



The Presidents Perspective on Landscape: Sample of The First President Mustafa Kemal Atatürk in Turkey

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Devlet Yöneticilerinin Peyzaja Bakış Açıları: Türkiye’de Mustafa Kemal Atatürk Örneğinde Değerlendirme

Özet

21.yüzyıl, insanların yaşadıkları çevrelerin sorunlarının nedenlerini ve yaşama mekânlarının kalitesini sorgulamaya başladıkları bir yüzyıl olmuştur. Bir çok araştırmacı, insan-çevre, ekolojik sistemler, çevre sorunları, plansız kentleşmenin getirileri, ekonomi-ekoloji ilişkileri üzerine ekolojik, ekonomik ve sosyal açılardan değerlendirmeler yapmaya başlamıştır. Geçmişe baktığımızda, geleceği gerçekten çok boyutlu gören liderler, ekoloji üzerinde önemle durarak, ekosistemin en önemli elemanı olan yeşil alanlarla ilgili olarak, yeşil sevgilerini hayata sunmuşlardır. Bunlardan biri de Mustafa Kemal Atatürk’tür. Mustafa Kemal Atatürk çocuk dönemlerinden, yeni Türkiye Cumhuriyetinin şekillendiği yıllara kadar yüreğinde biriktirdiği yeşil sevgisini, planlama, tasarım, onarım ve yönetim boyutunda peyzaja yansıtmıştır. Bu çalışmada Atatürk’ün yeşil aşkına vurgu yapılarak, örneklerle yeşil ayak izleri takip edilmiştir.

Anahtar Kelimeler: Mustafa Kemal Atatürk ve Peyzaj, Atatürk ve Yeşil Alanlar, Mustafa Kemal Atatürk

Abstract

21st Century has turned out to be an era in which people started to question the reasons for environmental matters and the quality of their living areas. A significant number of researchers have so far shed light on the interactions between human and environment, ecologic systems, environmental matters, outcomes of distorted urbanization, relationship between economy and ecology by considering the social, economic and ecologic aspects of the topics. Great leaders of the past, who really owned multi dimensional points of view for the matters in their own time and the future, revealed their fondness of green areas to their people open-heartedly by giving great emphasis on green areas which are the most important elements of an ecosystem. Among such great leaders, Mustafa Kemal Atatürk has a distinctive place .

He succeeded in reflecting all his love of nature, which was shaped in his heart from his early childhood to the first years of Turkish Republic, on landscape in terms of planning, design, repair, management and construction. In the present study, Atatürk’s green foot steps are tracked by using various examples from his life and referring to his green love.

Key Words: Mustafa Kemal Atatürk and Landscape, Atatürk and Green Areas, Mustafa Kemal Atatürk

INTRODUCTION

"Let every individual and institution now think and act as a responsible trustee of Earth, seeking choices in ecology, economics and ethics that will provide a sustainable future, eliminate pollution, poverty and violence, awaken the wonder of life and foster peaceful progress in the human adventure."

John McConnell, founder of International Earth Day

21st Century has turned out to be an era in which people started to question the reasons for environmental matters and the quality of their living areas. A significant number of researchers have so far shed light on the interactions between human and environment, ecologic systems, environmental matters, outcomes of distorted urbanization, relationship between economy and ecology by considering

the social, economic and ecologic aspects of the topics [2,3-4].

It can be understood while seeking solutions for environmental matters from ecological perspective that in the long run, both rural and urban open green spaces can mitigate several ecologic, economic and social problems by adopting ecological approaches. This fact can be inferred clearly from the studies belonging to special branches of science, where common focus is on a future prospect based heavily on the value of green areas. Ecosystems to be constituted in a planned settlement pattern valid for all sizes of living areas respecting to green tissue are expected to enable to solve several problems people and environment may face in the long run.

