultural transformation of peasants, education in relation to cultivation of mind is the key point. This process of the education of the peasants are mentioned along with the education of young generations in Forest Farm and in Higher Agricultural Institute while seeing it as an extension of economical development. On the other hand, the education of inhabitants through new living patterns within the Farm, are discussed by means of civilization and Turkish

Enlightenment. The construction process of Forest Farm with the help of the German construction firm Philipp Holzman and then the Swiss architect Prof. Dr. Ernst Egli is also evaluated within the process of 'Building for the young Republic' in which foreign architects were invited from abroad while setting the urban culture. All the essentials of the dissertation are based on primary sources such as archive documents, microfilms, telegrams, memorandums, interviews, photographs, maps, drawings, documentaries, reports, booklets, memories, news and advertisements of the mentioned period.

Microfilms

Memorandums, telegrams and letters on International Relations as well as on Foreign Advisors for the new nation state; interviews with Turkish officials on social and religious reforms in early Republican period were reached from National Archives Research Administration to shed a light on the philosophy of the new regime.

Files

Establishment records of Forest Farm and other written documents on its contemporaries are critical for clarifying the period. For this purpose Decisions of Cabinet (1923-38), Special Directorate of Paperwork Office of Government (1924-49), General Directorate of Public Works (1929-32) and Common Governmental Decisions (1923-44) are a part of archive research in Republic Archive of Prime Ministry. To make a comparison between Forest Farm and American examples, a broad research on the New Deal and 4-H Clubs was conducted at National Archives Research Administration and U.S. Department of Agriculture in Washington, DC.

Photographs

Photographs on the early Republican period and Forest Farm were gathered from the National Archives Research Administration, the private archive of Vehbi Koc and Ankara Research Center (VEKAM), METU Department of City and Regional Planning Maps and Plans Documentation Unit and from the early publications of Forest Farm Management. Moreover, the pictures of the newly constructed buildings in the Farm were held from ETH Zurich Library in Switzerland, where a section for Prof. Dr. Ernst Egli exists. In addition, photographs on the New Deal and 4-H Clubs were also reached from the National Archives Research Administration.

Drawings

The main urban plan of Forest Farm that was designed by Ernst Egli in 1934 was held from Atatürk Archive of Presidency of Republic. The original drawings such as plans, sections and elevations of Turkish Bath and dwellings for workers that were also designed by Ernst Egli were reached from ETH, Zurich library.

Documentaries

The propaganda film *Ankara: The Heart of Turkey*, which was prepared by Russian Sergey Yutkeviç and Lev Oskaroviç Arnstam in 1934 for the 10th anniversary of the Turkish Republic, *Ghazi Mustafa Kemal in Atatürk Forest Farm* and *Ghazi Mustafa Kemal Atatürk's Address to Americans* recorded in 1930 were retrieved online from Atatürk Archive of Presidency of Republic. The documentaries on the New Deal, such as *The Road is Open Again, Dawn Strikes the Capitol Dome, We Work Again, The Valley of the Tennessee* and the others were held by National Archives Research Administration.

Memoirs

The memoirs of Prof. Dr. Ernst Egli on the Forest Farm site and on the designs of Marmara Kosk, Turkish Bath, Brewery, Workers' Houses, Ülkü's House and 10th Year School in Forest Farm were provided by Erdal Murat Dere, who reached the memoirs from ETH, Zurich for his unfinished dissertation (*Untersuchung des architektonischen Beitrags von Ernst Egli für die Türkische Architektur*, Supervisor: Prof. Dr.-Ing. Johannes Cramer, TU Berlin).

Newspapers

The news on Forest Farm, Higher Agricultural Institute, construction of the new Capital and on the new living patterns of the citizens of Ankara were followed from the leading newspaper of the period *Hakimiyet-i Milliye* (1929-33) from National Library, Ankara.

Reports

The author accessed John Dewey's preliminary report on Turkish education system at the National Archives and the main report *Türkiye Maarifi Hakkında Rapor*, published in Ottoman Turkish in Istanbul, from the Library of Congress, Washington, DC. The reports on the New Deal activities were also found in the U.S. National Archives.

Booklets

The earliest booklet on Forest Farm, *Reis-i Cumhur Gazi Mustafa Kemal Paşa Hazretlerinin Ankara Çiftliği* that was published in Ottoman Turkish in 1926 by Farm management was held by the National Library, Ankara. Other booklets on 4-H Clubs were reached from the U.S. National Archives Research Administration, Washington, DC.

Books

Several books on Mustafa Kemal, his view on culture, Turkish Enlightenment, the New Deal, TVA, 4-H Clubs, Agro Pontino and literature review on culture were reached from the libraries of METU, GWU, TU Dortmund and also from the Library of Congress. For the discussion on the validity of Forest Farm philosophy, urban regeneration projects along with the urban farm examples were searched in the Department of Urban Design and in the libraries of TU Dortmund, in the RUHR, 2010 European Capital of Culture, Germany.

CHAPTER 2

THEORETICAL FRAMEWORK

This study focuses on cultural aspects of environment. Built environment gives clues to inhabitants for how to act appropriately. In this manner, it is possible to decode or read these spaces, which can be seen as encoding information (Rapoport, 1982, 141). These spaces that are identical with specific life styles are shaped by cultural patterns (Rapoport, 1982, 7) or vice versa. In the present research, it is considered that Gazi Forest Farm was one of the critical environments of young Turkish Republic in the transformation process of country's culture. Consequently, in this chapter the definitions of culture will be elaborated in relation to civilization and then Turkish case will be described in order to shed light on the roots of Forest Farm.

2.1. DEFINITION OF CULTURE

As culture is a complicated term, it has several definitions. However, Bocock identifies these definitions in five ways (1992, 234):

- 1. Cultivating land, crops, and animals.
- 2. Cultivation of mind.
- 3. Process of social development.
- 4. Meanings, values, ways of life.
- 5. Practices which produces meanings.

The first definition of *cultivating nature* is the earliest that appeared with the idea of increasing the efficiency of products and lands. Later in the seventeenth and eighteenth centuries, it was broadened out to the *education of human beings*. By the late eighteenth century, culture became to be used for the *progress of society*. The arts and scholarship were symbols of culture, mostly signifying aristocracy (Schech & Haggis, 2000, 16). This class was thought to be the most cultured in the society while other classes dealing with land, agriculture and production, were seen as uncultured, with aristocrats undertaking the obligation of cultivating them. One tool for this purpose was art, which provided a common taste for everyone. Nobles who have collected art works exhibited those collections in museums to make them known by every single individual in eighteenth century with this aim of educating the uncultured class in the society. Therefore, culture was defined by this role of *social development* and museums were the places for this purpose. Bennett (1998) interprets this as 'the multiplication of culture's utility'. This life style of elite as culture transformed in nineteenth century.

After exhibiting art works in museums, the notion of history came to the agenda next. In the late nineteenth and early twentieth centuries, history also became specific as history of nature and ethnology. Still having the mission of educating, history became the subject of museums this time. This progress is described as 'governmentalisation of the state' where the previously nongovernmental tools, tactics and aims (like civilization and consciousness of history) were owned by the government with an extensive approach and organized objectives (Bennett, 1998). Cultural consumption that provided cultural accumulation on individuals was encouraged by the government.

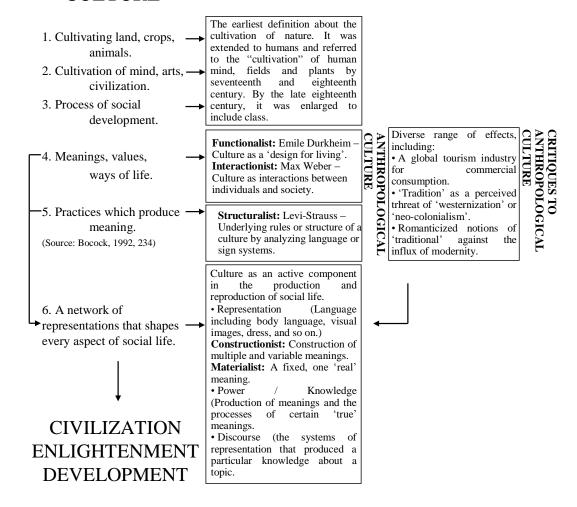
The new discipline of anthropology took the notion of culture as a core concept and established two main definitions that became influential in social sciences. These two definitions (fourth and fifth in the list) were concentrating on 'what culture is' and 'what/how it does' respectively. The first approach that deals with 'what culture is' defines culture as 'the sum of meanings, values and ways of life of

a particular group'. This definition includes everything from technology to religion. In Friedman's words, "culture was simply what was distinctive about others" (Friedman, 1994, 67). Here, culture is seen as a 'design for living' including the interaction between individuals and society (Schech & Haggis, 2000, 21). In the second approach, culture is defined as 'the social practices that produce meanings'. Its symbolic values, rituals and activities produced in social reality and everyday life are stressed in this approach. Structuralists put the language at the center of this approach and mention that any system of communication, like words, drawings, movies, material objects and so on, function as signs or symbols between social actors. According to Bocock "When a group shares a culture, it shares a common set of meanings which are constructed and exchanged through the practice of using language" (1992, 233). As Levi-Strauss mentions, it is possible to analyze the structure of a particular culture by using these languages and sign systems.

The definitions that were shaped by the effects of anthropology produced their counters. For having a discrete, bounded view of culture, they were criticized as inadequate for covering the dynamic qualities of cultural flows (Schech & Haggis, 2000, 22). Recently culture is defined as "a network of representations – texts, images, talk, codes of behavior and the narrative structures organizing these – which shapes every aspect of social life" (Frow & Morris, 1993, viii). In this view culture is an active component in the production and reproduction of social life as the 'whole way of life' (Schech & Haggis, 2000, 26). Therefore, this view, linking the two anthropological definitions of 'a way of life' and 'the production of meaning', will be the sixth interpretation of culture in this dissertation.

Table 2.1. Main definitions of culture in history.

CULTURE



2.2. CULTURE IN RELATION TO CIVILIZATION, ENLIGHTENMENT AND DEVELOPMENT

In eighteenth century, the word 'cultivate' was used for raising, improving and educating the living things or products in nature. This word was adapted for human mind and taste, and a hierarchic discrimination was produced between societies and racial groups according to social activities. This discrimination was fundamentally based on civilization level. From this point of view, culture is defined as civilization and social development process (Schech & Haggis, 2000).

Development itself as a discourse is a part of western culture because of the meanings and political, economical and social institutions it was formed in. This development is a process that has the Enlightenment at the core. With the Enlightenment, the belief in a *good society* and *continuous improvement* by the help of scientific knowledge were spread. As a reason of this idea, history and development were thought to be linear processes. The societies that were at the center of the Enlightenment accepted themselves at the top of this process and the others behind. This point of view created legitimacy for improving the development levels, welfare, democracy and social order of less developed countries by the help of developed countries. These developed countries reproduced the development discourse by colonizing and using the sources of less developed countries and thus by defining *the other*. As it was in the case of developed and less developed, western culture was emphasized on top of other cultures (Schech & Haggis, 2000).

To Schech & Haggis, the anthropological theories of culture reinforced the hierarchical notions unintentionally in terms of the development process of the Third World. Diversity of life style, belief systems and perception of time between the West and non-West implied cultural difference, which should be removed. *Traditional cultures* were evaluated as barriers to the desirable progress or helpless

victims of modernity (2000, 26). The differences between modern and traditional societies were defined with these cultural properties. Modernization was seen as a westernization process. After this process, traditional values would be dissolved and Third World countries would look like Western Europe and North American societies. As a result, modernization dissolved and demolished traditional culture by transforming beliefs, techniques, art forms, values and languages of Third World countries.

Table 2.2. Traditional vs. Modern Society.

Criteria	Traditional Society	Modern Society
Types of	Emotional – effective	Emotional – neutral
Relationship	(personal, face to face	(impersonal, separated and
	relations)	indirect relations)
Types of	Particularistic (individuals are	Universalistic (individuals are
Interaction	tied to each other with	often in interaction with
	obligation, duty and trust.	strangers. These interactions
	Every member has a duty that	have universalistic rules and
	each of them knows.)	norms.)
Identification	Collective (connected to the	Individualistic (individuals
	family, society or community)	are promoted to from their
		own relations, abilities and
		identities.)
Status	Loading-ascriptive (the	Related to success (the
	position and life of the	individual is evaluated with
	individual is related to who he	his success and gains.)
	is.)	
Division of	Functionally dispersed	Functionally specific
Labor	(Individual has more than one	(Individual has limited role.)
	functioned generally; farmer,	
	leader, father.)	

For some scholars, civilization is considered as the culture of modernity. It is universal and does not get along with traditions. Civilization in addition to scientific and technologic know-how is also produced by the West; therefore modernization, development and westernization processes are evaluated in relation to each other (Schech & Haggis, 2000).

Even the societies, which were not actually colonized, became obsessed with 'backwardness'. Kemal Atatürk's project to modernize Turkey in the

early twentieth century involved *transforming the country's culture* according to Western ways, from the script to hairstyles and clothing (Schech & Haggis, 2000, 36).

However, Mustafa Kemal Atatürk was devoted to his nation's culture but was receptive to contemporary civilizations'. What he proposed was political and economical independence at national plane and a system for bringing the nation to contemporary civilization's level together with unifying the country with these civilizations. As a statesman, he evaluated the society with all components and had a systematical approach for social transformation. Therefore, he had an original and new model for this complete transformation (Sağlam, 1982, 73).

2.3. TURKISH ENLIGHTENMENT

Sağlam mentions that, social transformation is usually applied with two methods. Revolution is the first method. It implies a sudden and harsh transformation in socio-cultural and political structure. The French Revolution is an example of such a comprehensive revolution. The second method of transformation is directing the society and its institutions to its natural development and evolution. Administrative Reforms between 1839 and 1876 in Ottoman history offer an example of this method. For Sağlam, the transformation method of Mustafa Kemal was entirely different from those two. Instead of a harsh transformation as in the case of revolution, Mustafa Kemal used the method of educating and cultivating people for an entire transformation of the society and its institutions (1982, 75).

The education and teaching methods until today are important factors in historical civilization of our nation. Therefore, when talking about an education program, I am implying a culture in relation to the characteristics of our nation and history, but not the effects of superstitions of old times and foreign ideas that do not suit our creation. Since, a complete development of our national action would only be possible with such a suitable culture. Any foreign culture would cause the repetition of unsuccessful results. *Culture is appropriate within its own ground. That ground is the character of the nation* – Atatürk (in Duru, 12).

For Mustafa Kemal, the aim of the revolution was to bring the Turkish Republic to an entirely contemporary and civilized level with completely new meanings and forms (Atatürk, 1959). He saw the future and reliance of Turkish existence as a problem of production of the new Turkish citizen. Therefore, he recreated a new Turkish culture, which would produce this new citizen. Culture should be the basis of the Turkish Republic (Güvenç, 2003, 34).

It is hard and unnecessary to distinguish civilization from culture. Culture is the sum of the works of a society in governmental, intellectual (that is science and fine arts) and economical (that is agriculture, commerce and transportation) measures ... when talking about the civilization of a nation, I do not think of any thing other than these three components of culture (Afet İnan 1971:37) (Güvenç, 2003, 35).

With these words, Mustafa Kemal explained his notion of culture as: a life style based on science and knowledge, a route to open out to the contemporary world and join it as a whole, a belief of success to bring welfare, peace and happiness to Turkish society (Güvenç, 2003, 35). Civilization was the heart and soul of the young Turkish Republic. Mustafa Kemal could not imagine Turkey isolated from the entire world. On the contrary, Turks would live on the level of an advanced and developed nation. This would only be possible with science and technology. Turks would take these values from wherever they already existed and locate them in minds of all individuals. The advancement of such nations that insist on illogical traditions was hard or impossible. Those nations that could not overcome obstacles to development also could not evaluate their life and actions according to reasonable standards. For him, undeveloped countries were fated to be dominated by other nations (Duru, 17). Consequently, under the guidance of Mustafa Kemal, the Turkish people established national sovereignty and the new Republic in contrast to Ottoman practices. The Turkish Republic sought the modernization of the economy, together with science, technology and culture. In this way, a completely different and new structure of society and state was established with its own institutions and notions (Ozankaya, 1981, 108-109). Gazi Forest Farm became one of those institutions in socio-spatial and cultural transformation process of the new Republic after Ankara became the center of government.

In this context, the present study discusses Forest Farm in relation to the six definitions of culture in history, both at national and international scales, since Forest Farm would not have existed independent of the tendencies in the world. Consequently, the third chapter mainly focuses on the definitions of culture concerning our case in a national scale, whereas international effects are discussed in the fourth chapter. Therefore, one should read the third chapter (national scale) and the fourth (international scale) in relation to each other in order to grasp the overall discussion (Table 2.3). Since there is interaction between the six definitions of culture, it is natural to see this infiltration between the topics throughout the dissertation.

Table 2.3. Main definitions of Culture in relation to Forest Farm.

NATIONAL SCALE	DEFINITIONS OF CULTURE	INTERNATIONAL SCALE
Mustafa Kemal's Experimental Farm in Ankara (1925)	Cultivating Lands, Crops, Animals	Agro Pontino of Fascist Italy and the New Deal of USA (1926&1933)
Educating Young Generation: Learning by Doing	Cultivation of Mind	Professor John Dewey on Culture (1924) and 4-H Clubs
Cultural Transformation of Peasants to Farmers	Process of Social Development	Anti-Imperialist War of Existence & National Development
Cultural Transformation of Inhabitants	Meanings, values, ways of life	Civilization & Turkish Enlightenment
Forest Farm as a designed urban open space	Practices which produces Meanings	Urban Culture and Urbanism as a Way of Life
Forest Farm as a Representation of Civilization	A Network of Representations	Ankara as a Representation of Civilization

CHAPTER 3

FOREST FARM THAT HIS GRACE GAZI ESTABLISHED IN ANKARA

Tekeli defines the spatial aspect of the establishment of the Turkish national state as consisting of four measures; 1) Construction of new capital city, Ankara, as the new habitat of a national bourgeoisie; 2) Integrating railway construction for the interior market (the railway had a tree scheme before the republic); 3) An industrial development program, by constructing factories throughout the railway system; and finally, 4) People's house construction in every settlement (Tekeli, 2005, 7). Here we can evaluate the establishment of Gazi Forest Farm as an extension of the habitat for the production of national bourgeoisie in a new cultural environment, as an agricultural and industrial development program on a railway route and also as a prior of people's house and village institutes, in the name of cultivation, education and social development.

In this regard, when we turn back to the five definitions of Bocock, we can see that they correspond with what was intended in Gazi Forest Farm case. Earlier definitions of culture such as cultivating land, crops, animals; cultivation of mind; and the process of social development can be counted among main goals of its establishment. It was necessary to know that even in the most infertile soils of the country, human will would obtain everything needed by the help of science and technology. This would help to overcome the prejudices against the formerly rural town of Ankara and to prove that fertility is only in the mind and in the will of the individual. These intentions would also activate the dynamics for a transformation

of the living patterns of the society. Then, Mustafa Kemal commanded to search for a land for his model farm.

3.1. CULTIVATING LAND, CROPS, ANIMALS: MUSTAFA KEMAL'S EXPERIMENTAL FARM IN ANKARA

Mustafa Kemal charged experts with finding land around the new capital suitable for a farm. From the recommendations, he selected the most infertile and unhealthy lands, mentioning that that place was what he was looking for. Those swampy and barren lands along the railway would be cultivated. His aim was to prove that it was possible to manage the most pessimistic conditions in every situation (DZİN, 1939, 12-13). This was also important to rebut the pessimistic arguments about Ankara. According to opponents of the Republic and also to a conservative group among its founders, Ankara was lacking the natural beauty and resources that Istanbul had. Therefore, there was a lot to do to compete with Istanbul. On the way from Istanbul to Ankara, newcomers should find these cultivated lands first, while entering the city from the west. These lands would be the scene of the new regime and its philosophy.

Therefore, Forest Farm was to be established firstly on the lands, purchased from Faika Hanım, the wife of Abidin Paşa. The site was about 20 km square from the railway station to the cement factory, 8 km along the way to Eskişehir. Çubuk, İncesu, Hatip and Macun streams were flowing across the farm. The surface of the land was more like a swamp, covered by reeds, which was threatening the health of the inhabitants for long years. An abandoned building was in the middle, very near to the big cemetery (GOÇM, 1930, 1). Here lay only a railway as a representation of life and civilization. By cultivating this land, Ankara might gain political, economic and social character and power (DZİN, 1939, 19-20). It would also be a response to those who found the new capital unfruitful either for plants or for the individuals.



Figure 3.1. Gazi Railway Station in Forest Farm. Source: METU Department of CRP Maps&Plans Documentation Unit.



Figure 3.2. Lands of Gazi Forest Farm. Source: Vehbi Koc and Ankara Research Center (VEKAM).

Nevertheless, the lands of the farm were not enough for modern and scientific production. There were other lands around Ankara, which were not used for many years. The owners also desired to get rid of those unfruitful lands. Therefore, Ahimes'ut, Çakırlar, Macun, Güvercinlik, Tahar and Yağmurbaba farms were bought at the second stage. These farms were nearly 150 km square in total (GOÇM, 1930, 7).



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Figure 3.2. Lands of Gazi Forest Farm. Source: Vehbi Koc and Ankara Research Center (VEKAM).

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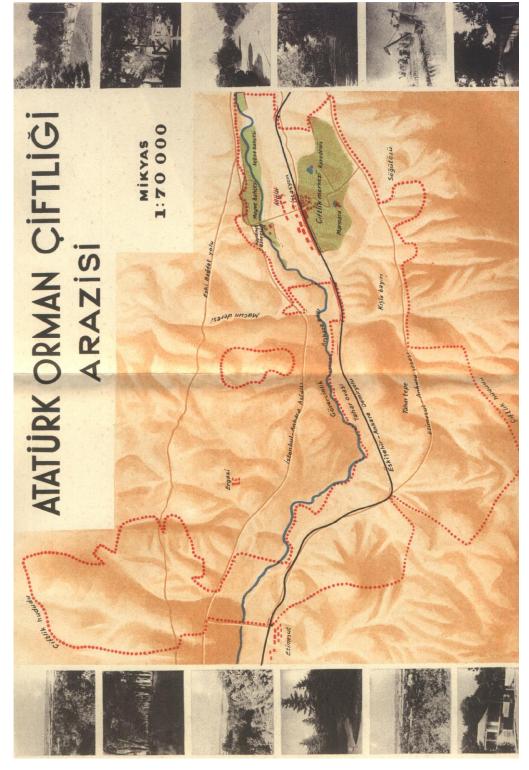


Figure 3.3. Borders of Gazi Forest Farm Lands. Source: AOÇ 1953

Actually, Mustafa Kemal bought the lands of Forest Farm between the years 1925 and 1930. However, there is no definite information on the size of those lands. In the earliest booklet of Forest Farm which was published in 1926 by the management of the farm, it is mentioned that Forest Farm consisted of six farms; Orman, Balgat, Yağmur Baba, Macun, Göğercinlik, and Ahimesud and the total size is mentioned as 80 km square (Gazi Mustafa Kemal Paşa Hazretlerinin Ankara Çiftlikleri, 1926). In another report prepared by Management of Forest Farm, it is mentioned that Forest Farm was consisted of Orman, Balgat, Macun, Tahar, Göğercinlik, Ahimesud and Çakırlar on a land of 120 km square. In another document, prepared in 1930, size of the lands of Orman, Balgat, Ahimesud, Cakırlar, Macun, Göğercinlik, Tahar, Yağmur Baba and etc. is given as 150 km square (Gazi Orman Çiftliği 5 Mayıs 1925: 5 Mayıs 1930, 1-7). Perhaps we can mention that lands were increased from 80 km square to 150 km square (nearly twice the size of initially bought lands) in five years time. However, another information on the amount of farm area is given in the book Atatürk Çiftlikleri, which in 1939 reported the fam as 102 km square (Atatürk Çiftlikleri, 40). This contradiction can be because of as Aydos, which never became a property of Mustafa Kemal (as can be seen from title deeds), but was in the use of Forest Farm as pasture. In the report prepared for the donation to treasury on June 11, 1937, farms owned by Mustafa Kemal were mentioned as 154,729 km square, together with the ones in different regions of Anatolia.

Before deciding what to grow and where to grow, these lands were carefully examined according to scientific methods in laboratory conditions, both by national and international experts. Unfortunately, the results were not promising. Most of the lands were unsatisfactory according to these analyses. However, after studying on these reports, appropriate lands for agriculture, stock raising and recreation were decided on with a very rationalistic approach.

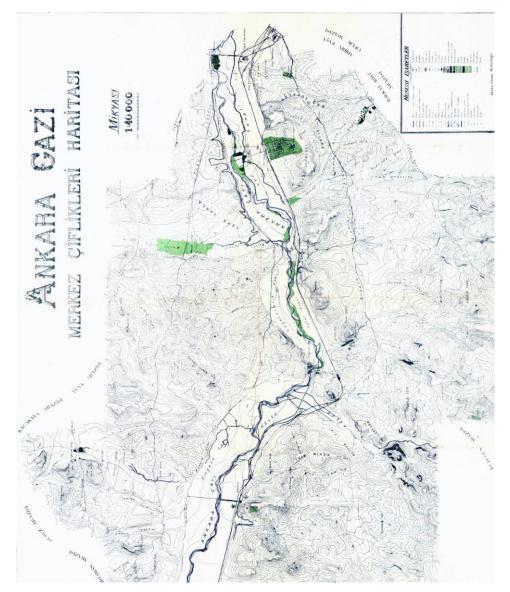


Figure 3.4. Map showing the Ankara River in Forest Farm and the surrounding lands. Source: METU Department of CRP Maps&Plans Documentation Unit.

The construction process of the Farm was started in May 5, 1925 and the main decisions for the very first stage were (GOÇM, 1930, 2):

- 1. the settlement of the buildings
- 2. the number and system of the buildings
- 3. the method of the agriculture
- 4. the animals to be raised
- 5. the production of the milk
- 6. teşcir system.

After defining the needs, the building of management, the dwellings for the manager, accountants and workers, storage, oven, kitchen, atelier, granary, barn, dairy, nursery and also Marmara pool with a capacity of 1000 m3 water were constructed (GOÇM, 1930, 2-3). Like Marmara, Karadeniz pool was first designed for watering the land, with a capacity of 4000 m3. Watering was as important as fertilizers to enrich the soil. Therefore, in order to collect the rain in various seasons and to direct the existing streams towards the fields, canals and dams were provided (DZİN, 1939, 29). However, more than collecting water and irrigation, these two pools became the focus of attraction in barren lands of the capital. As it will be elaborated further, either for viewing or for swimming, the inhabitants enjoyed the pools on the way to achieve a civilized society.

Scientific farming methods, forests in the middle of unproductive Anatolian Plato and modern watering techniques were the things the whole nation was proud of. These were representing the themes that accelerated other nationalist regimes of the period such as Fascist Italy's withering Agro Pontino swamp and Zionists' cultivating Palestine lands (Bozdoğan, 2002, 93). Not only as an agricultural and economic foundation were farms a model for the entire country with cultural and educational activities. Education in the Forest Farm will be discussed next in relation to *the cultivation of mind*.

3.2. CULTIVATION OF MIND: EDUCATING THE YOUNG GENERATION



Figure 3.5. Female students in the farm. Source: DZİN, 1939.

Mustafa Kemal intended his Forest Farm to employ young generations who would cultivate the entire Anatolia. These young agriculturists were those who would spread the new technologies and scientific knowledge to the whole country. They would be educated in their own ground with their own experiences and would become the ones to educate the peasants. More than producing science, Forest Farm was to cultivate new generations who believed in science, knowledge and well-being of young Turkey. Therefore, in addition to the features of demonstrating and spreading modern production techniques, farms had a mission of educating young agricultural experts. With this vision, the children of peasants had on-site education in the Farm in order to spread modern technologies of

agriculture to villages (Özakman, 1999, 205). In line with this policy, high schools of agriculture were opened up in Istanbul, Bursa, Izmir and Adana in 1930 with the aim of spreading technical knowledge to the farmers and producing new information. The same year, the Higher Agricultural School was established in Ankara, which offered same education system with German Agricultural Faculties. With a decision of Cabinet dated May 18, 1930 (Republic Archive, Decisions of Cabinet, Date 18.05.1930, Code 030.18.1.2, Place No 10.29.17, Folder No 9309, Decision No K1695) having 10 months practice in Forest Farm was introduced as a requisite for graduate students of high schools in order to attend Higher Agricultural Institute (Appendix A-1). Hakimiyet-I Milliye announced that young Turkish experts would develop the science and techniques for agricultural production for the wealth of the nation (Appendix A-2). In this way, students had a chance of spending the first two terms of eight semesters of the school in the Farm. With this system, starting from 1930, these students experienced all positions in the Forest Farm.

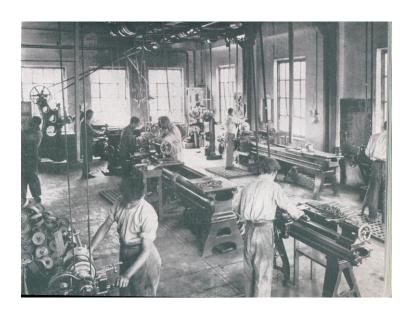


Figure 3.6. Young boys reparing farm machines. Source: METU Department of CRP Maps&Plans Documentation Unit.

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⁴ This school was transformed into Higher Agricultural Institute in June 16, 1933 before graduation of students. Opened on October 30, 1933, the Higher Agricultural Institute aimed to modernize Turkish agriculture with a scientific approach to the existing problems while educating Higher Agricultural Engineers that are conducting researches. On January 1, 1948 the same institute got the name Agricultural Faculty with the establishment of Ankara University.

Hakimiyet-I Milliye announced this on-site education at the Farm on August 16, 1932 (Appendix A-3). According to the news, three ladies were also applying for the Higher Agricultural Institute, in order to practice at the Farm. The newspaper displayed the photographs of the modern environment for agricultural education at the Farm, such as the school building, library, restaurant, dormitory and the ateliers. Under the title of 'Cultural Activities of Atatürk Farms' in the book entitled *Atatürk Çiftlikleri*, it is mentioned that machinists who would work with modern agricultural machines were also educated in Forest Farm. Young citizens between 14 and 17 were learning how to use and repair those machines while working in these factories. There were also students who were practicing farm management. After this on-site education, students were given certificates, proving their degree of success in these positions (30 girls and 293 boys were educated in this system between 1930 and 1938). These students had opportunities of both working in management of Forest Farm or in any other State Agricultural works.

Table 3.1. Students of Higher Agricultural Institute between the years of 1930-38.

Year	Male	Female	Total
1930/31	16	-	16
1931/32	17	1	18
1932/33	39	5	44
1933/34	45	4	49
1934/35	40	5	45
1935/36	43	5	48
1936/37	46	6	52
1937/38	47	4	51

As it can be seen in the table, after 1930, female students were being educated with males as well. This can be evaluated in parallel to Mustafa Kemal's consultation with philosopher and educational reformer John Dewey in 1924 in Ankara. As it will be elaborated in the next chapter, Dewey proposed education of female students with males in experiential works in his report on education in Turkey. Nevertheless, the most important point is educating with experiential methods, in real conditions and in real life. He gave importance to the subjective experience of

individuals. For Dewey, education was not the teaching of dead facts, but the teaching of skills and knowledge, which integrate students into their lives as persons, citizens and human beings. By this way of 'learning by doing', the students would acquire occupations, even if they would not take higher education. Their initiative capacities would be improved in these experiential environments. Not only conceptual, but also practical knowledge was significant for a successful life to Dewey.⁵ In parallel with this information, it can be considered that Dewey, who had visited Turkey in 1924 would inspire Mustafa Kemal. Therefore, whether Gazi Forest Farm can be evaluated in parallel to the establishment process of Village Institutes in Turkey is a question for the present research. Nevertheless, it is obvious that, in addition to cultural facilities and the production of the scientific techniques and modern methods, the mission of education in the Farm was also successful.

3.3. PROCESS OF SOCIAL DEVELOPMENT: CULTURAL TRANSFORMATION OF PEASANTS TO FARMERS

Rose Lea questions the reason for Mustafa Kemal to deal with agriculture and farm management among many other important works like rebuilding the nation and the country (DZİN, 1939, 9). To her, Turkish people liked farming and agriculture, also before Mustafa Kemal. Nevertheless, she was aware that although 80% of the population were living in rural areas of the country, people were unaware of any technical support. Accordingly, Makal describes the life of that population in his book *A Village in Anatolia*. As he mentions, peasants were earning their life from land, but it was not easy to manage. In order to live, they had to cultivate their small amount of land. However, they were poor and most of them could not afford any technical support. Namely, they could not pay for a steel plough and still used wooden ones.

⁵ This view of Dewey has also similarities with the Bauhaus school, which emerged in Germany in the fields of applied arts, architecture and design between the years 1919 and 1933, but spread out to a wide geography and time through the United States. The philosophy of this movement had a great impact on the applied arts and architecture education in Turkish Republic from the very beginning. For further information please see Artun & Aliçavuşoğlu (eds.), 2009.



Figure 3.7. A traditional Anatolian peasant on work. 306-NT-1244-1 Source: National Archives

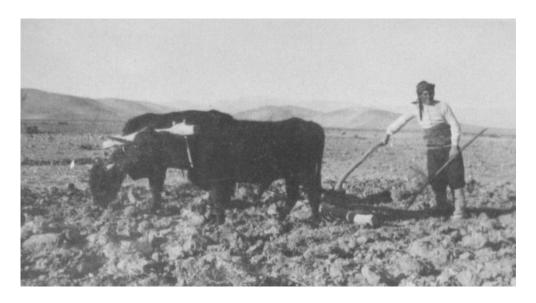


Figure 3.8. A wooden plow with an iron point is being driven by water buffalo. 151FC-93B-12 Source: National Archives

They also did not have money to buy a pair of oxen. As a solution, a donkey would be driven with an ox (Makal, 1954, 24):

... some are ploughing with donkeys, some with a cow. One of them running over the seed with a rake ... Isa's team – a cow and a donkey yoked together. Isa himself is ploughing. His wife is harrowing behind the plough. She has put a stone at the back of the harrow, and so drags it along. Her feet are bare ... (Makal, 1954, 26).

As it can be understood from the quotation, other than mechanization, people even did not have enough animals to do the work after the WWI. Most of the time, human force was used in order to manage the land. They could plough ten or fifteen paces in a day, even as the cow could not stick it (Makal, 1954, 26-27). Moreover, peasants were disadvantaged in the trade of these limited amounts of products. The laws were not supporting the peasants' benefits and considerable amounts of tax were required for local products.

On the other hand, the population of Turkish nation decreased due to the ongoing wars for long years and the lands of the country were more than the existing population could manage. The Ottoman Empire fought at several places while carrying the nation faraway from its own lands. A small number of peasants that stayed at home had to help the army with their products without any charge (Inan, 1972, 63). Because of these long lasting wars, agriculture industry was neglected by the former government and could not compete with the scientific methods of Europe. As a result of this, foreign countries were free for trading in Turkish lands in every area and they were supported by international laws that made them privileged. Turkish economy was extremely dependent on the European trade. However, to be independent, military success was not enough. Therefore, mechanization in agriculture was one of the main purposes of Mustafa Kemal in order to make the nation self-sufficient.

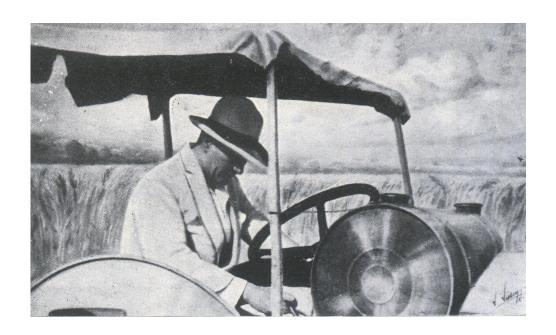


Figure 3.9. Mustafa Kemal driving the tractor himself. Source: AOÇ 1953.



Figure 3.10. The model farmer Mustafa Kemal. Source: METU Department of CRP Maps&Plans Documentation Unit.

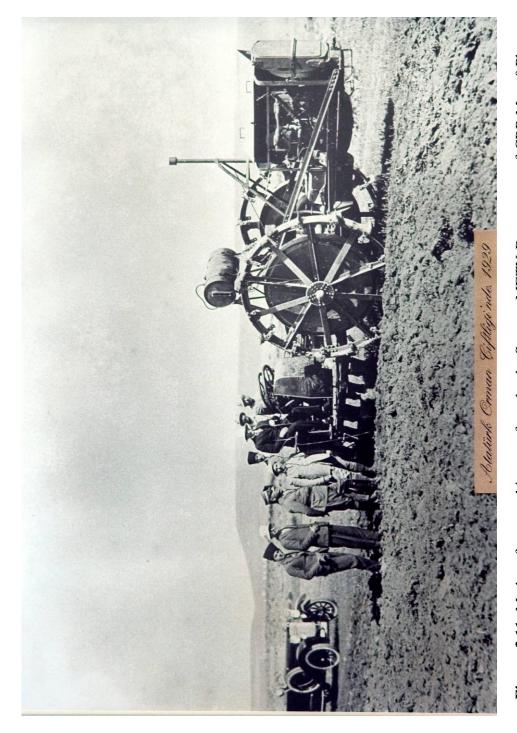


Figure 3.11. Modern farm machines on farm lands. Source: METU Department of CRP Maps&Plans Documentation Unit.



Figures 3.12. and 3.13. Mechanized agriculture demonstration. Source: METU Department of CRP Maps&Plans Documentation Unit.



With the aim of attaining widespread use, Mustafa Kemal personally demonstrated the tools and modern techniques of production instead of traditional methods. In this way, more products would be produced with less effort during the economic crisis after the war.



Figure 3.14. Mustafa Kemal commanding farm work. Source: METU Department of CRP Maps&Plans Documentation Unit.

Modern tools and methods were the ways of increasing efficiency in agriculture. It was the only way of providing more people in other work areas. If a peasant could not produce enough to feed more than himself, it wouldn't be possible to develop the fields of science, industry, communication, education, health, arts and etc. In this manner, the Turkish Revolution was the first example that covered the development process with such an approach, and the most successful in the world with its symbols, institutions and concepts in spite of all negative conditions, according to Ozankaya (1981, 14-15). In that sense, Mustafa Kemal was a real supporter of science. For him, science was about adding to well-being as well as knowledge.



Figure 3.15. Efficiency in production. Source: METU Department of CRP Maps&Plans Documentation Unit.



Figure 3.16. Modern agricultural production. Source: METU Department of CRP Maps&Plans Documentation Unit.

The peasants needed to be educated and given such agricultural samples that their products could be sold effectively both in national and international markets. These required 'laboratory work' and 'market investigation'. In these laboratory conditions, rare crops and seedlings were also cultivated to spread to Anatolian villages. Modern agricultural production is demonstrated in the documentary entitled *Gazi Mustafa Kemal, Atatürk Orman Çiftliği'nde* (Ghazi Mustafa Kemal at Atatürk Forest Farm)⁶. In this documentary, Forest Farm is directly presented by its founder and the manager Tahir Coşkan to the U.S. ambassador in the fifth year of its establishment. Here, the workers are observed sowing seeds with seeders after modern tractors. Some others are smoothing the earth with another modern device to conclude the work. This demonstration, in which all kinds of agricultural devices are employed among seven Fordson tractors⁷, reminds us of a governmental ceremony or a power display.



Figure 3.17. A Fordson Tractor and a Chevrolet truck from United States and a Ruston-Hornsby thresher from Great Britain in Turkish land. Source: U.S. National Archives, 151FC-93B-14

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⁶ In this documentary Mustafa Kemal meets the U.S. amassador in his Forest Farm in 1930.

⁷ One of these tractors is exhibited in Cengelhan Museum of Vehbi Koç today.

In not only agriculture, but also all kinds of samples for *technical* stock raising and for breeding were introduced to be more productive in all fields of farm management. Vineyards, fruit and vegetable gardens, chicken farm, apiculture and dairy were among the scientificly produced farm resources. In the same documentary, the Farm manager Coşkan mentions that they grew 1,000,000 trees, fruit gardens, vineyards, poultry and almost 7000 sheep in five years time. He gives information on the origins of the cows and their products, too. It is understood that the most efficient cows were Dutch, since they were bigger in size and gave 40 liters of milk daily. After adapting to the climate, these cows were used to mate native breeds, to spread this efficient race all around the country. The majority of the others were from Kırım and from Switzerland.⁸



Figures 3.18. Mustafa Kemal and the U.S. ambassador inspecting the Farm. Source: U.S. National Archives.

⁸ Throughout the conversation, Coşkan uses both the units of eastern 'okka' and western 'liter' for weight. It seems that, it wasn't that easy to get rid of the customs of the past.



Figure 3.19. Mustafa Kemal and the U.S. ambassador inspecting the Farm. Source: U.S. National Archives.

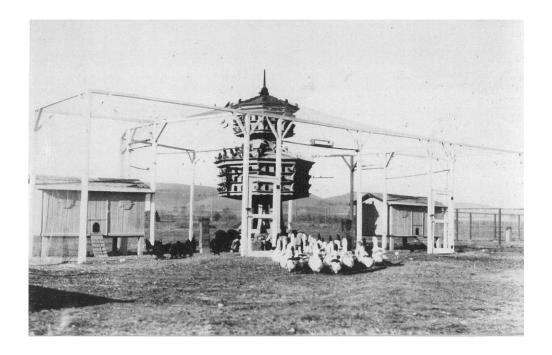


Figure 3.20. A view of the poultry in the Farm. Source: METU Department of CRP Maps&Plans Documentation Unit.

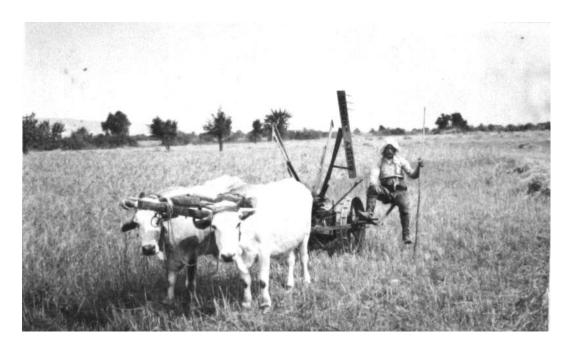


Figure 3.21. A Massey-Harris reaper on a farm. 151FC-93B-13 Source: National Archives



Figure 3.22. Silo in Atatürk Forest Farm. The products, produced with new scientific methods, were started to be stored in huge modern silos. Source: U.S. National Archives.

But the use of these production methods was not enough unless these products were supplied and preserved in healthy conditions. Therefore, illnesses and cures for both crops and animals and technical support for farm machines were demonstrated in Forest Farm for the information of the nation. Happily, these demonstrations were successful and new tools and machines had a widespread use all around Turkey. By seeing their leader personally on work as a model farmer, peasants believed in science and relied on technical support in agriculture in a short period.

Mustafa Kemal established farms in Anatolia (Ankara, Silifke, Tarsus and Yalova) to support mechanized production in agriculture. Different than the others, Forest Farm in the capital Ankara owned such a mission of being a spatial model in the cultural development process of modern Turkish Republic, in addition to its mission in developing and spreading out new agricultural methods. It has become the urban open space of the new regime and its proposed urban life in the nucleus of the new nation state.

3.4. MEANINGS, VALUES, WAYS OF LIFE: CULTURAL TRANSFORMATION OF INHABITANTS

Meaning: A Network of Representations that Shapes Every Aspect of Social Life.

Bentham mentions that the 'Eye' has a dictatorial inspection on the inhabitants of a space, about their ways of clothing, sleeping, washing and building their bodies (Miller, 1987, 5). This classic observation by Bentham offers a kind of review of the early Republican period. Visuality is important in the nationalization and education process of people. Especially the inhabitants of the capital city were to be shaped as ideal republican individuals with the norms of everyday life practices and culture of the West in this period. Spatial organizations were particularly outlined according to the symbols of ideological transformation in the Republic. The existence of the political power and its philosophy were declared by urban

planning, architecture, forms, consumption goods and new living patterns. Public buildings, sculptures, clothes, leisure spaces, nourishment and dwelling practices were taken into everyday life for the civilization of citizen. The nationalists attempted to construct a social life in this capital of nation state from 1920s, in line with the will of Mustafa Kemal and the intellectuals, who used to live in recreational space for leisure activities.

Nalbantoğlu (1984, 289-301) questions how the newly constructed values, rules and living patterns considered or superimposed in the new capital. To him, the existence of a local class, to regard these new standards and patterns or to transform them, was a question mark. He mentions that the new patterns of life were only managed by certain intellectuals and bureaucrats, according to their cultural and economical backgrounds. This class, which was also the representative of political practice, desired to share these standards. Accordingly, except some local merchants who grew rich through some connections with government, the actors of Western life style were bureaucrats, intellectuals and diplomats for a long time. The newcomers from Istanbul were living the western life style of the new Republic in unique examples of social space (like Ankara Palas, Karpiç⁹, Anatolian Club, Hunting Club, also Istanbul Patisserie and Rider's Sports Club). But as Nalbantoğlu mentions, this class did not consent to share this life style with the local population, except with the ones who became rich as a result of their relations with the government (1984, 296-297). In an article in Hakimiyeti Milliye, the author mentions that the whole 'well-bred class' were prepared for weeks for the ball organized by Himaye-i Etfal Cemiyeti (April 7, 1932) (Appendix A-4). The mentioned 'well-bred class' was evaluated as the pioneer of local bourgeoisie, created by the government in the new capital. This class was expected to transform the social life by enforcing changes in everyday life. Therefore, civilization, which is believed to come to Ankara with the Republic, entered the lives of people with the help of urban social spaces.

⁹ Russian migrant Juri Georges Karpovitch was managing the 'City Restaurant' in The City Garden with Pool (earlier Millet Bahçesi / The Nation Garden, later Şehir Bahçesi / The City Garden).



Figure 3.23. City Bus to Forest Farm. Source: AOÇ 1953.

To Rapoport, "people like certain urban areas, or housing forms, because of what they mean" (Rapoport, 1982, 14). According to him:

Members of a culture know how to act appropriately in various settings; in fact, one definition of culture is in terms of people's ability to co-act effectively (Goodenough, 1957). Members of a culture also know the settings and the situations with which they are associated; different cultures have different settings, and the behavior appropriate to apparently settings may vary in different cultures (Rapoport, 1982, 61).

As the author mentions, people liked Forest Farm since it represented contemporary civilizations. The physical elements as social spaces made cultural categories of the society visible. Those who felt themselves as a part of the Republic needed to be seen in spaces of the new regime, namely in Forest Farm. Such an attempt of searching for "who does what, where, when, how and including or excluding whom" (Rapoport, 1982, 59), can be read as an attempt of defining or *decoding* such preferences.



Figure 3.24. Crowds in the Forest Farm. Source: GOÇM, 1930

The inhabitants of the Capital desired to feel the existence of Mustafa Kemal in their everyday life. It was a privilege to witness the everyday life of the revolutionary leader of the Turkish people. Gazi Forest Farm, which was private property of Mustafa Kemal in the beginning, was a space for observing their leader in his environment for the inhabitants and supporters of the new regime.

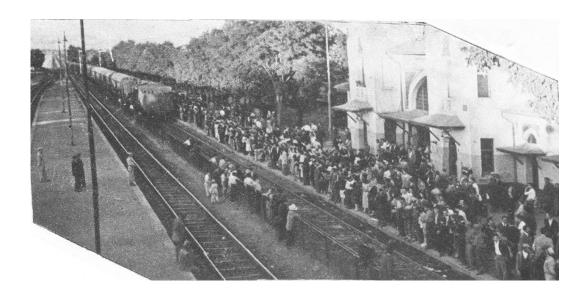


Figure 3.25. Gazi Forest Farm Railway Station. Source: AOÇ 1953

The municipality and other public institutions were ordering the crowds for the access to Forest Farm. The opportunity of Karadeniz swimming pool in Gazi Forest Farm was a major event for the inhabitants, especially for the ones who desired Istanbul beaches.

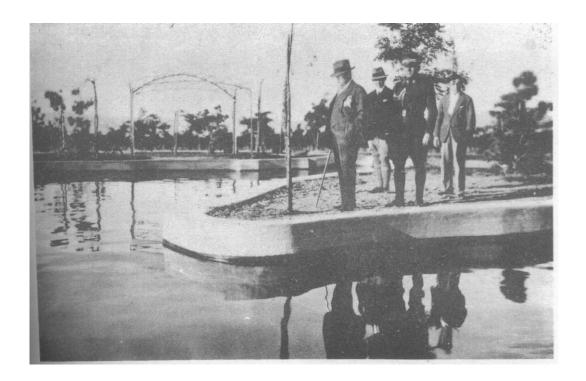


Figure 3.26. Mustafa Kemal directing the Farm works. Source: GOÇM, 1930.

In fact, the absence of a sea, a defining characteristic of Istanbul, made Ankara seem deficient. Such deficiencies were also damaging the process according to the founders. For that reason, reaching the sea would broaden the horizon of the Republic and would present new opportunities for new discoveries. According to Erdoğdu, Mustafa Kemal liked sailing in Marmara Pool with a naval officer. He also liked to accompany visiting statesmen in his boat (Erdoğdu, 1999, 33-34). In reality, the swimming pools of Ankara were a part of this open-air school. They became a beach for swimming in Ankara in summer time and helped to transform living patterns of the inhabitants.

Some sports activities took place in Karadeniz pool in hot summer days, too (DZİN, 1939, 80). The American journalist Rose Lea suggested her impressions of the pools at the farm this way: "After his significant success, the great warrior is decorating his farm with the sea; the witness of his victory." The author evaluates the story of the farm and the pools as a part of the epic of the Turkish Republic (DZİN, 1939, 7). Karadeniz Pool became the focus of swimming races. In an article in Hakimiyet-i Milliye in 1932, it is mentioned that the race was perfect and very exciting (August 13, 1932) (Appendix A-5). Two days later, the article was about a swimming course in Karadeniz Pool. The title was "How to Swim on Your Back? Types of Backstrokes" (August 15, 1932) (Appendix A-6). The next year, it was also declared that Karadeniz Pool was an excellent place for swimming. It was written that the Galatasaray team from Istanbul was in the pool for water sports (Hakimiyet-i Milliye, September 6, 1933) (Appendix A-7). But in daily life, the users were mostly foreign women and men, with their healthy bodies and stylish swimming costumes. The existence of local inhabitants around was a disturbing situation for the users. According to an article in *Hakimiyet-i Milliye* in 1932, those who had no swimming costumes were swimming and sun bathing with their white underwears. After some time, the management of the farm took measures to stop those using the pool and the beach without swimming costumes (Hakimiyet-i Milliye, August 6, 1932) (Appendix A-8). The reason for this measure was to have certain circumstances for such western type of sports and entertainment facilities. Thinking that the ones who had swimming costumes in 1930s in Ankara were only the foreign newcomers, it can be possible that the swimming pool was only constructed for those newcomers and such limitations obstructed local residents. In the news, it was written that in spite of the measures, local inhabitants did not stop using the pool; and attitude that caused the new comers to leave. To the news, the Middle Anatolian youth, who had never swum or had seen seashore, were playing in the pool (*Hakimiyet-i Milliye*, August 6, 1932) (Appendix A-8). Again, we can see the discrimination of people and citizen in news in which it is mentioned that 'people rushed to the beaches, therefore citizens could not swim'.



Figure 3.27. Young generation swimming and sunbathing at Karadeniz Pool. Source: Left AOÇ 1953, right GOÇM, 1930.



Figure 3.28. Youth having fun at Forest Farm. Source: DZIN, 1939.

Moreover, by adding the zoo, restaurants, beer parks and other activities, Mustafa Kemal aimed to present whatever the individuals needed in the best pattern. Recreation areas and parks were located around 'Marmara' and 'Çiftlik Köşk's.







Figure 3.29. Gazi Köşk. Source: Vehbi Koc and Ankara Research Center (VEKAM).

There were flowers, fruits and vegetables in and around these two parks, serving the inhabitants (GOÇM, 1930, 23). According to *La Turquie Kemaliste* Mustafa Kemal 'desired the welfare of his nation with whom he was in love'. Therefore, he personally controlled the care of the excursion spots under shadows of trees, parks, restaurants, cafes, swimming pools and also the zoo.













Figure 3.30. Marmara Köşk and Marmara Pool in front of it. Mustafa Kemal entertained his important guests in his private house in Forest Farm. Source: Vehbi Koc and Ankara Research Center (VEKAM).

After the construction of Marmara Köşk, the presidential orchestra started its concerts, as an alternative of Turkish music (Bilgehan, 1995, 200-201). With an aim of offering the pleasure of western music to people, a western music repertoire took place not only in private invitations, but also in public space and in radio. In 1932, the advertisement of Ankara Radio shows that their program was addressing the ones familiar with western music or it can be an attempt of familiarizing the individuals to this culture:

Between the hours 19.00-20.30 Symphonic Orchestra

- 1. Weber Overture Oberon
- 2. Debussy Small Suite
- 3. Rachmaninoff Melody (...) (*Hakimiyeti Milliye*, July 6,1930) (Appendix A-9)

However, it is obvious that the program of the radio was closely related with the transformations desired about the education of the people. It was aimed to spread

the necessities and pleasures of western life into the everyday life and create radical revolutions.



Figure 3.31. Stylish inhabitants of Ankara in Forest Farm. Women, participating the social activities in the Farm can be seen in this picture. Source: DZİN, 1939

'Beer Park' was another open space within the Farm. It became a focus of attraction in early Republican period. The middle class attended this park, and their smartness was demonstrated here. The Normal, Dark, Saloon, Salvatore were the kinds of beer. They were transported in barrels or bottles, in special wagons or tanks (DZİN, 1939, 66). The advertisements of Ankara beer were taking place at the critical points of the city. This new production of the Forest Farm was announced at the top of the modern architecture as the modern face of the country.



Figure 3.32. An advertisement of Ankara Beer. Source: METU Department of CRP Maps&Plans Documentation Unit.

More beer was sold each year in the capital after the establishment of the factory. Ankara was the first among the other cities and settlements in beer selling:

Table 3.2. Beer consumption in some cities of Turkey. Source: DZİN, 1939, 67

	1934	1935	1936	1937
Ankara	38.154	187.039	163.686	206.351
Istanbul	1.400	28.049	51.778	78.735
Izmir	3.585	34.351	23.282	37.147
Mersin	-	4.125	4.767	12.080
Eskişehir	4.032	7.699	8.495	12.799
Kayseri	420	2.780	3.803	3.770
Samsun	1.400	3.735	5.119	3.380
Sivas	560	4.310	7.012	7.956
Balıkesir	560	3. 344	4.508	5.962
Bandırma	-	2.779	3.622	2.678
Konya	-	246	4.069	6.630
Other	1.270	25.961	34.652	57.836
Settlements				

Maybe for this reason, the Brewery is now remembered in speculations about the period. The tension between İsmet İnönü and Hasan Rıza Soyak is the most common supposition about the extension of the Brewery. According to İnönü, as the mentioned new factory was not near the sea, cost of transportation would be high and this enterprise would not work. But for Soyak, Bomonti¹⁰, the brewery in Istanbul, was not directly near the sea either and was importing all its raw materials from abroad. This new factory would have a filling base in Haydarpaşa. About this conflict between İnönü and Soyak, İnönü's partnership in Bomonti is given as the reason. Moreover, İnönü's brother Hasan Rıza Temelli was also partner of this factory (Serafettin, 2000, 115). In spite of these conflicts, there are cabinet decisions given in different dates in 1937 to facilitate the construction process of the Ankara Brewery and later about its other necessities. One of them, dated March 17, 1937 was about the 600-ton construction iron that would be bought from Poland. According to this decision, permission was given to pay 12-13.000 lira, which was one third of the money at that date (Republic Archive, Decisions of Cabinet, Date 17.03.1937, Code 030.18.1.2, Place No 72.18.17, Folder No 247-139, Decision No 2/6151) (Appendix A-12). In another decision, dated October 7, 1937, decrease of tax for imported 1.000.000 bottles of 50 centiliter was approved (Republic Archive, Decisions of Cabinet, Date 07.10.1937, Code 030.18.1.2, Place No 79.84.3, Folder No 2/7797, Decision No 2/7474) (Appendix A-13). In the decision dated December 9, 1937, 18.463 more bottles other than 1.000.000 were also imported with the same decrease of tax for once.

Table 3.3. Beer consumption according to years.

Year	Barrel (lt)	Bottle (lt)	Total (lt)
1934	20.241	30.960	51.381
1935	131.046	173.372	304.418
1936	96.415	218.378	314.793
1937	100.095	342.199	442.294

¹⁰ Turkish Brewery was established with decision of Cabinet in 1925 (Republic Archive, Decisions of Cabinet, Date 15.08.1925, Code 030.18.1.1, Place No 15.51.10, Folder No 2357, Decision No 6589) (Appendix A-10). In 1928, Turkish Brewery Bomonti was established in Istanbul, again with the decision of Cabinet (Republic Archive, Decisions of Cabinet, Date 09.05.1928, Code 030.18.1.1, Place No 29.40.14, Folder No 6589, Decision No 6589) (Appendix A-11).

From the very beginning, the Brewery's profit was increasing every year. This was closely related with the end of Bomonti's contract in 1937 and concluding its activity (DZÍN, 1939, 67-69). The 'Farm Restaurant' was in use in 1936, for serving the inhabitants with cheap and fresh foods, prepared with the products of the farm. The night clubs in Keçiören and in Çubuk Dam; the zoo, museum and Luna Park were some other activities in and around the farm (DZIN, 1939, 80). Although those were the first years of the farm, there was no loss, but profit. This was important to prove that the improvement of the soil and lands were possible with scientific methods (GOÇM, 1930, 30). According to Acatay, Gazi Forest Farm, as a whole, was one of the places that attracted attention most between the years 1923 and 1933. Engineer İhsan Özkan was the general director of the farm in the establishment years. Because of his successful works in the Forest Farm, he was assigned first to the Agricultural Ministry permanent undersecretaryship and then to minister. Within this successful period of Forest Farm, Ankara Municipality started to sell the products in two shops in the city, with very low price.



Figure 3.33. A store for farm products. Source: METU Department of CRP Maps&Plans Documentation Unit.

All kinds of seeds and young trees of high quality were sold to Turkish people. While explaining the process of cultivating and spreading seeds to all over the country, Yurdakul quotes from Acatay that the colored roses, brought from Germany and Netherlands were first cultivated in the rose nursery of the Forest Farm. Until that time, such kinds, except pink rose that was raised in Isparta, Burdur and Denizli, were not found in our country (Yurdakul, 2005, 150-153). Turkish people met colored roses in Forest Farm for the first time.

The negative conditions as well as the positives, in private and public space of the capital, were discussed in articles in *Hakimiyet-i Milliye*. In an article about the recreation areas of inhabitants of Ankara (Ankaralı), it was written that the view of the inhabitants in Mamak, Kayaş, Hatipçayı was reactionary, but in Farm Park, Marmara and Karadeniz, it was advanced. If transforming Mamak to Farm or altering Turkish music to an orchestra would not be possible, it would not be possible to create a unity. According to the author, the Farm belongs to Ankara, but how about Mamak or Kayaş?¹¹ They belong to Eyüp, Edirnekapı that equals to Ottoman Empire (August 19, 1933) (Appendix A-14). The hazardous things for the author were the uncouth and conservative scenes of Ottoman culture and Istanbul. Gazi Forest Farm, which was built with scientific methods and western necessities, like the swimming pool, nightclub, Beer Park and forest, was a reflection of Ankara's civilized life.

3.5. PRACTICES WHICH PRODUCE MEANINGS: FOREST FARM AS A SPACE OF CIVILIZATION

The land of the Gazi Forest Farm was the first for afforestation in the new capital. Whether such a huge forest in the middle of the Anatolian Plato close to the city of Ankara can be evaluated as a reflection of the urban planning ideas of the period is

¹¹ Both Mamak and Kayaş were the former recreation areas of the town of Ankara.

a question mark.¹² However, it is the first planned urban open space in this scale, in the first planned city of Turkey. Besides, the new buildings in the Farm were decided to be built according to modern architectural ideas and this attempt is an important part of the building efforts for the young republic. Consequently, Forest Farm has been the symbol of the new regime and its capital since it was created. In this establishment process of nation state, Mustafa Kemal invited foreign architects to teach young architects and produce the spaces of young Republic. Swiss architect Ernst Egli (1893-1974) came to Turkey along with Giulio Mongeri, Bruno Taut and Martin Elsaesser (Aslanoğlu, 2001, 56). He was hired as head architect of the Turkish Ministry of Education in 1927. 13 However, in addition to education buildings, Egli was also charged with the construction of the new capital. According to the documents found in Atatürk Archive in the Presidency of Turkish Republic, Prof. Dr. Ernst Egli designed the farm settlement in 1934 and presented his proposal to the president of the Turkish Republic. Mentioned report and sketch (Figure 3.43) are attached to the present study and will be discussed broadly. Nevertheless, Gazi Forest Farm was a very well planned attempt from the very beginning. The initial management buildings, houses, industrial units and all sheepfolds, stables and hangars in Forest Farm were systematically planned and applied by the owner Mustafa Kemal himself and the construction firm Philipp Hollzmann between the years 1925-26. Here, the construction processes will be examined under these two works of Philipp Hollzmann and Prof. Dr. Ernst Egli.

3.5.1. PHILIPP HOLZMAN CONSTRUCTION FIRM

The German firm of Philipp Holzman actively participated in the construction of Turkey in early Republican period. We mostly come across this firm in railway or

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¹² In Hermann Jansen's plan for Berlin, radial green corridors that consisted of forests, parks, gardens and meadows were connecting the inner and outer rings and were structuring the city. Although Ankara did not have such an urban planning at the mentioned time, we can talk about the flow of information and international planning discourse concerning these planning ideas and new visions of the city.

¹³ The role of the Ministry of Education was different from today. It is known that according to the law about architecture and engineering, architects were not allowed to work without license given from the Ministry of Education (Republic Archive, Ministry of Public Works, Date 24.09.1928, Code 230, Place No 149.56.7, Folder No M93) (Appendix A-15).

similar construction projects in archive records (Republic Archive, Decisions of Cabinet, Date 10.05.1925, Code 030.18.1.1, Place No 14.33.15, Folder No 2003, Decision No K448, K794) (Appendix A-16). Mustafa Kemal charged this firm also with the construction of his private farm at that date. But before, he decided main necessities with experts and then personally determined:

- 1. settlement of buildings
- 2. number and system of buildings
- 3. agricultural system to be applied
- 4. types of animals
- 5. milk factory
- 6. afforestation to be applied.

Soon after the settlement and system of the buildings became clear, a contract was signed with this firm. The construction process was started in August 1925 and finished in 1926. Other than the information in the books *Atatürk Orman Çiftliği* (Üzümeri) published in 1953 and *Gazi Orman Çiftliği 5 Mayıs 1925: 5 Mayıs 1930* it was written in the report dated August 8, 1928 in Atatürk Archive that the general management and ateliers were settled on an area of 200 km2 (Öztoprak, 2006, 45).

Exact information about the primary settlement and peculiarity of the buildings are found in the oldest booklet about the farm entitled *Reisicumhur Gazi Mustafa Kemal Paşa Hazretlerinin Ankara Çiftlikleri*. This booklet was written in Ottoman Turkish in 1926 and published by the Hakimiyet-I Milliye Printing Office in Ankara. According to this booklet, buildings were rigidly constructed of concrete and brick. Their images were given extra importance and they were enlightened by electricity at nights. The settlement was defined as (8-9):

• On the slope of the hill, in first row, in the middle of all buildings, overlooking the sight, there was the farm management building with its six

rooms and observatory terrace. Next to it, there were two big houses for all requirements of the families of manager and accountant.

- In the second row, there were two buildings for the residence of the families of officials, next to the former ones.
- In the third row, there were pantry, kitchen, bakery and laundry at the right hand side and a large store for farming implements at the left.
- At the right side of the fourth row, there were several rooms for single officials and engineers, and a pavilion with eleven rooms of rest, reading and bath and four big sections of a repair room for general, consisting of lathe, levelling, boiling and boring tools, at left and a montage section in the middle of those.
- There was the barn for horses at the fifth row.
- Granary was at the sixth row.
- At the other side of Gazi Railway Station, which was built in harmony with the installation at the farm, there were the buildings of:
 - a) Mechanical room, that directs water to the pool on the hill with iron pipes.
 - b) At right hand side, a barn for a hundred cows and their calves.
 - c) At the opposite side of the barn, a milk shop and its cold storage plant for 3000 kg per day.
 - d) A farm of 5000 chicken at the place of former farm building.

Other than these, there were three different sheep-folds for 1600 sheep in different places of the farm. There is also a big, two-storey nursery building near Ankara Railway Station in farm lands and an extra building of farm in Ahi Mesud (10).

Also:

- 1) A farm for 5000 chickens in the American system.
- 2) A canned food factory for the widespread vegetable work.
- 3) A scientific apiculture foundation.
- 4) A cinema, theatre and a hotel building near Marmara Pool, to become a public park.
- 5) A casino with all its installations near Gazi Railway Station.
- 6) Exemplar sheep and goat flocks for a certain improvement.
- 7) Repair shop in the farm should be used not only for the repair of agricultural tools but also transportation vehicles like automobiles and trucks in the sense of factory.
- 8) Milk shop for pasteurized milk, cheese, butter and yogurt. are given as intended affairs in this booklet (16).

In a subsequent book entitled *Gazi Hazretlerinin Ankara'da Tesis Buyurdukları Orman Çiftliği, 5 Mayıs 1925: 5 Mayıs 1930* the construction works of Philipp Holzman were given as:

BUILDINGS COSTRUCTED IN THE FIRST YEAR:

- 1. Management Building
- 2. House for Manager
- 3. Houses for Accountant and his companion
- 4. 2 houses for officials and their family
- 5. Pantry, bakery, kitchen and laundry.
- 6. Dwellings for machinists
- 7. Hangar
- 8. A modern atelier.
- 9. Granary
- 10. A barn for a hundred cows
- 11. Milk shop
- 12. Three sheep-folds each for two flocks.
- 13. Marmara pool
- 14. Electrical room
- 15. Nursery
- 16. Buildings of Ahimes'ut branch
- 17. Water pump (2, 3).



Figure 3.34. A newly constructed farm building. Source: METU Department of CRP Maps&Plans Documentation Unit.



Figures 3.35. and 3.36. Farm buildings. Source: METU Department of CRP Maps&Plans Documentation Unit.





Figures 3.37. and 3.38. Farm buildings. Source: METU Department of CRP Maps & Plans Documentation Unit.





Figures 3.39. and 3.40. Farm buildings. Source: METU Department of CRP Maps&Plans Documentation Unit.



A report of the commission prepared in August 18, 1926, about some mistakes in construction process, can be found in Atatürk Archive. In relation to this report,

the Philipp Holzman Firm¹⁴ gave a detailed reply on October 20, 1926, on that rapid construction process, canalization, drainage systems, used materials, splits on wall surfaces and plasters and some misuse of the management (Republic Archive, Ministry of Public Works, Date 28.10.1926, Code 230, Place No 149.54.12, Folder No M63) (Appendix A-17). This detailed report includes the buildings of management, factory, barn, hangar, kitchen, granary, milk shop, houses and nursery. As we can follow from archive reports, such a calendar was prepared and also applied for the construction process:

Table 3.4. Calendar of the construction process. Source: Appendix A-17.

Buildings	Date of Plan	Required	Extension	Finishing	Passed
		Date	Date	Date	Time
Management	July 23 rd	December	-	December	-
		31 st		18 th	
House of the	July 25 th	December	-	December	-
Manager		31 st		15 th	
Double	July 26 th	December	-	December	-
House		31 st		20 th	
House on the	July 28 th	December	-	December	-
Right		31 st		24 th	
House on the	July 28 th	December	-	December	-
Left		31 st		18 th	
Kitchen	August 2 nd	January 2 nd	-	December	-
				14 th	
House of the	August 28 th	January 28 th	-	December	-
Chauffeur				18 th	
Tractor	August 11 th	January 28 th	April 14 th	April 20 th	6 days
Hangar					
Repair Shop	September 2 nd	February 2 nd	May 5 th	June 30 th	56 days
Stable for	September	February	May 21 st	June 15 th	25 days
Animals	20 th	20 th			
Granary	August 7 th	January 7 th	-	December 6 th	-
Stable for	September	February 1st	May 3 rd	January 10 th	_
cows	1 st				
Milk Shop	September	February	May 30 th	May 6 th	-
•	28 th	28 th			
Sheepfold	September	February 5 th	April 2 nd	February	-
	5 th	-		18 th	

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¹⁴Construction firm Philipp Holzman was still active a short time ago. Unfortunately, the firm went bankrupt in 2002. Therefore, the archive of this firm cannot be reached directly today.

According to this calendar, most of the buildings were constructed on or before the required date. Only three of them were late for six, fifty-six and twenty five days. It is also possible to find the details of payment in this report (Republic Archive, Ministry of Public Works, Date 28.10.1926, Code 230, Place No 149.54.12, Folder No M63). According to Mustafa Kemal's account in Is Bank, this job cost 430.342 lira in total. 243.557 lira was paid to the firm until July 31, 1926 and 186.785 lira was left (Türkiye İş Bankası Tarihi, Türkiye İş Bankası Kültür Yayınları, Ankara 2001, 615) (Öztoprak, 2006, 55). Here, we can grasp that the payment of this construction was provided by Mustafa Kemal's private account.



Figure 3.41. Nursery. Source: METU Department of CRP Maps & Plans Documentation Unit.

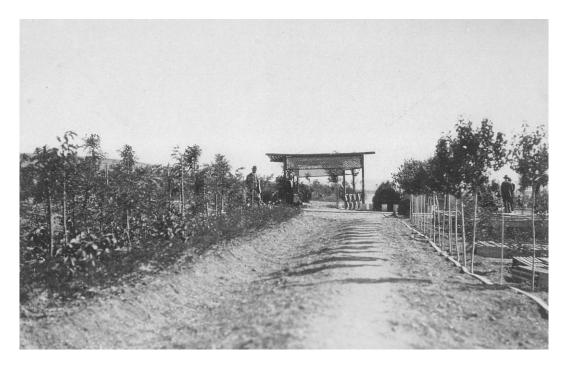


Figure 3.42. Nursery. Source: METU Department of CRP Maps&Plans Documentation Unit.

3.5.2. THE ARCHITECT AND THE URBAN PLANNER PROF. DR. ERNST EGLI

Egli came to Istanbul by train on an autumn day in 1927. The education manager of Istanbul met him in Sirkeci Railway Station and accompanied him to Haydarpaşa Railway Station to reach Ankara. The next day he met a representative of the Ministry of Education and Kemalettin Bey, one of the famous Turkish architects. The same day Necati Bey, the Minister of Education, invited him to an official ball at Ankara Palas. Egli met Mustafa Kemal in the ball and discussed the image of the Teachers' School designed by Kemalettin (Weber, M. [1994] Ernst Egli, ETH Bibliothek, No: 34, Zürich, 79-80). With the invitation of Ernst Egli, the aim was to materialize Atatürk's vision of a new Turkey through the modern building designs by the foreign architect. Certainly, buildings of education had priority in this modernization process. He designed many education buildings like the Music Academy in Mamak (1927-28), the High School of Trade for Boys (1928-30), İsmet Paşa Institute (1930), Ankara University Agriculture Faculty (1933) and other public buildings and also some dwellings. More than these Egli

also worked in urban context until 1936. Gazi Forest Farm was also a part of Egli's works of urban design. By the help of this first comprehensive plan of urban open space the creative theories of the twentieth century diffused to the modern capital of the Turkish Republic.

According to archive records (Cumhurbaşkanlığı Atatürk Arşivi, Dolap 17, Kutu No: 184-6, Dosya No: 7, Fihrist No: 6-1 ve 6-2) Prof. Dr. Ernst Egli sent a proposal to Hasan Rıza Soyak, General Secretary of President Atatürk, on September 19, 1934. He also prepared a sketch of the general layout about Forest Farm (Figure 3.43.). According to this proposal, Egli interprets Forest Farm as a public park and explains his ideas in relation to the notion of Public Park. Egli defines a public park as a part of nature that comprises an order peculiar to the natural setting, civil needs and partially to the taste of human beings. To him, for the composition of a public park, ordered lines, geometrical forms in vertical and horizontal planes, gates for entrance and exit, canals, terraces and pools are required. He finds an 'axial system' appropriate for a park that is a part of nature and believes that such an axis should be the origin of Forest Farm. The axis needs a starting point, a raise, an end and continuity. The starting point is shown with A and the end with B in the sketch. Egli mentions an ordered main street from the point A to C, with trees on both sides. Long poplar trees, colonnades or Hittite lions are expected to create a feeling of rhythm and harmony along with this road. A wide, circular staircase and a bridge pass from point C to D, above the railway station. This should be an elegant bridge reflecting the spacious character of the park. After point D, a high entrance gate, made up of caste-iron and ornamented with sculptures should be placed at point E. From the point E to F, a space should be designed with a pool, ornamented with sculptures, among trees and flowers. The land should be raised from point F to point B, which is the natural dominating place of this area. Again, arcades and pillars should be placed around this raised platform, in order to strengthen the view of the main axis. At this point B, a monument settled on twelve pillars should be symbolizing the dominance of men on the nature and will be representation of greater ideals of humanity.

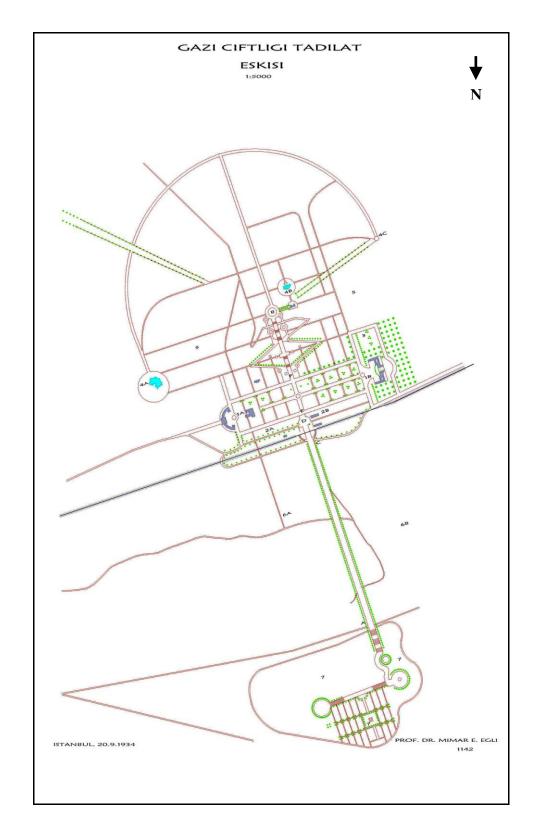


Figure 3.43. Ernst Egli's urban design for Forest Farm. Source: Cumhurbaşkanlığı Atatürk Arşivi, Dolap 17, Kutu No: 184-6, Dosya No: 7, Fihrist No: 6-1 ve 6-2.

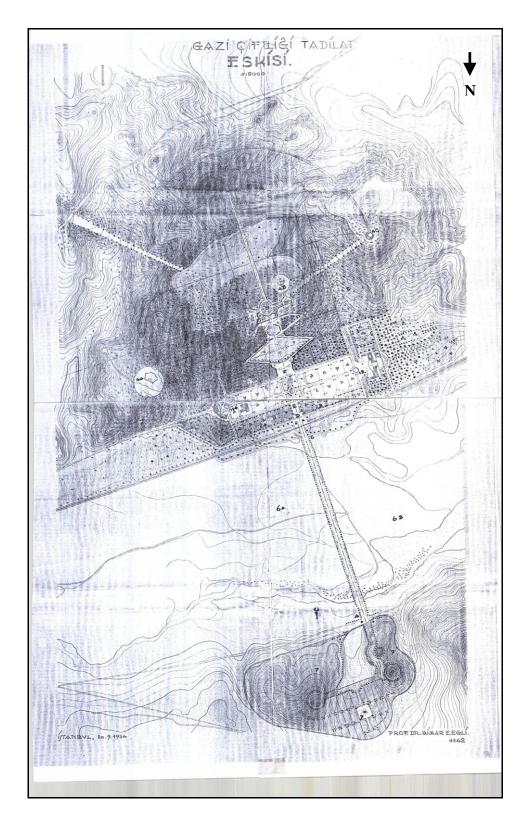


Figure 3.44. Egli's original drawing for Forest Farm. Source: Cumhurbaşkanlığı Atatürk Arşivi, Dolap 17, Kutu No: 184-6, Dosya No: 7, Fihrist No: 6-1 ve 6-2.

Table 3.5. Coding of the sketch, prepared by Prof. Dr. Ernst Egli.

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Place	1 a: Management, school		
	1 b: Public garden, restaurant, hotel		
	2 a: Houses		
	2 b: Beer Park and Industrial Area		
	3 a: Vegetation garden		
	4 a: Swimming pool, sports, etc.		
	4 b: Marmara part		
	4 c: Newly constructed part		
	5 : Walk paths, forestry		
	6 a – 6 b: Agriculture and Industry		
	7: 'Eternal Glory Lair' for our heroes and martyrs.		

In this table, it can be realized that Egli interrelated Forest Farm in the context of Turkish history and the Independence War. This public park gains a feature of *open-air museum* in this sense for Egli.

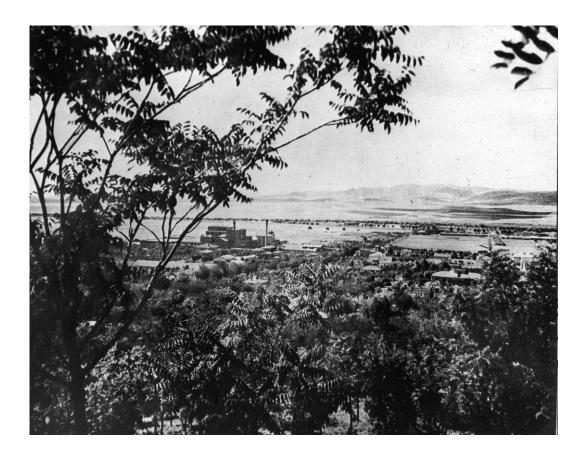


Figure 3.45. Looking north. Reprinted with permission from ETH-Bibliothek, Zurich.

For the arrangement of green areas, Egli proposes the use of green for defining voids and for separating existing buildings. In the case of neglecting these ordered lines of trees, this space would be more like a nursery than a park in his view. He also proposes walk paths and seats in the forest. As an artistic aim for the park, Egli stresses on the struggle of life and death and expresses this with contrasts like light and shadow, vertical and horizontal that would be recognized from far away. He concludes his report with his emphasis on that, this sketch is a preliminary work and every single point should be experienced before a final product. Forest Farm is a monument of valor according to Prof. Dr. Ernst Egli.

Egli designed the Marmara Köşk that Mustafa Kemal lived in (1930), the Brewery in Forest Farm (1933-34), dwellings of workers, dwelling for Ülkü (adopted daughter of Mustafa Kemal), the public bath (1936-38) and the 10th Year School. In 1937, a new and bigger building was added to the former building of the Brewery (DZİN, 1939, 66). Among these designs of Egli, Marmara Köşk and the Brewery became the spaces of new living patterns of the new regime in the Farm.

3.5.2.1. Marmara Köşk

Like all the buildings, which were mostly designed and applied by the construction firm Philipp Holzman and Prof. Dr. Ernst Egli, residences of Mustafa Kemal were modest in form without any implications from the past. This tendency in architecture was a desired issue for the ideology of the new regime. That was why foreign architects were invited from abroad.

Gazi Köşk was the first residence of Mustafa Kemal in Forest Farm. It was built at the end of the main promenade of the Farm settlement, giving its back to the slope of the hill. Just across the Gazi Railway Station, the house was a landmark and a focal point that was dominating the site. The inhabitants coming from the railway were directly facing this modern house of their leader. This single storey building was small in scale. Like many other contemporaries in the city, there was a tower

in the middle of its front façade. Both the clock of the modern times and the crescent facing single star, the symbol of the nation took place on top of it. This tower, together with the main entrance of the building was indicating the main axis. This placement of the entrance gave the house an inviting character although it had limited openings.



Figure 3.46. Gazi Köşk. Source: Evren, 1998, 121.



Figure 3.47. Pictures were taken in the memory of Gazi Köşk. Source: Evren, 1998, 253.



Figure 3.48. Gazi Köşk at the end of the main axis in the Farm. Source: METU Department of CRP Maps & Plans Documentation Unit.



Figure 3.49. Trees were planted at each side of the main axis in order to strengthen the axial view. Source: METU Department of CRP Maps & Plans Documentation Unit.

This house was demolished in a short time because of the mistakes made in rapid construction process, and the second residence of Mustafa Kemal was designed by Egli.



Figure 3.50. Gazi Köşk, located on top of a hill is facing the scenery in Forest Farm. Source: METU Department of CRP Maps & Plans Documentation Unit.

Marmara Köşk was built at a different location in 1930. In his memoirs (1969, 68), Egli mentions that he personally demonstrated this new residence to Mustafa Kemal during its construction. As he describes, after entering the porch with three steps, Egli defined each space with its dimensions, the relations with other units and answered the questions of Mustafa Kemal each time. To him, following the conversation on all spaces in the house, Atatürk looked through the pool from the projection and gave the reason for the direction of the windows and other details for the house. They had a profound discussion on the unfinished building and shared their opinions. The President, as the client, charged the architect Egli with working on his demands and criticisms and then bringing the final project to the History Congress in Dolmabahçe, Istanbul after four days. Egli narrates that he and his team worked all possible solutions on the drawings. After three days, he and his two colleagues bought tickets for Istanbul in a sleeper car and went on

working in the train until the morning. After reaching Istanbul, Egli and his team went to Dolmahçe in the morning and saw several scientists of Turkish, German, English, French, Russian, American and others, who had met for the History Congress. Egli mentions that he had a chance to present his proposal to Mustafa Kemal at a break in this congress.

After its construction, this new residence provided new spatial uses for the public. It was designed larger in size in comparison to the former one. This gave way to entertain larger groups of visitors, especially the ambassadors. Foreign representatives or journalists were hosted here to present the contemporary public facilities of the young Republic.



Figure 3.51. Inhabitants enjoying the pool under the shadow of newly planted trees around Marmara Köşk. Source: Evren, 1998, 197.

Marmara pool was started to be constructed in addition to this space in 1932. It was symbolizing the only sea surrounded by Turkish lands. This was also a way of meeting the sea, which was deficient in the landscape of the new capital. This shift in location of the residence of the nation's leader created a new attraction zone in the Farm. While the crowds were gathering in the promenade formerly, they were

meeting around Marmara Köşk this time. For this reason, Marmara Köşk was considered one of the governmental and public buildings in social and physical context of the new capital.

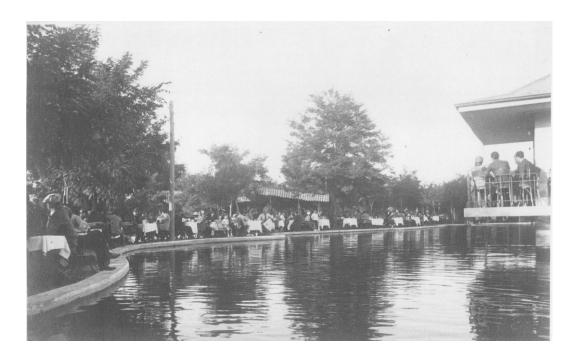


Figure 3.52. Crowds entertained around Marmara Pool of Marmara Köşk. Source: METU Department of CRP Maps & Plans Documentation Unit.

3.5.2.2. The Brewery

The Brewery in Forest Farm is important because it was a part of the industrialization attempts. Since Ankara was the heart of the new nation state, the new Brewery of the country was established in Ankara in 1934. Egli mentions in his memories (1969, 69) that, the Brewery in Forest Farm was constructed under the supervision of Dr. Kluger, the professor of High School for Beer Industry in Vienna and the architect (baumeister) from Munich. These two defined all the required spaces, the dimensions of these spaces, their relations and the necessary machines for beer production as well. The machines were ordered from the Skoda Factory of Czechoslovakia. Egli declares that working with such a team was a pleasure for him. Because, the plan of the brewery, everything required for malz production and the spaces for the necessary equipments like the fermentation

cauldrons and their aliminium tanks were all determined. That was the brewery for the perfect beer. The contractor of the building was the architect Bedri Bey and Alligranti was dealing with its statics. They were constructing a high chimney for the brewery out of iron and concrete. Egli narrates a memory of the construction of the chimney (1969, 69): One day, an earthquake occured, as soon as he came to the construction site. Then he saw the chimney going one side to the other for some seconds and got very excited. Luckily, nothing happened to the chimney and the earthquake ended without any damage. After finishing the construction, it was easy to perceive the brewery and its chimney from the railway while approaching the capital from west.



Figure 3.53. Relatively modern design of the Brewery. Addvertisement of Ankara Beer is facing the main enterance. Source: METU Department of CRP Maps&Plans Documentation Unit.

According to the book *Atatürk Çiftlikleri*, beer was a rare drink before the Republic. Foreign or well-bred people mostly consumed it in limited restaurants or parks. Beer became public after the establishment of the Republic and Forest Farm has a significant role at this point (DZİN, 1939, 67-69). Barley rose in farmlands were used in beer making and residues were given to the farm animals.

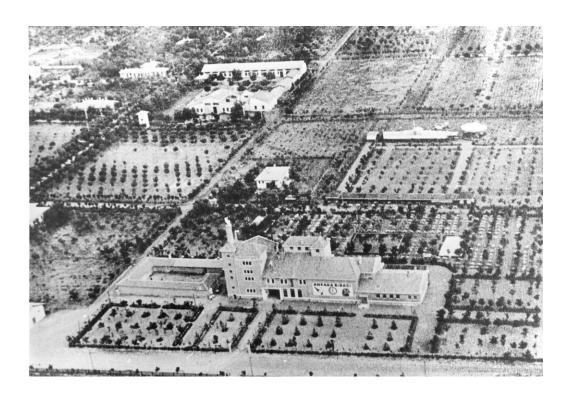


Figure 3.54. Aerial view of Brewery and the Beer Park Source: METU Department of CRP Maps & Plans Documentation Unit.

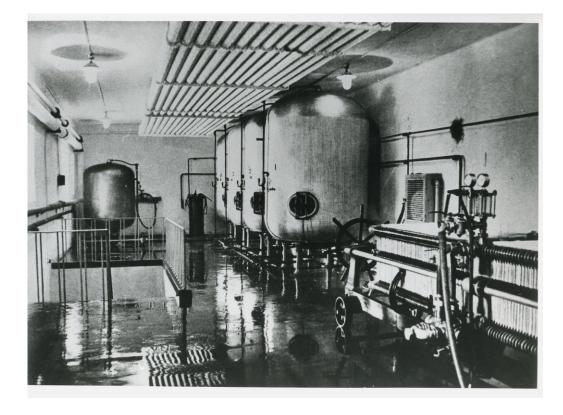


Figure 3.55. Modern production techniques in hygienic spaces of the new Brewery. Source: Vehbi Koc and Ankara Research Center (VEKAM).

As this modern factory was representing the industry and new production methods in Turkish lands, Beer Park was the symbol of new living style of the inhabitants.

3.5.2.3. Dwellings of Workers

As a part of social life in the Farm, houses for officials, employees and workers were built separately. These houses were settled close to the management building which has a very central place in the site. They were built on a linear axis, which was a part of the repeating axial system in the main plan. In addition to the ones constructed formerly, thirteen houses were built for officials in two years. Eight of these thirteen were for double use and served sixteen families.

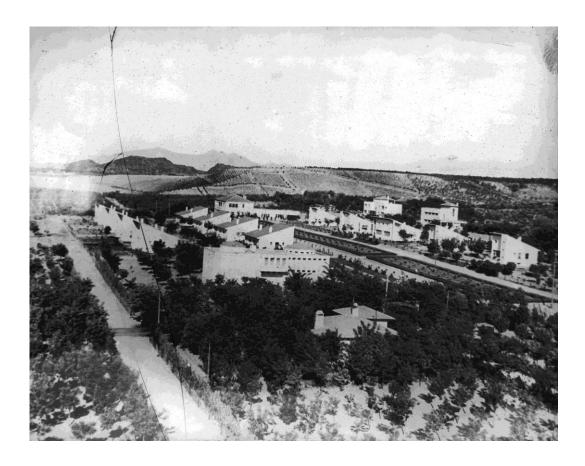


Figure 3.56. The cluster of the dwellings of the workers. Reprinted with permission from ETH-Bibliothek, Zurich.