This so-called green philosophy of the 21st Century was also a policy already adopted and brought into life by some leaders of the previous centuries. For instance, Stalin’s agriculture, environment and industrial policies literally

changed the face of the Soviet Union. Collectivization eliminated much residual variety in the landscape as monocultures were planted over enormous areas of levelled land. To protect the landscape from further deflation (erosion of the soil by wind) the Great Stalin Plan for the transformation of nature, launched in October 1948, planned a vast network of shelterbelts, similar to those planted in the United States in the 1930s [5,6].

In Germany, the regime enacted the "Reich Nature Protection Act" in 1935. While not a purely Nazi piece of legislation, as parts of its influences pre-dated the Nazi rise to power, it nevertheless reflected Nazi ideology. The concept of the Dauerwald (best translated as the "perpetual forest") which included concepts such as forest management and protection was promoted and efforts were also made to curb air pollution [7]. With the most powerful conservationist movement of the early twentieth century, the German case offers particularly fertile ground for exploring the links between modernity, its aberrations, and its links to the natural world [8].

According to Franklin Delano Roosevelt, "A nation that destroys its soils destroys itself. Forests are the lungs of our land, purifying the air and giving fresh strength to our people." [9] while Theodore Roosevelt states "To waste, to destroy our natural resources, to skin and exhaust the land instead of using it so as to increase its usefulness, will result in undermining in the days of our children the very prosperity which we ought by right to hand down to them." [9]. According to the Mahatma Gandhi, "To forget how to dig the earth and tend the soil is to forget ourselves" [9]. It is stated by Chenchine (1948) that construction of parks and gardens has been an indispensable occupancy in every country experiencing social changes from urbanisation after wars [10].

This shared vision remaining from the past is so extensive that it can serve as a new point of view for the future environmental matters. This environmental perception has been inherited to today's Turkey by Mustafa Kemal Atatürk from the 20th Century (Figure 1) [1]. Building a shared vision under the severe political, economical, social, educational, technological, cultural and environmental conditions of the day was the most important achievements of the 20th century [11]. Atatürk's

shared vision is to become a fully independent nation and bring the nation to the level of contemporary civilization and beyond. He wanted for his people to live a quality life of freedom with equal opportunities, peace, happiness, recreational areas etc. just like the other developed nations [11] as well as developing green idea system in green landscapes.

All Turkish people grow up by reading and adopting Atatürk's principles and being impressed by what he achieved and his philosophy of life. Turkish people are also affected by his identity of a realistic human and ecologist throughout their life, which is accepted to be a role model. This true model is shaped by the details of his daily life from which all the values one should bear in his/her character related to ecology can be withdrawn.

In 1976, 152 members of United Nations Educational, Scientific and Cultural Organization (UNESCO) agreed that member states should celebrate Atatürk's one hundredth birthday anniversary. This decision was announced with the following words [12] "presently, all of the UNESCO's projects that we work on are named Atatürk's leadership model. Atatürk was worked for the global understanding, cooperation and peace; he was a great modernizer who succeeded exceptional reforms; he was the first leader to fight against the colonialism and expansionism; there is no leader like him who respected human rights; he was the leader of world peace, and never discriminated people because of their colour, language, religion and ethnicity during his life time.

He survived a life which can really constitute a model for people because of his wisdom, candidness, military genuine, patriotism, talent for coordination, love of reading, fondness of children, humanism, self devotion, respect for humans and life, love of nature, and ecologist identity including and patterned by his numerous positive characteristics.

This study focuses on Atatürk's passion of ecosystem, nature and green, which overlaps his significant characteristics. Among the targets Atatürk wanted to achieve ambitiously for the new Turkish State is to restructure and build new institutions for medical, social, arts, sciences, music, historical, language, literature, sport, green areas and other branches and sectors [11].