Modest in design, the lean-to roof gave the houses an exceptional characteristic. Although the section is available for a mezzanine, all the buildings are single storey, getting extra light from their circular upper windows. The dwellings had symmetrical facades and were divided in the middle. Moreover, they had double walls for heat insulation. Having their own gardens, these dwellings had two rooms and a kitchen.

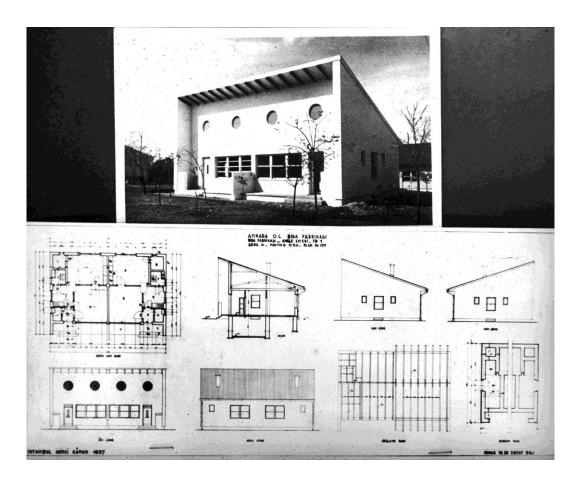


Figure 3.57. Original plans, section and elevations of dwellings. The final view after its construction is attached to the document, too. Reprinted with permission from ETH-Bibliothek, Zurich.

The other five single dwellings had three rooms and a kitchen. A large building for ten families was arranged for employees. Another building was the apartment for thirty persons. That was built for workers of the factories in the farm. A big bath was also in use of the officials, employees and workers. A doctor was assigned for health problems and a small office was prepared for him (DZİN, 1939, 90). These houses are still present at the site and used by the employees as well.

3.5.2.4. Dwelling for Ülkü (Adopted Daughter of Mustafa Kemal)

According to the memories of Egli (1969, 69), Mustafa Kemal ordered a house for his adopted daughter Ülkü too, among the dwellings for workers. While Egli was constructing the brewery, Hasan Riza Soyak, General Secretary of the Presidency, presented a construction program to him for a house for Ülkü. Egli mentions that after the construction of the house, an employee, out of breath came to him while he was working in the brewery. The employee declared that Mustafa Kemal wanted to see him as soon as possible and was waiting in front of Ülkü's house. When Egli went to see Mustafa Kemal, he shortly asked who told him to build the house over there. As Hasan Riza Soyak was accompanying Atatürk during this conversation, Egli answered him by saying "Your General Secretary Pasham!". Then Mustafa Kemal told his architect to go with him and took him to a higher point, which would be a better place for Ülkü's house. After that, he took Egli to the office of farm manager Tahir Coşkan and prepared a detailed program for the house of Ülkü at the backside of a plan. After writing the program, Mustafa Kemal told Egli: "Professor, now you have a construction site and a program. Think and design. I have some more work to do here. I will come to the new construction site for Ülkü's house after 20 minutes and you will describe the house there." (1969, 69). This conversation reflects the desires and feelings of Mustafa Kemal for his beloved ones while depicting the architect and client relations.

3.5.2.5. Public Bath

The public bath was built between 1936 and 1938, close to the workers' houses and for the use of officials and workers. Designed by Ernst Egli this building is an interpretation of traditional Turkish bath. It consisted of two parts with two domes that are covering the main bath and the service units. Different than the traditional Turkish Bath, this building had a café at ground floor for social interaction.

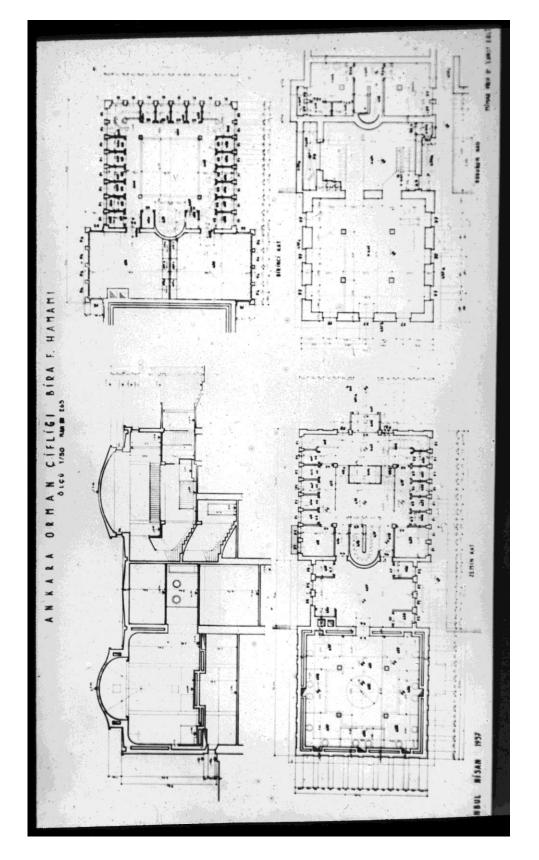


Figure 3.58. 1/50 scale Public Bath drawings by Ernst Egli. Reprinted with permission from ETH-Bibliothek,

The two-storey building is constructed on a basement floor. The bath is heated from both the floor and the walls. According to Egli (1969, 67), again he presented the building personally to the President. As he mentions, Mustafa Kemal wanted to see the building in detail and asked several questions that nobody asked before. His every question was like an examination that was prepared by a genius, and Egli really got excited while answering the questions. The original drawings of Egli, such as 1/50 scale floor plans and a section of the public bath can still be found at ETH-Bibliothek Zurich. According to these drawings, this project was prepared in April 1937 in Istanbul. The building survives to the present, and the plans for its restoration are being prepared.

3.5.2.6. The 10th Year School

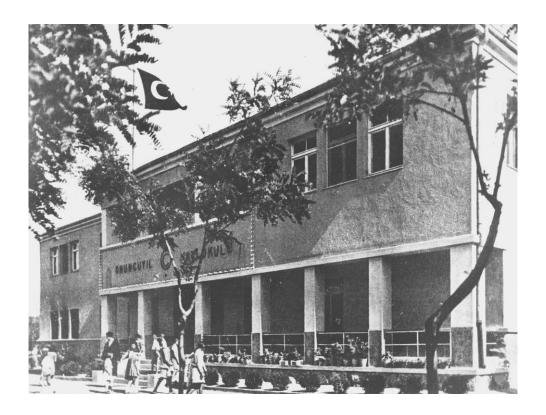


Figure 3.59. The 10th Year School in Forest Farm. Source: Vehbi Koc and Ankara Research Center (VEKAM).

Workers' and the peasants' children were educated in the '10th Year School' in the Farm. This building is still used as a primary school for the children living nearby the area.



Figure 3.60. Paper arranged for the graduation. Source: Vehbi Koc and Ankara Research Center (VEKAM).

In his memoirs, Egli describes a meeting for a presentation of his design (1969, 67). In this meeting, he mentioned some showcases for displaying the project to the members of parliament and other guests. It is not clear in these writings for which building or site the projects were. However, the existence of a site model for the urban design of the farm in such a showcase in the Farm directorate today makes the author think that it can be the presentation of the urban plan or it can be for the 10th Year School. In this meeting, Egli mentions, Mustafa Kemal wanted

him to present his project to him as well as to his guests in front of a showcase. Among several guests, Egli gives the names of Minister of Finance Fuat Bey, former Minister of Justice Şükrü Saracoğlu, the minister of education and the other ministers. Other than these, many well-known people and leading journalists of the country who were trying to take pictures in that crowd were there. Everybody was excited about the outcome, while Egli was presenting his design with drawings and explanatory sentences. After this presentation, Mustafa Kemal asked the audience; "Good, isn't that?" and shook Egli's hand to congratulate him. Then everybody says Egli, started to congratulate him, too. Finally, the architect left the meeting by leaving a copy of the project for the Presidency. The next day, he was asked to prepare a cost schedule and present it to General Secretary Hasan Rıza Soyak. With its modern designed parks, gardens, factories, dwellings, school, bath, farms and so on, Forest Farm became a model living environment for Ankara and also for the entire Anatolia.

3. 6. A NETWORK OF REPRESENTATIONS: GHAZI MUSTAFA KEMAL IN ATATÜRK FOREST FARM

In fact, Ankara and Forest Farm reflected a common faith (DZİN, 1939, 17) in the very first years after the Independence War. Skeptics stressed the impossibility of living in Ankara, where the trees did not grow. Truly, trees were not growing in Ankara in those days after the enemy was defeated. Ankara and its surroundings were dry and barren (DZİN, 1939, 18). In addition to growing trees, Mustafa Kemal desired to spread modern agricultural methods by establishing a model farm. But more importantly; he aimed to provide agricultural products for the development of economics of the country. Gazi Forest Farm, which was established as a model enterprise, for agriculture (vineyards, fruit and vegetable gardens, chicken farm, apiculture and dairy), industry (beer, mineral water, milk products) and commerce, was created as a leisure, recreation and interaction space as well.



Figure 3.61. Model Farm of Mustafa Kemal 7 km out of Ankara. Source:National Archives.

It is noteworthy that the very first documentary of the Turkish Republic, which can be reached online from the official website of the Presidency, is on Forest Farm. This documentary is very important as a primary source, since it is the document of Forest Farm's place in international relations. With its title *Ghazi Mustafa Kemal in Atatürk Forest Farm (Gazi Mustafa Kemal, Atatürk Orman Çiftliği 'nde*) it is implied that this place is the environment of the republic. In this record, dated 1930, Mustafa Kemal Atatürk is meeting the ambassador of the United States at his model farm, which is the symbol of production with scientific methods. Meeting foreign bureaucrats and ambassadors in the Forest Farm was customary in late 1920s and 1930s. In this documentary, almost fifteen people can be seen in black suits and ties accompanying the President and the U.S. ambassador. The group, including Latife Hanım, is gathered under trees in front of a fountain, probably the garden of the Marmara Köşk. Here, Mustafa Kemal talks to Joseph C. Grew in French, which was the formal language of international affairs in those years. After a short presentation of the Farm, Mustafa Kemal introduces the Farm

manager Tahsin Coşkan to Ambassador Grew, to go over the main points of what they have done in the first five years. Coşkan, in Turkish, starts his words with mentioning that there was no single tree on the entire site at the beginning of the work. In this desert, he says, they started in a tent and then bought Fordson tractors from the United States. He emphasizes that they assigned great importance to agriculture with machines and to stock raising as well. The group examines the poultry, cows and the pasture in the middle of barren lands. In these scenes, it can be seen that the buildings and the service spaces were mostly completed in the first five years of the Farm. Another remarkable thing is the desert-like topography of the new capital without a single tree. The documentary ends with the well-known picture of Mustafa Kemal on a tractor in his Farm.

In the second record, *Ghazi Mustafa Kemal Atatürk's Address to Americans* (*Gazi Mustafa Kemal'in Amerikalılara Hitabı*), Mustafa Kemal is speaking to Americans, again in his Forest Farm probably the same day. Ambassador Joseph C. Grew is once more accompanying the President in this documentary (Retrieved from http://cankaya.gov.tr/pages/ata_special/video/):

I would like to say a few words about the origins of the friendship and sincerity between Turkish and American nations which I believe is mutual. Turks are democratic by nature. If this fact has not been fully appreciated by the modern world by now, our honorable Ambassador successfully pointed out the reasons by referring to the last period of the Ottoman Empire. On the other hand, the American people have always relied on democracy since the inception of their national conscience. Thanks to such a feature that they have existed among the civilized nations of humanity. They built a great unity of nation. That is why the Turkish people have strong sympathy towards Americans. I hope that this remark will not only deepen the already existing positive feelings between our nations, but also help eliminate past prejudices among nations, make them love each other and lead towards a more peaceful world. Distinguished Americans, this is the humane goal of the new Republic of the Turkish nation, which I am proud to represent. I have no doubt that the American nation, which has already elevated to this level, shall act together with the Turkish nation.

These two documentaries are also important for understanding that the Forest Farm was the representation of civilization from the beginning.

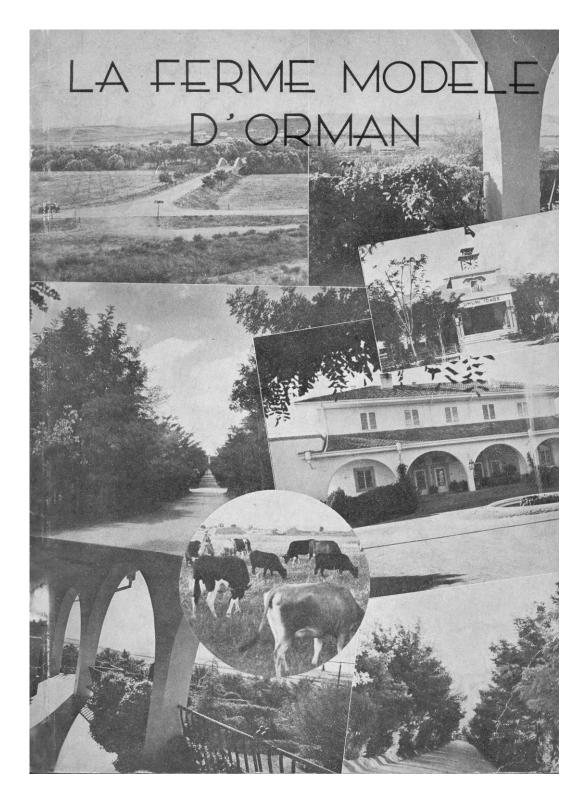


Figure 3.62. Cover page of La Ferme Modele D'Orman. Several views from the Farm are arranged together for a general illustration. Source: METU Department of CRP Maps & Plans Documentation Unit.

Soon after, the modern production methods in Turkey and the Forest Farm attracted the attention of other foreign countries. Several photographs taken mostly by French photographers took place on newspapers and journals in those years. In 1936, a book for the presentation of the farm in international platform was printed in French as well. This book entitled "LA FERME MODELE D'ORMAN" (Model Forest Farm) was on the success of the revolutions of the Turkish Republic by the Ministry of Internal Affairs.

The project was successful. Ankara with Forest Farm was mentioned as the most beautiful and perfect city of Turkey, a model for demonstrating how clean and pleasurable a city can be (DZİN, 1939, 20). Other than spreading modern agricultural technologies, Forest Farm was intended to illustrate and spread modern culture. Therefore, it became the symbol of civilization, technology, social awareness, effort and success. The rural town of Ankara was transformed into the Ankara of Mustafa Kemal with his fascinating Forest Farm (Araz, 1998, 20 and Erdoğdu, 1999, 32-34). Gazi Forest Farm was the setting of modern and civilized Turkish nation just like the new capital Ankara. Both Forest Farm and Ankara represented the new regime and its reforms, and were the spaces of new urban practices. In order to comprehend the period in which Forest Farm was established, it is significant to understand the tendencies in the world.

CHAPTER 4

SEARCHING FOR THE GENESIS: A GLANCE AT SOCIAL, POLITICAL, ECONOMIC AND CULTURAL FACTS IN THE INTERNATIONAL SCALE

The present study aims to shed light on the genesis of Forest Farm 85 years after its establishment. As Günay mentions (2009), the human being's interest in its past and the environment is more than an intellectual effort. These are vital questions for people. Günay bases his argument on Heidegger's view on human existence as Da-sein (being there), which combines real events with meaningful interpretations. Being 'on the earth' and 'under the sky', humans are conscious of time, which is "determinant in sustaining its being" (Günay, 2009, 128). Similarly, Norberg-Schulz (1984, 6) makes a qualitative interpretation of place, mentioning that place is "something more than abstract location". In this regard, "both the individual's and the society's memories identify themselves with places (there and when)" (Günay, 2009, 128).

Yet, it is not possible to understand the genesis of Forest Farm and the ideas behind it without clarifying that specific period of time in the world. World Wars I and II were the most distinctive and tragic incidents of the first half of the twentieth century. Several major changes occurred in political, cultural, economic and social order of the world and the map of central Europe was redrawn in this period. This caused a social trauma for all of the participating countries. By the end of Great War in 1918 the five great Empires of British, Russian, German,

Austro-Hungarian and Ottoman dissolved. The Russian Revolution in 1917 opened up a new period for the first communist state in the world, and the Union of Soviet Socialist Republics (USSR) was established in 1922. The same year, the Partito Nazionale Fascista of Benito Mussolini rose to power in Italy with an ideology of state-influenced capitalism. In addition, the Ottoman dynasty was abolished in 1922 after the War of Independence, and the Turkish Republic was proclaimed in 1923. In about 1929, a worldwide economic crisis came out and affected the majority of the world countries. This crisis increased the rejection of capitalism by communist or socialist ideologies. The state also played an important role in the countries that were determined to protect capitalism. In 1932, Franklin Delano Roosevelt elected the U.S. president with his New Deal project of restoring production, investment, employment, consumer spending as well as public morale. The Great Depression also hit hard the Weimar Republic, the successor state of German Empire, and the National Socialist German Worker's Party (NSDAP) of Adolf Hitler rose to power in Germany in 1933.

While the new revolutionary regimes were taking scene, most of the world population was facing food shortages after the WWI. Cultivating the lands and production were common goals for a better living for many countries during the interwar period. Main examples in the countries that have higher standards of civilization and prosperity than early republican Turkey will be elaborated next, for their developed social, industrial, agricultural structures, while the rest of the cases in the world will be omitted.

4.1. CULTIVATING LANDS, CROPS, ANIMALS: SIMILAR EXAMPLES OF FOREST FARM IN EARLY TWENTIETH CENTURY

Self-sufficiency was the keyword in Italy after the WWI as in many other countries. In parallel with the Fascist conception of progress, Mussolini desired a triumph over nature. Subsistence was also a key term of the New Deal in United States. Long before in 1890s, Boys and Girls Clubs were being organized while

the progressive educators were introducing nature study into the curriculum of town and city schools of United States. Those pioneers in educational work encouraged young rural people to form agricultural and homemaking clubs of their own. But beginning from 1933 Roosevelt submitted self-supporting welfare projects while increasing governmental responsibility and control. These projects helped the Americans survive in Great Depression years and carry Roosevelt to power in the following three elections.

These two cases of Italy and United States are very much the same enterprise as was developed in Turkey at the same time period. Here, these cases will be discussed in relation to *cultivating nature*, although they both have more common goals such as cultivation of mind, process of social development and so on.

4.1.1. THE ITALIAN CASE – AGRO PONTINO (PONTINE MARSHES) OF MUSSOLINI

Cultivating nature was a major project for Mussolini, who sought extensive land reclamation in 1920s and 1930s. The main goal was to free the country from its dependence on food imports. In 1923, the act numbered 3256 passed for the evaluation of agriculture and socio-economic development. An entire and new cultivation was intended, and another bill was passed on May 18, 1924 for broad changes. This time state intervention was obvious. In 1925, Mussolini started "The Battle for Grain" (La Battaglia del Grano).

Mussolini commissioned thirteen towns and over sixty other rural settlements between 1926 and 1940. Five of the mentioned towns were in the Pontine Marshes (Agro Pontino in Italian) at southeast of Rome. Agro Pontino was the most well known of all the cultivated lands and one of the main development projects of Mussolini. The Fascist government starting from 1926 drained this area of approximately 800.000 km². The government collected the water by canals and cleared the scrub forest. In addition, success was declared in the battle against

malaria. After an extensive land improvement program the area was opened for settlement. The new towns called Littoria (1932), Sabaudia (1934), Pontinia (1935), Aprilia (1937) and Pomezia (1939) were founded side-by-side among many other small rural villages. Almost 2000 families, mostly from northern Italy, and the veterans from WWI were given land, a standardized two-storey house, agricultural tools and (Retrieved some cows from http://en.wikipedia.org/wiki/Pontine_Marshes, December 15, 2010). According to Luigi Lazio, the architect and planner of Sabaudia, there were two aims of founding this settlement: "exploitation of agriculture and creation of a new town" (Tvinnereim, 2007, 162.). Formerly swamp and infertile lands of Pontine region were parceled out of farm units and agriculture was promoted. The Fascist government was displaying a totalitarian attitude related to this project. The cultivated lands were distributed carefully, and each farm had a sufficient housing according to the size of the family. All of the farms had a cowshed, a stable for the horse, an oven, a pigsty, a manure pit, latrine, a well, and a watering point for animals. Farms were connected to each other with well-functioning infrastructure, and social contact was provided within the neighbourhoods (Tvinnereim, 2007, 162).

Along with the road construction and watering systems, town centers were planned professionally. Littoria was designed as the region's capital, and Sabaudia as a communal centre for agriculture. The town plan for Sabaudia was held with a contest, which was announced on April 21, 1933 (Tvinnereim, 2007, 52). The long requirement list includes a communal building with a tower, a house for Fascism with offices for recreational construction (Opera Nazionale Dopolavoro – OND), tenement houses for the militia and the police (CC.RR. and CC.PS.), a building for educating children and youths in Fascist ideology (Balilla – ONB), a church with campanile and priest's residence, an orphanage, a primary school, hospital, buildings for institutions that supported mother and child programmes as well as programmes for war veterans (Associazione Combattentistiche – ONC), ONC's administrative directorate, post office and telegraph, recreation field, a square with

superstructure, open squares, hotel, cinema, and abattoir, along with private houses with sixty apartments, thirty shops, and a cemetery. The construction, architecture, planning and design of these new towns in the Pontine Marshes reflect the ideology of the period. Modern architecture, which was representing fascism in Italy, was shaping these settlements (Kirk [ed.] 2005, 137). According to Tvinnereim, "One of the principles of Fascism was the stimulation of agriculture in order to maintain a stable nation able to resist industrial urbanism" (Tvinnereim, 2007, 49). In relation to this statement of Tvinnereim, Caprotti evaluates this new urban environment as the attempt of social and political control of fascism:

Italian fascism's structuring of a new urban environment, which stretched from grand systemic designs to the measurement of mosquito net dimensions in colonial houses' bedrooms, justified the attempted social and political control of fascism's experimental urban subjects (Caprotti, 2007, 651-679).

Moreover, Caprotti describes this as internal colonialism. Because of the lack of labour, the families that were selected to cultivate the land had to move to the area from the other parts of Italy. In spite of this massive migration, Mussolini used this prestigious land reclamation as a propaganda subject for many years, and the act of draining swamplands successfully promoted national unity. Scientific methods and hardwork were demonstrated in propaganda films, namely in Le Imprese la grande bonifica and Storia di un Avventura Meravigliosa La bonifica delle Paludi Pontine, in relation to Agro Pontino. In fact, what Caprotti mentions as internal colonialism is a way of preserving capitalism by keeping the inhabitants away from the growing cities, according to Ghirardo (1989). In her book, Ghirardo mentions that there is strong similarity between Fascist Italy and New Deal America in conserving capitalism by carrying out relief and land distribution in 1930s. To her, architecture served to legitimate the policies of both Mussolini and Roosevelt while trying to solve unemployment problems by building new towns and planned communities. To have a look at the similarities, New Deal will be elaborated below.

4.1.2. THE AMERICAN CASE – THE NEW DEAL AND SUBSISTENCE HOMESTEADS OF FDR

After four years of an economic depression, the governor of the State of New York (1929-1933) Franklin Delano Roosevelt was elected the president of the U.S. nation in 1932 and inaugurated in 1933. In Washington, DC, on January 24, 1938, he was evaluating the depression period of 1929-1933 as an education in economic and social needs.

During that period, there were two clearly defined and opposing classes of thought. Those in charge of the national Government believed that individual and collective private action could restore the prosperity of 1928 and that the restoration of such prosperity was the sole objective. This group wholly ignored both problems of modern civilization of which I have spoken – the ideal of the democratic processes and the necessity for social justice.

The other group, to which I very definitely belonged, believed that a material recovery could not be established by the same forces which had created the depression and, furthermore, that if those forces were entrusted with the task of recovery, they would wholly ignore the needs of reform. To us, strong vital government action was therefore a prerequisite in any program for material recovery (xii, xiii).¹⁵

Consequently, Roosevelt's principle was to sustain the established goals of American society with his New Deal project, which was grounded on the idea of providing more governmental responsibility and control (xv). One-quarter of the nation's work force was unemployed when FDR took office in 1933. Therefore, the task of the New Deal was to restore production, investment, employment, consumer spending as well as public morale (Seligman & Cornwell, 1965, xiii). Among many initiatives, Roosevelt authorized the Work Progress Administration (WPA) in 1935 to provide maximum employment all over the United States.

WPA workmen were employed in water storage dams, reservoirs, forest service nursery, soil conservation, control of floods, improvement of land resources, etc.

¹⁵ The Public Papers and Addresses of Franklin D. Roosevelt: Volume I: 1928-1932 The Genesis of The New Deal, With a Special Introduction and Explanatory Notes by President Roosevelt, Random House, New York, 1938.

The U.S. government used the new technology of motion pictures with sound in order to spread its policies and philosophy in the 1930s. Mostly produced by the Works Progress Administration, these documentaries were reaching the American people, who were in need of jobs during the Great Depression. To help business, conserve natural resources, and provide employment were among the aims. Some others directed by Pare Lorentz, Joris Ivens, Robert Flaherty, Alexander Hammid, Ralph Steiner and Willard Van Dyke were reflecting the construction of the Capital and encouraging many other projects all around the U. S. *The Road is Open Again, Dawn Strikes the Capitol Dome, We Work Again, The Valley of the Tennessee* are among these documentaries.

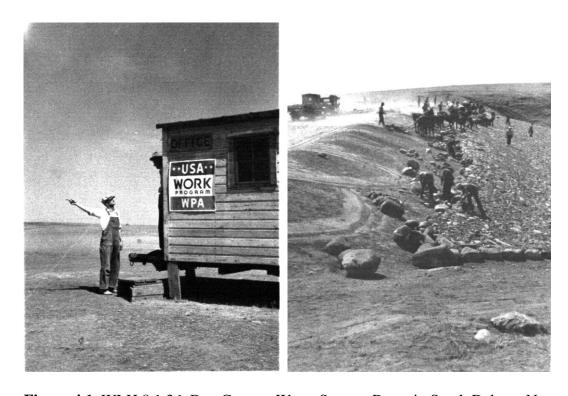


Figure 4.1. WLH 8.1.36, Day County, Water Storage Dams in South Dakota, Neg. 2156 and Neg. 2138. Source: U.S. National Archives

An intense activity was structured to reclaim unfruitful and barren lands, as in many other countries. This also led the cultivation of lands, crops, animals with scientific management and efficiency. Just in Oklahoma, Verden, 9,000,000 trees have been grown in one year from seed, to be used for shelterbelts.





Figure 4.2. WW 12.38, Washington, DC, Neg.19425. WW 4.17.36, Roosevelt Park, New Jersey, Neg. 1265. Source: U.S. National Archives





Figure 4.3. WLH 5.40, Neg.23127. WW 4.17.36, Roosevelt Park, New Jersey, Neg.1262. Source: U.S. National Archives

WPA workers for land management invented new equipments and devices as well. For instance, the infiltration and run-off of water in different types of soil were measured by these new devices and managed scientifically. Similarly, experts cultivated rare plants with scientific methods.

But, before all, as Roosevelt mentioned in the campaign of 1928 he had grasped the fact that the progressive decline in agriculture was dangerous to society. From 1930 to 1933 farm incomes fell by half, and some farmers had to leave commercial agriculture because of surpluses and lack of demand. To Roosevelt, this would give way to the problem of population flow from rural areas toward cities (Conkin, 1995, 45-64). During his tenure as governor of New York, Roosevelt had met Milburn L. Wilson, a professor of agricultural science and an expert on agricultural communities and cooperative features. They had discussed on the problems of rural America and particularly on the migration from family farms to cities and on unskilled work (Haid, 1995, 65-97). This conversation was the starting point of a new project for FDR, who was impressed with the ideas of Wilson.

Tennessee Valley Authority (TVA)

The Tennessee Valley is a great river basin including seven states of Tennessee, Alabama, Kentucky, North Carolina, Virginia, Georgia, and Mississippi. The 3.000.000 population of the valley in 1933 mostly consisted of English, Scotch, Irish, and German Americans. Ten per cent were African American. Of the inhabitants, 76.8 per cent were rural, with disproportionately low living standards. The standard of nutrition and the provision of education were among the worst in the country. However, fertility rates were relatively high, as where the sizes of families. However, it was known that higher productivity could be achieved through the application of science.

The scientific means are available to convert a silted, precipitous river, shallow in many places, deep in others, into a great stream navigable from

its headwaters down to the...world; to take crest from the floodwaters, which are a perennial threat and often a deadly danger to the cities on the river's banks, by regulating dams; and to convert the falling water into electric power, and send it out in the service of mankind to a distance of 250 miles, and much further still by interconnections with other systems. Anticipating the exhaustion of the soil, science and its experts can apply the appropriate remedies. They can restore the depleted soil by the application of phosphatic food; they can correct the damaging agricultural practices of a single crop economy of cotton or corn; and by diversifying the crops both restore the soil and produce a higher standard of living (Finer, 1944, 3-4.).

Therefore, as a land reclamation project TVA is one of the major works of Franklin Delano Roosevelt in the "First Hundred Days" of the New Deal (between March and June 1933). President Roosevelt signed the Tennessee Valley Authority Act on May 18, 1933. For this project, the U.S. Department of Agriculture, the valley's agricultural colleges and TVA collaborated and contracts made between the Authority and seven states along the Valley. Nevertheless, local inhabitants were conservative about scientific methods of production. Leaders were chosen among them to spread crop rotation and to restore soil fertility with the application of fertilizers. Therefore, Public Test-Demonstration Programmes were conducted on the agricultural economy and farm management among the privately owned farms. These demonstration farms, experiment stations, exhibitions, competitions and the leaders helped to convince the local inhabitants about the new agricultural methods. Moreover, forests were replanted; fish and wildlife habitat were improved among the crop yields.

But the most dramatic change was the electricity provided by the dams which were built on Tennessee. While making the farm life easier electricity made the region available for industry and affected the people's social well-being by supplying new jobs. Although started as a local emergency relief project, TVA became a *new model* for the entire nation in longer run.

The monumentality of the engineering and architecture of the TVA answered many intangible, gnawing doubts and brought new dignity to a

definite locale... TVA's ambition was to embody a new message on a vast scale (Creese, 1990, 2).

It spread its architecture, site planning, and reorganization of the land where the economic well-being of the country was reducing. According to the first chief architect Roland Wank, it was the symbol of "the best way man can live in an industrial society" (Creese, 1990, 6). TVA was considered an example to the whole country and to the world as well.

Experimental Subsistence Homesteads: Arthurdale at Reedsville, West Virginia

Subsistence was the key term in 1933. Consequently, the first experimental subsistence homestead was founded in May 1933 in West Virginia, as an extension of the president's New Deal. This first homestead was established at Preston County, Reedsville, as an experimental government initiative, and got its name Arthurdale in 1934. Federal funds for subsistence homestead projects were appropriated under Section 208 of Title II of the National Industrial Recovery Act, approved June 16, 1933. Mrs. Franklin D. Roosevelt declared this self-supporting welfare project in a press conference on November 3, 1933. The Washington Post printed this news with a title, "First Lady Labors over Dream Project of Village Homes for Destitute Miners" (Appendix B-1). It was written that a cluster of humble cottages around a small factory at Arthurdale, West Virginia, will turn to be the model for a series of similar villages. For this purpose, 1.133.023 acres of land was purchased for the project (Appendix B-2). It is mentioned in the Washington Post of November 23, 1933 that Mrs. Roosevelt prepared a surprise visit to this "back-to-the-soil" experiment (Appendix B-3).

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¹⁶ Washington Post (1877-1954); Nov 4, 1933; ProQuest Historical Newspapers The Washington Post (1877-1991), p.11.

¹⁷ Arthurdale Project SH-WV 2 Near Reedsville, West Virginia, Report on Examination, May 15, 1935, National Archives, Folder: OS-RA SH-WV-2 Audit (460).

¹⁸ *Washington Post* (1877-1954); Nov 23, 1933; ProQuest Historical Newspapers The Washington Post (1877-1991), p.13.

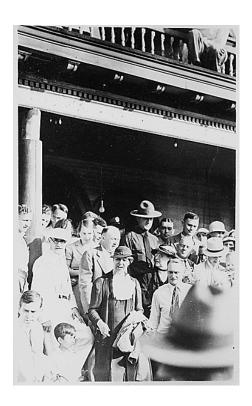


Figure 4.4. Eleanor Roosevelt in Arthurdale, West Virginia, 1933. Source: NARA, Collection FDR-PHOCO: Franklin D. Roosevelt Library Public Domain Photographs, 1882 – 1962 (http://arcweb.archives.gov/arc/action).

Welcomed by a crowd of 250, she was very much pleased for inspecting this first model town in Reedsville. And just like the First Lady, the first 50 families were also pleased for being among the selected ones to move their model houses in this model town. On December 22, 1933, the project was incorporated under the laws of the State of Delaware as a subsidiary subsistence homestead corporation, under the name of Reedsville Experimental Community, Inc. On or about June 7, 1934 the project was federalized and ceased to function as a corporation.

The rural rehabilitation and community project of the Reedsville depended largely on a scientific use of the soil. The aim of the Experiment Station was "to carry on certain research investigations to determine the types of crops etc., best adapted to the physical and economic facilities that would be available to the Arthurdale homesteaders." (Appendix B-4). This object was carried to an agreement

¹⁹ Inter-Office Communication, Resettlement Administration, Washington, DC, Dated August 16, 1935, National Archives, Folder: MH-WV-2; Agricultural Experimental Work (931).

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between the West Virginia Agricultural Experiment Station, the United States Department of Agriculture and the Division of Subsistence Homesteads on April 5, 1935. With the letter of June 15, 1935, to the secretary of the Treasury, President Roosevelt allocated \$7.000.000.00 "for the establishment, maintenance and operation of the projects for rural rehabilitation." (Appendix B-5).²⁰ Soon after, with the memorandum dated August 8, 1935, E. E. Agger, the director of the Management Division informed the General Counsel, Mr. Lee Pressman on another agreement made with the Department of Agriculture and the West Virginia Agricultural Experiment Station on behalf of the Subsistence Homesteads Unit (Appendix B-6).²¹ This agreement was about some experimental agricultural work to be undertaken at Reedsville. The Resettlement Administration was asked for allocation of \$1.000.000 from resettlement funds for the continuance of the experiment. The Bureau of Plant Industry mentioned that they were not able to continue their financial contribution after June 30, for the work of M. L. Wilson on the Arthurdale Homestead Project in Reedsville, WV (Appendix B-7).²² Subsequently, that provision would be made from other sources for continuing the project during the fiscal year beginning July 1935. The Resettlement Administration granted funds with the object of developing (Appendix B-8):²³

- a. cropping systems adapted to the production of human and animal foods under conditions of subsistence homestead farming.
- b. information relative to kinds and varieties of field and horticultural crops suitable for use in subsistence homestead farming under the soil and climatic conditions prevailing in West Virginia, and
- c. methods of improving and maintaining soil fertility under subsistence homestead farming.

²⁰ Inter-Office Communication, From Clarence L. Blau to E.E. Agger, Washington, DC, Dated September 3, 1935, National Archives, Folder: MH-WV-2; Agricultural Experimental Work (931).

Memorandum, Resettlement Administration, Washington, DC, Dated August 8, 1935, National Archives, Folder: MH-WV-2; Agricultural Experimental Work (931).

²² Memorandum for Under Secretary Tugwell, U.S. Department of Agriculture, Bureau of Plant Industry, Washington, DC, Dated May 11, 1935, National Archives, Folder: MH-WV-2; Agricultural Experimental Work (931).

²³ Inter-Office Communication, Resettlement Administration, Washington, DC, Dated August 16, 1935, National Archives, Folder: MH-WV-2; Agricultural Experimental Work (931).

So that, after interviewing Dr. M.L. Wilson, E. E. Agger mentioned that a sum of \$2.000.00 was to be made available by the U.S. Department of Agriculture to continue the experimental agricultural work (Appendix B-7).²⁴

Other than these financial contributions, the experimental work was supervised by Mr. Fromme, dean of the College of Agriculture at West Virginia University, which carried on the project on the land owned by the federal government. It should also be mentioned that this project at Reedsville regarded the power to "rehabilitate individuals and families as self-sustaining human beings by enabling them to secure subsistence and gainful employment from the soil" or to "engage and assist in any kind of charitable, educational, relief and health activities whatsoever" (Appendix B-9). The homesteaders were supposed to be the leaders of the community for M. L. Wilson. For that reason, a well organized social life was taking place for the homesteaders as well. The Men's Club, which was made up of the men living together in Arthur Mansion, organized leisure activities such as sports and dancing. A professional orchestra accompanied the dances that were held every Saturday. Moreover, homesteaders were attending the women's club, singing group, adult drama club, or gardening, crafts and various athletic clubs, according to their interests (Penix, 2007). Therefore, the environment encouraged a progressive middle-class life style and also assisted subsistence agricultural practices.

In fact, there were two more homestead communities in West Virginia other than Arthurdale: Eleanor at Putnam County and Tygart Valley at Randolph County. The organization of the social life was similar to Arthurdale in those two. There was a restaurant, beauty shop, dentist office, and cooperative store in the Tygart Homestead Trade Center. In addition, a weaving shop, wood-working shop and a

²⁴ Memorandum for Under Secretary Tugwell, U.S. Department of Agriculture, Bureau of Plant Industry, Washington, DC, Dated May 11, 1935, National Archives, Folder: MH-WV-2; Agricultural Experimental Work (931).

²⁵ Inter-Office Communication, Resettlement Administration, Washington, DC, Dated May 1, 1936, National Archives, Folder: MH-WV-2; Agricultural Experimental Work (931).

community tool shed were placed for facilitating the development of artisan skills in almost all. Furthermore, the housing was modern and stylish in all these communities. Beth Kittle, who lived in Tygart Valley Homestead, mentions that they even did not know what a refrigerator was before moving to Tygart (Roberts, 2005, 11).

For the education of the citizens of all ages in Arthurdale, a local committee set up a new school plan. This program included pre-school and adult education programmes. The main principle was the faith in democracy and confidence in means of an enlightened community that has the ability to govern itself in economic and political affairs. Accordingly, democracy and freedom were given the key role for a self-realization and a real progress. In relation to this belief, the pupils were supposed to be learning more moral and spiritual values with unlimited possibilities (such as willingness to work and cooperate with others, a respect for all kinds of labor, etc.), instead of theoretical and academic implications. This would also provide "a toleration of, and an appreciation for, individuality and individual differences in intellect, emotions and personal habits" (Appendix B-10).²⁶ The third article in the curriculum proposal is very informative at this point. A laboratory type of community is described for the education in Reedsville:

The community activities will constitute the laboratory through which the children will get their educative experiences – the garden projects and other agricultural activities – the social activities and civic projects, the care of the home, all will be shared by the schoolchildren under the guidance and leadership of the teachers. This means that the real learning experiences for the school will come chiefly through the vocational life of the community. Industrial arts, specimens of living animal life, museums, library, applied art, home economics, music, elementary science, citizenship problems will constitute the core of all school activities. Activities, life-like problems, will constitute the curriculum material, rather than the conventional school subjects (Appendix B-10).²⁷

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²⁶ "Local Committee Sets up Arthurdale School Plan", *Dominion-News*, Morgantown, W. Va., Feb. 12, 1934, National Archives, Folder: SH-WV-2; Schools (934).

²⁷ "Local Committee Sets up Arthurdale School Plan", *Dominion-News*, Morgantown, W. Va., Feb. 12, 1934, National Archives, Folder: SH-WV-2; Schools (934).

Consequently, Arthurdale was the ideal place for the progressive education experiment, where *Progressive Education* was defined as (Stock, 1995, 115-134):

- 1. the focus on scientific management and efficiency,
- 2. the restoration of community life and the fastening of democratic concepts,
- 3. a combination and often contradictory mix of the two.

With this school plan and the principles in mind, Elsie Ripley Clapp was employed at Arthurdale (Appendix B-11),²⁸ the first federal subsistence homestead project of the New Deal, on July 7, 1934 for this progressive education experiment.²⁹ Clapp had been a student and teaching assistant of John Dewey at Columbia University during the years 1912-13 and 1921 through 1927 (Stock, 1995, 118). She assisted Dewey in his course "Aims and Principles of Education, An Analyses of Experience and Theory of Experience." Just like Dewey, Clapp believed that learning was "both an individual and a social process, grounded in human experience" (Stack, 2002, 93-105). She supposed that the community life that the

²⁸ According to the memorandum to Philip M. Glick, dated July 20, 1934 Clapp was not alone for this experiment (Memorandum to Philip M. Glick, (U.S. Department of the Interior, Division of Subsistence Homesteads, Washington, DC, Dated July 20, 1934, National Archives, Folder: SH-WV-2; Schools (934)). This memorandum informs us that, she proposed an Advisory Committee, having five persons from in and outside of the State of West Virginia. This committee included Mrs. Franklin D. Roosevelt, Dr. M. L. Wilson, Dr. F. J. Kelly, Clarence E. Pickett and of course Dr. John Dewey of Columbia University.

²⁹ This experimental school was expected to affect the trend of education in America. According to Stock, "Arthurdale was ideal because it provided the perfect setting to use the schools to restore the community life, with the actual community being built physically around them. This makes Arthurdale unique in the history of American education... (Stock, S. [1995], "Elsie Ripley Clapp & Progressive Education", in A New Deal for America, Proceedings from a National Conference on New Deal Communities, Arthurdale Herritage Inc., pp.115-134)." Likewise, after a visit to Arthurdale in April 1936, John Dewey evaluated this school as "one of the best public schools in the nation" in his letter to J. A. Rice. Unfortunately, this progressive education experiment lasted only two years regardless of these statements. Innovations in the curriculum, just like carpentry, metal work in the forge, constructing musical instruments, and subsistence gardening, etc. caused a reaction, mostly from Republicans, who declared Athurdale as a socialist community. These political struggles, as well as the claims against the New Deal prepared the end for this progressive education experiment and the school was given under the control of the Preston County Board of Education in the fall of 1936. Although the curriculum was converted to a traditional format then, the social experiment of Arthurdale Homestead lasted until the end of World War II. The federal government sold the homes in 1947, but Arthurdale Herritage, Inc. was founded in 1985 as a nonprofit organization for the preservation of Arthurdale as a national historic district. The district has a New Deal Homestead Museum in the site as well.

Great Depression worsened would only be restored by education. This would be the only way to prepare the children for democratic participation in real life.

4.2. CULTIVATION OF MIND: PROFESSOR JOHN DEWEY OF COLUMBIA UNIVERSITY AS THE FIRST FOREIGN ADVISOR ON CULTURE

As a matter of fact, the objectives of the New Deal were not new to the United States. Similar efforts for communitarian experiments were started in early 1800s in the new continent, namely with the New Harmony of Robert Owen and with 4-H Clubs in 1890s. Likewise, the views of Halide Edip Adıvar in line with the Peasants Society (Köycüler Cemiyeti)³⁰ in 19th-century Ottoman, reminds us of Progressivism in America and the education philosophy of John Dewey. In fact, the new regime in Turkey focused on scientific management and efficiency, whereas aiming the restoration of community life.

Mustafa Kemal, himself, used the word *culture* as a substitute of the word *education* at times. This is because he did not think of culture apart from the notion of education. One remembers his words, "When talking about an education program, I am implying a culture in relation to the characteristics of our nation and history, but not the effects of superstitions of old times and foreign ideas that do not suit to our creation" – Atatürk (in Duru, 12); he defined the appropriate culture and education system which was grounded in the own character of Turkish nation for a complete development. It is for the same reason that Professor John Dewey was defined as "the first foreign advisor on *culture*" in archive records. Therefore, culture will be discussed in relation to education in this section in terms of cultivation of mind.

Held in October 1929 by Miss Ruth Woodsmall of Rockefeller Foundation, the interviews with Turkish officials in connection with a study of social and religious reforms in the Near and Middle East, reflects the general trends of the early

³⁰ The view of this society will be elaborated in Chapter 4.3.

Republican period (Appendix B-12). 31 According to Foreign Minister Tefik Rushdi Bey:

during a period of social change foreign institutions, as long as laic, are welcome and can remain but religious institutions must go after expiration of the treaties which have heretofore safeguarded them. Foreign institutions must follow the same trends as Turkish institutions. Turkey is glad to borrow from foreign sources whatever she may need; - mechanical material, scientific and other for its general development.

But the foreign minister emphasized the strong similarity between Turkey and America regarding the progressive spirit of development. According to him, both Turkey and United States put a high premium on real action, rather than theories. Vague ideas without practical results are equal to wasting time. However, true idealism meant the possibility of realizing ideals (4) (Appendix B-12).³² In order to realize the national ideals education was given high importance by new government. In parallel with Tefik Rushdi Bey, Husni Bey, Minister of Education underlines that:

Anglo-Saxon culture is more independent emphasizing more individual ability and develops initiative and independence of thought. Latin culture is based too much on tradition and too much emphasis on the historic past whereas Turkey at the present time is trying to throw off tradition. Latin influence is more theoretical and has less social value, and also less for the masses. Anglo-Saxon education (Husni Bev especially mentioned the need for the American type of Anglo-Saxon) represents more democratic type of education, more free thinking, more practical emphasis of social values. Anglo-Saxon education relates the school to the community more closely. Latin education leaves the student in a world of books and ideas separated from real life; hence after school education is unrelated to environment. It may have more cultural value than the Anglo-Saxon education but does not contribute to national development (4-5) (Appendix B-12).³³

³¹ The National Archives of the United States, Microcopy No. 353, Records of the Department of State Relating to Internal Affairs of Turkey, 1910-29, Roll 50, 867.404/189, Date Dec, 31, 1929. The National Archives of the United States, Microcopy No. 353, Records of the Department of

State Relating to Internal Affairs of Turkey, 1910-29, Roll 50, 867.404/189, Date Dec, 31, 1929.

³³ The National Archives of the United States, Microcopy No. 353, Records of the Department of State Relating to Internal Affairs of Turkey, 1910-29, Roll 50, 867.404/189, Date Dec, 31, 1929.

The education of the younger generation with practical knowledge would also eliminate the danger of educated youth being alienated from their environment. Vocational training and practical lines of education were parts of the solution for Husni Bey. When schools are related to the community, the youth can be aware of the needs of the nation and can be inspired to discover the way of meeting these needs (5) (Appendix B-12).³⁴ A great deal of thought was given to the problem of the adaptation of the student to his real life in America, which entailed a break with traditions and theories of education. Likewise, Turkey sought an education for national development with practical emphasis of social values, and America became an appropriate source for young Turkish Republic.

4.2.1. THE INVITATION OF PROFESSOR JOHN DEWEY IN 1923

(*) To free Turkish economic and industrial life from dependence on foreign interests, the State took over many important industries. Education was among the areas singled out for reform (Dykhuizen, 1973, 224).

Education of the masses was one of the main problems in young republic. The government's main concern was creating a new system of public education that would provide the main facilities required for the modernization of whole population. John Dewey, from Teachers College of Columbia University, was known with his progressive philosophy of educating young people for practical, everyday living, an approach that had great appeal for 'the reforming Turks' (DeNovo, 1963, 266).

According to the divisions made at Lausanne, foreign advisors were to be employed by new Turkish government in this period. The Turkish government had a budget of one million Turkish pounds for employment of foreign advisors (Appendix B-13).³⁵ The Turkish government would engage a number of European legal counselors, selected from a list prepared by jurists nationals of countries that

State Relating to Internal Affairs of Turkey, 1910-29, Roll 22, 867.01a/11.

The National Archives of the United States, Microcopy No. 353, Records of the Department of State Relating to Internal Affairs of Turkey, 1910-29, Roll 50, 867.404/189, Date Dec, 31, 1929.
 The National Archives of the United States, Microcopy No. 353, Records of the Department of

did not take part in the World War I. Nevertheless, the declaration did not include the employment of American advisors. Harold Foss, Ex-American consul to Constantinople, asked the opinion of Allen W. Dulles³⁶, chief of the Division of Near Eastern Affairs of the U.S. State Department about this issue of American "legal advisors" in a letter dated September 10, 1923 (Appendix B-14).³⁷ A graduate of Harvard Law School, Foss had worked in Istanbul as American consul from May 1922 to July 1923 and he was inquiring whether Turkish government would consider him for one of the branches of their administration.

In the same days, Professor John Dewey of the Columbia University was the first foreign educational advisor to be invited to Turkey. The telegram dated September 4, 1923 was asking him to accept the post of advisor to Ministry of Public Instruction (Appendix B-15).³⁸ In this telegram, Maynard B. Barnes, delegate at Angora, mentioned that a formal invitation would be communicated to Dewey in ten days, with completing the financial arrangements. Nevertheless, this invitation was lost in the Foreign Office for two months, until Mark L. Bristol³⁹, a rear admiral in the U.S. Navy and United States High Commissioner to the new Turkish government discovered the mistake (Appendix B-16).⁴⁰ In this uncertain situation, Mr. Charles Crane came to consult with the Department of Education in

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³⁶ Turkish affairs of American foreign policy were under the authority of the Division of Near Eastern Affairs in Washington, which was established in 1909. As director, Albert Putney (1913-1920) was succeeded by Allen W. Dulles (1922-1926)., G. Howland Shaw (1926-1929), and Wallace S. Murray (1929-1942). DeNovo mentions that presidents and secretaries of state generally took the advices of the experts in the division, who worked in harmony with the diplomats in the field (DeNovo, J. A. [1963], *American Interests and Policies in the Middle East 1900-1939*, The University of Minnesota Press, Minneapolis, 249).

The National Archives of the United States, Microcopy No. 353, Records of the Department of State Relating to Internal Affairs of Turkey, 1910-29, Roll 22, 867.01a/4, Letter of Harold R. Foss to Allen W. Dulles, Date September 10, 1923.

³⁸ The National Archives of the United States, Microcopy No. 353, Records of the Department of State Relating to Internal Affairs of Turkey, 1910-29, Roll 22, 867.01a/2, Telegram Dated September 4, 1923.

³⁹ Admiral Bristol was one of the five men selected to lead the American delegation to Turkey

³⁹ Admiral Bristol was one of the five men selected to lead the American delegation to Turkey during the interwar years (The other four men were Joseph C. Grew, Charles H. Sherrill, Robert P. Skinner, and John Van Antwerp MacMurray) The sympathy, trust and respect of both Turkish and American leaders for Bristol is mentioned as having been helpful during the preliminary stages of Turkish-American rapprochement (DeNovo, J. A. (1963), 249-250).

⁴⁰ The National Archives of the United States, Microcopy No. 353, Records of the Department of State Relating to Internal Affairs of Turkey, 1910-29, Roll 22, 867.01a/5, Letter of Mark L. Bristol, Date November 16, 1923.

Ankara; but Sefa Bey, the minister of public instruction, was still in favor of Professor Dewey of Columbia University, New York (Appendix B-17).⁴¹

With the invitation of Sefa Bey, who was the predecessor of Vassif Bey as Minister of Public Instruction in 1923, the American educational philosopher John Dewey came to visit Turkey in 1924. He had a warm and appreciative welcome in Istanbul and was represented in the press by Zekeria Bey of the *Djoumhouriet* and by Hussein Djahit Bey of the *Tanine* (Appendix B-18).⁴² Mr. Charles R. Crane initiated and financed his trip. After spending three weeks in Istanbul, he went to see the new capital of the new regime. Like all others visiting Ankara for the first time, Dewey was appalled with what he had seen. In his book *Impressions of Soviet Russia and the Revolutionary World Mexico – China – Turkey*, he describes his trip to Ankara as:

The railway journey does not lessen the wonder. After passing through western Anatolia, a country beautiful and picturesque by turns, the train mounts the central great plateau. The region is like nothing more than some of our far western plateaus, modified by the foothills of the Rockies: treeless as far as the eye can reach; occasional herds of sheep and cattle; here and there grain fields which testify to a precarious "dry farming"; almost no houses, the occasional village, small and tucked away in a ravine in the side of some hill, eroded as if to serve as a geological model for a class of students in physical geography (Dewey, 1932, 209-210).

However, after spending a few hours in Ankara, he mentions that the mood changes. Different than Istanbul's unique scenery of sea, straits and varied hills, this city had more oriental charm that "speaks definitely the language of Asia without a European accent" (Dewey, 1932, 210). Apart from its profound history, the sense of adventurous and pioneer spirit created with the activities in Ankara induced Dewey to believe in the instincts of the new leaders in the new capital.

⁴¹ The National Archives of the United States, Microcopy No. 353, Records of the Department of State Relating to Internal Affairs of Turkey, 1910-29, Roll 22, 867.01a/10, Letter of A. Wallace Treat, Date February 9, 1924.

⁴² The National Archives of the United States, Microcopy No. 353, Records of the Department of State Relating to Internal Affairs of Turkey, 1910-29, Roll 50, 867.42/29, Letter of Robert M. Scotten, Date September 23, 1924.

These memories printed in his book (1932) manifest Dewey's sympathy with the Turkish government's attempts clearly. This sympathy brought about sincere propositions of him away from any prejudices on new regime in Turkey.

4.2.2. DEWEY SHARING HIS VIEW ON *PRACTICE* AND *EDUCATION* (TALIM – TERBIYE) WITH MUSTAFA KEMAL: THE BIRTH OF THE IDEA OF PRACTICING AGRICULTURE IN FOREST FARM IN 1924?

Dewey stayed three weeks in Istanbul, two weeks in Ankara⁴³ and then some more days in Istanbul before leaving Turkey on September 18, 1924 (Appendix B-18).⁴⁴ When he was in Ankara, he had a long conversation with Mustafa Kemal on progressive education in the Congress of Turkish Teachers' Association, on August 22.⁴⁵ Soon after, on August 28, in parallel with Dewey's philosophy, Atatürk stated that the education (talim ve terbiye) of both our boys and girls in all levels should be based on *Practice*. In this speech at the luncheon of this congress by Vassif (Çınar) Bey, he also declared that the youth of our nation should be successful and effective with the knowledge of industrial life.⁴⁶ This discourse shows how Mustafa Kemal was influenced by the thinking of Dewey in such a short period or, at least shared the same ideas with him.

In two months time, Dewey studied the Turkish educational system and suggested improvements. Unfortunately, he was pessimistic with what he had seen about the existing system. He submitted a preliminary report to Vassif Bey, Minister of Public Instruction while in Turkey, but prepared an analytic report (John Dewey, Türkiye Maarifi Hakkında Rapor, Istanbul: Devlet Basımevi, 1939) after he

⁴³ The *Washington Post* of August 22, 1924, announced that the Americans, including Professor John Dewey of Columbia University and his wife lost all their luggage in fire, when the principal hotel was burned in Angora on August 21 (Appendix B-19).

⁴⁴ The National Archives of the United States, Microcopy No. 353, Records of the Department of State Relating to Internal Affairs of Turkey, 1910-29, Roll 50, 867.42/29, Letter of Robert M. Scotten, Date September 23, 1924.

⁴⁵ Ata, B. "John Dewey ve İlköğretimde Tarih Eğitimi (1923-1930)"

⁴⁶ "Erkek ve kız çocuklarımızın, aynı sûretle, bütün tahsil derecelerindeki talim ve terbiyesinin amelî olması mühimdir. Memleket evlâdı her tahsil derecesinde iktisadî hayatta âmil, müessir ve muvaffak olacak sûrette techiz olunmalıdır".

returned to the United States In his preliminary report, he made urgent suggestions for the preparation of the teachers and mentioned the most progressive and efficient pedagogical methods in use all around the world. Secondly, he mentioned that attention should be given to the construction of the proper school buildings, as far as the local authorities give importance to the appearance of the building but not the educational requirements. Therefore, progressive countries needed technically skilled architects with knowledge of educational principles and practices to search the types of structures and to answer best to educational needs. In fact, he was mainly interested in the development of schools as 'centers of community life, especially in the rural districts', more than academic training (Brickman, 1964, 13). Here, Dewey pointed out the types 'open air' and 'semi-open air' schools as well (Appendix B-20). In conjunction with this idea, he mentioned that:

I would suggest also that a commission be sent to Denmark to study especially agricultural education and adult education, or peoples' colleges, and also economic cooperation. It is my opinion that the schools should serve as centers of industrial regeneration as well as of intellectual. Denmark has probably more to offer than any other European country as to cooperative methods among farmers with increase both material prosperity and also personal independence and the social spirit. (3) (Appendix B-18).⁴⁸

In the same report, Dewey proposed that commissions of experienced teachers, together with the representatives of local and central educational authorities should be sent abroad each year with the purposes of providing information as the basis of the practical development of Turkish schools and of stimulating and inspiring the educators themselves. To him, such commissions should also investigate schools for those graduates of elementary schools who are not going to the university, but into agriculture and industrial life, and also for those who have left the elementary

⁴⁷ The National Archives of the United States, Microcopy No. 353, Records of the Department of State Relating to Internal Affairs of Turkey, 1910-29, Roll 50, 867.42/29, John Dewey's Preliminary Report Attached to the Letter of Robert M. Scotten, Date September 23, 1924.

⁴⁸ The National Archives of the United States, Microcopy No. 353, Records of the Department of State Relating to Internal Affairs of Turkey, 1910-29, Roll 50, 867.42/29, John Dewey's Preliminary Report Attached to the Letter of Robert M. Scotten, Date September 23, 1924.

school before completing it but want some practical studies. Dewey mentioned Holland and Switzerland for rural schools in connection with agricultural development and cooperation of farmers in buying and selling, in addition to Denmark. He also suggested the emergency of translations of classical and major books to Turkish for both the teachers and for the entire society. In the same year, his book *School and Society* was translated into Turkish (*Mekteb ve Djemiyet*) and then four years later another book, *Democracy and Education: An Introduction to the Philosophy of Education*.

Dewey submitted his analytical report, *Türkiye Maarifi Hakkında Rapor*, in 1939. Turkish authorities reprinted this report in 1952, but it was not made public in the United States until December 1960. In fact, only a few copies were produced in English, but the staff of the Research and Measurement Bureau of the Ministry of Education could save none of the original copies. In November 1960, Kadri Yörükoglu, chairman of the Board of Education, offered his personal typewritten copy in order to provide a publication in English.⁵⁰ This detailed report covered topics related to administration, teachers, curricula, and school buildings of the Turkish educational system. In this report, Dewey again underlined the diversity of the schools and suggested that the central ministry should promote and even insist on diversification.

It would take the lead in studying the problems and needs of different portions of the country, and indicate the kind of topics, materials and methods adopted to maritime, pastoral, fruit-growing, grain-growing, cotton raising, silk-work districts, to urban industrial and commercial districts and the special industrial capacities of each region (Dewey, 1939, 9-10).

⁴⁹ This suggestion seems to have influence on Mustafa Kemal himself as well. He was personally following the Danish publications on agriculture. *Aperçu sommaire de l'agriculture en Danemark. Elabore par H. Hertel.* Copenhague 1925 Imprimerie Bianco Luno. 81 S. 8, was one the publications on agriculture in personal library of Mustafa Kemal (No: 2238 630.9489 V 75 in *Atatürk'ün Özel Kütüphanesinin Katalogu*, Başbakanlık Kültür Müsteşarlığı, Cumhuriyetin 50. Yılı Yayınları: 16, 344 by National Library General Management).

⁵⁰ Please see Foreword of *The John Dewey Report*, Research and Measurement Bureu of the Ministry of Education, December, 1960.

It is mentioned that the teachers should be well grounded for special conditions and needs of particular localities in order to connect the nature study with the life of those specific lands. In connection to that, he was happy with what he had seen in Istanbul, in the name of practical and industrial education afforded by the orphanages of girls. He declared that this private orphanage in the upper Bosporus illustrated the ideal education system admirably, compared to those schools isolated from the actual life of the children and their environment:

A large and varied gardening plot is cultivated by the pupils under expert supervision; the boys and girls learn domestic arts by care of the household, cooking, etc. as a result, the children are unusually happy, as they have something to do which is worth while, the expenses of the orphanage are brought to a low figure, and the children are being well trained for later livelihood. By securing competent directors and teachers in the arts and crafts in these schools, especially agricultural, horticultural, care of animals, bee-raising, etc., these schools cannot only educate the unfortunate orphan children to lives of usefulness to themselves and the country, but the orphanage will become valuable educational experiment stations for the public schools of Turkey (Dewey, 1939, 23).

In spite of the artificial world of theoretical education, he underlines that this practical education, which confronts the pupil with the conditions and opportunities of the actual life, is serving as a *model* for other schools in the country. Naturally, these suggestions of Dewey were in line with his educational thinking and of course with the needs and aspirations of Turkey in 1924. However, according to Brickman, "It seems clear that Dewey sought to adapt the educational practice of America in urging improvements in education in Turkey (Brickman, 1964, 15)". Is that exactly what he wants to do? Let's try to find the answers of the questions, 'What was the philosophy behind the ideas of John Dewey?' and 'What were the experiences of Dewey in American democracy?', which will help us to make a comparison between the countries Turkey and United States of this period of time.

4.2.3. UNITED STATES IN THE LATE NINETEENTH AND EARLY TWENTIETH CENTURIES: THE THEORETICAL FRAMEWORK BEHIND THE IDEAS OF JOHN DEWEY AND THE 4-H CLUBS

As in Turkey, agriculture was the fundamental industry for the development of the United States from the beginning. The leaders in national affairs recognized this as essential to the life and prosperity of the nation. Therefore, the problems of the farmers were considered as national. The Morrill Act (Land-Grant College Act) of the Abraham Lincoln years was the first national aid to state universities, passed in 1862. With this act, the establishment of agricultural instruction was made possible in state universities and colleges throughout the United States. Later the Hatch Act started a great movement for the development and improvement of agriculture in 1887. The Hatch Act let each state receive federal support for operating experiment stations (Mercier, 1923, 3). The main aim was to promote better farming and the improvement of the rural conditions by providing information to farming people. By improving conditions and increasing the family income, a broader outlook and higher ideals of country would be created. However, in order to reach the crowds and translate scientific knowledge that the farmers could understand, well-educated men with practical knowledge, living and working experience were needed. "The idea was that of teaching the man, the woman, the boy, or the girl by demonstrations or object lessons on their own farms and in their own homes to do things with their own hands (Mercier, 1923, 4)." Corn-growing contests, soil tests and demonstration farms were a part of that idea. Scientific farm methods were provoked by conducting many production contests all over the States.

In those years, progressive educators concentrated on developing programs for young generation in towns and cities. Nature study was something new in the school curriculum during this period. It was encouraged as the basis of a better agricultural education first at Cornell University. In addition, experiment stations of the various state agricultural colleges were needed to furnish agricultural

information (Warburton, 1939). These stations were a part of the nature study practice and of agricultural education of the youth. One of those progressive educators, Professor John Dewey, conducted an experimental school at University of Chicago between the years 1894 and 1904. His principles of education were interestingly in line with the principles or factors that have guided these stations as well as early boys and girls clubs:⁵¹

- 1. Education is as inclusive as the transmission of culture, and schooling is only one method of education.
- 2. Education is not alone a preparation for the future, but a process of so directing present experiences as to make desirable future experiences readily accessible.
- 3. The best way to learn is by doing.
- 4. The end of the educational process is growth.
- 5. Individualized growth should be stimulated through education, insofar as individuals differ from one another.
- 6. Directed activity, experiment, and investigation of principles and results should supplant mechanical drill.
- 7. The spirit of the classroom should be that of a group of cooperating individuals.

Basically, his theory of education was grounded on the notion of 'Experience'. Quoting his words, "Experience means primarily not knowledge, but ways of doing and suffering," from Dewey's book, *The Need for a Recovery of Philosophy*, Hendel mentions that the leading idea of his entire theory is that "experience is a dynamic or temporal affair which is reciprocal and constituted by all the modes of intercourse between a conscious being and the environment, both physical and social (Hendel, 1959, 99)." His criticism of the existing education system was mainly based on the absence of that physical and social interaction between the pupil and the environment.

⁵¹ Dewey, J. (1915), *School and Society*, Dewey, J. (1916), *Democracy and Education* and Ratner, J. (ed) (1928), *The Philosophy of John Dewey*.

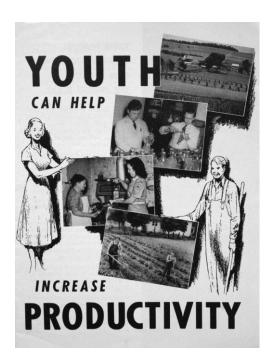


Figure 4.5. Young girls and boys were encouraged to participate in community life by helping production. Source: NARA.

According to Dewey, the nation would suffer by supplying those modes of intercourse:

A society (says Dewey) is a number of people held together because they are working along common lines, in a common spirit, and with reference to common aims. ... The radical reason that the present school cannot organize itself as a material social unit is because just this element of common and productive activity is absent (Hendel, 1959, 43).

Dewey's ideas had a great impact on American education system. At the same time, Boys' and Girls' Production Clubs were organized in several places beginning in 1899.⁵² These clubs were all around Illinois, Ohio, Texas, Iowa and etc. in connection with the farm demonstration program of the U. S. Department of Agriculture. G. L. Warren in the Organization of Boys' and Girls' Club Work discussed the influence of Dewey's ideas on this new type of education in a memorandum prepared in 1930:

⁵² Although Dewey was not responsible for this program, the ideas were attributed to him in retrospect.

UNITED STATES DEPARTMENT OF AGRICULTURE EXTENSION SERVICE WASHINGTON, D.C.

OFFICE OF COOPERATIVE EXTENSION WORK

March 14, 1930

MEMORANDUM FOR DR. C. B. SMITH

Dear Dr. Smith:

Quoting from an article by Dean John W. Withers regarding "Curriculum Reconstruction" he states:

"It (the school) must become a refined and improved reproduction in miniature of community life in all of its essentials outside the school***********. Emphasis must be placed upon the school as a community and upon the activities that are carried on by the children as members of this community."

In brief form this is the philosophy of the school leaders at the present time. This, of course, is Dewey's theory and is splendid from the standpoint of handling children in a school room. On the other hand 4-H Club work, when it is done outside of the school system, is not in any way a make-belief in community participation, but the real thing. I believe that the school system is making a big mistake, when it is striving so hard to have the children under its control become versatile in community affairs, to discredit the advantages of 4-H Club work when it is conducted outside of the school room. It seems to me that we should give more publicity to our own philosophy regarding 4-H Club work in the open country and its advantages in focusing the attention of school children, as well as the teacher, on the real activities of the community, and enlisting their participation at the normal community meeting places in making that community, which is their own community, as fine as possible. This constitutes sound educational training in doing one's part in real community affairs.

Dean Wither's statement brings out in a clear-cut manner the difference in the limitations of the school system in community endeavor when everything is done within the school room, and the advantages of 4-H Club work conducted outside of the school as a desirable asset for country boys and girls, in addition to their regular work in the school room.

Very sincerely, Gertrude L. Warren. Organisation Boys' & Girls' Club Work. As Warren declares the ideas of Dewey and his School became a foundation for much of the educational thought in the first half of twentieth century. In fact, these were not the ideas of any single individual. Still, this connection became the subject for some other research as well:

It is hardly likely that the school officials and land-grant college workers who influenced the formation of early boys and girls clubs were *consciously* following the then controversial theories of the progressive school of education. But there does appear to be an interesting resemblance between the two movements (p.17).⁵³

As it is mentioned above, the philosophy of progressive education could clearly be seen in the program of girls' and boys' clubs. However, according to the writer, the aim of improving the conditions of rural parts of the States could also be an effort of obstructing the population growth in developing cities. In order to compare and contrast the theory of John Dewey and the principles of these production clubs, 4-H Clubs will be elaborated in the next section.

4-H CLUBS

I pledge my HEAD to clearer thinking my HEART to greater loyalty my HANDS to larger service and my HEALTH to better living for my club, my community, my country and my world.

Club work is a system of American education. Boys and girls from different ages are trained for self-reliance both in personal or group attainment. This is a way of developing local leadership and a pattern of cooperation through the club group. The members believe in the common ideal, *To make the best better*, and

⁵³ The writer unknown, dissertation found in NARA.

demonstrate good practice in the community. This motivates the young people to work and practice daily on the way to wealth and health. While doing this, club system insists on the synchronized development of the head, hand, health and heart. This equal emphasis was also underlined in the national club creed⁵⁴:

I believe in Boys and Girls Club Work for the opportunity it will give me to become a useful citizen.

I believe in the training of my HEAD for the power it will give me to think, to plan, and to reason.

I believe in the training of my HEART for the nobleness it will give me to become kind, sympathetic, and true.

I believe in the training of my HANDS for the dignity it will give me to be helpful, useful, and skillful.

I believe in the training of my HEALTH for the strength it will give me to enjoy life, resist disease, and make for efficiency.

I believe in the great trinity of Club Work – the home, the school, and achievement.

I believe in my country, my state, and in my responsibility for their development.

In all these things that I believe, I am willing to dedicate my service for their fulfillment.

According to this creed, these boys and girls were ready to become a *useful* citizen for their country. And for this aim, they know that they have to learn how to:

- 1. think, plan and reason with their Heads,
- 2. be kind, sympathetic and true with the help of their Hearts,
- 3. use their Hands,
- 4. strengthen their Health.

Obviously, 4-H in the club name represents the mentioned *Head, Heart, Hand and Health*. Nevertheless, this name gained universal usage about 1925. In fact, the

⁵⁴ An early National 4-H Club Creed, P.10, September, 1920 issue Farm Boys and Girls Club Leader.

notion of *Health* was not included in the earliest emblem of the club, as well (Appendix B-21).⁵⁵ This initial emblem for boys' and girls' clubs was a three leaf clover, representing *Head*, *Heart and Hand*. The fourth H for *Health* first appeared in 1911 and the clover became four-leafed. This good luck clover was originated by O. H. Benson, who became leader of boys' and girls' clubs in February, 1910 (Appendix B-22).⁵⁶

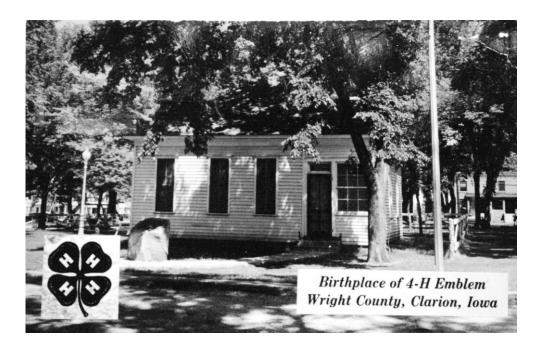


Figure 4.6. 4-H Emblem. Source: NARA, Folder: 4-H, Name and Emblem.

The first nationwide use of the new emblem was in a bulletin prepared by Miss Gertrude L. Warren of the Extension Service, USDA, in 1918. The white in the 4-H emblem symbolized purity and the green as the nature's most common color, is the symbol of life, springtime, and youth.

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⁵⁵ "The Evolution of 4-H", pp14-15, in *National 4-H News*, June-July 1977, The 4-H Volunteer Leader's Magazine, Chicago, National Archives, Folder: 4-H, Early Development.

⁵⁶ "The Origin of the 4-H Emblem", p.20 in 4-H Club Magazine, July 1929, 4-H Club Publications, Kansas City, National Archives, Folder: 4-H Name and Emblem.

The same year (1918), the first international 4-H Club was founded in Sweden with the name "Jordbrukare Ungdomens Forbund" (Young Farmers' League).⁵⁷ The Swedish Ministry of Agriculture and the International Education Board sponsored the club. The members were conducting a fair in 12 counties of Sweden and marketing club products there. The number of the members increased from 118 in 1925 to 16.000 in 1930. In 1924, "Boys' and Girls' Clubs" were started in Norway by the Norwegian Welfare Society. This was very similar to those clubs in United States. In 1926, the same clubs with the same name and objectives was founded in Denmark with the sponsorship of a national committee, again on the American model. The number of the members increased from 6.000 in 1926 to 8.573 in 1928. Similarly, "Itenerant Schools for Boys and Girls" began in Finland, in 1927. The members were also working on agriculture and home economics in short courses. The National Association of Young Farmers' Club was founded in Wales, Ireland and England in 1929. The Farmers' Union, the Ministry of Agriculture, and the Royal Vester Agriculture Society sponsored it with the aims of giving young people under 21 a desire to learn about nature; training them in all branches of agriculture and stock-raising; and providing success in social relations, for example through training in public speaking and the management of affairs. Clubs were also founded in Colombia, South America with the motto "Poz, Union, Lrchoja" (Peace, Union, Work), in Australia, Canada, Alaska and Hawaii.

To Benson, club work was a "Back to the Home Movement", which recognizes the home as the most important unit in all civilized countries (2).⁵⁸ Accordingly, beef clubs, garden clubs, and pig clubs were gathering boys; and poultry raising, gardening, canning, bread making, millinery and home management were for girls. For directing and reinforcing boys and girls in their home interests and domestic activities, the Boys' and Girls' Clubs were the starting point for 4-H Clubs. Of

⁵⁷ Mercer, F. "History of Organization of 4-H Club Work", National Archives, Folder: 4-H, Early Development.

⁵⁸ Benson, C. H. "Educational Philosophy of Boys' and Girls' Club Work". National Archives, Folder: 4-H, Early Development.

course, the aim was not limited to domestic interests, but had a wide spectrum. 4-H Clubs' Objectives can be summarized as follows:⁵⁹

- 1. To help rural boys and girls to develop desirable ideals and standards for farming, home-making, community life, and citizenship, and a sense of responsibility for their attainment.
- 2. To afford rural boys and girls technical instruction in farming and home-making that they may acquire skill and understanding in these fields and a clearer vision of agriculture as a basic industry, and of home-making as a worthy occupation.
- 3. To provide rural boys and girls an opportunity to *learn by doing* through conducting certain farm or home enterprises and demonstrating to others what they have learned.
- 4. To instill in the minds of rural boys and girls an intelligent understanding and an appreciation of nature and of the environment in which they live.
- 5. To teach rural boys and girls the value of research and to develop in them a scientific attitude toward the problem of the farm and the home.
- 6. To train rural boys and girls in cooperative action to the end that they may increase their accomplishments and, through associated efforts, better assist in solving rural problems.
- 7. To develop in rural boys and girls habits of healthful living, to provide them with information and direction in the intelligent use of leisure, and to arouse in them worthy ambitions and a desire to continue to learn, in order that they may live fuller and richer lives.
- 8. To teach and to demonstrate to rural boys and girls methods designed to improve practices in agriculture and homemaking, to the end that farm incomes may be increased, standards of living improved, and the satisfactions of farm life enhanced.

As it can be seen here, the club objectives are very similar to Dewey's principles. Before all else, there is a clear emphasis on *learning by doing* in both objectives of Dewey and these Clubs. The origins of 4-H Clubs also depended on the desire to make public school education more connected to country life with a purpose of helping rural youth. The intention was to motivate young generation to become contributing, productive and self-directed members of society. They were expected

⁵⁹ "A Brief History of the 4-H Clubs", National Archives, Folder: 4-H, Early Development.

to gain additional knowledge, life skills, and attitudes that will promote their development. Useful and practical information on agriculture, home economics, and related subjects were among that additional knowledge. Youth were accepted as the ones to *experiment* new ideas and then share their experiences with the adults. The rural youth programs of 4-H thus became a tool of introducing new agriculture methods to the adults. Without any spatial concern, this movement has an aim of spreading out new agricultural technologies with the help of young generation and with an emphasis on *learning by doing*.



Figure 4.7. 4-H Members "Learn to do by doing". Source: NARA.

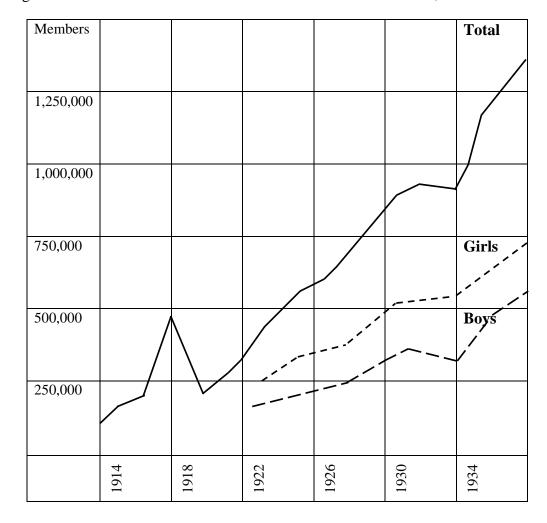
The Smith–Lever Act provided sufficient funds for the establishment of a single extension system conducted cooperatively by the state agricultural colleges and the U. S. Department of Agriculture. From the passage of this act in 1914 through 1938, 7,548,959 different boys and girls have been 4-H Club members in 48 states (Joy, 1939, 2).

Table 4.1. The numbers of boys and girls in 4-H clubs, 1914-1938. Source: Joy, B. (1939), 25 Years of 4-H Club War: Analysis of Statistical Trends, Cooperative Extention Work in Agriculture and Home Economics Extension Service Circular 312, 3.

Year	Boys	Girls	Total	Year	Boys	Girls	Total
1914			116,262	1927	249,553	370,159	619,712
1915			161,518	1928	270,534	393,406	663,940
1916			169,652	1929	303,509	452,587	756,096
1917			336,900	1930	333,197	489,517	822,714
1918			518,154	1931	360,653	529,721	890,374
1919			323,340	1932	381,573	544,039	925,612
1920			222,137	1933	378,143	543,822	921,965
1921			273,614	1934	366,703	549,359	916,062
1922			305,622	1935	405,691	592,053	997,744
1923	187,277	271,797	459,074	1936	479,232	666,276	1,145,508
1924	209,810	300,545	510,355	1937	503,524	688,861	1,192,385
1925	224,633	340,413	565,046	1938	548,172	732,857	1,286,029
1926	234,078	352,078	586,156				

The club enrollment reached and passed half million by 1918. Unfortunately, it fell by half between the years 1918 and 1921. The numbers of boys and girls were not considered separately before 1923. However, it is clear that the enrollment of girls had been much more than the boys every year, beginning from 1923. The number of boys had decreased nearly 15,000 between the years 1932 and 1934. This is almost certainly because of the tendency of the population flow to cities as an outcome of the economic depression. Comparatively, girls clubs thrived through an emphasis on home economics in the same period.

Table 4.2. 4-H Club Enrollment, 1914-38. Source: Joy, B. (1939), 25 Years of 4-H Club War: Analysis of Statistical Trends, Cooperative Extention Work in Agriculture and Home Economics Extension Service Circular 312, 3.



The number of club members has increased each year in total, except during the World War I and the Great Depression years. During the Great Depression years, Dewey was the president of Peoples Lobby as well. As an authority, his statements on the Senate action on the tariff issue in agriculture were announced in the *Washington Post* in 1929 (Appendix B-23).⁶⁰ In 1931, he suggested plans for unemployment, together with Norman Thomas and Mayor William A. Anderson of Minneapolis just like all socialists with limited influence in the U.S. Congress. On the opening day of the two-day conference, Dewey warned of violence. According to him, the most generous words of congressmen on unemployment

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⁶⁰ "Regular Session to Finish Tariff", *Washington Post*, Oct 28, 1929; Proquest Historical Newspapers The Washington Post (1877-1991) p. 2.

could drive men in despair to violence, if those words were not accompanied by action. In the same conference at Hamilton Hotel, Socialist Party leader Norman Thomas stated that planned production and distribution for use was the cure for unemployment. According to him, "Progressives must set themselves like flint against any effort to get us out of depression by having us finance and outfit war between Japan and China" (Appendix B-24).⁶¹ The conservative press described John Dewey as a 'Bolshevik' and a 'red' because of his several articles that are very sympathetic with the U.S.S.R. (Campbell, 1971, 18). His wife Jane Dewey mentions that he was very impressed with the Russian educational system during his visit to Russia in 1928. However, later, Dewey had changed his views because of the events in Russia. The Washington Post announced another Conference on Home Economics on February 7, 1932 (Appendix B-25). 62 At this conference held on February 22 and 23, at Service Hall of the District Chapter of the American Red Cross, Dr. John Dewey, professor of philosophy, gave a talk among his colleagues from Columbia University, the Brookings Institution, Georgetown University, University of Chicago, United States Department of Agriculture and many other schools and institutions. Home economics and nutrition courses in the public schools were discussed in relation to the economic situation of the nation. It seems that the effects of the progressive education might have come to our lands with John Dewey's visit to Turkey in 1924 as well. When we consider the Village Institutes (which is not the subject of this dissertation), it is obvious that Dewey had a great impact on Turkish Education System. In an advertisement of a private school in the newspaper Cumhuriyet on August 23, 1925, it was mentioned that this school of 'Erkek Leyli ve Nehari Müterakki Mektebi' in Kadıköy, on Bahariye Street is the only school in line with those Progressive Schools in America. It was also added that this school was teaching the languages of English and French perfectly other than the native language of the pupils, in order to prepare them for the future personal and business life. It is clear that these newly emerging schools in Istanbul were highly influenced by the views of philosophy of John Dewey.

⁶¹ "Cures Put Forward at Jobless Parley", *Washington Post*, Dec 1, 1931; Proquest Historical Newspapers The Washington Post (1877-1991) page 12.

⁶² "Home Economists Meet February 22", *Washington Post*, Feb 7, 1932; Proquest Historical Newspapers The Washington Post (1877-1991) page 12.

4.3. PROCESS OF SOCIAL DEVELOPMENT: ANTI-IMPERIALIST WAR OF EXISTENCE AND ECONOMIC DEVELOPMENT

There was an emphasis on agriculture and on the education of the peasants all around the world in early twentieth century. Beginning in the 1870s, Narrodnichevstvo movement in Russia was developed, and it examined intellectual and society relations until the 1890s (Berkes, 2002, 81). Impressed by that movement, the Bulgarian National Farmer Association was established in the same period as the main peasant movement in East Europe. The aim was to create a society of good citizens composed of well-educated and productive peasants (Bell 1996, 23) for the development and democracy of the country (Karaömerlioğlu, 2006, 208). Its leaders or philosophers were village-based, unlike the other movements of intellectuals in other countries, and the peasant was described as the backbone of the nation (Karaömerlioğlu, 2006, 211-212). In those years, education of the peasants seemed the only way for the economic development of Bulgaria, according to the Bulgarian intellectuals (Ball, 1996, 23). Similarly, in 1918 Reşit Galip and fifteen doctor colleagues had moved to west Anatolian villages to educate the peasants as well as to increase their life standards (Elman, 1955, 12-13). This group tried to create model villages, which were also planned as education centers of the region. 63 In 1919, some intellectuals in Turkey founded the Peasants Society (Köycüler Cemiyeti), with Halide Edip Adıvar as its leader. She was the first Turkish graduate of American College in Istanbul and emphasized that education should be more than intellectual and must include the action (Karaömerlioğlu, 2006, 40). In fact, this view of Adıvar reminds of the applications in the late-nineteenth-century America that were discussed earlier.

During the 1920s and 1930s, the virtue of the peasant and the desire for economic development of villages were a common subject in German (Bramwell, 1985, 5),

⁶³ This movement can be described as the premise of 1930s to some authors (Elman, 1955). Unfortunately, these efforts and ongoing activities of the society were obstructed by the enemy occupation at that period. (Karaömerlioğlu, 2006, 41-42).

Russian and English literature. These writings idealized peasants as the base of nation. In addition, many political parties were established with this ideology in Eastern Europe and the Balkans between World War I and II (Karaömerlioğlu, 2006, 54) (Mitrany, 1961, 105-156). In the 1930s, the cult of the peasant was a common issue in many other countries. During these years, the Nazi government in Germany organized trips to villages. In these trips, students experienced physical work in nature and discovered rural life. This was similar to the trips of People's House of 1930s in Turkey and became an education policy in Germany (Karaömerlioğlu, 2006, 198-199). In 1933, the Nazi government had three goals for rural Germany: 1. a self-sufficient economy through conservation 2. reanimating agriculture with a new rural order 3. a new organization of farmers (Karaömerlioğlu, 2006, 197). After WWI, as in many countries, Germans were obsessed with the idea of self-sufficiency. According to the Nazi government, the German nation had to be self-sufficient in food as possible. Writers who influenced the Nazis, including Nietzsche (Fischer, 1995, 14) and Heidegger (Zimmerman, 1990, 70) emphasized the values of rural life (Karaömerlioğlu, 2006, 202-203). In their writings, there was an emphasis on the spiritual culture of rural life that distinguished it from that of urban society.

In fact, the *back to the soil* experiments were a kind of measure for preventing population flow toward cities in modern and industrialized countries. Both the Nazis in Germany and the Fascist regime in Italy obstructed flight from the land with laws. The rise to power of Benito Mussolini and his Partito Nazionale Fascista in Italy appeared to realize national regeneration and the progress of Italians (Kirk, (ed.), 2005, 67). However, migration to cities was only possible with residency permits and industrial construction in urban areas was not allowed. Similar policies appeared in Nazi Germany. "The Nazis used shortages in urban housing and legal limitations on mobility to force people to stay on the land." (De Grand, 1995, 48). Unlike in Germany or in Italy, the Bulgarian peasant movement was not against industrialization and urbanization as this country was not industrialized yet. On the contrary, both in Germany and in Bulgaria the peasant

was idealized as the model citizen (Moser, 1979, 305). Peasants, who were seen closer to nature, were evaluated as the most innocent and virtuous part of the society.

Urban overcrowding was a result of the rapid industrialization in European countries and also in United States. By occupying the inhabitants away from the city, the industrialized countries aimed to preserve capitalism and its economic order. Quite the reverse, the Ottoman Empire was not industrialized before the war of independence. The only limited industry was monopolized by European investors or owned by members of ethnic minorities, and both the quality and the quantity of this sector depended on these groups. After the military success of the nationalist forces, economic survival was required for a real independence. In this process, Soviet Russia was unanimous with the Turkish Republic in her antiimperialist war of existence. In fact, Russia was the supporter of all powers against imperialism and they supported the Turkish Kemalist movement during the war of independence against the European countries. Concerning this support, Turkey accepted help from Russia but would not become dependent on her. As an analysis of this period, Russian Leonid and German Friedrich summarize their impressions of the trip to Ankara in 1922 as the dissolution of European capitalism (Leonid, & Friedrich, 1999).

Marx and Engels argue that all forms of social, political and intellectual life are determined by a culture's economic base: this consists of the mode of production characteristics of a certain society (e.g. ancient, feudal, capitalist) and of forces and relations of production (the power structures determined by who owns the means of production). Social change may only be effected by modifying the base (Cavallaro, 2001, 77).

Certainly, economic facts cannot be isolated from other social facts. Therefore, economic growth was a necessity for the Turkish Republic for social transformation after the Independence War. Similar to Marxist ideology the new government aimed an economic development for the creation of the self-governing nation. However, the name of this new development model of the young republic

was neither capitalism nor communism. The way of development was peculiar to the new regime.

It is possible to summarize that period with the memorandum of Mustafa Kemal for the proposal of the American Near East Relief Board (Appendix B-26).⁶⁴ This proposal of Americans, dated December 29, 336 (1921) and numbered 10319/2423, was on the issues of constructing orphanages, model farms and so on in Anatolia. In his diplomatic note dated January 3, 337 (1922), Mustafa Kemal mentions that the government of the Ankara Grand National Assembly appreciates all kinds of attempts and proposals that cover the issues of progress in public works, improvement of the standards of orphans, advancement in public health and economic development. Nevertheless, he emphasizes that regarding Turkey's past or current experiences, he has to raise an objection against some intentions that our nation came across on behalf of economic, political and scientific development assistance of foreign powers. Among these intentions, the first and the most innocent one was obtaining unfair profit from the work in our country. The second was claiming possession on the lands that the foreign activity of production took place. To Mustafa Kemal, it was impossible to let similar attempts that were demanding privilege work on our lands for our nation. It was obvious that this vision of Turkey would be helpful to other nations as well, as this point of view of the capital holders and their political supporters was the main reason that gave way to the Great War. The third point was the effort of the groups who came to Turkish lands with the aim of economic, scientific and humane improvements, but who incited the minorities against the government and against each other as well. This was also another reason of the Great War and would not be allowed in Turkey anymore. The fourth and the last point is the aim of spreading Christian thoughts and beliefs, which may also cause clashes between Muslim and non-Muslim communities in Turkey. Consciously or unconsciously, this might provoke non-Muslim comminities to be separated from the Muslim communities, and the capitalists would be responsible of the fight because of their inhumane

⁶⁴ Memorandum of Mustafa Kemal to the American Near East Relief Board. Source: Ministry of Foreign Affairs Archives, A.B.D. (1919-1931) K.1.

provocation. As a result, the Ankara government would not carry the responsibility of such cooperation with foreign attempts and their work on Turkish lands.