Figure 1. In Savarona Ship, İstanbul. (June 1938) , Atatürk is the first president in Turkey (29 October 1933) [1]

An Overview of Atatürk's Green Idea System From The Windows of Various Authors

Development model prepared by Mustafa Kemal Atatürk and his friends after Turkish Independence War based on principles is among the largest spatial development plans in 20th century all over the world. Ankara, chosen to be the capital city of new Republic, was structured beyond the advice and ideals of the West with its open green spaces and accepted to be an example for the urbanisation theories in the West. Green open spaces are most likely the first among the social equipments to make new Turkish cities to be liveable. Atatürk realized a green revolution which had two main elements; Cultural Parks for society to be enlightened and socialized and Youth Parks for the young to prepare themselves for the future. Green open spaces Ankara acquired in the first years of the Republic are Atatürk Orman Çiftliği (Atatürk Forest Farm), Gençlik Parkı (Youth Park), Hipodrom (Hippodrome), 19 Mayıs Spor Kompleksi (19 Mayıs Sportive Complex) and the Squares of Tandoğan, Kızılay and Yıldırım Beyazıt [13].

One of the topics Atatürk embarked on at his opening speech of Turkish Grand Assembly was protection and use of natural sources, especially forests suitably to techniques and in balance. He stated the rules of Turkish forestry management at his speech for the opening of 1st Term 3rd Legislation Year on 1st March 1922 as "it is one of our important rules to improve, extend and provide maximum benefit using the latest and modern techniques from our forests which are clearly known to have significance in the topics of either agriculture or the evaluation of country's values and protection of general public health status" [14].

Understanding Atatürk depends strictly on the perception of what he really expects from life, his view of life, values and principles (Figure 2) [1]. We, as landscape architects, can observe that he is a real green lover and has a heart looking at the world greenly. His love of green begins with loving only a tree.



Figure 2. In Florya with his adopted daughter Ülkü (12 November 1936) [1]

It Is Not The Tearing Tale It Is The Tale of His Love of Oleaster Tree (*Elaeagnus sp.*) [15]

It was a rare event for Atatürk to cry. His first cry was in Çanakkale when gun fires started. The second one was in an arid, infertile and underdeveloped village of Ankara. There was only one oleaster tree on the route from Çankaya Palace to the building of Assembly. Whenever Atatürk passed through that tree he stopped his car and greeted it respectfully. One day, while he was going past the point

where the tree stood, he spoke to his friend who was his guest travelling with him in the car "that is my..." but there was no tree in its place. He asked in a great urgency to workers "What happened to the tree?" When he received a reply from the workers "We chopped it in order to widen the road", he replied in a great grief "Wasn't there any other way to do that? If you had asked me I would certainly find a solution..." and got on his car by crying.

When we consider the examples from his life revealing his idea of turning urban and rural areas into the green areas where natural and cultural elements together make a combined ecosystem, it can be seen that today we as the landscape architects try to do our job in the same principles. Atatürk worked for the construction of the modern cities with the anticipation of the conservation and development of nature in a nature loving mood as that of landscape architects.

We Can Present This With The Examples From His Life [14]

Mustafa Kemal Atatürk's desire to see Ankara as a contemporary and modern equipped city is identified with the constitution of green tissues in the city. We can see the reflections of this idea in the plantation plans of Atatürk Orman Çiftliği (Atatürk Forest Farm), Gençlik Parkı (Youth Park), Hipodrom and the Boulevards of Ankara (Figure 3) . [1]



Figure 3. In forest farm (14 July 1929) [1]

As people knew Atatürk's love for green, a park which was called Peace Park and planted with seedlings from various parts of the world in the yards of his tomb, Anıtkabir. According to Önder (1988), Atatürk reached Ankara after travelling to Samsun on 19th of May 1919, and the Congresses of Erzurum and Sivas. He first, stayed in Agriculture School and then moved to the Station Building in Ankara. Ruşen Eşref Ünaydın, who saw the area of Çankaya while walking round, went to the Station Building and mentioned Atatürk about the beauties he saw in Çankaya. The day after, Mustafa Kemal Paşa went to Çankaya and enjoyed the stone house among trees two of which were huge willows. While telling her memories about Atatürk and Çankaya Vineyard, Afet İnan reported 'the reason why Atatürk chose Çankaya was the presence of some large popular and willow trees. He was happy by hearing the noise from their leaves in the wind.'