Mustafa Kemal adds that none of the governments of the world would let their own children to be raised by foreign committees on their own land without any inspection. Any indoctrination may cause alienation of the children to their own environment or bring about enmity against their own people. This means the end of those children and their ground as well. Therefore, it is impossible to let Americans construct a model farm on Turkish lands and inculcate children in this farm with unfriendly or unloyal emotions. These are the terrible experiences of Turkish nation from the past, but do not mean that Turks would refuse the humane proposals of Americans. This can only be possible in case of 1. the management of the model farm that the Americans would like to establish and the education of the children will be by civil servants that the government will select; 2. orphans of all religious sects without any discrimination will be working in this farm; 3. Americans can maintain scientific employees and accountants in the farm; 4. whatever would be constructed (e.g. roads, etc.) might be according to the mentioned articles above; and lastly 5. Ankara government was ready to discuss the issues of commercial roads, factories, and so on separately. The commercial activity of the American firm in Antalya was an example of this article.

As it can be observed clearly from the memorandum, Turkish nation was fed up with the imperialist attempts of the West. The people were tired of so many wars all around the country, which left them penniless. However, they were proud of the military victory and soon after a fight for economic development started in order to overcome the poor conditions of the nation. All kinds of *production*, industrialization as well as agricultural development, were necessary for economic survival. Besides, the largest portion of the nation earned their living from agriculture. Therefore, agriculture was declared as the base of national economy and the peasant as the backbone of the nation for being the main producer. However, the peasants were using antiquated methods of farming.

In his opening speech of the first term of the third year of the nationalist parliament, on March 1, 1922 Mustafa Kemal emphasized that the real possessor and the master of Turkey was the peasant as the real producer. Therefore, peasants deserved more wealth, happiness and prosperity than everybody else did (Inan, 1972, 29). The rights and benefits of the peasants would be provided with contemporary economic measures, and raising the level of rural rights should be the main aim of the new regime's politics. Namely, providing scientific knowledge and technical support for increasing the efficiency in agriculture should have priority, whereas developing industry and afforestration could not be overlooked. For that reason, the way that the Turkish parliament would follow should provide this main objective of revitalizing agricultural economy.

Therefore, with the aim of determining the methodologies that the new government will follow First Turkish Economy Congress was arranged in Izmir in between February 17 and March 4, 1923 before the declaration of the republic. From all around Turkey, 1135 representatives of merchants, industrialists, smallscale retailers, farmers and workers participated in the congress, where the chairperson was General Kazım Karabekir. Only the ambassadors of Soviet Russia and Azerbaijan followed this congress together with forty members of the Grand National Assembly of Turkey. In his openening speech on February 17, 1923, Mustafa Kemal underlined the importance of economic development and independence in order to build upon and secure political and military success. According to Mustafa Kemal it was the age of economy and also time for living humanely. With the samples at the hand, the Turkish nation would be the representative of agriculture, commerce, art, labor and plow; and the name of the new country should be "The land of hardworking people" (Inan, 1972, 43). To him, economy means agriculture, commerce, labor and everything. Technical tools were needed in order to cultivate the lands. Railways and highways should connect these cultivated lands to each other, as it is not possible to transport the goods by oxcarts. These goods should be transformed into wealth by commerce. But mainly,

Turkey was a land of agriculture, with the majority of the population peasants. The agriculture of the nation can be represented in competitions.

As it is mentioned before, main goal of the congress was to determine the methodologies that the new government will follow for an independent economy. But additional objectives can be mentioned, such as agreements between capitalists and the Ankara republic; revision or abolition of the capitulations (privileges recognized for foreign businessmen) and winning Western Europe's confidence that the new order will not be communism (Tokgöz in Yediyıldız [Ed.], 2002, 15). As it was declared in the congress, the critical decisions for a national economy were:

- 1. Priority will be given to the establishment of the industries of which raw materials are produced in Turkey.
- 2. Support will be given to private sector entrepreneurs.
- 3. National Banks will be established to provide loan of money to the entrepreneurs.
- 4. A national railway will be constructed.
- 5. Transportation of national products will be low-priced in the sea and on the land.
- 6. Laws will be made to support national industry.

In relation to Mustafa Kemal's speech on March 1, 1922 and on February 17, 1923, new laws regulating the taxes on crops and improving the standards of peasants passed in 1925. Subsequently, the Agriculture Bank was established for providing loan of money for the peasants. Agriculture Credit Cooperatives, Crop Cultivation and Production Institutes, Dry Farming Stations, Agriculture Schools and High Agriculture Institutes were founded to provoke scientific methods and technology in production and to provide new crops for the peasants. Forest Farm was among these new foundations for the development of the country. As we discussed earlier, Mustafa Kemal personally created his experimental farm to

make it a model for the entire population in this development process. New tools, vehicles and scientific methods were demonstrated in this modern environment. Young generations had a chance of learning by doing in the laboratory conditions of the Farm as well. The products that were held by the new production methods were displayed and put up for sale for the inhabitants that came for recreation in the Farm.

Unfortunately, the local merchant did not have the capital for the desired economic growth. Therefore, the law of encouraging industry was made in 1926 following this congress. According to this law, land would be given to national entrepreneurs free of charge for the establishment of industry. Nevertheless, even these laws and arrangements could not be enough to promote private entrepreneurs. On the other hand, Turkey witnessed the collapse of liberal economy by the worldwide Great Depression. Meanwhile, Soviet Russia, with its state-controlled economy, did not seem so badly affected by the wide-reaching depression. As a result, the Republic decided that Turkish industrial development should be led by state enterprise. This collaboration of state and private enterprise was a new approach in the world and it was later called *mixed economy*.

Soon after, the words of Mustafa Kemal that were spoken at different times and different places, were gathered by Behçet Kemal Çağlar and composed into a song by Ahmet Adnan Saygın, in order to summarize the economic and agricultural development of Republican Turkey. This attempt to make the honorable fight eternal was first sung at the fifteenth anniversary of the republic and was dedicated to Turkish peasant (UCTEA Chamber of Agricultural Engineers). This "Agricultural March" emphasized that national production and self-sufficiency were related to the cultivation of nature and of minds as well as process of social development:

ZİRAAT MARŞI

Sürer, eker, biçeriz, güvenip ötesine Milletin her kazancı milletin kesesine, Toplandık baş çiftçinin Atatürk'ün sesine.

Toprakla savaş için ziraat cephesine..

Biz ulusal varlığın temeliyiz, köküyüz. Biz yurdun öz sahibi, efendisi, köylüyüz.

İnsanı insan eden, ilkin bu soy, bu toprak.

En yeni aletlerle en içten çalışarak, Türk için yine yakın dünyaya örnek olmak.

Kafa dinç, el nasırlı, gönül rahat, alın ak.

Kuracağız öz yurtta dirliği, düzenliği, Yıkıyor engelleri ulus egemenliği, Görsün köyler bolluğu, rahatlığı, şenliği,

Bizimdir o yenilmek bilmeyen Türk benliği.

Biz ulusal varlığın temeliyiz, köküyüz. Biz yurdun öz sahibi, efendisi, köylüyüz

Söz: Behçet Kemal Çağlar Beste: Ahmed Adnan Saygun

AGRICULTURE MARCH

We plow, till and crop with confidence to what is beyond

The yield of the nation to the well-being of the nation.

We gathered around the voice of the head farmer; Atatürk,

To the agriculture's front in the war against the soil..

We are the foundation, the root of our national being. We are the real owner of the country; the lord; the villager.

What makes the human being, primordially this blood, this soil.

By working with the newest tools whole-heartedly, To become a pioneer to our neighboring world as a Turk.

Head full of vigor, hands corn, heart in peace, forehead clean.

We shall build in our country the wealth, the order, The sovereignty of the nation shall tear down all obstacles.

Let the villages live abundance, comfort, joy, It is ours, that unbeatable Turkish self-esteem.

We are the foundation, the root of our national being. We are the real owner of the country; the lord; the villager.

Lyrics: Behçet Kemal Çağlar Composition: Ahmed Adnan Saygun

Translated by: Assoc. Prof. Dr. Baykan Günay

4.4. MEANINGS, VALUES, WAYS OF LIFE: CIVILIZATION AND TURKISH ENLIGHTENMENT

Our great ideal is to raise our nation to the highest standard of civilization and prosperity.

Mustafa Kemal Ataturk

"Civilization is often used as a synonym for the broader term *culture* in both popular and academic circles." Arts, customs, habits, beliefs, values, behaviors and material essences form a people's way of life that can be named as *culture*, in

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⁶⁵ The definition of the word "Civilization" in,Encyclopaedia Britannica_(1974) 15th ed. Vol. II, Encyclopaedia Britannica, Inc., 956.

which every human being participates.⁶⁶ However, in broad sense, civilization describes a relatively complex condition of agricultural and urban culture. Moreover, the high level of social complexity and organization and the diverse economic and cultural activities help to distinguish civilizations from other cultures.⁶⁷ The term civilization often points out a relatively high development level of a society. Advanced agriculture, long-distance trade, occupational specialization, and urbanism are the indicators of a civilized society.

According to Berkes, the term civilization was started to be used in French first and then in English instead of the Christian world in the mid-18th century. This word took its place in French dictionaries in 1766 and in English dictionaries in 1772 (Berkes, 2002, 31). The European world as a whole was described as a civilization, whereas it was accepted that there were different civilizations in the world. Similarly, with the wars of Napoleon as well as the invention of steam engine, the Ottoman Empire defined Europe as another system and *civilization*. The new ways of living and reforms in laws and bureaucracy in Europe were peculiar to that culture, and westernization in that sense was considered at that time in Ottoman Empire, too. Civilization seemed to offer happiness and freedom to inhabitants while strengthening the state in the West. Therefore, importing science and its artifact industry was a fundamental matter for Ottoman intellectuals. Unfortunately, the role and importance of the structure of the society for industrialization and scientific development was not grasped at that time (Berkes, 2002, 37-40). Years later, it was understood that the enlightenment of the individual was not enough. There was nothing to do within traditional society; a new social order was required. The Narrodnichevstvo movement in Russia in 1870s influenced Turkish intellectuals as well and helped to question the relations between intellectuals and the society (Berkes, 2002, 81). Although the power of

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⁶⁶ Retrieved from Wiktionary, August 25, 2007.

⁶⁷ Retrieved from http://en.wikipedia.org/wiki/Civilization on March 18, 2010.

the society and division of labor was recognized those years, it remained weak without a complete revolution.⁶⁸

After the expulsion of the Ottoman dynasty in 1922, the Turkish Republic was declared in 1923. Since the 13th century, scientific thinking and rationalism were growing in the West. Nevertheless, Ottoman Empire was still behind in progress in the beginnings of 20th century. For Mustafa Kemal, civilization was nothing but culture. And according to him, culture was the sum of the things a society can manage in a) the life of state b) the life of thoughts, which is natural sciences, social and human sciences and fine arts c) economical life, which is agriculture, crafts, industry, commerce, transportation on land, sea and in air (Yediyıldız (ed). 2002, v). Therefore, civilization was equal to these three components of culture to him. In his view, distinguished culture may not remain in the nation that it belongs to but influences the others and affects the continents. As in the case of European civilization and contemporary civilization, what some nations call *civilization* was prominent culture. Education, science, technology, management, politics, arts, health, transportation, agriculture, industry, and commerce were not the things to be overlooked. However, the fighting spirit that was stimulated by the religious faith in Ottoman Empire held back developments in such areas for long years.

Ever since the president of the new republic took up his seemingly hopeless task, he has been distinguished for a certain realistic facing of facts... In a speech which he made recently at the anniversary of the expulsion of the Greeks from Bursa he said that much as the Turks had suffered from foreign foes, their greatest sufferings had been inflicted upon them from within and by their own rulers; and the woes from which Turkey was now suffering were due to the fact that their ancient rulers had not been able or willing to lead their peopleinto the society of civilized nations. In another recent speech, made at the laying of the corner-stone of a memorial to The Unknown Soldier on the ground of the final decisive battle of August, 1922, he said that difficult as was the struggle against the invading foe, the fight was much easier than the economic and social battle which must be won if Turkey was to become an integral part of the civilized world (Dewey, 1925, in Boydston (ed.), 1984).

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⁶⁸ According to the limitations of the present study the mentioned period will not be discussed in detail here. For a broad discussion please see Berkes (2002).

As a result, with the proclamation of the Republic the new government organized many societal reforms with the image of an enlightened Turkey in mind. However, while Turkey might reach the contemporary civilizations' level, it was hoped that the Turkish nation would never lose her historical and cultural characteristics. The main characteristic of the Turkish nation was independence according to Mustafa Kemal. Other superficial differences with western countries would be removed while saving the major properties of Turkish culture. While the intention was to leave behind the influence of Arabic or Persian culture, the aim was not to open the nation to the effects of western culture (Bozdağ, 1996, 136). Sunday rest instead of Friday, modern time instead of Turkish time, the Gregorian calendar instead of the Hegira, western units of measurement instead of eastern and etc. were the superficial changes to be applied. Turkey turned her face to the West because technical and scientific developments were there at that period. Turkish people would be national with their culture, but be western with their lifestyle. They would work, invent and be scientific as in the West. For better standards of living, the Turkish nation had to think, work and produce more. In 1924, the caliphate and the Islamic law were abolished.

After many centuries, the story of the separation of state and church is written to the final chapter; the world's last great theocracy-if one omits Japan for the moment- has become a laicized republic.

In the United States and in western Europe the abolition of the Caliphate, the closing of the mosque schools and the assumption of the revenues of the pious Moslem foundations aroused misgivings as well as amazement. Was not the new republic going too fast? Would not the populace, faithful to religion, be alienated from religion, be alienated from political leaders capable of such a revolutionary act? Had not the Angora government lightly thrown away its greatest resource with its domestic Mohammedan population and a large, if not chief, asset in foreign politics, by cutting itself loose from its religious connection? ... To question it would be to question the whole course of European history for the last three centuries. What has been affected in the rest of Europe is now taking place in the former Ottoman Empire. That is all there is to the affair; if the change to a secular national state is final for the rest of Europe, it is as final for Turkey. It is a stage in one of those revolutions which do not go backward (Dewey, 1924).

The aim was to encourage freethinking for a democratic culture. Nevertheless, 10 percent of the population was literate because of the difficulties in Arabic alphabet. After the adoption of the Swiss civil code in 1926, the Latin alphabet replaced the Ottoman/Arabic script in 1927. Turkey would take her place in the civilized world only with free-minded population.



Figure 4.8. From Arabic to the Latin alphabet, November 1, 1923. Source: National Archives.

Among the European countries, Turkey was one of the pioneers that gave women the right of electing and being elected. She was also the third secular country in the world after France and Japan (Bozdağ, 1996, 107). The societal reforms were the only way for an independent nation state. Therefore, revolutions and nationalism were coming together for the national independence and development. In this process, western civilization was distinguished from the imperialism of the West (Berkes, 2002, 105). While fighting western imperialism, the Kemalist Revolution turned its face toward western civilization in order to carry the Turkish nation to

the modern age. As it is mentioned in the documentary *Ankara: The Heart of Turkey*, a lot of work was done in the first ten years of the Republic. Revolutions in every field of life occurred rapidly to clear the footprints of the past. Political, social, educational, cultural, economical and legal revolutions were transforming the every day practices of the young Republic. As a result, Kemalist revolutions created a new society respected both inside and outside the country after long lasting wars of independence.

4.5. PRACTICES WHICH PRODUCE MEANINGS: URBAN CULTURE AND URBANISM AS A WAY OF LIFE

Nevertheless, one should not forget that the term planning and its different adjectives (town planning, urban planning and city planning), in the Anglo-Saxon world, as much as their Latin equivalents (urbanismo, urbanisme, urbanistica) arose around the first decade of the twentieth century, to designate the activity controlling urban development, and in fact have a lot in common in their genealogy.

The term *urbanism* is often utilized in a broad sense as the 'study of citiestheir economics, politics, social and cultural dimensions', and its early use in the United States, is especially significant, in the sense of urban culture: 'urbanism as a way of life' (Wirth, 1938, xiv-xv).⁶⁹

The widening international interest in urban planning during the 1920s entered the Turkish Republic together with the broad range of reforms and innovations of the new regime. First, Carl Christoph Lorcher and then Hermann Jansen, the winner of the international competition for Ankara, helped to diffuse new planning theories in Turkey. The urban plans of the new capital reflected these wide-reaching ideas. The initial determination to westernize Ankara led Mustafa Kemal to commission the 1924-25 "Lorcher Plan." As it is mentioned earlier, an American advisor on culture, John Dewey witnessed this construction process of Ankara in 1924. He quickly noticed the new and fresh vigor of this *challenge to athletic combat* in comparison to *tired* Istanbul (Dewey, 1932, 214). He mentions some representatives of an American firm in this rapid construction process of the city. A contract was made with these representatives for the production of modern

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⁶⁹ Monclus, F. J. & Guardia, M. (2006) *Culture, Urbanism and Planning*, xiv-xv.

water supply, trams, streets, public buildings, private residences. However, because of some hitches in the contract, the construction was completed without this firm, but in every case he mentions, "a new city, the capital of a new Turkey will rise there, the emblem of a risen Turkey" (Dewey, 1932, 217). He describes this period of the Turkish Republic in his memoires as:

Across the valley from the massive and sharply cut ascent on which stands the old city, lies a gently sloping hill, which we are told is the site of the future city ... Amid this strange union of the oldest and the newest in the world, there grows the feeling of something familiar – something akin to the work of the pioneer and the frontier in America (Dewey, 1932, 216-217).

Dewey pointed out the similarity between his ancestors, who left their civilized countries and built a new country in the wilderness of the new continent, and what the new leaders of Turkey were doing with the help of that unspoiled and energetic peasantry of Anatolia.



Figure 4.9. Men working for the pavement of the roads. Source: Vehbi Koc and Ankara Research Center (VEKAM).

This most recent center of government, far away from the memories of the past and traditions was symbolizing the faith in the dreams of a nation that was based on independence. Building a Europeanized nation in the lands of Asia was something unbelievable for the ones who have not seen this new emerging symbol yet (Dewey, 1932, 219). Dewey depicts this intense activity of constructing the capital:

One comes upon stretches paved with well-cut and well-laid stone blocks, or solidly macadamized; one sees scores of men laboring in the gravel of the river preparing the materials for miles of modern highway which are in course of construction ... In addition to the hundreds working on highways, there are hundreds making an extension of the railway, and other hundreds engaged in constructing new houses for this old town which has suddenly doubled its population and multiplied its importance. (Dewey, 1932, 21-216).

As Dewey mentions, the population of the new capital was increasing each day. Carl Christoph Lorcher, the German urban planner, worked on a plan for a population of 25.000, and this plan did not suffice for the growing population. Therefore, soon after, the government organized an international competition in 1927. The government was meticulous in selecting the competitors. The chief architect of French government, Leon Jausseley, along with the professors of Berliner Technische Hochschule, Hermann Jansen and Joseph Brix, were invited to the competition. Leon Jausseley was responsible for the Barcelona extension plans and was the winner of 1919 Paris Planning Competition as well. On the other hand, Hermann Jansen was the designer of the first comprehensive plan for Greater Berlin Competition of 1910.⁷⁰ The open space concept that derived from the Garden City model by Ebenezer Howard and his disciples in Britain gave its character to this comprehensive plan of Jansen for Berlin. Consequently, the participants from Europe helped to carry the creative theories of the twentieth century to the modern capital of Turkey. Therefore, through the competition for

 $^{^{70}\} http://www.stadtentwicklung.berlin.de/umwelt/landschaftsplanung/chronik/index_en.shtml$

Ankara, international planning discourse as well as the information, concerning the planning ideas and new visions of the city materialized in the new republic.

Foreign architects oversaw not only urban planning but also the major buildings constructed in modernist genres in Ankara. The German and Austrian talents represented were distinguished in their countries, too. These foreign talents helped to implement Mustafa Kemal's vision of a new Turkey by designing and applying the important science, art, health and governmental buildings of the period. In fact, this newly constructed environment was the setting for the everyday practices of the modern style of living.

The new republican administration's zeal was to design the capital as the habitat of modern and rational individuals. This habitat was to inject new patterns of living into the lives of idealized individuals of Republic. These individuals, who were expected to be contemporary and self-confident models for the whole country, should practice a new form of daily life in modern urban spaces, well adjusted to the ideological base and to the continuity of the new regime. Moreover, the ideal citizen of the Turkish Republic would be live according to the laws of civilized society and work for the benefits of public interest. In the newly built environment of the Republic, citizens were able to experience the culture of contemporary civilizations, through the practices of clothing, dancing, eating, drinking as well as improved gender relations, based on equality. Therefore, ideal citizen would emerge in the laboratory conditions of Ankara.

4.6. A NETWORK OF REPRESENTATIONS: ANKARA – THE HEART OF TURKEY

Ten years after Dewey's visit, in order to demonstrate the material and immaterial impressions of the new republic, the Turkish government ordered a propaganda film on the Turkish Modernization Project from Soviet filmmakers, who were leading in that area.

The contrast of old and new in relation to urban culture is best emphasized in this documentary, Ankara: The Heart of Turkey (Türkiye'nin Kalbi Ankara - 55:30 minutes). Russian Sergey Yutkeviç and Lev Oskaroviç Arnstam prepared this record in 1934 for the 10th anniversary of the Turkish Republic.⁷¹ Directed by Yutkevic this film reflects the fundamental characteristics of revolutionary cinema.⁷² The scenario made all the transformations apparent with the comparisons of old and new, traditional and modern, ancient and contemporary, elder and young, etc. The old, traditional and ancient are rejected where the new, modern and the contemporary are exalted. In this documentary, mechanization, industrialization, participation of women in social life, modern clothing, visual and auditory arts are stressed as well as the modern living environments and the activities taking place in these settings.

This record describes the social and cultural change in detail both in Turkey and in its young capital Ankara. The relatively high level of social complexity and organizations, the diverse economic and cultural activities are the focus. Yutkeviç displays experiences of arts, customs, habits, values, behaviors and material essences, too. Throughout the documentary, which consisted of two different parts, the ancient times of Ankara were visualized with peasant figures, caravans and a shepherd with Angora goats. Here, in these scenes, the old Ankara is viewed with its hilly and barren topography. The old town center is also visualized with its traditional buildings, mosques, fountains and the everyday life of the past. Then, in the following scenes, peasants from Anatolian villages and towns can be seen travelling to Ankara, to the heart of the nation, with their donkeys. Ironically, some other citizens are viewed coming from Istanbul, Adana and other parts of Anatolia for the 10th anniversary of the Republic, but this time by train, the modern transportation vehicle. Here, in this scene, there is an emphasis on

⁷¹ D.Melnik is the advisor, İ. Volk is the voice operator, J. Martov and V. Rapoport are the general operators. The music is prepared by Turkish composers Ekrem Zekki and Cemal Reşid and played by Leningrad Philharmonic and Ankara Music School orchestra. All the captions and descriptions are in Russian, although the film is prepared for Turkish Republic. ⁷² For a broad discussion of the documentary please see Sargin, G. A. (2005).

industrialization, with the rhythm of the train. Turkish girl and boy scouts, wearing uniforms and playing their drums and other instruments, welcome their young friends from out of town. All the girls in this band have the same modern haircut and clothing. At this point, the participation of women in the social life of modern Turkey is stressed with the welcome speech of a girl scout for this ceremony.

Then the town center, Ulus, completely decorated with Turkish flags, comes into view. The scouts gathered in Ulus can be seen singing the demonstration march on the cobblestone-covered boulevard in front of the first parliament. Native people in traditional clothes are seen next, representing the traditional everyday life of Anatolian people. Finally, we can see the cavalryman in the end of the ceremony in the town center.

Then suddenly, a Russian monument in cubic style comes to scene, with its sickle and hammer figure. With this scene, the visit of Russian *friends* is represented. The ship carrying K. E. Voroşilov, the president of the Committee of the U.S.S.R. Government, S. M. Budenniy, the chief inspector of cavalryman, Hüseyin Ragıp, the Turkish ambassador to the U.S.S.R. and academician G. M. Krujijanovskiy approaches from the Bosporus. For welcoming the committee, the Turkish national anthem and the 10th-year march are played during the demonstration of airplanes in the sky and ships on the sea. The same day, after this welcoming organization, the committee moves to Ankara by train. While approaching the new capital of Turkey, the environment, newly constructed highways, the old and new settlements of Ankara are displayed from airplanes. When the train approaches the railway station, a modern-dressed crowd, including men with fedoras, welcomes the committee. Ismet Pasha, the president of the Council of the Ministers, Turkish soldiers, and more boy and girl scouts with modern haircuts and flags (İnönü Oymağı 1933) are all in the station.



Figure 4.10. The Turkish Boys Scouts. At the backside of the picture it is written "The Turkish youth joins all kinds of sports and activities in European ways." Source: National Archives.

After the scene of the Russian cubic monument, the camera views the national ceremony in Hippodrome. Here, Fevzi Çakmak the head of general staff, and the ambassadors are accompanying Mustafa Kemal Atatürk, who is wearing a rosette of C.H.F. (six arrows) on his collar. People are celebrating the tenth-year while watching the demonstration march of military service and the scouts. There are also many people carrying the rosette and falgs of C.H.F. Then the airplanes join the celebration. An old man showing the plains tells a girl scout that Turkish nation had only two airplanes before the war. "But now", he says, pointing proudly to the twenty planes in the air, "there are many!".



Figure 4.11. The girl scout and the old man, symbolizing the old and the young, are frequently displayed in most of the scenes.

The celebration goes on at night. Everywhere, including Ankara Palas, Tayyare Cemiyeti and the restaurants, is illuminated. It is still crowded outside. However, at the end, after this all-day going celebration of the tenth year, the Russian committee leaves Turkey.

In the second part of the same documentary, the subject is Ankara. The first scene starts with the question "What is Ankara?". In the next scene, Ankara is searched in the Encyclopedia Britannica Dictionary, Arts, Sciences, Literature and General Information, Eleventh Edition, Volume II. Then Ankara is described throughout the pages of this encyclopedia. It is written on the pages that Ankara is sited on a barren hill of 500 foot. The city has marvelous ruins of Greek, Roman and Byzantine architecture. Among these, Ogust Temple is the most exciting, the encyclopedia says, and historical Ulus comes into the scene. When displaying the

Hittite cuneiform writings, it is mentioned that the walls of old Ankara surrounded high cultural monuments.

It has also written that, while having dusty, narrow and unconstructed streets, Ankara became the capital of the Republic. In these scenes, women, men and children are displaying their local dance, as a part of their high culture and art, to the *friends* coming from Russia. Then it is mentioned that, here are the Turkish people, directed by their own president for fifteen years. After these words, the same old man and the girl scout come to scene again. They examine the Atatürk statue, with women carrying bullets and Turkish soldiers holding guns, in a prominent place in Ulus, with a proud look on their faces. This is the symbol of the struggle for freedom. The first parliament, in which the regime was announced as a "Republic" comes to the scene next. After that, the modern architecture examples in Ankara are displayed.

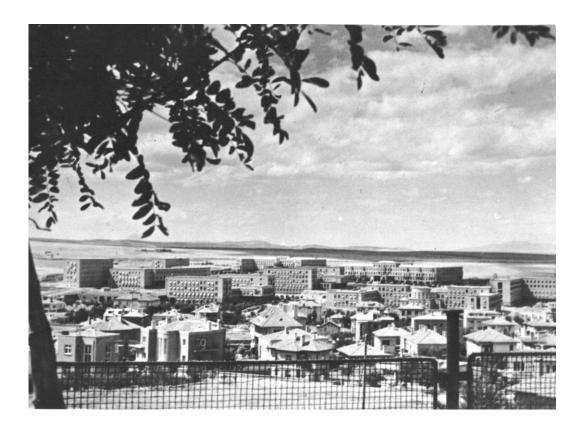


Figure 4.12. The modern silhouette of the new Capital. Source: National Archives.

New governmental buildings, banks, scientific establishments (Hıfzıssıha Institute, High Agriculture Institute), Peoples' House, the Ethnography Museum, Health Ministry, Model Hospital, Girls' Institute, Music School, cobblestone paved wide streets, cars, bridges, traffic polices, street lamps, fountains, totally a modern way of living. Young female and male veterinarians wearing white laboratory coats, modern and stylish dressed girls of Girls' Institute having gym lessons, girls and boys of the Music School playing their instruments, and many others are the real reason to be proud of. Therefore, the old man and the girl scout - just like all the other girls in the documentary - still watches around with a look of pride.

Also the modern ways of living and its perception of time are symbolized with street clocks, clock towers and also with the clocks on almost every new building. Among these new buildings, the Russian Embassy is one of the oldest in Ankara. Then the display of the modern buildings goes on but this time with the private ones, instead of the public buildings. It has seen that the trees are still not much in number, but growing. The old man and the girl scout appear again and say that this is our latest situation and is our new way of living. Moreover, they decide to go and see Gazi Mustafa Kemal the next day, October 29, 1933. Similar pictures from the ceremony are repeated but this time the tenth-year speech of Mustafa Kemal is given in its entirety. In his words, summarizing the fifteen years of national struggle, he underlines his belief in his great nation from the beginning. Yet, he says, the Turkish Republic is not the end of this struggle but instead, the nation has a lot to do to become one of the most developed countries in the world. Here the aim is declared as "to raise our nation to the highest standard of civilization and prosperity." By thinking and acting for our age and our time perception, the Turkish Republic will be well cultivated and developed.

Then the construction of the Cubuk Dam, some factories and many other modern buildings come to scene, when Mustafa Kemal emphasizes that we have to work more in comparison to the past.



Figure 4.13. The construction of Cubuk Dam in Ankara (306-NT-1244-E-2) Source: National Archives

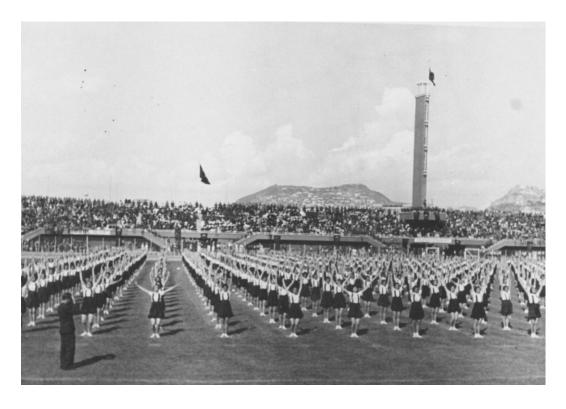


Figure 4.14. National Celebrations. Source: National Archives

He also mentions that he believes in his nation, because the Turkish nation has a high character. In the construction period of the new national culture, culture, science and arts should be developed further.

To sum up, these ceremonies for the anniversaries of the new secular and democratic nation-state were demonstrating the success and the will of development and the rapid change in ways of living and experiences. As a result, Ankara remains the first planned city of Turkey according to western planning thought and practice. Continuous green spaces along with modern construction were the two basic properties of this modern urbanization, in concordance with the contemporaneous German planning approach. Since, Ankara was deprived of those two in the middle of the barren lands; modern architecture and planning were thought to be the base of civilization.

CHAPTER 5

DISCUSSION:

VALIDITY OF THE FOREST FARM PHILOSOPHY

Gathering the past and present products of human beings, the city "is the collective memory of its people, and like memory it is associated with objects and places. The city is the *locus* of the collective memory" to Rossi (1992, 130). However, when humans see themselves as masters of earth, they start to demolish nature, as well as what people have produced in the past, thereby damaging their own culture (Günay, 2009, 124). As a result, the places of the collective memory become to be the subjects and the objects of conservation, if they are not replaced because of higher use values.

The chronicle of Forest Farm is identical with what is interpreted above. Atatürk's Experimental Farm in Ankara too, became a place with which the Turkish nation identified. The cultivation of lands, crops, animals as well as the cultivation of minds was going on successfully, cultural transformation of both peasants and the inhabitants was provided and finally Forest Farm became the representation of civilization not only in Ankara but also in Turkey. The citizens of the republic were *being there* in the place of enlightenment, development, production and self-sufficiency.

According to Mustafa Kemal, Forest Farm was also the model for agricultural and rural development. Agriculture would be practiced with science and technique in the Farm lands. Moreover, efficiency in agriculture would be searched and taught; agriculture industry and economy would be developed; and also agriculture technology would be produced. After operating thirteen years, Mustafa Kemal turned his personal farm into a modern establishment. Since the project was successful, he donated his 102 km square farms, consisting of Balgat, Etimesut, Çakırlar, Macun, Güvercinlik, Tahar and Yağmurbaba to treasury on June 11, 1937. The statements in his letter of donation are interesting as they remind of the definition of urban agriculture in our day:

Urban agriculture is the practice of cultivating, processing and distributing food in, or around (peri-urban), a village, town or city. Urban agriculture in addition can also involve animal husbandry, aquaculture, agro-forestry and horticulture. These activities also occur in peri-urban areas as well. Urban farming is generally practiced for income-earning or food-producing activities though in some communities the main impetus is recreation and relaxation. Urban agriculture contributes to food security and food safety in two ways: first, it increases the amount of food available to people living in cities, and, second, it allows fresh vegetables and fruits and meat products to be made available to urban consumers. A common and efficient form of urban agriculture is the biointensive method. Because urban agriculture promotes energy-saving local food production, urban and peri-urban agriculture generally sustainable are seen practices (http://en.wikipedia.org/wiki/Urban_agriculture).

The foresight of Mustafa Kemal appeared at the beginning of the twentieth century and he handled his Forest Farm as an agent of cultural transformation. In his letter of donation (Appendix C-1), he summarized his objectives as:

- 1. To improve and arrange the site.
- 1. To beautify the environment.
- 2. To provide spaces for entertainment, relaxation and stroll for the inhabitants.
- 3. To fight actively and successfully against profiteers.

Therefore, it is true that Forest Farm was also a space for recreation, since it was so close to the capital city. In fact, the establishment process of Forest Farm started in the years that Lorcher was commissioned for the first urban plan for Ankara. The vision of Mustafa Kemal led arranging the lands of this cultural being approximately ten times the 1924-25 Lorcher Plan (Appendix C-2). In 1930s, the Farm lands were still more than five times the Jansen Plan (Appendix C-3). With their donation to treasury, these farms became the largest publicly owned open space in the capital (Ağaoğlu, 1993, 6-7). For the management of Mustafa Kemal's farms, State Agricultural Enterprise Establishment (Devlet Ziraat İşletmeleri Kurumu) was founded with the law dated January 1, 1938, numbered 3308, and the real properties were transferred to this establishment.

With all farms, Mustafa Kemal donated the Brewery to the Treasury on June 11, 1937. According to the report prepared on January 1, 1937, the cost of Gazi Forest Farm was 4.696.551,23 Turkish lira in total, when donated to the Treasury (DZİN, 1939, appendices). Like all real properties, the Brewery was transferred to the State Agricultural Enterprise Establishment (Devlet Ziraat İşletmeleri Kurumu) on January 7, 1938. On July 6, 1939, the Ministry of Agriculture conveyed the Brewery to the General Directorate of Tekel with the law numbered 3697. This directly reduced the income of the Farm and caused a financial collapse. Therefore, this transfer is evaluated as the first loss of the Farm's properties just eight months after Mustafa Kemal's death.

Twelve years after the donation, the law dated June 7, 1949, numbered 5433 rearranged the farms, and united this establishment with the state Agricultural Combines, renaming Forest Farm the State Production Farm (Report of Presidency of Republic State Inspection Committee, February 5, 2003, numbered 2003/3). On March 24, 1950 with the name Atatürk Forest Farm, the Farm took the form of a Legal Juristic Personality as of April 1, 1950 (Akdoğan). The land was 97.535 km square at that time because of the lost 5.000 da between 1925 and 1950 (Ağaoğlu, 1993, 6-7). With the ninth article of establishment law of Atatürk Forest Farm,

dated March 24, 1950 and numbered 5659, all the properties of management were included among state properties and with the tenth article, their transfer or nationalization became contingent on passage of special legislation.

With urban sprawl, the need for infrastructure became necessary and the use value of these lands was speculated in this process (Presidency of Republic State Inspection Committee Report). Although Forest Farm was out of city borders when established, it became surrounded by new residential and industrial districts of the growing city (Appendix C-4). In spite of the law numbered 5659, which was about the conservation of Atatürk Forest Farm, huge amounts of Farm land were given to the General Directorate of the Institute of Machinery and Chemistry (MKE), the Cement Factory, Coal Depots, the General Directorate of Highways, the Ministry of Defense, Ankara Municipality, building cooperatives, the Etibank Coal Distribution Establishment, the General Directorate of Turkish Grain Board, General Directorate of State Hydraulic Works, General Directorate of PTT, Treasury, Gas Building, the Ministry of Public Works and Housing, the Turkish Petroleum Joint-Stock Company (TPAO), Gazi University, Alum Institute, the General Directorate of Worker's Insurance, General Directorate of Forestry, General Directorate of Mineral Research and Exploration, the School of Animal Health and also to farmers (Öztan, 1993). Still, the farming operation continued to evolve. In 1952, first modern milk factory was established in Atatürk Forest Farm by an agreement of UNICEF and the Turkish Republic. The land, building, electricity and plumbing were provided by the Farm Directorate, and equipment and related mechanisms were provided free of charge by UNICEF. The construction was started in 1954 and finalized in 1956. On April 24, 1957, primary production started, and in September 27, 1957, it was opened up to service. Between 1965 and 1966, the management added bottle yogurt and ayran branches to the existing factory.



Figure 5.1. Milk, milk products and fruits of Forest Farm. Source: AOC 1953

On June 2, 1992 with the declaration of the Ministry of Culture, Ankara Committee of Conservation of Cultural and Natural Beings, numbered 2436 Atatürk Forest Farm became the subject of conservation for its values of historical, cultural and natural and its border was registered. On May 7, 1998, with their decision, numbered 5742, the Ministry of Culture, Ankara Committee of Conservation of Cultural and Natural Beings declared that Atatürk Forest Farm, in the Yenimahalle and Etimesgut district of Ankara, is a first-degree natural and historical site. The committee also announced that the rules for the conservation in their decision dated April 19, 1996 and numbered 421 are valid for this being, too. According to its definition, a first-degree natural site has universal value for scientific conservation, interesting characteristics and beauty. Moreover, except the scientific works, it has to be directly conserved for the public interest for being rarely found. Nothing, that destructs the vegetation, topography, and the silhouette effect, can be allowed. According to the principle decision of the Committee, dated November 5, 1999 and numbered 659; the continuing agricultural activities within the farm can be carried on together with the vineyards and orchards; whereas this being cannot be used for other purposes.

On the other hand, according to the sixth article of the law numbered 2863 for the Conservation of Cultural and Natural Beings; the cultural and natural beings to be conserved are the determined buildings and the sites, which became the stage for historical events during the National Struggle and the establishment period of the

Turkish Republic. The dwellings that were used by Mustafa Kemal Atatürk were also included to this category while ignoring the official registration of the sites and dwellings, because of their importance in Turkish nation's history. Consequently, Atatürk Forest Farm, which has been "the stage for historical events during the National Struggle and the establishment period of the Turkish Republic" including "the dwellings that were used by Mustafa Kemal Atatürk" is a cultural and natural being and was determined as a first-degree cultural and natural site. According to the tenth article of the same law, the public institutions that have the ownership of such beings take care of them in the sense of conservation and evaluation. For this purpose, the government annually pays these public institutions. To this law, Ministry of Agriculture and Village Affairs is responsible of the conservation and evaluation of Forest Farm, which is a first-degree natural and cultural site.

There are views claiming that Forest Farm was designed to provide concrete information for the development of the city and its urban plan (Memlük, 1993). But it is clear that Forest Farm is still forming the significant part of the green axis of Ankara together with natural sites like Mogan and Eymir Lakes, İmrahor Valley, as well as Zir and Mürted Plains in addition to the urban open spaces like 50th Year Ankara Park, Abdi İpekçi Park, Atatürk Culture Center, Hippodrome, May 19 Sport Site, Youth Park, and Sugar Factory Site. This view of combining urban space with rural is a common goal of developed countries in our day as well:

Urban forestry is the careful care and management of urban forests, i.e., tree populations in urban settings for the purpose of improving the urban environment. Urban forestry advocates the role of trees as a critical part of the urban infrastructure. Urban foresters plant and maintain trees, support appropriate tree and forest preservation, conduct research and promote the many benefits trees provide. Urban forestry is practiced by municipal and commercial arborists, municipal and utility foresters, environmental policymakers, city planners, consultants, educators, researchers and community activists (http://en.wikipedia.org/wiki/Urban_forestry).

Forest Farm is even now one of the biggest publicly owned spaces in the capital city. Urban forestry is combined to urban agriculture in the lands of this specific

environment and that constructed its name. But more important, Forest Farm has left a mark on the memories of both the individuals and the society. It became a place of collective memory in time, since it is the representation of the culture of the Turkish Republic. In this regard, how places of collective memory are conserved, in what ways the awareness of the society is manifested and then how their perpetuation contribute to the survival of the cities will be discussed in this chapter in relation to culture and agri-culture.

5.1. CULTURE: IBA, EMSCHER PARK CASE IN RUHR, GERMANY CULTURAL BEINGS (SPACE)

As Günay mentions, contrary to natural beings, cultural beings are produced by human beings. Nevertheless, in rapidly evolving urban processes, the speculative pressures constantly threaten cultural beings. Consequently, places with cultural significance are mostly replaced because of higher urban rents, without regard to the collective memory of those who have been there. However, if these places survive, they become subjects of conservation:

To repeat Heidegger, everything we talk about is in being. What, when and how reflect our being. ... Reality, the objective presence of things, subsistence, validity, existence and the "there is", all relate to the being, for which we have to have care and concern. In this framework conservation of natural and cultural beings and their perpetuation through various policies of reproduction of urban space will mean the perpetuation of the human being itself. ... When the society as a whole becomes aware of this crucial attachment between the human being and all other natural and cultural beings, then conservation may become a successful human approach to its being. ... In the last decades those cities who have been able to preserve their cultural beings, have perceived that the survival of those beings contribute to their survival, too (Günay, 2009, 151).

Consequently, the conservation of industrial beings in the Ruhr region of Germany made this industrialized region a cultural capital of Europe in 2010. The human being' efforts "to combine real things and events with meaningful interpretations" (Günay, 2009, 146) helped in gaining recognition for the past and its culture in this

region. In Europe, coal mining and steel industry were the distinctive determinants of economic development in the early twentieth century. They were an indicator of economic progress and urbanization. In fact, coal mines and coking plants defined the character of the settlements in many areas since the Industrial Revolution. However, the worldwide economic crisis of the 1970s affected the steel industry, and thousands of workers lost their jobs. In addition, these industries fell from favor with the rise of environmental sentiment. While they had increased economic wealth, these industries had had a destructive character on the earth. Industrial cities and regions such as the Ruhr came to symbolize the environmental pollution caused by modern industrialism. With the changing dynamics of the world economy, the leading industrialized countries have de-emphasized heavy industry. Conversely, the huge industrial buildings and sites are conserved as witnesses of a period and as reflections of a way of life. In order to demonstrate this vanishing culture and to influence public attitudes, many countries are transforming their formerly industrial areas into cultural landscapes and opening them to the public. Because, as Günay states, these 'image elements' have built up "meanings for the Da-sein who have a world, and without meaningful interpretation such a world cannot be established" (2009, 145).

The Ruhr is the main industrial region in North Rhine-Westphalia, Germany, for more than 150 years, and the first regional planning was organized in this region in the 1920s in order to construct a network of communications between the cities using roads, railways and canals. Moreover, the military and industrial machines depended on the production of coal, iron and steel industry in this region during the two World Wars. After World War II, the Ruhr became the engine of German economic development in 1950s and 1960s. In 1995, the Federal State of North-Rhine Westphalia set up the Foundation for the Preservation of Industrial Monuments and Historical Culture. With a nation-wide pioneering project, this foundation prevented former coal, iron and steel production sites of the industrial age from being demolished. This foundation also aimed "to research the history of the sites and to make them accessible to the public" (Hansa Coking Plant Flyer). In

2010, the Ruhr Region is chosen as *the European Capital of Culture*, for its architecturally outstanding industrial monuments and industrial sites transformed into cultural landscapes. This effort to combine 'real things and events with meaningful interpretations' made a region instead of a city the *Capital of Culture*, for the first time (Appendix C-5).

The project of IBA Emscher Park is the crucial constituent of this interpretation, in this largest industrial region of Germany. This project connects formerly industrial areas to each other along the river Emscher, with a wide spectrum of facilities. Between Duisburg and Bergkamen in the Ruhr, the site extends approximately 70 km from east to west and 15 km north to south, with a total area of about 800 km square.

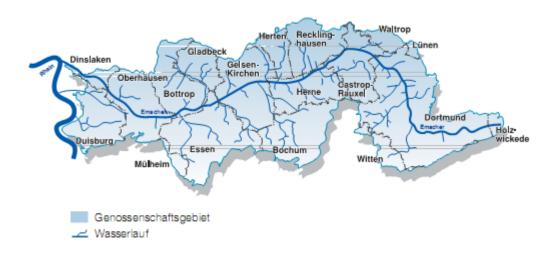


Figure 5.2. Map showing the land covered by the river Emscher and its branches. Source: Department of Urban Design, TU, Dortmund.

From 1989 to 1999, 19 cities, their municipalities, and several initiatives and companies worked together to prepare more than 100 projects for both the economy and the ecology of the region. Without a set plan or fixed rules, IBA Emscher Park attempted to answers the questions (Department of Urban Design and Land Use Planning, Faculty of Spatial Planning, TU Dortmund (Eds.), 2008, 6):

- What is the sustainable regional planning framework for future economic development?
- What defines the quality of a region in an era in which heavy industry is quickly losing its importance?
- What is the shared frame of reference for a society characterized by an increasing differentiation of life styles and ways of life?

IBA was an attempt for looking solutions out of the dead end of the previous form of modernity in this highly urbanized and industrialized region. With the introduction of the black gold of coal in the 19th century, new living environments were built for the workers of the coal mines and steel industry. Roads, railways, and canals were constructed for the transportation of coal, iron and steel. The Emscher River was one of the natural sources that were transformed to an open sewer for both industrial and human waste. However, after the 1970s crisis, hundreds of thousands of steel workers began to leave the region (12-13), and this industrial region became a brownfield. Founded in 1988, the IBA Emscher Park project started work in 1989 with an aim of Reconstructing the Landscape but soon after it was understood that there was no way of going back to pre-industrial topography. Moreover, this region required an entirely new model for the 21st century, since industrial culture now reflected the cultural identity of the region. Throughout the process the Emscher River has been restored to its natural structure; the industrial buildings and the leftover spaces have been renovated and upgraded to architecturally outstanding monuments within the IBA project (Appendix C-6). Six main themes of the projects were listed as (Department of Urban Design and Land Use Planning, Faculty of Spatial Planning, TU Dortmund (Eds.), 2008, 9):

- 1. The Emscher Landscape Park
- 2. The ecological reconstruction of the Emscher River system
- 3. Working in the park
- 4. New residential and urban development
- 5. Conservation of industrial monuments and industrial culture
- 6. New facilities for social, cultural and sporting activities

Under the titles mentioned above, some of the completed work in ten years time can give clues about the variety of the undertaking: Ecological Station "Schulze-Heil" and Healthy Countryside (Bergkamen), Healthy Food in Seseke Landscape Park (Bergkamen), Dorneburg Mill Stream (Bochum, Herne), Jacobi Public Golf Course (Bottrop), 'Take the Initiative' Projects – Bottrop Forest Education Center (Bottrop), the Bladenhorst Landscape and the Art Wood (Castrop-Rauxel, Herne), 'Take the Initiative' Projects - "Parkbad Süd" Public Pool (Castrop-Rauxel), Landwehr Stream (Castrop-Rauxel, Herne), Depot (Dortmund-Nordstadt), Duisburg-Nord Landscape Park (Duisburg), the Green Path (Duisburg), Ruhrort Indoor Swimming Pool – German Inland Waterways Museum (Duisburg), Zollverein Colliery 3/7/10 Public & Commercial Park (Essen), Zollverein Shaft XII Coal Mine (Essen), Zollverein Coking Plant (Essen), Left-over Spaces in the Industrial Landscape (Gelsenkirchen), Nordsternpark / National Garden Show 1997 (Gelsenkirchen), Rheinelbe Science Park (Gelsenkirchen), Rheinelbe Slag Heap and Sculpture Forest (Gelsenkirchen), Gelsenkirchen-Bismarck Ecological and Multicultural Comprehensive School (Gelsenkirchen), Boye River System (Gladbeck), NRW Ecological Center (Hamm), 'Take the Initiative' Projects -Cultural Station (Hamm), Mont-Cenis Sodingen Neighbourhood Center and Professional Training Academy (Herne), Photovoltaic in the District of Sodingen (Herne), Herne Innovation and Business Start-up Center (Herne), Hülsmann Brewery (Herne), 'Take the Initiative' Projects - Herten-Paschenberg Nature Adventure Garden (Herten), Monopol Residential & Technology Park (Kamen), Lake Park Lünen / State Garden Show 1996 (Lünen), Lüntec Technology Center (Lünen), 'Take the Initiative' Projects – Old Riding Hall (Mülheim an der Ruhr), Jacobi Public Golf Course (Oberhausen), the Green Path (Oberhausen), Riphorst Woodgrove Garden (Oberhausen), Osterfeld Garden / State Garden Show 1999 (Oberhausen), Technology Center for Environmental Protection (Oberhausen), FRIEDA – Qualification and Occupation for Women Charitable Company (Oberhausen), Gasometer Oberhausen (Oberhausen), Hellbach (Recklinghausen), District Park Recklinghausen II (Recklinghausen), Transformer Plant Recklinghausen – Power and Life Museum (Recklinghausen), 'Take the

Initiative' Projects – Workshop Theatre Unna in the Linden Brewery (Unna), Emscher Park Bicycle Path (Ruhr Area), Emscher Park Hiking Trail (Ruhr Area), Industrial Heritage Trail (Ruhr Area), Emscher Park Railway (Ruhr Area)—all of these count among the outstanding projects that gave the region its character.

Among all, the Zollverein Shaft XII Coal Mine (Zeche Zollverein) together with the Zollverein Coking Plant (Kokerei Zollverein) in Essen is the most popular cultural landscape transformed from industry and attracting large numbers of domestic and foreign visitors (Appendix C-7). These two coalmines, as the world's biggest and most productive in early 1900s, were listed as the cultural monuments and nominated as a UNESCO World Heritage Site in 2001. The same year, OMA Rem Koolhaas prepared a "Walled City" master plan for the site and in 2005; a Europe-wide competition was announced to design Zollverein Park.





Figure 5.3. Views from the site of Zeche Zollverein. Photographed by the author.

In reality, this set of buildings is a symbol of rise and fall of the industry. The coal mines also represent innovation and new approaches of managing structural change in the Ruhr area. Settled in a 24-hectare area, these buildings were designed in Bauhaus style by the architects Fritz Schupp and Martin Kremmer from 1928 (Department of Urban Design and Land Use Planning, Faculty of Spatial Planning, TU Dortmund (Eds.), 2008, 277). With these special industrial,

historical and architectural qualities, Zollverein is one of the central features of the Emscher Landscape Park, with 500.000 visitors annually. This complex was chosen to be the central contact point of Ruhr during its period as European Culture Capital in 2010.



Figure 5.4. Zeche Zollverein and its enterance escalator that is designed by Rem Koolhaas. Photographed by the author.

In this project, visitors can enter the coalmine with a 24m high glass escalator, designed by Rem Koolhaas. The Ruhr Museum exhibiting industrial culture, a café, and a film display can be seen inside the building, in which a view of the whole site together with Essen panorama can be captured at the terrace at the highest level. Other types of museums, performing arts center, design center, offices, workshops, exhibitions, artists' ateliers, cafés, restaurant, beer garden, casino, sculpture forest and playgrounds can also be visited at this world heritage site.

Another project, Duisburg-Nord Landscape Park (Landschafts Park) is an example of post-industrial landscape transformed to a recreation area with its garden spaces, sport facilities, playgrounds, farm and hobby gardens (Appendix C-8). This industrial site serves 100.000 inhabitants of North Duisburg in 200 hectares. In this huge land, agricultural activities and farm machines are also demonstrated on a limited amount of land for the education of the younger generation.



Figure 5.5. Agricultural and farm activities in Duisburg-Nord Landscape Park. Photographed by the author.

Not only the open spaces, but also the buildings have a contemporary use for cultural facilities. The former blast furnace plant hosts an open theatre, opera and movies; the gas turbine also serves as a performance venue. Different from the others, the gasometer is now used as a diving center after being filled with 20.000 cubic meters of water. The other buildings, namely 70 meter high blast oven is now used as a terrace to view the site and the walls of a former ore bunker as a climbing garden. All the industrial buildings at the site are lightened at night in poli and monochrome light since 1996 and this gives the site a contemporary identity. After 1999, other buildings were added to the project as the visitor's center, café, sports hall, workshop, meeting point, youth and training hotel, etc. In addition, the Emscher River, which is now reachable by stairs or boardwalks, is considered important a part of the project. An operating company of the Duisburg Marketing association manages this project, which hosts 700.000 vistors annually. Together with the Emscher Park Bicycle Path and the Emscher Park Hiking Trail, this urban open space connects the Green Path axis for the Industrial Heritage Trail. As common in all projects, the visitors can view the industrial heritage and experience nature through recreational opportunities along the touristic bicycle paths at the Ruhr region.





Figure 5.6. Zeche Zollern in Dortmund is also on bicycle path. Photographed by the author.

International competitions were also conducted to select art objects to be exhibited in the IBA project. This created ways to experience the landscape through the landmarks that provided reference points for newcomers. Among these artistic reference points, the common use of huge yellow balloons at top of the each industrial site, high in the sky, was a successful concept that gave direction to the public during a temporary installation in June 2010. These reference points could be seen from far away, and they made easier to reach the site whereas indicating that the area is a part of IBA, Emscher Park.

In this short period of time, Emscher Park became "a symbol as well as a stimulus for urban, economic, social, and environmental change" (Brown, 2001, 66). It is the largest renaturalization project in Europe, which restores brownfields on a regional basis (Labelle, 2001, 223). The total 2.5 billion Euro cost of the project was 40% financed by private investors and 60% by the German Federal government and the European Union (Department of Urban Design and Land Use Planning, Faculty of Spatial Planning, TU Dortmund (Eds.), 2008, 9). Certainly, this financial contribution is one of the significant factors that made IBA Emscher a symbol of innovation in the Ruhr region. Then it became the source of inspiration for other examples in the world.

IBA Emscher is the starting point for a multi-functional urban development. This project helped for upgrading the region both economically and ecologically.

Therefore, the success of this project influenced and inspired many subsequent cases in Germany. In Dortmund, former lands of steel industry are being transformed into an attractive zone with the Phoenix project. This project encloses a 24-hectare lake, at which the urban districts integrate the functions of living, working and leisure. Supported by both the Land Nordrhein-Westfalen from various funding programs and by the European Union, this site is intended to become a network for a leading technology and business location.

Other than these urban renewal projects, arrangements for agricultural production and education came into being for rural and regional development as well. Although Ruhr region is the fourth largest urban area in Europe after Moscow, London and Paris, 184,132 hectares, which is 41.5% of the region is used for agricultural purposes. Therefore, the Active Regions project was also a devised to focus on economic and ecological improvement of rural lands, not only in this region but also in the whole of Germany. This pioneering project aimed to improve consumer orientation and natural and environmental impact of agriculture in a sustainable way. In this regard, new functions were given to some weak regions to make them more attractive. The pilot and demonstration project Regionen Aktiv-Land Gestaltet Zukunft will be discussed next in relation to agriculture, as it is similar to the Forest Farm case with its regional contribution to agriculture industry.

5.2. AGRI-CULTURE: ACTIVE REGIONS CASE, GERMANY PRODUCTION FOR A REGIONAL CONTRIBUTION

In September 2001, the federal minister for Consumer Protection, Food and Agriculture (BMVEL) announced a competition to provide a better structure for Germany's rural areas. A new approach to model regions was arranged, which would help to reshape Germany's Consumer and Agricultural Policy. As a first

⁷³ The percentage of agricultural lands is 40.7% according to RVR, Ruhr Regional Association; 37.6% of the area is built up, 17.6% forests, and the rest of the Ruhr Region consists of bodies of water and other types of land use.

step in the competition, regional interest groups, namely consumers, agriculture and forestry, environment, retail, crafts and trades, commerce, health, municipalities, education and science were asked for a joint vision for the potential development of their regions. According to Göppel, chair of the German Association for Landscape Management (DVL), since globalization was irreversible it was necessary to develop people-friendly, environmentally compatible processes that would provide sustainability for regional cultures. This project for him also illustrated "the trend towards uniformity of ecological and social diversity with tried and tested models" (FMCPFA, 2002, 6). Moreover, according to Prof. Dr. Edda Müller, chairperson of the Board of the Federal Association of Consumer Protection (vzbv), this project would help maturing producer-customer relations on behalf of trust in the quality of product.

The objectives of the project were sited as:

- 1. Strengthening rural areas and creating additional sources of income.
 - Expanding the region's value chains;
 - Developing products and services that combine agricultural and forestry activities with nature, environment and landscape management;
 - Enhancing rural employment opportunities in the IT sector and in regional crafts and trades;
 - Expanding tourism services to provide opportunities for combining environmentally compatible agriculture and forestry in an intact landscape with marketing of regional products.
- 2. Nature-friendly and Environmentally Compatible Agriculture.
 - Measures for nature-friendly and environmentally compatible agriculture and forestry, e.g. system-controlled crops, agrienvironment measures and nature protection agreements;
 - Production of particularly high-quality food using increased proportions of foodstuffs from ecological farming and animalfriendly forms of husbandry;
 - Expansion of ecologically managed areas using regional connections in production, processing and marketing;
- 3. Consumer Focus.
 - Greater consideration of consumer interests by means of transparent, high-quality production;
 - Improved marketing methods to strengthen demand for high-quality foodstuffs (FMCPFA, 2002, 7).

Regions were evaluated as engines of rural development in this project. Responsibility and participation were prerequisites for the program, as were competitiveness and adaptability to the process of globalization. Partnership networks between actors, municipalities, regions and non-state actors were a vital issue emphasized in the document. Such partnerships could also ensure a balance of regional interests in order to reconstruct regional identities for the improvement of the conditions. Lively rural models could be effective in providing rural urban connections. Active Region was a promotional activity with its new funding schemes by regional partnerships. The responsibility for financial management and budget administration was given to a public body in the region. Therefore, these regional partnerships became a part of the competition. BMVEL financed this project with 35.5 million euros from 2002 to 2005. This project was also seen as a contribution of Germany to the World Summit on Sustainable Development, held in Johannesburg in August and September 2002. On March 20, 2002, eighteen model regions among 206 submissions were selected by a jury to facilitate growing importance of preventive consumer protection, greater focus on quality in agricultural production, enhanced regional added value and employment opportunities and the protection of nature, landscape and species diversity. All of the eighteen regions were a mirror of the vast diversity of German rural areas. Selected model regions put their contributions into practice as a next step.

All the model regions were representations of safe and environmentally compatible agricultural products, new sources of income and new opportunities for development. Cooperation between the regional economy, environmental protection and education took place in these rural areas, providing practical models for sustainable rural development. One of these models, connecting rural and urban economies, is the North Rhine–Westfalia region that has an area of 1.000 km2. It has a population of 1.200.000 with a density of 1.200/km2. It is in Unna district in Dortmund, Hamm. Heavy industry, craft, trade, retail and agricultural sectors were once binding elements for the region. Producers and consumers were close to each other. Nevertheless, agricultural production became an unattractive activity in multi-level competition of the region. However, it was still a medium of

transformation and identity building. Therefore, for the activities of regional marketing, education and services for recreation and nature protection, some objectives were mentioned as:

- 1. greater focus on its consumer markets and increased regional added value:
- 2. to simplify access to quality products, education and information for children, youths and young adults;
- 3. to organize forums for dynamic exchange of ideas and experience (FMCPFA, 2002, 15).

Another region is Brandenburg close to Berlin. Barnim Uckermark in Brandenburg has an area of 1900 km2. The population is 57.000, with a density of 30/km2. Similar to Forest Farm, its products were well known and preferred by the inhabitants of the German capital. Unfortunately, it had a weak infrastructure and poor cooperation between actors. To enhance regional benefit, the idea of utilization of the Berlin market arose. The objectives of the region are summarized as:

- 1. to develop its value chains by means of sustainable production;
- 2. to reinforce and to use existing networks to open up new markets. These networks would link high quality products with an attractive landscape to develop regional tourism;
- 3. to expand opportunities for training and skills acquisition with improved consumer information (FMCPFA, 2002, 11).

With these objectives, a greater transparency and a bridge between the region's fields and the food counters of Berlin were aimed.

As it can be seen in this contemporary case of Active Regions in Germany, every region has a contribution to make in agriculture. From this perspective, Forest Farm had a regional contribution to make along with its value to Turkish agriculture. It was established as a model production space for the entire Anatolia. Different types of production were gathered in Forest Farm from the farms in Silifke, Tarsus and Yalova and later from other State Production Farms. Therefore, its mission is not limited with the city of Ankara. After seeing its success, similar establishments with similar tasks were founded all over the country under the name of State Production Farms. However, in addition to production facilities in

these farms, cultural functions were added, though not as dramatically as at Forest Farm. Moreover, today, the population of Ankara is thirteen times that proposed in Jansen plan. According to this population, the lands of Forest Farm and the number of similar operations should be increased, not reduced.

The aim of this dissertation is to present the origins of Forest Farm in its historical context together with its founding goals. Accordingly, it is stated that this specific area of land, close to the capital city Ankara when established, is one of the main environments that helped to shape living experiences in a specific period in Turkey. Proposals for future solutions fall outside the limits of the present study. However, current projects for specific built environments that reflect the cultural identity of a territory are mentioned here in order to reveal that the philosophy of Forest Farm is still valid in the contemporary world.

CHAPTER 6

FINDINGS AND CONCLUSIONS

Atatürk's Experimental Farm in the capital city, Ankara is the representation of the main philosophy of the Turkish Republic. The goal of creating a new society was materialized in the construction of this private farm of Mustafa Kemal by bringing together modern agricultural and industrial production techniques, and combining them with leisure activities. Consequently, this unique spatial practice is discussed neither as a simple land problem nor as a heritage issue in this dissertation. Quite the reverse, the present study evaluates this cultural / historical being as a conscious contribution for the cultural transformation of the Turkish nation. Accordingly, the genesis of Forest Farm is elaborated in relation to the main definitions of culture in history: 1. cultivating nature with the idea of increasing the efficiency in products and lands. 2. cultivation of minds in relation to the education of human beings. 3. the process of social development. 4. meanings, values, ways of life. 5. practices which produce meanings and finally 6. the meshing of anthropological views linking the two definitions of 'a way of life' and 'the production of meaning' as a network of representations. All the ideologies and scientific knowledge are mentioned in addition to clarify this main argument. Thus, ideology, space and production are the complementary discussions to the main argument, culture. As with the overall structure of the dissertation, the findings and conclusions will be given sequentially under the definitions of culture in this chapter.

6.1. Cultivating lands, crops, animals

The place of Forest Farm among its contemporaries is discussed in the present study to get a complete picture of the early twentieth century. Major western examples are elaborated for their developed social, industrial, agricultural structures, while the rest of the cases in the world were omitted. The Pontine Marshes (Agro Pontino) in Italy and the New Deal in U.S. are the cases discussed on behalf of self-sufficiency and community building. These two cases of Italy and the United States developed at the same period are compared to the rural enterprises undertaken in Turkey. Not only the cultivation of lands, crops, animals, but also the education of people, the progress of the society and social development were the common objectives of Turkish, Italian and American cases. Therefore, culture can be considered as a design for living for all of the three cases. However, the cases in Italy and in the United States are also evaluated as attempts to prevent migration from rural areas towards cities. For some scholars, by keeping the inhabitants away from the growing cities, the projects of relief and land distribution in 1930s helped to preserve capitalism both in Italy and in the United States. Moreover, the fact of moving the families to cultivate the land from the other parts of Italy is considered an internal colonialism. But specifically, TVA as the model of a better society in the United States is the emerging point of regional planning in the world. Yet, Forest Farm was established as a model for social and cultural transformation and for economic development before TVA was developed. In the light of these discussions, our case differs from its contemporaries in Italy or in the United States. Forest Farm is neither a precaution against population flow nor an artificial environment for colonialism. It is a model production space for the young Turkish Republic, which was not industrialized in that period yet. The naïve intentions of civilization and industrialization with only the national resources through the notion of culture make Forest Farm a unique and an original case in comparison to the other examples in the countries, which had higher standard of civilization and prosperity than early republican Turkey.

6.2. Cultivation of mind

On the other hand, the role of Dewey is more a search for justification in the establishment process of the Farm. Professor John Dewey⁷⁴ of Columbia University was the most famous progressive educator in the United States for introducing nature study into the curriculum of American schools. The progressive educators also concerned themselves with issues of scientific production and efficiency, as well as the restoration of community life. Namely in the 4-H Clubs, young girls and boys were educated to be self-reliant and useful citizens for their country. While *learning by doing*, they were becoming participating, creative and self-sufficient members of society. Specifically, they were the ones to experiment new agriculture methods and then share their experiences with adults. It is not clear whether the view of Mustafa Kemal on the education of young generation with practical knowledge has emerged from the ideas of Dewey on learning by doing. However, it is obvious that, Mustafa Kemal employed young generations in his Forest Farm to educate them on their own ground with their own experiences. This experience in Forest Farm would make the young generations aware of the needs of the nation, and they would become the ones to educate others, namely the peasants. They were the ones who believed in science, knowledge and the wellbeing of Turkey. Consequently, apart from the traditions, these young generations had a mission of cultivating all of Anatolia with scientific knowledge and technology. More than producing science, Forest Farm had a mission of spreading modern production techniques by educating youth. In this sense, Forest Farm was also an open-air school, in which boys and girls were educated together in practical knowledge, in the real conditions of real life, in science and technology.

⁷⁴ From 1919 to 1921, Dewey traveled extensively in China and lectured at national universities at Peking and Nanking. As Miss Jane Dewey mentions, "His visits to Turkey in 1924 and to Mexico in 1926 confirmed his belief in the power and necessity of education to secure revolutionary changes to the benefit of the individual, so that they cannot become mere alterations in the external form of a nation's culture." (Jane Dewey, "Biography of John Dewey", 39). His visit to Russia in 1928 impressed him as well, but later events in Russia made him criticize Soviet totalitarianism. Therefore, the Turkish process of building the Republic and cultivating nation affected his intellectual world as well.

6.3. The process of social development

Through the education of the young generations at the farm, the peasants would also be educated and be given all kinds of samples not only for agricultural but also for technical stock raising and for breeding. This would help them to improve their products and sell them effectively both in national and international markets. Moreover, the ways of preserving the products, instructions on health of both crops and animals, technical support for farm machines were all demonstrated at Forest Farm for the information of the nation. This experimental environment was the *laboratory* for the scientifically produced farm resources. Therefore, Forest Farm is directly a part of the development model of the young Turkish Republic and its anti-imperialist war of existence.

6.4. Meanings, values, ways of life

Gazi Forest Farm, established early in the Republic, became one of the institutions that demonstrated the new culture in Ankara. Swimming or sailing in Marmara and Akdeniz pools, watching the swimming races or having a swimming course in Karadeniz pool, eating in the Farm Restaurant, drinking in the Beer Park, exploring the zoo, walking around parks, listening to the concert of the presidential orchestra around Marmara Köşk or hiking in the forest helped to associate the inhabitants with the new culture. By being there, the citizens had a chance of observing their leader in his Farm and feeling his existence in their everyday life. Moreover, those who felt themselves as a part of the new regime needed to be seen there. Consequently, not only for the students of the Agriculture Institute of Ankara or the peasants, but for the inhabitants of Ankara generally, Forest Farm a transformative effect. Therefore, it can be defined as an open-air school again, but for inhabitants this time. For shaping the interactions between the individuals and society as well as forming the environment for new gender relations, Forest Farm meant civilization to the inhabitants in the nucleus of the new nation-state.

6.5. Practices which produce meanings

Transforming social and cultural values, for modern citizens of the society, was an important stage in the construction of the nation. 'Enlightening/cultivating people' with contemporary civilization principles was the aim of the new government. Achieving a civilized society with the help of the built environment was an attempt to transform the everyday life practices of the inhabitants. Similar to the cases of Agro Pontino and New Deal, architecture served to legitimate the policies of new republic while transforming the social and cultural patterns in Turkey. Consequently, the new regime was transforming living patterns by introducing modern living environments. The urban plans for the new capital were implying that Turkish Republic was not separate from the wide-reaching ideas of civilized world. Consequently, the designs of foreign architects, such as the urban planners Carl Christoph Lorcher and Hermann Jansen materialized the creative theories of the twentieth century. In this sense, the roles of both the German firm Philipp Hollzmann and the Swiss architect and urban planner Ernst Egli in the modern construction of the Farm are more a search for justification. Forest Farm is the first planned urban open space in such a scale, in the first planned city of Turkey. Both the initial buildings for Forest Farm by the German construction firm Philipp Holzman and the works of the Swiss architect and urban planner Ernst Egli represented civilization. Obviously, the everyday life of the civilized world was experienced in this newly constructed environment of the Farm. It formed the visual setting for the production of the ideal citizen of the republic. As a recreational space for leisure activities, this was the space where the signs and symbols of the civilization were exhibited. Consequently, in the rapid construction process, the former rural town of Ankara gained political power against Istanbul and its supporters, in conjunction with the built environment of Forest Farm.

6.6. A network of representations

The Turkish nation was proud of the work done in the lands of Forest Farm. This space was representing the main philosophy of the Turkish Republic. As it was mentioned before, visiting diplomats were welcomed in this modern environment, in which the new practices of life, goods of consumption, new ways of clothing and new gender relations were demonstrated. Accordingly, documentaries reflecting the philosophy of the new government were prepared just like the cases in Italy and the United States. In all the documentaries, *Ghazi Mustafa Kemal in Atatürk Forest Farm (Gazi Mustafa Kemal, Atatürk Orman Çiftliği 'nde)*, *Ghazi Mustafa Kemal Atatürk's Address to Americans (Gazi Mustafa Kemal'in Amerikalılara Hitabı)* and also in *Ankara: The Heart of Turkey (Türkiye'nin Kalbi Ankara)*, Mustafa Kemal was giving peace messages to world countries.

By discussing its *being* in cultural perspective, this dissertation has attempted to explain that Forest Farm was established as an agent of social and cultural transformation in the early republican period. With all its properties of the cultivation of barren lands, the education of young generations, the transformation of peasants to farmers, the transformation of inhabitants to citizens, and the demonstratation of modern, urban culture, Forest Farm represented civilization, enlightenment, development, production and the rejection of colonial relationship since the beginning. Its existence helped to transform the rural town of Ankara into the Ankara of Mustafa Kemal. Therefore, both Ankara and Forest Farm became the symbol of social awareness, effort and success when the world was witnessing dramatic changes.

For these reasons, the present study proved that the genesis of Forest Farm is original and unique compared to its contemporaries. Of course, this cannot be attributed to the bureaucracy only; it is the product of the modern world, the contemporary civilization. Forest Farm is the product of the republic. Today, it is still the place for production, recreation and education. In fact, the importance of

agricultural production is increasing all around the world in our day. Many governments support urban self-sufficiency in food production for the growing cities. The case of Active Regions in Germany and many other examples all around the world for urban agriculture prove that the philosophy of the Forest Farm is still valid today. Since a worldwide crisis is expected, encouraging the researches and developments in this area is for the benefits of Turkish nation. Forest Farm is one of the most important institutions of the Turkish Republic for being a model for agricultural and industrial development. Therefore, the significance of Forest Farm will be increasing the coming years, since it is the starting point for scientific research and productions in agriculture as well as education. These productions, researches and developments require large areas and the land of Forest Farm is the original space for safe and environmentally compatible agricultural products. This unique space as the model of selfsufficiency for the entire Anatolia can be the representation of civilization, enlightenment, development, production and the rejection of colonial relationship again, according to the needs of our age. Atatürk Forest Farm, which has been "the stage for historical events during the National Struggle and the establishment period of the Turkish Republic" and in which "the dwellings that were used by Mustafa Kemal Atatürk" were built, is a cultural and natural being and was determined as a first-degree cultural and natural site. Part of the collective memory of the nation, Forest Farm has become the subject of conservation. In relation to that, the awareness of the society should be provided for meeting its past and its culture, because this relate to its being, for which it has to care and concern. In Günay's words, "conservation of natural and cultural beings and their perpetuation through various policies of reproduction of urban space will mean the perpetuation of the human being itself" (2009, 151). More thorough and careful preservation of Forest Farm would also contribute to the life and prosperity of the capital city, Ankara, too as can be seen from the case of regional preservation efforts in the Ruhr in Germany. Obviously, the main characteristic that requires close attention stems from its role in building modern Turkish culture. Forest Farm should be conserved as a being with all the characteristics that have made it unique.

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PERIODICALS

Hakimiyet-i Milliye

- (1929), May 5.
- (1929), May 8.
- (1929), May 19.
- (1929), June 6.
- (1929), September 10.
- (1930), July 6.
- (1932), April 7.
- (1932), July 3.
- (1932), July 9.
- (1932), Agust 2.
- (1932), Agust 3.
- (1932), Agust 6.
- (1932), Agust 13.
- (1932), Agust 15.
- (1932), Agust 16.
- (1932), Agust 18.
- (1932), September 7.
- (1932), September 10.
- (1933), Agust 19.
- (1933), September 6.

The Washington Post

- (1924), August 22.
- (1929), October 28.
- (1931), December 1.
- (1932), February 7.

ARCHIVE RECORDS

Atatürk Archive of Presidency of Republic

Republic Archive of Prime Ministry

- Decisions of Council of Ministers 1923-38
- Special Directorate of Paperwork Office of Government 1924-49
- General Directorate of Public Works (1929-32)
- Common Governmental Decisions 1923-44

The National Archives of the United States

• Records of the Department of State Relating to Internal Affairs of Turkey, 1910-29

APPENDIX A

PRIMARY SOURCES FOR CHAPTER 3

Cabinet decisions and construction reports of Early-Republican period as well as articles on Forest Farm from Hakimiyet-i Milliye, are compiled under this title for forming the primary sources in Chapter 3.

A.1. Ten months practice in Forest Farm.

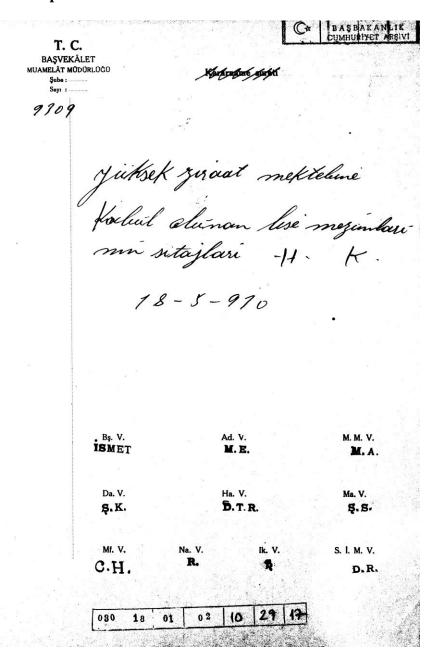


Figure A.1. Ten months practice in Forest Farm was a requisite for graduate students of high schools in order to attend Higher Agricultural Institute. Source: Republic Archive, Decisions of Cabinet, Date 18.05.1930, Code 030.18.1.2, Place No 10.29.17, Folder No 9309, Decision No K1695.

A.2. Hakimiyet-i Milliye, August 18, 1932

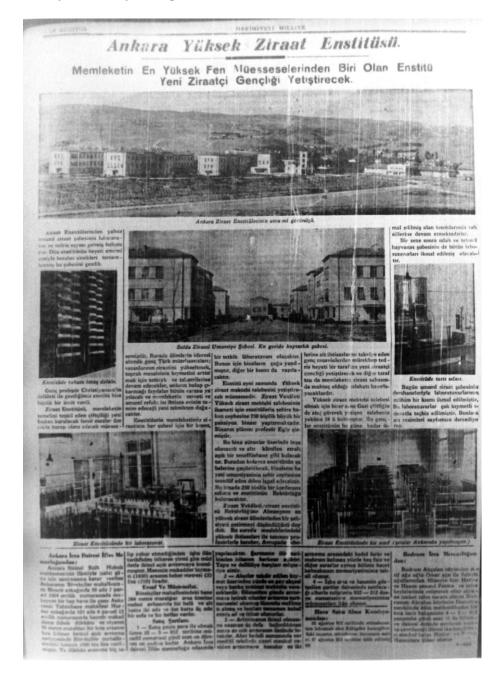


Figure A.2. Hakimiyet-i Milliye announces that Higher Agricultural Institute will be educating young generation for the wealth of Turkish nation. Newly constructed buildings and the dormitory designed by Ernst Egli are described in detail for the information of the people.

A.3. Hakimiyet-i Milliye, August 16, 1932



Figure A.3. Hakimiyet-i Milliye announces that three ladies will be applying for Higher Agricultural Institute and the practice in Forest Farm. The photographs of the modern designed buildings for the education in Farm environment are displayed in the newspaper, too.

A.4. Hakimiyet-i Milliye, April 7, 1932



Figure A.4. In an article in Hakimiyet-i Milliye, the author mentions that the whole 'well-bred class' were prepared for weeks for the ball organized by Himaye-i Etfal Cemiyeti.

A.5. Hakimiyet-i Milliye, August 13, 1932.



Figure A.5. The swimming race was perfect and very exiting. All the inhabitants of Ankara were on the way to Karadeniz pool from the early hours of that Friday morning, by train, buses and private cars. Source: Hakimiyet-i Milliye, August 13, 1932.

A.6. Hakimiyet-i Milliye, August 15, 1932.



Figure A.6. Swimming course in Karadeniz Pool: "How to Swim on Back? Sorts of Swimming on Back". Source: Hakimiyet-i Milliye, August 15, 1932.

A.7. Hakimiyet-i Milliye, September 6, 1933.



Figure A.7. Karadeniz Pool was an excellent place for swimming. Galatasaray team from Istanbul was in the pool for water games. Source: Hakimiyet-i Milliye, September 6, 1933.

A.8. Hakimiyet-i Milliye, August 6, 1932.



Figure A.8. Inhabitants of Ankara were spending time in Karadeniz pool by swimming and sun bathing. The management of the farm took measures to stop those using the pool and the beach without swimming costumes. Source: Hakimiyet-i Milliye, August 6, 1932.

A.9. Hakimiyet-i Milliye, July 6,1930.



Figure A.9. Symphonic Orchestra playing between the hours 19.00-20.30 Source: Hakimiyet-i Milliye, July 6,1930.

A.10. Cabinet Decision No 6589, 15.08.1925.

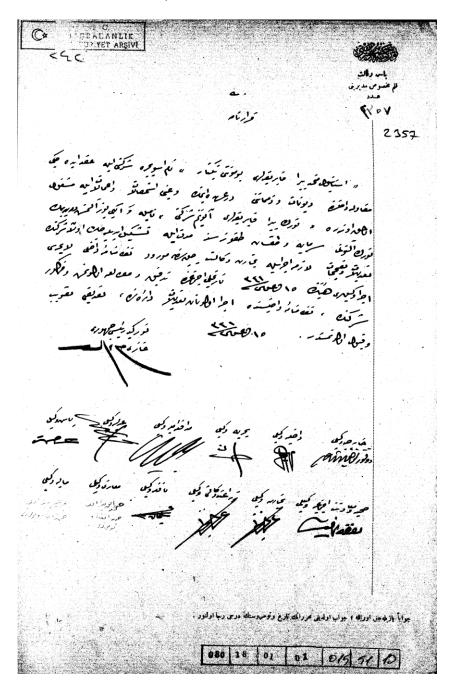


Figure A.10. Turkish Brewery was established with decision of Cabinet in 1925. Source: Republic Archive, Decisions of Cabinet, Date 15.08.1925, Code 030.18.1.1, Place No 15.51.10, Folder No 2357, Decision No 6589.

A.11. Cabinet Decision No 6589, 09.05.1928.

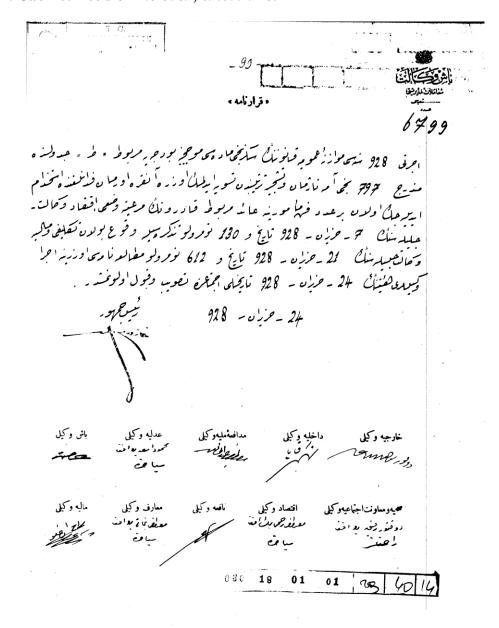


Figure A.11. In 1928, Turkish Brewery Bomonti was established in Istanbul with the decision of Cabinet. Source: Republic Archive, Decisions of Cabinet, Date 09.05.1928, Code 030.18.1.1, Place No 29.40.14, Folder No 6589, Decision No 6589.

A.12. Cabinet Decision No 2/6151, 17.03.1937.

T. C.

BAŞVEKÂLET

KARARLAR MODORLOĞO

Karar mana

2

6151

Orman çifliğinde yapılmakta olan bira fabrikası inşaatı için lüzumu olup Polanyadan alınmasına ve bedelinin üçte birinin dövizle ödenmesine zaruret görülen 600 ton demir için I2 - I3 bin liralık döviz müsaadesi veril mesi, Maliye Vekilliğinin I6.3.1937 tarih ve 54257/380I sayılı tezkeresi üzerine İcra Vekilleri Heyetince I7.3.1937 de onanmıştır.

17.3.1936

K. atalierk

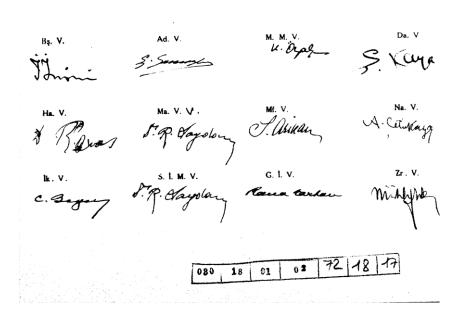


Figure A.12. Cabinet Decision dated March 17, 1937 was on the 600 tones construction iron that would be bought from Poland. According to this decision, permission was given to pay 12-13.000 lira, which was one third of the money at that date. Source: Republic Archive, Decisions of Cabinet, Date 17.03.1937, Code 030.18.1.2, Place No 72.18.17, Folder No 247-139, Decision No 2/6151.

A.13. Cabinet Decision No 2/7474, 07.10.1937.

T. C.
BASVEKÂLET
RARLAR DAIRESI MUDURLUGU

KARARNAME



7474

İktisat Vekaletinden yazılan 8/8/937 tarih ve IO4I5 sayılı tezkerede; Orman Çiftliği Bira Fabrikasının ihtiyacı olan 1,000,000 adet 50 santilitrelik Bira şişelerinin imali için Pa şabahçe Şişe ve Cam Fabrikasına verilen siparişin, İnhisar İdaresi nin günlük sipariş mikdarını 50 - 60 bin şişeye çıkarması hase bile mezkûr Fabrikaca red edildiği ve 2/7005 sayılı Genel İtha lat rejimi kararnamesile bu nevi eşya'ya mevzu gümrük resminin 6,5 liradan I8 liraya yükseltilmesi dolayısile hariçten ithali de çok zorlaşmış olduğu cihetle 2294 sayılı kanunun birinci maddesine istinaden, Orman Çiftliği Bira Fabrikası tarafından getirtilecek I,000,000 adet Bira şişesine munhasır kalmak üzre Gümrük tarife sinin 494 A/I pozisyonuma dahil şişelere mevzu IOO kiloda I8 lira Gümrük resminin 5,20 liraya indirilmesi için bir karar ittihazı istenilmiş ve Maliye Vekilliğinden yazılan 6/10/937 tarih ve 23279/29540 sayılı mutalânamede; gösterilen sebeplere nazaran I,000,000 adet Bira sisesine munhasır kalmak üzre 494 A/I posisyonuna dahil şişelerin IOO kilosuna mevzu I8 lira Gümrük resmi nin teklif veçhile 5,20 liraya indirilmesi muvafık olacağı bildirilmistir.

Bu iş İcra Vekilleri Heyetinin 7/IO/937 toplantısında görüşülerek; Orman Çiftliği Bira Fabrikasına lüzumu olan ve Paşabahçe Şişe ve Cam Fabrikasından temin edilemediği anlaşılan xx I.000.000 adet 50 santilitrelik Bira Şişelerine munhasır olmak

080 18 01 02 79 84 3

T. C. BASVEKALET R DAIREST MÜDÜRLÜĞÜ MÜDÜRLÜĞÜ üzre Gümrük tarifesinin 494 A/I pozisyonuna dahil şişelerin 100 kilosuna mevzu IS lira gümrük resminin, 2967 sayılı kanunla müddeti uzatılan 2294 sayılı kanunun birinci maddesinin verdiği salahiyete istinaden, 5,20 liraya indirilmesi onanmıştır. 7/10/937 080

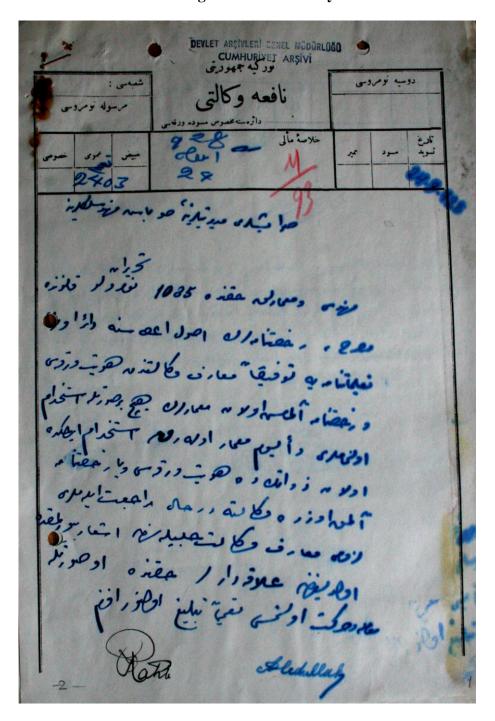
Figure A.13. Cabinet decision dated October 7, 1937, was to decrease tax for imported 1.000.000 bottles of 50 centiliter. Source: Republic Archive, Decisions of Cabinet, Date 07.10.1937, Code 030.18.1.2, Place No 79.84.3, Folder No 2/7797, Decision No 2/7474.

A.14. Hakimiyet-I Milliye, August 19, 1933.



Figure A.14. The view of the inhabitants in Mamak, Kayaş, Hatipçayı was reactionary, but in Farm Park, Marmara and Karadeniz, it was advanced. Farm belonged to Ankara, however Kayaş and Mamak belonged to Eyüp, Edirnekapı that equals to Ottoman Empire. Source: Hakimiyet-I Milliye, August 19, 1933.

A.15. Law of architecture license given from Ministry of Education.



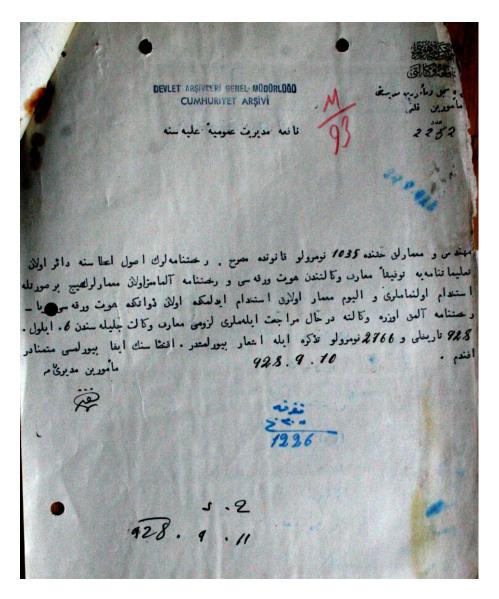


Figure A. 15. According to the law about architecture and engineering, architects were not allowed to work without license provided from Ministry of Education. Source: Republic Archive, Ministry of Public Works, Date 24.09.1928, Code 230, Place No 149.56.7, Folder No M93.

A.16. Constructions of German Firm Philipp Holzman.

0,,4 with the will in the نَا مُدُوكًا تَسْجِيدِ سَدِيدٍ مردود ١٠٠٠ ماري و ١٩٩٨ فرو ولوتدكره م به ارتدات المعلى معاود الماليد الفياطي بالقائد العاد الطهداوك آراده - دياركم ا عِن دَيْرِ مِنْ عَلَىٰ بِلْ أَنْ يُوْرَ مِنْ أَلَا مِعَادِلِهُ دَبِينَ * مُعَنِي تَعَفَّى مُرْكُمُ عَالُهُ و المعداد زرور الما مي المنظيم من المنفية المنفية المنفية المستركم المنفية الم دوایدادی . خلت ادبیخی کیومزولایه و قدینی کیو تروای آرانده که متولفزار عيداند ده . أعبَّارِين باندَسْن مرفق انعلى الطكريد ، فكور زك فافغ و ما الله المعلى العاد اوليدني بدير من ويتماي مارغي عا دوناز احد به رخی و سرخی ماده (ماحفاض محمق اللابه راندنای تکن حدارت عد حام بالدنام حَمَعَتُ ، إجاله لحرَثُرُه المايعِ تعنى دور حَدُ ويلوناند سلاً وْحَدِيدُ مَصْوِي حَالِدُهُ * يَعْهِدِينَ لِلْ الْرُوسَةُ * وَيُهُ مِنْ الْكِفِلْ عُرْلِكِهِ ا ستند خادد نامیر مربط داحدقای قبات دفترند بر نوددی جهر نودوسزفرد تَهَرَائِدَ مَنَى وَمِعِنَهُ الْجَمِيْرُ كَشَفَ مَلِمًا بِوَرُدِهُ وَمَدْ مَسْنَهُ خَمِ لِلْمِيْنِيُ أَحَدَّمَانِهُ من عضه الله حقق تركور الحارة كليف الموتر. من ع تغير الله حقق تركور الحارة كليف الموتريد. سَعِيدَ ، جَادِكُسِرِ صَبِيعَ ١٠١٠ ، ١٥١١ مَرْضِعُ مَوْلَةُ كُلُورُ مُكُلِّرًا خلد انسادَ مفق ن مدولات ميد مايه القيارس ياندم آرين منعقد 11. 12/1 جواباً يازبله جق اوراقه ؛ جواب اولديني عرراتك ناريخ ونومهوسنك درجي رجا اولنور

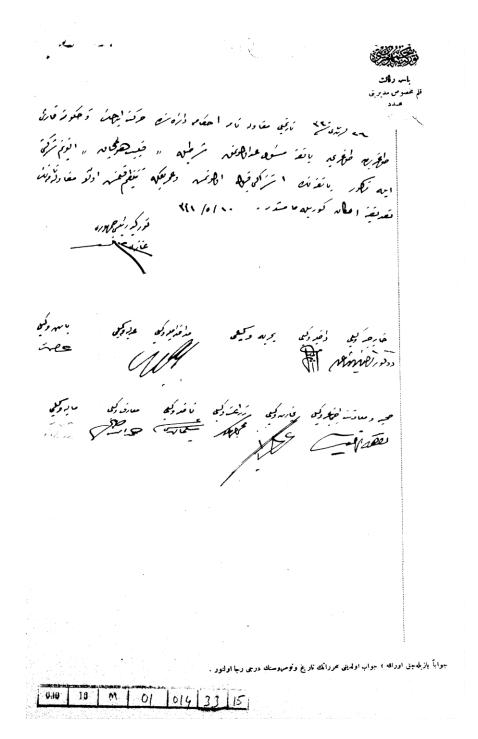


Figure A.16. German Firm Philipp Holzman actively participated in the construction of Turkey in early Republican period by constructing railways or such. Source: Republic Archive, Decisions of Cabinet, Date 10.05.1925, Code 030.18.1.1, Place No 14.33.15, Folder No 2003, Decision No K448, K794.

A.17. The construction report prepared by Philipp Holzman Firm, 1926.

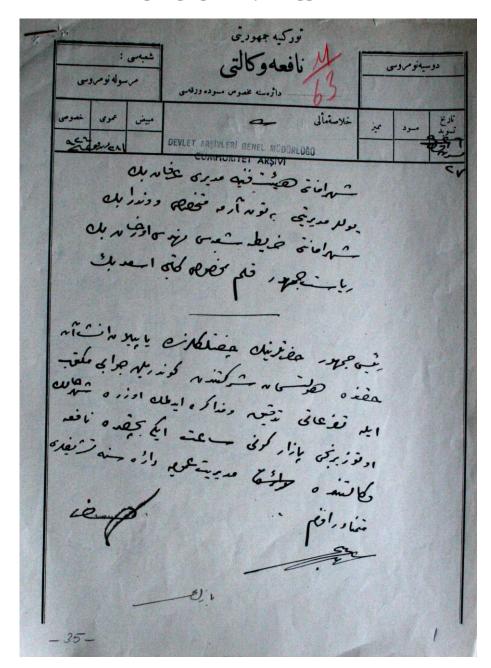


Figure A.17. The cover page of report, dated October 20, prepared by Philipp Holzman Firm, 1926, for the construction in Forest Farm. Source: Republic Archive, Ministry of Public Works, Date 28.10.1926, Code 230, Place No 149.54.12, Folder No M63.

APPENDIX B

PRIMARY SOURCES FOR CHAPTER 4

Files, microfilms, memorandums as well as the articles of Washington Post on Internal Affairs of Turkey, the New Deal, and 4H Clubs are compiled under this title for forming the primary sources in Chapter 4.

B.1. The Washington Post, November 4, 1933.

First Lady Labors Over Dream Project Of Village Homes for Destitute Miners The Washington Post (1877-1954); Nov 4, 1933; ProQuest Historical Newspapers The Washington Post (1877 - 1991)

First Lady Labors Over Dream Project Of Village Homes for Destitute Miners

Community at Arthurdale to Be Self-Supporting, She Says.

A model self-supporting West Virginia village—a cluster of humble cottages around a small factory-is Mrs. Franklin D. Roosevelt's fondest welfare project, she told her press conference yesterday.

The model community is located at Arthurdale, West Va., and is scheduled to be the first of a series of similar villages to aid the West Virginia miners and their families who have suffered severely through the years of the depression.

Mrs. Roosevelt is on the commit-tee to make the housing arrange-ments and chose the families who shall be the first to try the experi-

She is holding almost daily conferences with other workers on the project, and she plans to make a trip to Arthurdale as soon as her White House duties permit.
"I believe this is one of the most

important relief projects that has ever been undertaken," said Mrs. Roosevelt. "My work is particularly fascinating because we handle all requests for houses."

Houses Have Showers.

Mrs. Roosevelt said that the one request most of the destitute miners



MRS. ELEANORE ROOSEVELT.

made was to have houses big enough

made was to have houses big enough to provide a bed for everybody, "The houses won't have bathtubs," she explained. "But most of them will have showers and otherwise completely fitted bathrooms."

"If we can possibly manage the architects we will also try in install tubs in some of the later houses."

Plan to House Suffering Miners, President's Idea.

The President's wife added that the architects who are drawing up the plans for the model dwellings have, in many cases, failed to pro-vide space for extensive bathing facilities.

Undefeated by Hardships.

Many of the miners, said Mrs.
Roosevelt, have been out of work as long as seven years, and she has found it particularly encouraging that "they haven't been beaten even the "they haven they haven't been beaten even the "they haven't been beaten even the "they haven't been beaten even the "they haven't been beaten even the "they haven't been beaten even the "they haven they haven the "they haven the by this."
The Post Office Department will

purchase the output of a small factory which will be built.

The idea of a rural community, which our would provide employment for any its members whose labor was not necessary for the support of the community, has been an idea long of held by the President, Mrs. Roose of velt said. It was for this reason, of that both the First Lady and her husband entered into the project at Arthurdale so enthusiastically.

Arthurdale so enthusinstically.

Mrs. Roosevelt will spend this no morning in conference with Bush. rod Grimes, director of the project.no. and Col. Louis M. Howe, the President's secretary, who is also a member of the community.

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Figure B.1. "First Lady Labors over Dream Project of Village Homes for Destitute Miners". Source: The Washington Post (1877-1954); Nov 4, 1933; ProQuest Historical Newspapers The Washington Post (1877-1991). (p.11).

B.2. Land purchased for a series of model villages at Arthurdale, West Virginia.

10

July 31, 1937.

ARTHURDALE PROJECT SH-WV 2 HEAR REEDSVILLE, WEST VIRGINIA

REPORT ON EXAMINATION

MAY 15, 1935

Mr. A. B. Heller, Acting Director, Andit Division, Resettlement Administration, United States Department of Agriculture, 1,10 H Street, N. W., Washington, D. C.

Dear Sir:

1. In accordance with your instructions and in compliance with the written request, under date of April 17, 1936, of Mr. Monroe Oppenheimer, Acting General Counsel, Legal Division, Resettlement Administration, an examination has been made of the books, accounts and records of the Arthurdele Project SH-WV 2. The purpose of the examination was to assemble data necessary to prepare a Balance Sheet as at May 15, 1935, the date of transfer of the Project from the Department of the Interior to Resettlement Administration. The Report thereon is now submitted, together with Certificate, General Comments, Exhibit, Schedules and Memoranda enumerated in the Index prefixed hereto.

ORGANIZATION AND DEVELOPMENT

2. The Arthurdale Project is located in Preston County, West Virginia, about two miles from the town of Reedsville, West Virginia. Prior to the time the Federal Government assumed control of the work, project activities had been conducted by the American Society of Friends. Federal funds for subsistence homesteads projects were appropriated under Section 208 of Title II of the National Industrial Recovery Act, approved June 16, 1933. On December 22, 1933 the Project was incorporated under the laws of the State of Delaware as a subsidiary subsistence homesteads corporation, under the name of Recdsville Experimental Community, Inc. Prior to the latter date, activities at the Project by the Federal Government were instituted by the Division of Subsistence Homesteads of the Department of the Interior, and the first expenditures were made through the Washington office of the Division of Subsistence Homesteads. The land purchased for the Project comprises approximately 1,133.023 acres. On or about November 8, 1933 a disbursing office was established at the Project, and until December 31, 1934 disbursements at the Project were made by Mr. 6. M. Flynn, Special Disbursing Agent, Mose disbursing Symbol was 95-068. Mr. Flynn later became Project Ware made by Mr. 8. A. Glenn, Special Disbursing agent, whose disbursing symbol was 91-617. Mr. Glam ceased disbursing on May 18, 1935, after transfer of the Project to Resettlement Administration by Recentive Order 70th dated May 15, 1935. From about September 1, 1935 until transfer to Resettlement Administration, certain disbursements were made for the Project which were hendled through the Mashington office of Division

of Subsistence Homesteads. All expenditures by that Division, both at the Project and in Washington, were financed from all toments for the Project amounting to \$1.500,000.00, sade from the appropriation of \$25,000,000.00 for subsistence homesteads under appropriation of \$25,000,000.00 for subsistence homesteads under appropriation to May 15, 1035, expenditures upon the Project were also made by other agencies, as outlined below in paragraph 39. Shortly after transfer of the Project to Resettlement Administration, it was adopted by the President as a project for rural rehabilitation and under date of June 15, 1935 an allocation of funds from sums appropriated under the Emergency Relief Appropriation and of 1935, which funds were assigned Appropriation Symbol 056052, was made by the President. These funds under appropriation 056052, however, do not affect this Report as at May 15, 1935.

- Although the Project was incorporated as a subsidiary subsistence homesteads corporation, it appears that all the expenditures therefor from funds of the Department of the Interior were made under Pederal procedure. On or about June 7, 1934 has Project was foderalized and ceased to function as a corporation. While under the invision of Subsistence Romesteads of the Department of the Interior, the Readsville Experimental Community was known as Project Rumber 13, but after its transfer to Resettlement Administration the number was changed by the latter to RF-W/2 and the name was changed to Arthurdale Project, which is the name used in this Report. The Project was planned to afford subsistence homesteads chiefly for miners left stranded by the closing down of mines in the vicinity of the Project site near Receiville, West Virginia, and has come to be known as a "stranded group" project. The Project as planned is to consist of one hundred and eight-five homesteads with barns and other appartment buildings a trading center has been established, including a post office and store, a model school, a modern assurfacturing plant, and a large poultry slant. At May 15, 1935, several numbered acress of land had been alcared, grubbed, plowed, lined, fortilized and planted with orops. Setment thirteen and fourteen miles of road had been suit and surfaced. A large area and been tiled, and over a mile of ditches had been dredged out. See also purgraphs 24 to 36, herein.
- 1. At May 15, 1975, Forty-eight houses were being occupied by homestendors under the provisions of temporary licensing agreements, which were associated to occur occupancies of homesteads pending the fixing of sales prices and the affectuation of cales agreement between the homesteaders and the United States of America. A temporary licensing agreement provides for a monthly rental payable in advance and that the total payables under active agreements are to be applied to reduce the purchase price of the homesteaders or licensees were engaged in building and other development and construction work on the Project, and the occupancy charges provided in the temporary licensing agreements were inducted regularly on Project pay rolls covering work performed by the homesteaders. (See paragraph M2.)
- 5. An unsetisfactory set of records has been uninterious at the traject, with losses accounting for disposal and custody of exterious and equipment, together with a series of irregularities and disorpancies. We S. A. Plynn, Project Henger, was in charge of the Project and for a time time performed the duties of furnessing Agent. In addition to those duties, Mr. Plynn regulated the accounting practices at the reject and lare little discretion in such matters to the Project Accountant. We uniquested that the irregularities are discretionally represented by the Project and Project and Project Accountant.

12

while it had charge of the Project and that an investigation thereof had been made. We further understand that reports were used relative to certain transactions of Mr. R. G. Eddy who was formerly assistant to the Agricultural Enginees at the Project and who handled negotiations with Mr. R. M. Arthur of Resideville, was Virginia, relative to equipment, supplies and other articles turned over to the Project, for which Mr. Arthur was claiming payment. We do not know whether or not the irregularities reported have been handled to conclusion. Comments on Relance Sheet items, below, indicate that loose handling in associating for materials and equipment was still in evidence as at May 15, 1955.

town, Most Virginia. This Association was incorporated under the most Virginia Agricultural Cooperative Act under the means of Mountaineer Graftsman's Cooperative Association. It was organized to take over the woodworking shops which had been started in a number of mining camps by a group representing the Monongalia. County, West Virginia, Medicare Board and the American Friends Service Committee of Fhiladelphia, which Committee was then active in child education in the mining camps of that area. The Cooperative Association also organized a farm branch at Arthurdale and, in addition to Amada previously furnished by the Self Help Gooperative Division of Federal Emergency Relief Administration. The Cooperative Association at present manufactures a variety of articles of handimork and some articles with machined parts. These articles include period furniture, rugs, handwrought metal work, etc. It the time of this assemination approximately a cosm homentenders and several other persons were sugged in this work, which is conducted in Project buildings. There is no record of payment of rent for such occupancy by the bountaineer Craftsman's Cooperative Association which, however, has paid in part for electric current, materials and other items supplied by the Project. The Cooperative Association which, however, hes paid in part for electric current, materials and other items supplied by the Project. The Cooperative Association which, however, hes paid in part for electric current, materials and other items supplied by the Project. The Cooperative Association which, however, her paid in part for electric current, materials and other items supplied by the Project. The Cooperative Association transferred to the Project at a look reals of \$10,802.21, and constitutes part of the materials labor and services domated by other egencies. The Furniture in pasting was the property of the failed States Covernment; but no value was untered on the receipts and there is no way of activation in a supplied by the furniture was the pro

COMMEN'S ON BALANCE SHEET ITEMS

7. As a result of the eramination, sortain adjusting journal entries, which were prepared and approved by us and are set forth in Nunc-rendem I of this Report on Exemination as indicated by the Index, were found necessary in order to present the position of the Project as at May 15, 1935. These journal entries are in adjustment of the Budget Control Statement as at May 15, 1935. Effect has been

Figures B.2. 1,133.023 acres of land was purchased around a small factory at Arthurdale, West Virginia, in order to create a model for a series of villages. Source: Arthurdale Project SH-WV 2 Near Reedsville, West Virginia, Report on Examination, May 15, 1935, National Archives, Folder: OS-RA SH-WV-2 Audit (460).

B.3. The Washington Post, November 23, 1933.



Figure B.3. Mrs. Roosevelt prepared a surprise visit to this "back-to-the-soil" experiment. Source: The Washington Post (1877-1954); Nov 23, 1933; ProQuest Historical Newspapers The Washington Post (1877-1991), p.13. (p.96)

B.4. The aim of the West Virginia Agricultural Experiment Station.

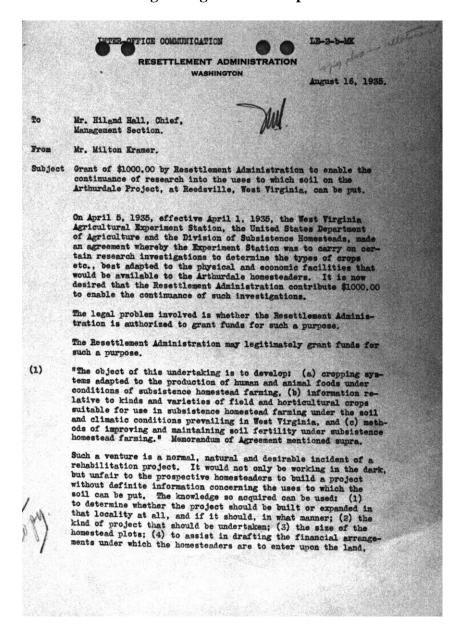


Figure B.4. The aim of the Experiment Station was "to carry on certain research investigations to determine the types of crops etc., best adapted to the physical and economic facilities that would be available to the Arthurdale homesteaders." Source: Inter-Office Communication, Resettlement Administration, Washington, DC, Dated August 16, 1935, National Archives, Folder: MH-WV-2; Agricultural Experimental Work (931). (p.96)

B.5. The establishment of the projects for rural rehabilitation.

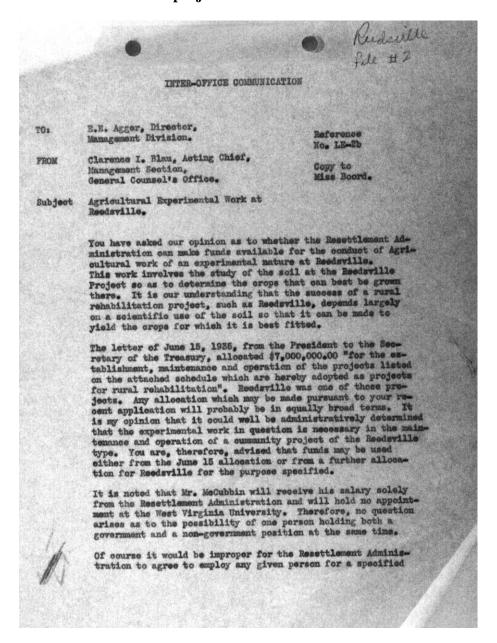


Figure B.5. The president Roosevelt allocated \$7.000.000.00 "for the establishment, maintenance and operation of the projects for rural rehabilitation." Source: Inter-Office Communication, From Clarence L. Blau to E.E. Agger, Washington, DC, Dated September 3, 1935, National Archives, Folder: MH-WV-2; Agricultural Experimental Work (931). (P.96)

B.6. Agreements made on the Subsistence Homesteads Unit.

RESETTLEMENT ADMINISTRATION WASHINGTON August 8, 1935 MEMORANDUM Mr. Lee Pressman, General Coumsel.
Attention: Mr. Victor Rotnem, Asst. General Coumsel,
In Charge of Management Division affairs. E. E. Agger, Director, Management Division. FROM: The Subsistence Homesteads Unit made an agreement with the Department of Agriculture and the West Virginia Agricultural Experiment Station concerning some experimental agricultural work to be undertaken at Reedsville. The story is perhaps best told by the attached material, which I am taking the liberty to send you. What we are concerned with is whether it is possible for us to allocate from resettlement funds \$1,000 for the continuance of this experiment. The Administrator would like to have it continued, and we should like, therefore, to have you tell us whether the amount now needed, namely, \$1,000, for the balance of the fiscal year, can be obtained from resettlement funds and what the procedure will be to make it available for the purpose designated. Attachment.

Figure B.6. E. Agger, the director of the Management Division informed the General Counsel, Mr. Lee Pressman on another agreement made with the Department of Agriculture and the West Virginia Agricultural Experiment Station on behalf of the Subsistence Homesteads Unit. Source: Memorandum, Resettlement Administration, Washington, DC, Dated August 8, 1935, National Archives, Folder: MH-WV-2; Agricultural Experimental Work (931). (P.96)

B.7. Memorandum for Under Secretary Tugwell, May 11, 1935.

UNITED STATES DEPARTMENT OF AGRICULTURE

BUREAU OF PLANT INDUSTRY
WASHINGTON

OFFICE OF CHIEF OF BUREAU

May 11, 1935

MEMORANDUM FOR UNDER SECRETARY TUGWELL.

Dear Dr. Tugwell:

In accordance with plans developed by Assistant Secretary M. L. Wilson for cooperation of the Department of Agriculture with the West Virginia Agricultural Experiment Station in certain experimental work on the Arthurdale Subsistence Homestead Project at Reedsville, W. Va., the Bureau of Plant Industry made available for the cooperative work during the fiscal year ending June 30, 1935, the sum of \$750. In addition, Dr. L. C. Corbett of the Division of Fruit and Vegetable Crops and Diseases was designated as the representative of the Department to work out with Dean Fromme of the West Virginia Station, plans for the carrying forward of this program until June 30.

It was the original understanding with Mr. Wilson that it would not be possible for the Bureau of Plant Industry to continue its financial contribution after June 30, but that provision would be made from other sources for continuing the project during the fiscal year beginning July 1, 1935. The total requirement for the next fiscal year is \$2,000.

Attached is a report prepared by Dr. Corbett outlining the present status of the undertaking, with copy of a financial statement given in a memorandum from Dean Fromme of West Virginia, itemizing expenses until June 30. This report is submitted for your information.

Sincerely yours,

(F. D. Richey) Chief of Bureau.

Enclosure.

Mr. M. A. McCall,
Assistant Chief, Bureau of Plant Industry,
U. G. Department of Agriculture,
Washington, D. C.

Dear Mr. McGall:

Raplying to your memorandum of June 15, I may say that under an agreement made between the West Virginia Agricultural Experiment Station, the United States Department of Agriculture and the Division of Subsistence Homesteads, a sum of \$2,000.00 is to be made available by the U. S. Department of Agriculture to continue the experimental agricultural work on the Psechaville subsistence homesteads project during the maxt flacal year. Dr. M. L. Hilson was interviewed in connection with this matter on June 13 and indicated his intention to fulfill the terms of the agreement.

If any further information is needed concerning this, may I refer you to Dr. Wilson.

Very sincerely yours,

Administrator.

REM/E E AGGER

Figures B.7. Memorandum for Under Secretary Tugwell, U.S. Department of Agriculture, Bureau of Plant Industry, Washington, DC, Dated May 11, 1935. Source: National Archives, Folder: MH-WV-2; Agricultural Experimental Work (931).

B.8. Inter-Office Communication, August 16, 1935.

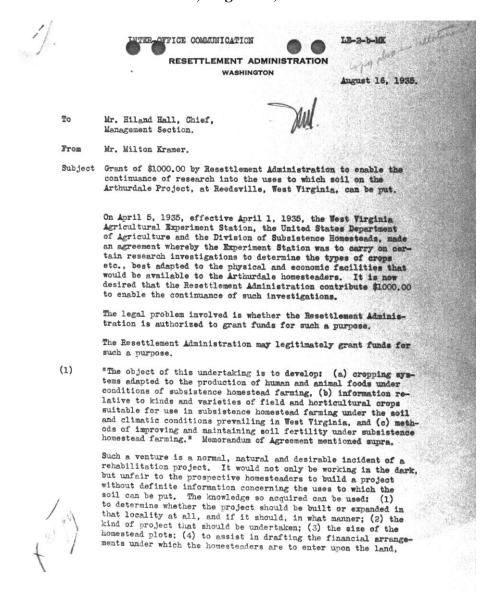


Figure B.8. Inter-Office Communication, Resettlement Administration, Washington, DC, Dated August 16, 1935. Source: National Archives, Folder: MH-WV-2; Agricultural Experimental Work (931).

B.9. Inter-Office Communication, May 1, 1936.

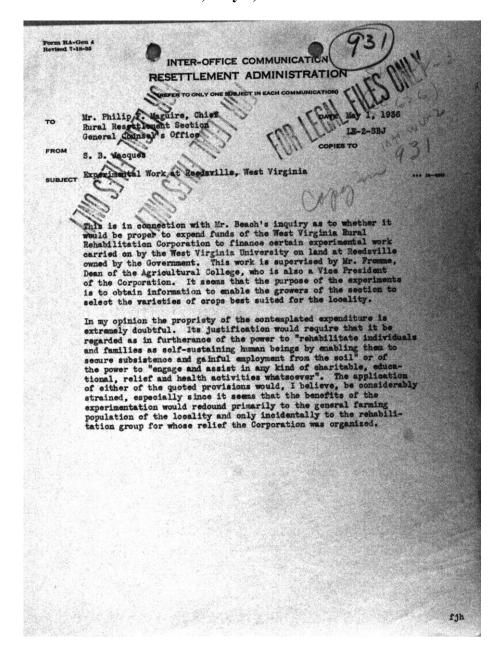


Figure B.9. The project at Reedsville regarded the power to "rehabilitate individuals and families as self-sustaining human beings by enabling them to secure subsistence and gainful employment from the soil" or to "engage and assist in any kind of charitable, educational, relief and health activities whatsoever". Source: Inter-Office Communication, Resettlement Administration, Washington, DC, Dated May 1, 1936, National Archives, Folder: MH-WV-2; Agricultural Experimental Work (931). (P.97)

B.10. Education in Arthurdale Homesteads.

LOCAL COMMITTEE SETS UP ARTHURDALE SCHOOL PLAN.

(The Dominion-News, Morgantown, W. Va., Feb. 12, 1934.)

Looking toward the education of children of Arthurdale homestenders in schools on the Reedsville farm where men and families are to be given a new opportunity for economic and social freedom, a group of prominent educators of Monogalia and Preston counties met at Arthurdale yesterday to discuss outlines of the educational system to be installed and make a general factual survey of conditions which will be met. The schools will be opened next fall.

The committee, of which Floyd B. Cox is chairman, is composed of Justus Deahl, superintendent of Preston County schools: Ruth Walls, assistant to Deahl; Dr. J. N. Deahl, retired dean of the University College of Education; L. B. Hill, H. B. Allen and Dean Earl Hudelson, both of the College of Education; Dr. Robert Clark and R. B. Marston, assistant superintendents under Mr. Cox; Mary Jo Barrett, local school teacher; Alice Davis, County welfare administrator, and George H. Colebank, principal of University Demonstration High School.

A general plan of the schools of Arthurdale drafted by the committee, and adopted yesterday follows:

It is proposed that just as the organization of this community represents an experiment seeking to discover means of needed adjustments in our social and economic life, likewise let this be a new school providing for its citizens of all ages richer and more adequate educational opportunities.

PHILOSOPHY:

It is believed that the character and the success of this school will depend upon the philosophy of life, which is to dominate all activities constituting the curriculum and other phases of the school program, including pre-school and adult education. It is proposed therefore that the following statement of principles be accepted as a point of departure for the organization of an educational program in the Arthurdale community:

1. Faith in democracy and confidence in the ability of an enlightened people to govern themselves in economic and political affairs will be accepted as a fundamental doctrine. Consequently democratic procedures will predominate in the administrative and instructional activities of the

- The school program should emphasize the fact that democracy and freedom are challenges to a self-realization and that real progress with any people results from their own initiative and resourcefulness.
- 3. The child is to be regarded as an individual with unlimited possibilities, ever capable of learning in "paying" quality and quantity.

 "Learning in this connection is to be understood as acquisitions of moral and spiritual values rather than those usually associated with schools and commonly expressed in terms that have bookish and academic implications. It will be understood as implying right attitudes and appreciations, willingness to work and cooperate with others, a respect for all kinds of useful labor and a sincere regard for moral and social virtues.
- 4. Since it is desirable that we have a citizenship that presents considerable variation in emotional, intellectual and personality traits, the school should, therefore, aim to conserve such individuality in pupils as will admit of a harmonious adjustment to community life. Consequently the school should cultivate a toleration of, and an appreciation for, individuality and individual differences in intellect, emotions, and personal habits.
- 5. At all times and in all school activities the pupils should be living completely and happily. This aim, it is believed, will be schieved through extensive opportunities for creative expression by individuals and especially the cooperative efforts of groups charged with responsibility. It will follow that children and adults will be to a large extent engaged in doint those things they desire to do.

CURRICULUM:

- 1. The school program should provide for a three-way set-up: (1) nursery-kindergarten, (2) elementary school including grades 8 (or 9), and (3) adult education classes. (An adequate program for adult education and adult activities is strongly recommended.)
- 2. The curriculum should be adapted to the special needs of the community. It should not be hampered by traditional and formal courses of study, nor by standardized grading and grouping of pupils.
- 3. The community activities will constitute the laboratory through which the children will get their educative experiences -- the garden projects and other agricultural activities -- the social activities and civic projects, the building projects, the care of the home, all will be shared by the school children under the guidance and leadership of the teachers. This means that the real learning experiences for the school will come chiefly through the vocational life of the community. Industrial arts, specimens of living animal life, museums, library, applied art, home economics, music, elementary science, citizenship problems will constitute the core of all school activities. Activities, life-like problems, will constitute the curriculum material, rather than the conventional school subjects.

ADMINISTRATION.

- 1. The school should be so planned that it may best demonstrate a truly progressive and efficient type of educational procedure. The school organization should grow out of pupil and community needs rather than from traditional heritages.
- The school should not be established at excessive costs. It should demonstrate that it is possible in West Virginia or any other state that a more desirable rural school is possible without an unreasonable investment of money in the program.
- 3. The type of school building recommended is not the traditional type, but rather simple buildings on two or three units, which will be homelike in character and allow the maximum amount of sun and air. The dimensions and arrangements of these buildings to be designed for the kind of work activities described under Curriculum No. 3. It is desired that the perents of the Arthurdale families do part of the work of construction, under direction, and that the greater part of the equipment be planned and made by the boys and girls in the school shep, assisted by the fathers and the shop teacher. It is hoped that the buildings will still be in process of completion and equipment when school opens as they offer an opportunity for investment of parent and student work and interest.

This group of school buildings to be grouped together on school grounds which should include also space for playgrounds, school gardens, and some land or woods for the children's creative activities out of doors.

- 4. Until the community and schools are reasonably well established and until its property becomes a part of the taxable assets of the county and State, the school should be supported or adequately subsidized by the Federal Government.
- 5. The principal and teachers should be persons with wide training, with a keen and sympathetic understanding of local conditions, and earnestly devoted to educational work. They should live in the community and be identified with the community life at all times.
- 6. The most important single influence in the development of the Arthurdale school program is that resulting from the selection of the principal. The principal should be chosen soon and an opportunity provided him or her for study and preparation before school opens. The selection of a faculty whould be left to the principal. This person should also be largely responsible, with other co-workers, including an advisory committee of local residents, for the planning of the school plant.

Figures B.10. Education in Arthurdale Homesteads. Source: "Local Committee Sets up Arthurdale School Plan", The Dominion-News, Morgantown, W. Va., Feb. 12, 1934, National Archives, Folder: SH-WV-2; Schools (934). (P.99)

B.11. Memorandum, July 20, 1934.

UNITED STATES DEPARTMENT OF THE INTERIOR DIVISION OF SUBSISTENCE HOMESTEADS WASHINGTON

July 20, 1934

MEMORANDUM to Philip M. Glick:

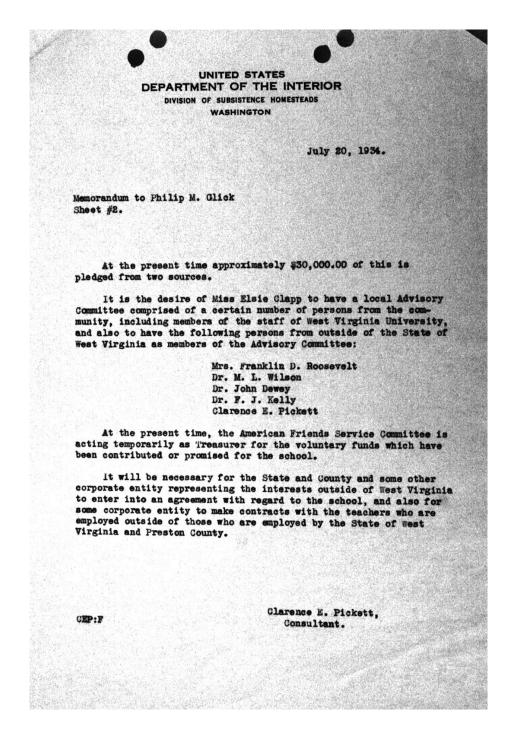
Subject: Reedsville School

The purposes of the school are as follows:

- (1) To provide normal school facilities for about 650 children whose homes are in the homestead community and whose parents are homesteaders.
- (2) To provide a nursery school, financed by grant from the FERA through the west Virginia State Helief Administration.
- (3) To provide adult educational facilities, health service, library, and community recreation in the school plant.
- (4) It is expected that a number of experiments will be tried out in the Reedsville School which will, we hope, affect the trend of education generally in America, but will specifically provide guidance for the educational developments in our other Subsistence Homestead projects. It is the plan to have ten apprentice teachers each year who shall later be employed in schools in other Subsistence Homestead projects.

In regard to the teaching staff, it is agreed by the Superintendent of Public Instruction of the State of west Virginia, and the Board of Education of the Heedsville Experimental Community, that the State of west Virginia will furnish the basic salary for the number of teachers normally provided for in proportion to the number of students in Preston County. This is one teacher to every 22 students. The basic salary is also fixed by law.

In addition to the staff supplied by the State of West Virginia, it is proposed to have a Director for the school, a nurse-physician, an executive school secretary, two stenographers, and probably eight teachers, the cost of which shall be paid from the funds to be raised outside of state and county sources. The total amount necessary for this and for such equipment as cannot be furnished by the Division of Subsistence Homesteads will for the first year cost about \$43,000.



Figures B.11. Elsie Ripley Clapp was employed at Arthurdale. According to the Memorandum to Philip M. Glick, U.S. Department of the Interior, Division of Subsistence Homesteads, Washington, DC, Dated July 20, 1934, Dr. John Dewey was in the advisory committee. Source: National Archives, Folder: SH-WV-2; Schools (934). (P.99)

B.12. Interview with Turkish officials, October 1929.

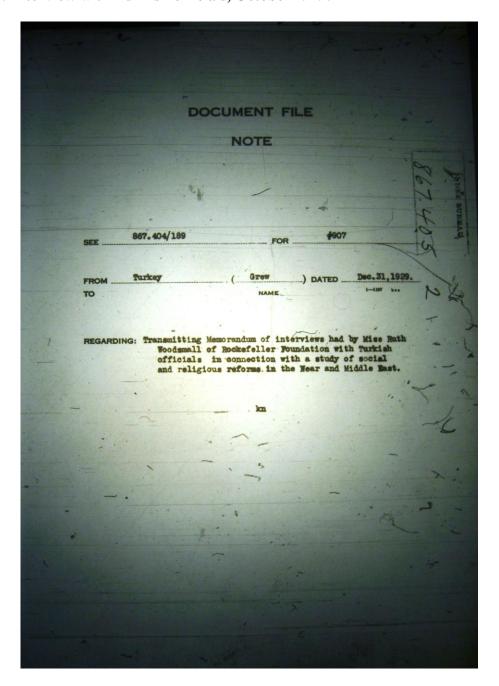


Figure B.12. Miss Ruth Woodsmall of Rockefeller Foundation, interviewed Turkish officials in connection with a study of social and religious reforms in the Near and Middle East, on October 1929. Source: The National Archives of the United States, Microcopy No. 353, Records of the Department of State Relating to Internal Affairs of Turkey, 1910-29, Roll 50, 867.404/189, Date Dec, 31, 1929. (P.101)

B.13. Employment of Foreign Advisors in Turkey.

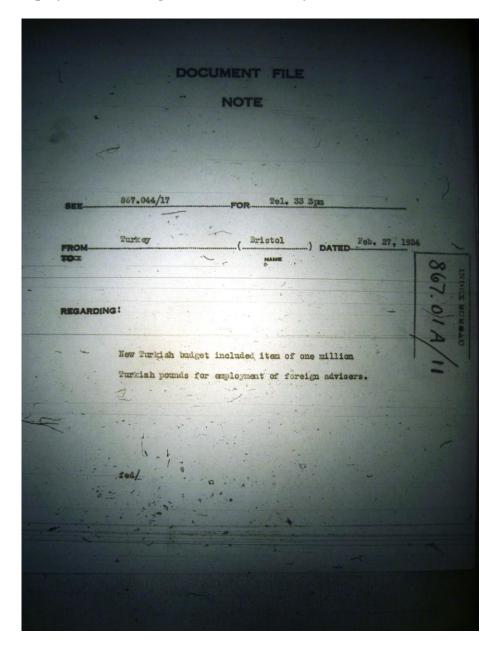


Figure B.13. Turkish Government had a budget of one million Turkish pounds for employment of foreign advisors. Source: The National Archives of the United States, Microcopy No. 353, Records of the Department of State Relating to Internal Affairs of Turkey, 1910-29, Roll 22, 867.01a/11. (P.103)

B.14. Employment of Foreign Advisors in Turkey, September 10, 1923.

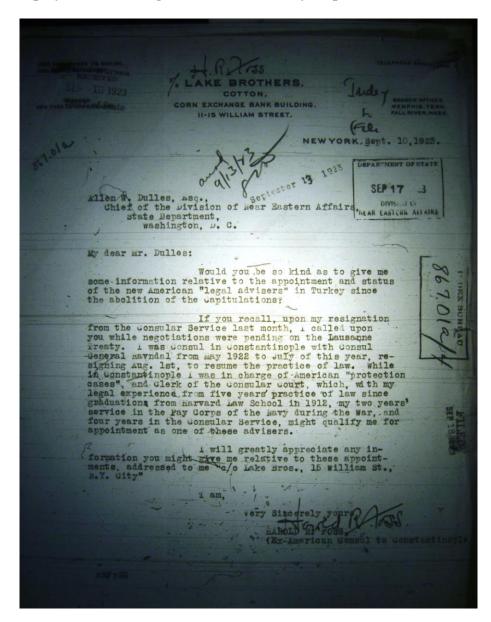


Figure B.14. Letter of Harold R. Foss to Allen W. Dulles, dated September 10, 1923. Source: The National Archives of the United States, Microcopy No. 353, Records of the Department of State Relating to Internal Affairs of Turkey, 1910-29, Roll 22, 867.01a/4, Date September 10, 1923. (P.103)

B.15. The telegram dated September 4, 1923.

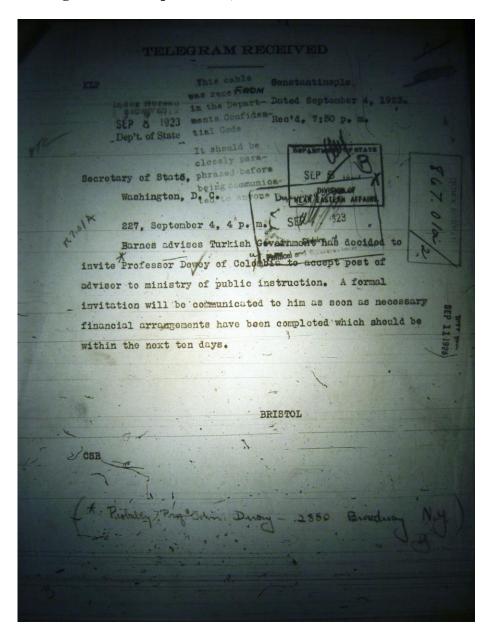
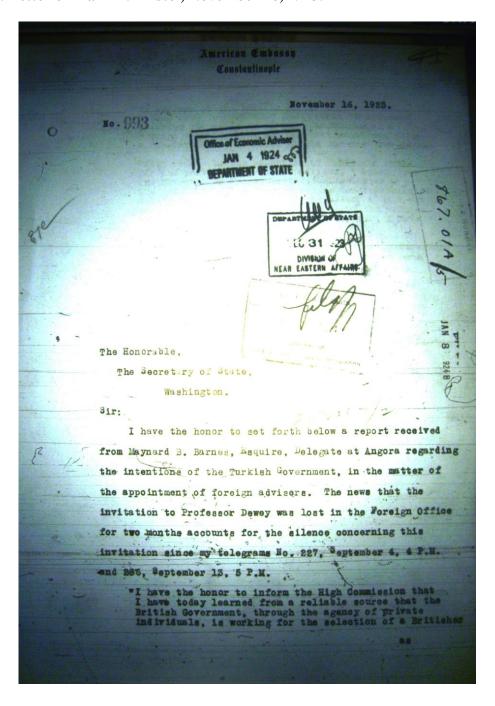
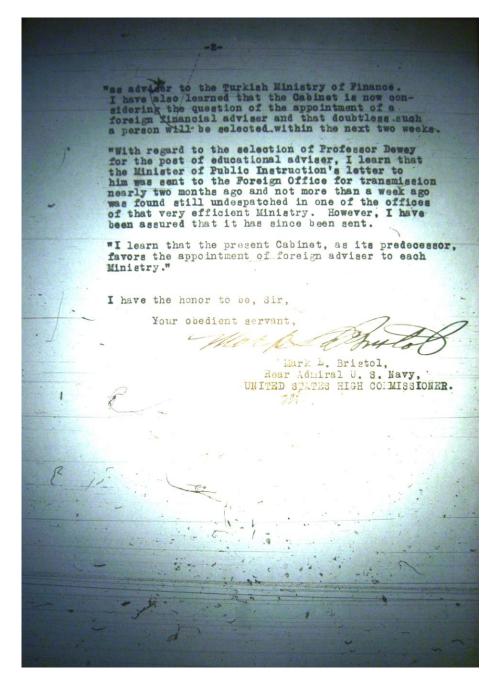


Figure B.15. The telegram dated September 4, 1923 was asking John Dewey to accept the post of advisor to Ministry of Public Instruction. Source: The National Archives of the United States, Microcopy No. 353, Records of the Department of State Relating to Internal Affairs of Turkey, 1910-29, Roll 22, 867.01a/2, Telegram Dated September 4, 1923. (P.104)

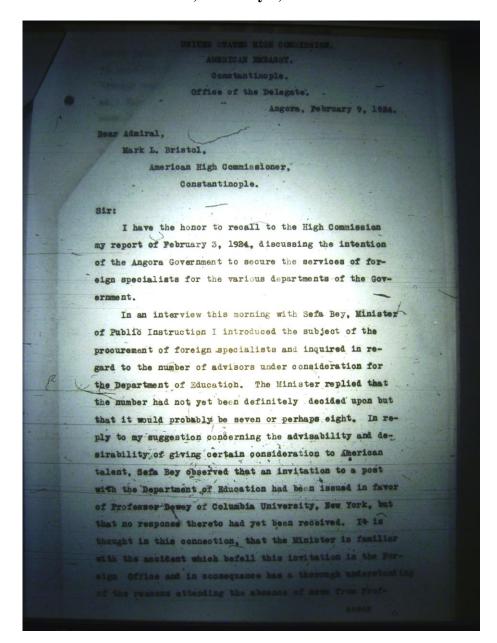
B.16. Letter of Mark L. Bristol, November 16, 1923.

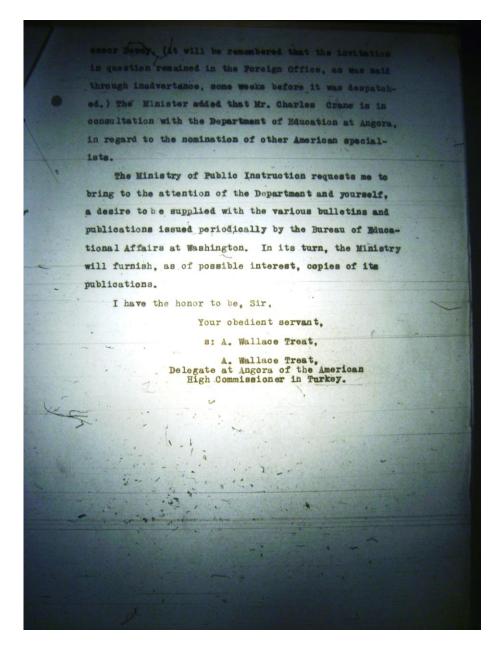




Figures B.16. Letter of Mark L. Bristol, November 16, 1923. Source: The National Archives of the United States, Microcopy No. 353, Records of the Department of State Relating to Internal Affairs of Turkey, 1910-29, Roll 22, 867.01a/5,

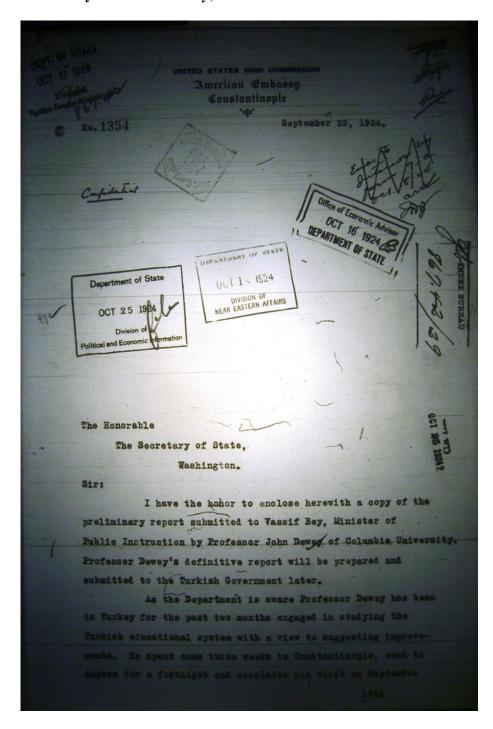
B.17. Letter of A. Wallace Treat, February 9, 1924.





Figures B.17. Although Mr. Charles Crane came to see the Department of Education in Ankara; Sefa Bey, the Minister of Public Instruction was still in favor of Professor Dewey of Columbia University, New York. Source: The National Archives of the United States, Microcopy No. 353, Records of the Department of State Relating to Internal Affairs of Turkey, 1910-29, Roll 22, 867.01a/10, Letter of A. Wallace Treat, Date February 9, 1924. (P.104)

B.18. John Dewey's to visit Turkey, 1924.



-2-

18th after a further stay in Constantinople. The Turkish wees heralded Professor Dewey's mission as that of an advisor to the Ministry of Public Instruction and seemed to expect a series of miracles from him. It was not until near the end of Professor Dewey's stay at Angora when the newspapers began to declare that he found conditions so unfavorable that he could not retain his advisorship that he issued a statement making it clear that there had never been any question of his remaining in Turkey as an advisor and that he had come simply to study the situation and offer such suggestions as might appear pertinent. The Department doubtless knowsthat Professor Dewey's trip was initiated and his expenses defrayed by Mr. Charles R. Crane and that the invitation was conveyed by Sefa Bey, Vassif Bey's predecessor as Minister of Public Instruction. These facts were apparently not known to the Turkish press.

I think it would be fair to say that Professor

Dewey is leaving with a rather pessimistic view of the future
of education in Turkey. He does not consider that there
is much value in discussing educational theories as long as
the means for carrying out any theory are as defective as they
are at present. The salaries now paid to Turkish teachers
range from Ltq. 20. (\$10) to Ltq. 50. (\$25) a month
and there is no permanency of tenure; teachers are transferred from one part of Turkey to another without warning
and without any apparent reason. No dignity or standing
attaches to the teaching profession. For all of these
reasons the recruiting of teachers is becoming more and more
difficult. Purthermore the whole educational administration

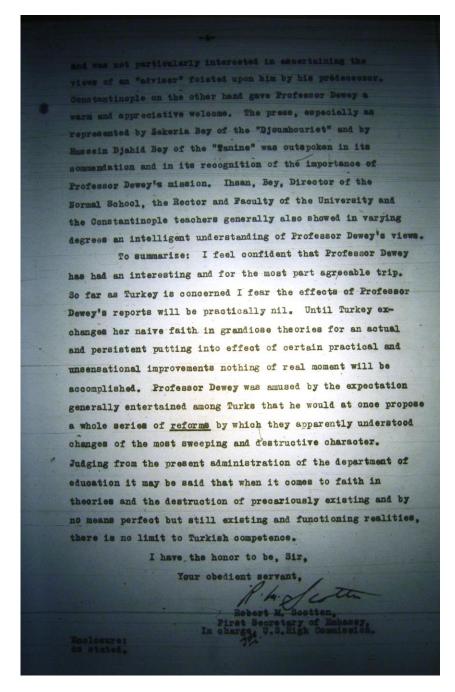
edministration is handicapped by red tape. At Constantinople, for instance, no school can spend more than \$12 without the authorization of a board of some dosen persons. The board is overworked with the result that the most urgent repairs on a school building wait for months.

Then instrumentalities for carrying out a new educational program have been found Professor Dewey believes that the program itself should cover a period of at least five years and thus secure some measure of continuity of educational policy over a reasonably long period of time.

Professor Dewey was painfully impressed by the extreme centralization of the Turkish educational system.

The present Minister is an incompetent and self-inflated Csar (the expression is not Professor Dewey's, although I have no doubt he would agree to its accuracy) and is sparing no efforts to concentrate in his hands the whole educational administration. He is even endeavoring to control the teachers' organization which recently led to the departure of the Constantinople delegation from the teachers congress at Angora - this by way of protest at a plan sponsored by the Minister to abolish the more or less autonomous organization of the teachers by cities.

Professor Dewey, while at Angora, had three interviews with the Minister of Public Instruction who showed himself quite willing to answer Professor Dewey's questions, but by no means anxious to elicit or even receive Professor Dewey's suggestions. It was apparent that the Minister had clearly in mind his own program for education in Turkey



Figures B.18. With the invitation of Sefa Bey, who was the predecessor of Vassif Bey as Minister of Public Instruction in 1923, the American educational philosopher John Dewey came to visit Turkey in 1924. Source: The National Archives of the United States, Microcopy No. 353, Records of the Department of State Relating to Internal Affairs of Turkey, 1910-29, Roll 50, 867.42/29, Letter of Robert M. Scotten, Date September 23, 1924.

B.19. The Washington Post, August 22, 1924

Two Honduran Towns Captured by Rebels
The Washington Post (1877-1954); Aug 22, 1924; ProQues Elistonica Newspapers The Washington Post (1877-1991)
no. 1

Two Honduran Towns Captured by Rebels

San Salvador, Aug. 21.—Reports from revolutionary sources in Honduras say the rebel forces under Gen. Ferrera have occupied Ocotepeque. The rebel general Adolfo Marino is declared to have captured Choluteca, on the Gulf of Fonseca, after a sanguinary fight.

Americans in Turkey Lose Baggage in Fire

Constantinople, Aug. 21.—Several Americans lost all their luggage when the principal hotel in Angora was burned recently. The Americans include Prof. John Dewey, of Columbia university, and Mrs. Dewey; David Moore Robinson, of Johns Hopkins; Frederick J. Woodbridge, of New York; Easton T. Kelsey, Ann Arbor, and the members of the University of Michigan archaeological expedition.

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Figure B.19. The Washington Post of August 22, 1924 announces that the Americans, including Professor John Dewey of Columbia University and his wife lost their entire luggage in fire, in Angora on August 21. Source: The Washington Post (1877-1954); August 22, 1924; ProQuest Historical Newspapers The Washington Post (1877-1991), p.1.

B.20. John Dewey's Preliminary Report.

Enclosure N° / In Despatch N 1354 PRELIMINARY REPORT. Since without doubt the great body of teachers are earnest and sincere, and since no real improvement of education can be made without improvement in the preparation of the teachers, both in scholarship and in acquaintance with the most progressive and efficient pedagogical methods in use in other parts of the world, the following preliminary statement is confined to suggestions as to ways in which that improvement of the teaching staff may be assisted, beginning with the following year. 1. Enlarge and strengthen the facilities for translating, publishing and circulating educational literature of foreign countries. These translations should be from periodical literature, as well as from books; in the case of the latter, it is not necessary always to translate the entire book, but only such portions as are best adapted to needs of Turkish teachers. The material should be mainly of a practical rather than of a theoretical character, dealing with such topics as the equipment of school buildings, sanitation and topics as the equipment of school buildings, sanitation and hygiene, playgrounds, games, cheaply made equipment for the playgrounds, scientific and industrial apparatus that can be made in the school or the village, and about methods of teaching that have found in actual experience to secure the initiative and self-activity of purils; accounts of the methods used by progressive schools; methods of obtaining close relationship between the schools and parents, and other elements in the life of the local community. For the first year or tra, this literature might be confined mostly to the needs of elementary school teachers, and the elementary section of normal schools. 2. For "teachers" reading circles" and discussion groups. A year's program of educational reading should be prepared in advance, including educational literature already available as well as some of the new translations, certain chapters and articles being assigned to be read each month. and teachers encouraged to meet monthly or fortnightly for discussion, especially about what they have done or can do to adapt what has been read to their own conduct of schools and teaching. Since salaries are low, the literature should be furnished either gratis or at a nominal figure.

Some part of this material can be made by schools if they are equipped with manual training outfits, or by local artisans; but many teachers need guidance as to what equipment and apparatus to construct and employ. The ministry might therefore, with the cooperation of local authorities, propers and send around "traveling exhibits" of models which can be deposited in a school for a few weeks and be reproduced there, and then be sent to another school and so on.

I am informed that there is a deficiency of good reading material for use at home by the young after they have acquired some facility in reading. Unless the section of libraries of the ministry is already engaged in the work, I suggest that it add a department of "traveling libraries", consisting of books on attractive subjects, 25 or 50 in a collection, to be sent around to schools and left in each locality for a few months, to be taken home by pupils and read by their parents as well as read by pupils themselves. In trace a schools, they should be made accessible to admits of the community irrespective of whether they have children in schools, so as to foster a habit of proper reading. The ministry might secure the cooperation of Turkish writers in adding systematically each year to the number of books available for such circulation. In general, while some of the larger towns may be able to support public libraries of their own, the public school should be the library centre of the local village or town. Independently of these "travelling libraries", it should be planned that every school building have a library to be used not only by the students but by the citizens as well. Plans for buildings, school houses should provide a room for this purpose; the library section of the ministry should make and circulate lists of books suitable for such libraries, of various amounts of volumes. At an early date some one higher normal school should include a course -- optional rather than obligatory by a trained library worker, to give instruction in library management. Since experience shows that it is not enough in any country to provide books in order to ensure their use by the members of a locality, provision should be made for taking books from these lib-raries directly to the homes of the people until they form the habit of coming to the school to get them.

The construction of the school building bears a closer relation to the kind of instruction given, and the methods of school discipline and instruction, than is usually believed. The ordinary construction almost automatically prevents the adoption of progressive methods and restricts teachers and pupils to the use of textbooks and blackboards, with at most the addition of a few maps, clarts and material of object-lessons which are merely observed but not actively employed. This fact in turn puts a premium on passive methods and an almost exclusive use of the memory at the expense of judgment, invention and executive capacities. It is most important therefore that the question of the construction and equipment of the school building be given attention second only to that of the preparation of teachers. As a rule, architects are not sufficiently acquainted with educational requirements; local authorities think more of the appearance of the building than of its adaption to purposes of teaching. No steady development of a progressive education is possible without building which have proper sanitary and tollet facilities, places for minul training, domestic science, invalue and art, library, mason, etc. There should also be sufficient space within each class room for illustrative hand and com-

cost therefore that the ministry add a section of school buildings and equipment, to consist of persons technically skilled in architecture but having in addition a thorough knowledge of school bygiene and sanitation, of educational principles and practices, and of the types of structures which have been found in different countries to answer best to educational needs. It should be added that this suggestion does not imply that all buildings are to be elaborate and expensive. Study should be made also of economy; in some parts of the country, the "open air" or "semi-open air" type of building can perhaps be adapted for use in Turkey. In any case this section should collect and study continually building plans from all the progressive countries, prepare detailed plans of various types of achool buildings, and keep up with improvements to be introduced. The next budget should include at least enough to provide for training two or three persons in this line.

It is clear that since Turkey is almost at the beginning of the development of a public school system, great pains should be taken with the first steps, since they will form a foundation for what is done later and also that plans should be laid covering a program for a steady consecutive development lasting over a number ers. It is therefore better that even desirable measures should be postponed until they have been thoroughly studied, and it is sure that persons are well prepared to carry them out, rather than that should be attempted prematurely and without a trained personnel. It is accordingly suggested that in addition to sending students abread, a certain number of teachers, both those now among the leaders, and those who are promising among the younger men and women teachers, be selected and be paid necessary expenses for studying and reporting upon specified matters. There should be, for example, provision for sending absord each year for a number of years a commission of experienced teachers, together with representatives of the central and local educational authorities, who should visit different countries and make comparative investigations of assigned topics. These commissions should have two purposes, first to provide information which shall serve as the basis of endations for the practical development of Turkish schools; recommendations for the practical development of inracelves. It might be better with respect to some of the points suggested already to include in the budget for 1924 - 25 simply the items for preliminary investigations and training of proper persons rather than to insugurate them at once. For example, study of construction and equipment of buildings, and also preparation of travelling decapment of buildings, and also preparation of travelling dibits of scientific and other apparatus. While a beginning in be made with libraries, a few young men and women should be dected also to study in library schools abroad. I would sugset also that a commission be sent to Denmark to study especially ricultural education and adult education, or peoples' colleges, and also economic ecoperation. It is my opinion that the schools could serve as centres of industrial regeneration as well as of stellectual. Denmark has probably more to offer than any other propaga country as to ecoperative methods among farmers with in-

While the end cannot be accomplished in a year or five years, the purpose should be to prepare teachers who can take the lead in every community in guiding and inspiring citisens of the legality in awary matter of industrial and social improvement. - 4

7. The chief subject of study and preparation for the next year should be in addition the development of middle schools or continuation schools - for those graduates of elementary schools who are not going to the university, but into agriculture and industrial life, and also for those who have left the elementary school before completing it and who want some practical studies. I do not recommend trying to one such schools next year, but recommend provision in the budget for a commission of study; part of the members to investigate similar schools abroad, part to study local conditions and industrial possibilities in various parts of furkey; select places for future schools, and select a certain number of men and women for future teachers. Some of these latter persons should be teachers and should be given more practical training, and others should be practical workers to be given more theoretical education and knowledge of teaching. Probably, the agricultural schools and commercial schools taken over from the other ministries will serve as the first center of some of this new type of middle school. After the year's study, they should be gradually transformed, changing a few each year as fast as teachers are prepared.

8. All of these different suggestions have as their central idea the need of development of normal schools. Within two years and as a result of the study of various commissions, there should be departments opened for the training of specialists in domestic science teaching; manual training and industrial education, including industrial drawing and design; the elements of mechanics, physical culture, especially outdoor genes and sports, physiology and hygiene; agriculture, etc. At the beginning students may be admitted who have graduated from elementary schools, but as soon as possible only those persons should be accepted who have had the first cycle or three years of secondary education. Every such cormal school should have a vocational middle school or contimuation primary school connected with it. As a general principle, these new normal sections should be added to other normal schools, but in special cases they may be started as separate schools.

ections for training directors and inspectors. Only the most promising graduates and specially selected teachers should be admitted.

Include sum for special commission to study the question of middle schools, to prepare a course of study varied to meet ne-twent localities with different environments and industries, an runine a program for the opening of a series of such schools ow d of eight or ten years.

- Include sum for special commission to make similar study and on development of new divisions in normal schools to train

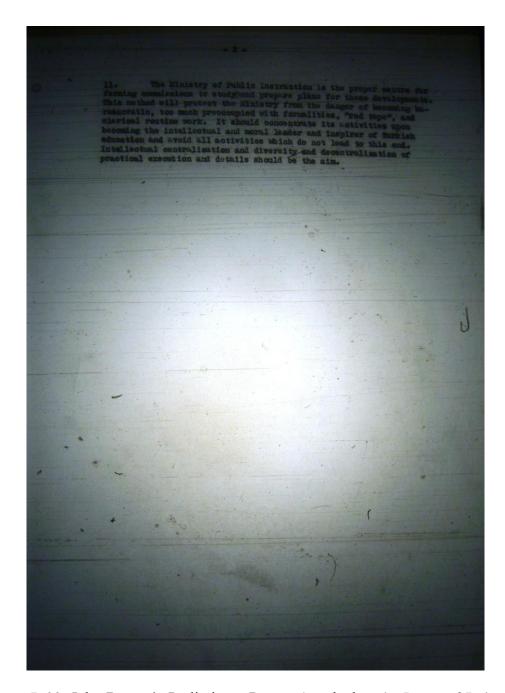
 (1) specialist teachers in special branches, like manual training, physical development, domestic science, etc.

 (2) directors and inspectors.
- 4. Include sum for increasing activities of the section of the ministry comerned with collecting, translating and circulating progressive educational literature of a practical character.
- Include sum for
 - (1) Preparation of travelling libraries, (2) Preparation of trained librarians.
- Include sum for
 - (1) Preparation of travelling educational exhibits of models of mechanical and industrial apparatus,
 - (2) For sending some persons abroad to study material of this kind in use elsewhere and to prepare further developments.

7. Include sum for commission to study by means of visiting foreign countries, and by collecting of material, plans of wildings, play-grounds, school-gardens, economical scientific apparatus and equipment of a nature to be used by students rather than simply by teachers for demonstrations; to dy different types of buildings adapted to different localities, climates, city and rural conditions. This commission to work in connection with architects of ministry referred to under heading 1. Also to disseminate knowledge of the close relation that exists between educational aims and methods on the one hand and the construction and arrangement of buildings and grounds on the other.

8. Include sum for special commission to study rural schools, especially in connection with agricultural development, cooperation of farmers in buying and selling, etc. Denmark probably the best place for such a study, with perhaps Holland and Switzerland.

The foregoing recommendations are based on two underlying



Figures B.20. John Dewey's Preliminary Report Attached to the Letter of Robert M. Scotten. Source: The National Archives of the United States, Microcopy No. 353, Records of the Department of State Relating to Internal Affairs of Turkey, 1910-29, Roll 50, 867.42/29, Date September 23, 1924.

B.21. The Evolution of 4H.



Figure B.21. "The Evolution of 4H", 14-15, in *National 4H News*, June-July 1977, The 4H Volunteer Leader's Magazine, Chicago. Source: National Archives, Folder: 4H, Early Development.

B.22. The Origin of the 4H Emblem.



Figure B.22. "The Origin of the 4H Emblem", 20 in 4H Club Magazine, July 1929, 4H Club Publications, Kansas City. Source: National Archives, Folder: 4H Name and Emblem.

B.23. The Washington Post, October 28, 1929.

REGULAR SESSION TO FINISH TARIFF Efforts to Speed Senate Ac-tion on Measure Fall Short. NIGHT WORK CONSIDERED

Figure B.23. "Regular Session to Finish Tariff". Source: The Washington Post (1877-1954): Oct 28, 1929; Proquest Historical Newspapers The Washington Post (1877-1991), p. 2.

B.24. The Washington Post, December 1, 1931.

CHRIS PUT MINIORARD ATTRIBLES MARKELBY Traffortreporter (MTMARG) See 1, 1911; Impac Hambel Newpoon Traffortriges For (MT J 1911)

CURES PUT FORWARD At Jobless Parley

Norman Thomas, Dewey and Minneapolis Mayor Suggest Plans.

"The cure for unemployment the in planned production and distribution for use, not grotte, which is accimilise," declared Norman Thorman Sociation leader, parterlay, spending at the lumcheom of the conference or the unemployment program for Congrees now in program at the Hamilton Hotel.

Mr. Thomas went on to any that programives must set themselves like flint against any effort to get "as out of depression by having a finance and outlit was between Japan

"Unrestricted trade with Japan, I Japan pecality as an eggrescor selled is not neutrality but cornomic of liance," he conditioned, "It is not the word to come but to war."

Decey Warns of Violence.

Other speakers on the opening day
of the two-day conference included
Pror. John Dewey and Maper William

In ecceing the Government Prof Dewny smid: "Up on the present time, when asked for bread it has given only words with which it has been must generous hand, but he will make generous hand, but he will despair to violence, it is getting ready to give them builde instead of forestalling wiselace by constructive aid."

many-man proposals have been submitted whereby the Operationals should imas beends in the aggregate of billions of dellars, the proceeds thereof to be leased to the farmers of the Northwest. Pressty, I am of the optimies that the farm problem must be solved in some other way. The farmers of the Northwest today is suffering from two must be seen.

rather than too little.

"My proposal is that as quickly as possible the national Government should climinate all tariffs from

Second that the effective committee from the confirmers met several series and depresentatives in the room of the Senate committee on Indian affairs to discuss the best settled to get the legislative program of the committee on unamployment en-

Long Work Day Benounced.

Less Waldman, of the public affairs committee of the Socialist period discussing the "whert day and week," said that in the seed industry as whole in 1999 the average work week was 84.8 Moura, and read and man other industries still compel their workers to tool nine and bee hour a day," while in New York hundred of thecessess of workers, including 33,999 transit employes, see employe to hours week. The to have the hour week. The to some pitched only by Federal and Statlegishties.

M. Rubinova, accretary a Twis India Drivin Britis, of Chicalmant, said this four takings must be done in the presont crists; ". Summediac relief was be possible descriptions of the Community Chests and lovel govern measures must be the continuous months before the consumer sum to be before the consumer sum to be consumer to the continuous must be considered. A The most effective way to meet the certain future degreedoes is a system of unexplayment insurance, and the Pederal Coherences the side is a recommendation of the continuous consumplement insurance throughout the country.

 $\textbf{Negetical} \ \text{oth particular of homogeneous}. For the separation particular the object value. \\$

Figure B.24. "Cures Put Forward at Jobless Parley". Source: The Washington Post (1877-1954): Dec 1, 1931; Proquest Historical Newspapers The Washington Post (1877-1991), p. 12.

B.25. The Washington Post, February 7, 1932.

HOME ECONOMISTS MEET FEBRUARY 22

The Washington Past (1877-1934); Feb 8, 1932; ProQuestHistoricalNewspapers The Washington Post (1877-1991) no. 5

HOME ECONOMISTS Meet February 22

Noted Educators to Speak Before Teachers and Supervisors.

Relationship of the present economic situation to the field of home economics will be discussed at the annual meeting of the department of supervisors and teachers of home economics of the National Education Association here Monday and Tuesday, February 22 and 23, at Service Hall of the District Chapter of the American Red Cross.

Nutrition courses in the public schools will also be discussed. Talks on the economics situation will be given by Dr. Benjamin R. Andrews, professor of household economics. Dr. John Dewey, professor of philosophy, and Dr. Harold F. Clark, professor of education, at Teachers College, Columbia University, and by Dr. Lewis L. Lorwin, f Brookings Institute, this city, and Dr. William F. Notz, dean of the school of foreign service, Georgetown University.

Nutrition will be discussed by Dr. Mary Swartz Rose and Dr. Henry Clapp Sherman, of Columbia University; Dr. Lydia J. Roberts, home economist of the University of Chicago; Miss Carlotta Greer, head of the department of home economics, John Hay High, School, Cleveland, Ohio; Miss M. Lucille Davison, head of the home economics department. Garfield High School, Akron, Ohio; Dr. Hazel K. Stiebeling, bureau of home economics, United States Department of Agriculture; Dr. Ella Oppenheimer, children's bureau, United States Department of Labor; and Miss Miriam Birdseye, extension service. U. S. Department of Agriculture.

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Figure B.25. "Home Economists Meet February 22". Source: The Washington Post (1877-1954): Feb 7, 1932; Proquest Historical Newspapers The Washington Post (1877-1991), p. 12.

B.26. Memorandum of Mustafa Kemal.

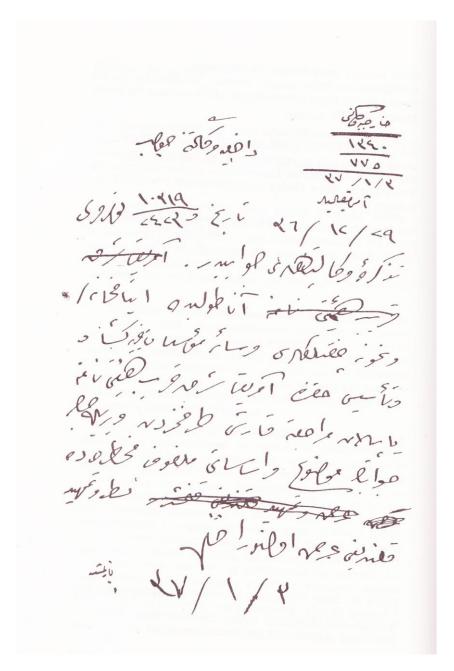


Figure B.26. The first page of the memorandum of Mustafa Kemal, the President of the Turkish Grand National Assembly, to the American Near East Relief Board, with his own handwriting. Source: Ministry of Foreign Affairs Archives, A.B.D. (1919-1931) K.1.

APPENDIX C

PRIMARY SOURCES FOR CHAPTER 5

Mustafa Kemal's letter of donation for Forest Farm, the maps of IBA Emscher Park Projects and flyers for European Capital of Culture, RUHR, 2010 discussed in Chapter 5 are presented here for the information of the reader.

C.1. Mustafa Kemal's letter of donation, June 11, 1937.

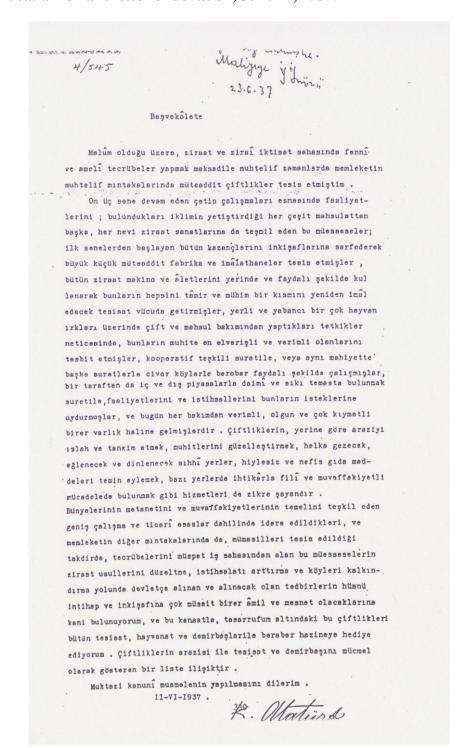


Figure C.1. Mustafa Kemal's letter of donation, June 11, 1937.

C.2. Ataturk Forest Farm in relation to Lorcher Plan

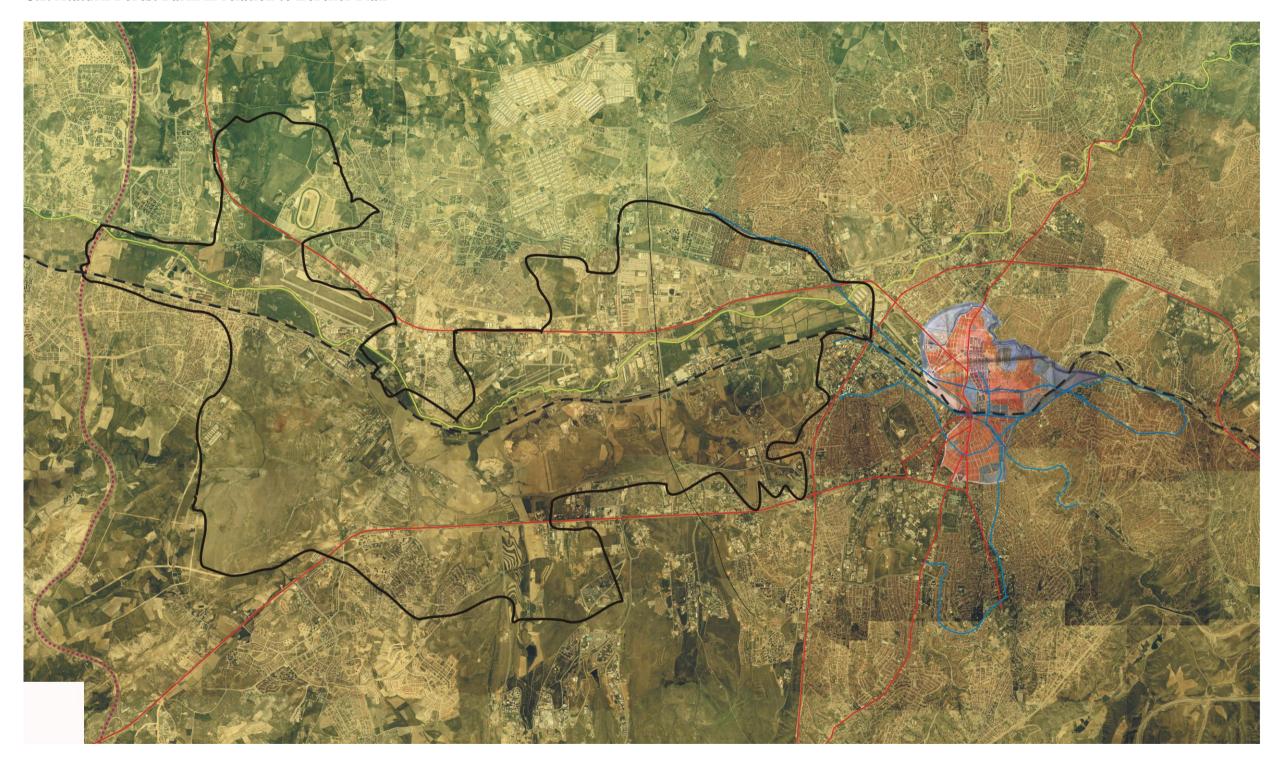


Figure C.2. The land of Forest Farm was approximately ten times the 1924-25 Lorcher Plan when established.

C.3. Ataturk Forest Farm in relation to Jansen Plan

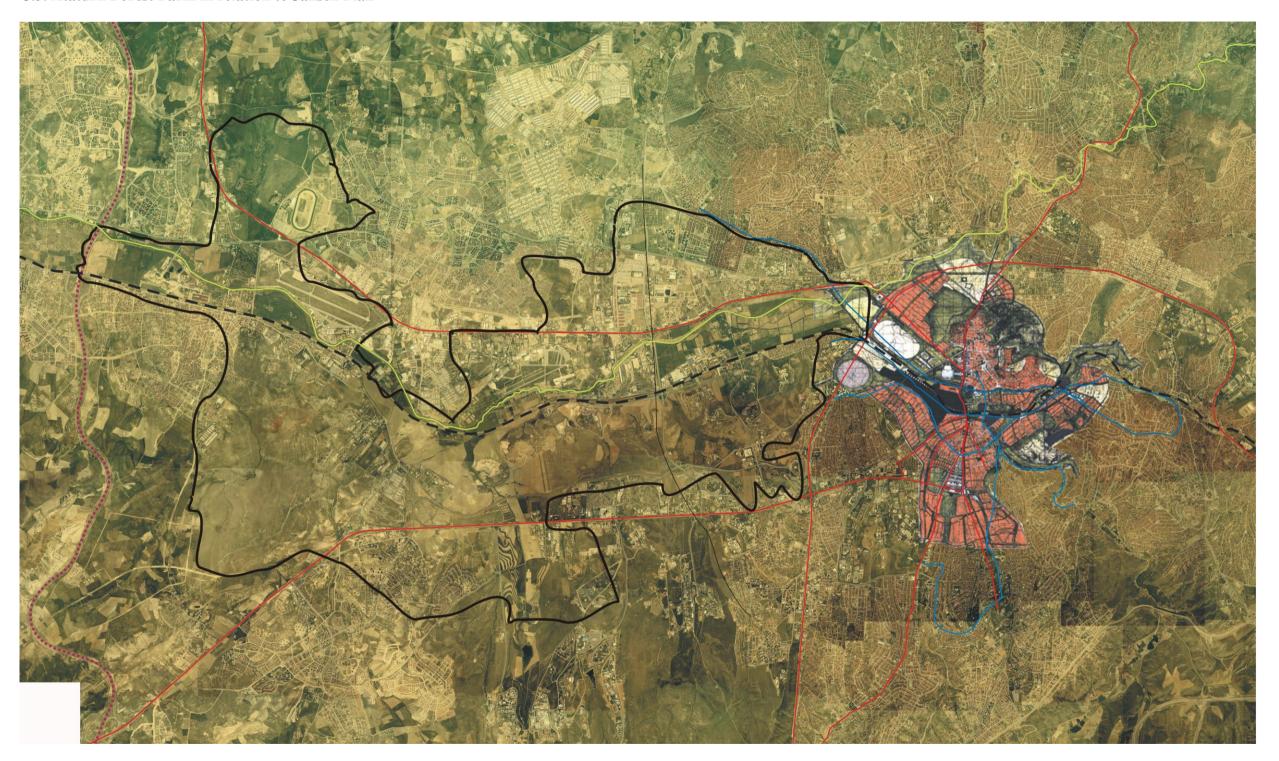


Figure C.3. The land of Forest Farm was five times the Jansen Plan in 1930s.

C.4. Ataturk Forest Farm in relation to Yucel – Uybadin Plan

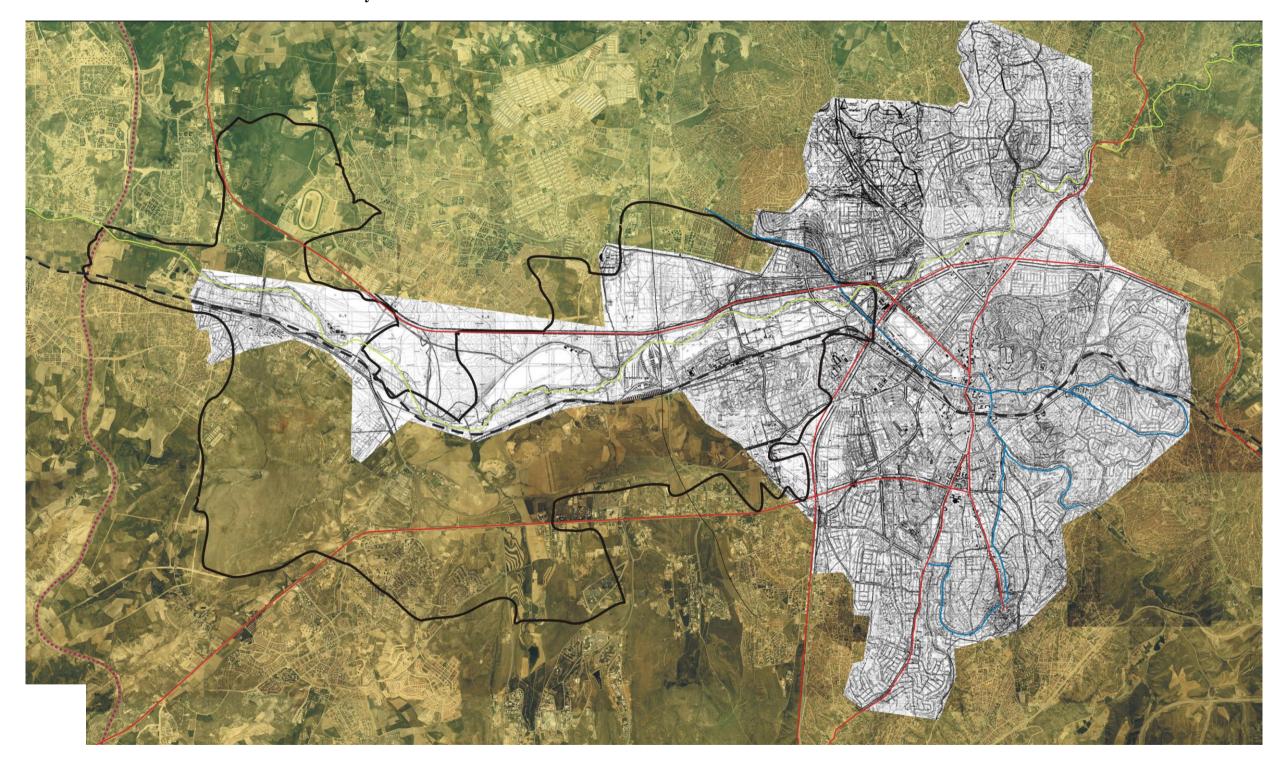


Figure C.4. New residential and industrial districts of the growing city surrounded the Forest Farm and the infrastructure invaded its lands.

C.5. Flyer for European Capital of Culture, RUHR, 2010

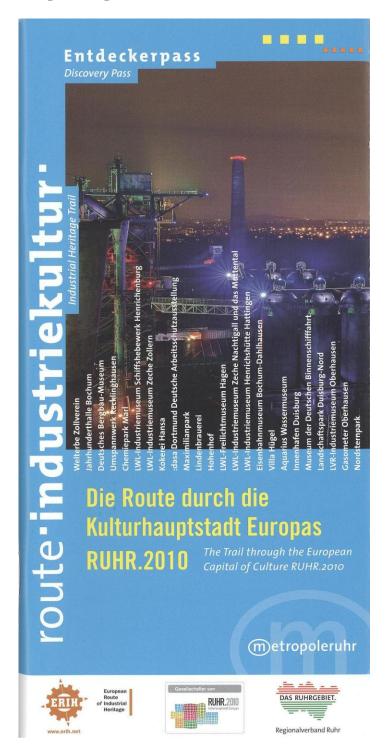


Figure C.5. Flyer for European Capital of Culture, RUHR, 2010.

C.6. The Emscher River, Connecting Industrial Sites.

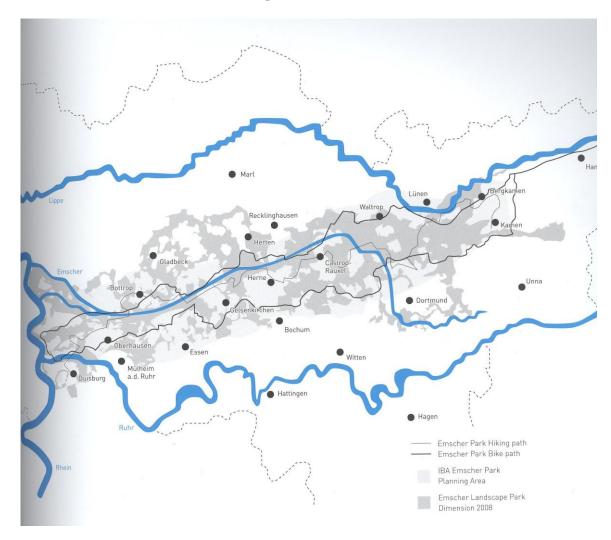


Figure C.6. The Emscher River, reconstructed to its natural structure; is connecting the renovated industrial sites. Source: Department of Urban Design and Land Use Planning, Faculty of Spatial Planning, TU Dortmund (Eds.), 2008.

C.7. Zollverein Shaft XII Coal Mine (Zeche Zollverein) & Zollverein Coking Plant (Kokerei Zollverein) in Essen.

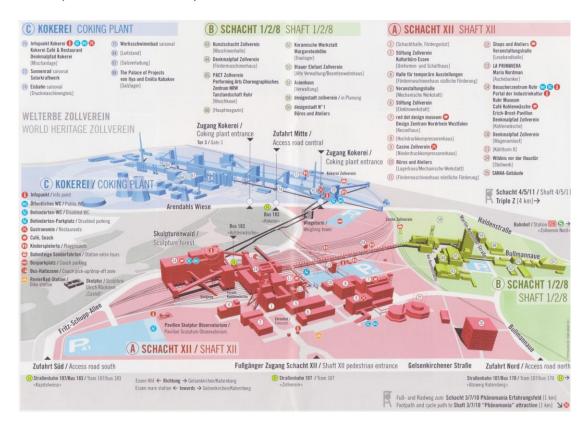


Figure C.7. Zollverein Shaft XII Coal Mine (Zeche Zollverein) & Zollverein Coking Plant (Kokerei Zollverein) in Essen are attracting large numbers of domestic and foreign visitors.

C.8. The site plan of Duisburg-Nord Landscape Park (Landschafts Park).



Figure C.8. The site plan of Duisburg-Nord Landscape Park (Landschafts Park).

CURRICULUM VITAE

PERSONAL INFORMATION

Surname, Name : Kaçar, Ayşe Duygu Nationality : Turkish (TC)

Date and Place of Birth : October 1, 1976, Ankara

Marital Status : Single

Phone : +90 542 476 49 69

Email : duygukacar@hotmail.com

EDUCATION

Degree	Institution	Year of Graduation
M.Arch	METU Department of Architecture	2002
B.Arch	Gazi University Department of Architecture	1999
High School	Gazi Anatolian High School	1993

WORK EXPERIENCE

Year	Place	Enrollment
2003-Present	METU Department of Architecture	Research Assistant
2002-2003	Kerem Yazgan Design Office	Architect
2001-2002	Turgut Kacar Design Office	Architect
2000-2001	Chamber of Architects	Architect
1999-2000	Tepe, Bilkent	Architect

FOREIGN LANGUAGES

Advanced English

PUBLICATIONS

- 1. Kaçar, A. D. "Ankara, a Small Town, Transformed to a Nation's Capital", *Journal of Planning History*, February 2010, Vol. 9 No. 1, 43-65.
- 2. Kaçar, A. D. "Kentsel Mekana Alternatif Bir Bakış: Kentin Zamanı, Zamanın Kenti", *Anadolu Sanat*, Sayı 18, Anadolu Üniversitesi Matbaası, Eskişehir, 2007.
- 3. Kaçar, A. D. & Kaçar, H. T. "Resmin İçine Girmek: Mekansal Değerlendirmede De Stijl Örneği", *Anadolu Sanat*, Sayı 17, Anadolu Üniversitesi Matbaası, Eskişehir, 2006.
- 4. Kaçar, A. D. "Doğal Zamandan Dijital Zamana Mekan", Safalı, L. (ed.), *Zaman'ın Kitabı*, YGS Yayınları, İstanbul, 2003, 117-121.

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- 1. Kaçar, A. D. "Ataturk's Forest Farm and FDR's Experimental Subsistence Homestead Projects: Innovative Drivers for Social Transformation and Economic Growth in Early Twentieth Century", *Proceedings of TASSA Conference*, Harvard University, Boston, USA, 2008.
- 2. Kaçar, A. D. "An Urban Open Space Model for Modern Turkish Republic: Gazi Forest Farm in Ankara", *Proceedings of International Conference on Environment: Survival and Sustainability*, Nicosia, Northern Cyprus, 2007.
- 3. Kaçar, A. D. "The Urban Sprawl and Macroform Development in Ankara: The Emergence of New Town and New CBD", Andolsun, S. (et al.) (eds.), *Proceedings of 1st International CIB Endorsed METU Postgraduate Conference*, METU, Ankara, Turkey, 2006.
- 4. Kaçar, A. D. "Time Perception in Relation to Architectural Space", Egbu, C. & Tong, M. K. L. (ed.), *Proceedings of PRoBE Conference*, Glasgow Caledonian University, Glasgow, UK, 2005.

STUDIOS AND COURSES ASSISTED

- 1. ARCH 201 Architectural Design Studio I
- 2. ARCH 202 Architectural Design Studio II
- 3. ARCH 401 Architectural Design Studio V
- 4. ARCH 402 Architectural Design Studio VI
- 5. ARCH 103 Graphic Communication

MEMBERSHIPS

Chamber of Architects, Ankara, Turkey Turkish - American Scientists and Scholars Association METU CIB Student Chapter

HOBBIES

Photography, movies, travelling.