Keleş (1990) gives the examples for Atatürk's view of environment as founders of new Republic desired to catch

up with the requirements of the contemporary age after the decision of making Ankara capital city of Turkey. Atatürk and his friends, who tried to modernize the country relying on the requirements of sciences and mind, desired to use their philosophy of life to construct and develop planned, healthy and regular cities beginning with Ankara. There were then some people who found their challenges to be strange when they tried to change people's outlook, their cloths and to construct beautiful cities.

Atatürk and his friends evaluated the planning of green area system to be the beginning of modernizing society. We as the environmentalists and green lovers advocate that ecology has economic, social and sociological benefits. In a country where open green spaces are developed in a systematic way, several social problems can be solved by themselves. When people have the opportunity to relax, recreates and remove their negative energy from their bodies, they will be equipped with positive emotions and this makes them feel good.

Atatürk thinks "The land without tree and forest is not acceptable to be country" and according to him "Protection of environment is a matter of mind" [15]. It was stated in a long newspaper article on 13th of June 1936 with the signature of Huy'de R. G. [15] that Ankara was an ordinary village before the revolution. There were narrow, hidden and unmaintained streets with no pavements and houses made of adobe bricks.

There were no trees and flowers and running fresh water was limited. Today, whoever visits Ankara can see the extraordinariness of Turk's creative intelligence. Main streets of the city were planted with trees. Gardens, parks and open green spaces were designed to make the city more elaborate. Seedlings more than a million were delivered to plant trees in the city. Gazi Farm was set up on a naked hill near Ankara.

According to Keleş (1990), urban life Atatürk foresaw was a contemporary life where all individuals could benefit from every kind of human right and can comfortably improve their own emotional characteristics and values in a free environment. Making Ankara the capital of the country, enlarging open green spaces and the nationalisation of private land parts in the city are actually important principles of urban science which today's developing countries challenge to apply properly. Very few capital cities in the world like Ankara have been constructed in close convenience with the philosophy of life and ideology of their administration and leaders [14].

Construction of Yeşil Köşk in Yalova was completed on September 12th 1929 as Atatürk desired. When Atatürk went to the Köşk in 1930 (possibly in June), attendants in the Köşk wanted Atatürk to allow them to cut the branches of a plane tree which extended over the roof of the Köşk by harming both its roof and wall.

However, Atatürk wanted them to move the building on tramway rails instead of cutting the branches. Workers removed soil around the base of the Köşk by digging it. Rails brought from Istanbul were placed under the base and the building was set on the rails.

On August 8th 1930, terrace part of the building (today meeting hall three sides of which are made of glass) was moved away first. On the following two days, main building was moved entirely on the rails and thus the whole building was moved 5 m to east (Figure 4). [16] Actually, Atatürk wanted then to give a message to people by protecting plane branches in Yalova. In fact, it was very easy to demolish a small building and build new one but green love was bigger [1]

Green Ideas of Atatürk For Entire Türkiye [15]

During a boat trip in Bosporus, Atatürk together with Muhittin Üstündağ, one of the Governors and Mayors of Istanbul, and Afet İnan stated when they were going past Salacak "I want to be the mayor of Istanbul to make these beautiful places more elaborated planting trees." On 16th of November 1937, Atatürk said in Diyarbakır "A large square will be constructed in the middle of historic Diyarbakır fortress and inner part of the fortress will be surrounded by a wall.

This square will be designed as a park and planted." During a trip in Kızılcahamam, Atatürk wanted to stay in Çamlık (piny) area and spend a night there on seeing pine trees.

They set up tents there and talked in moonlight for hours. He addressed to local people "How happy you are in this beautiful area". Atatürk started simultaneously the plantation works in Yalova while Yalova Thermal Area was being constructed. He also brought Pandelli Efendi, a famous gardener working in a flower garden in Boğaziçi, to Yalova. These attempts may show how he emphasized on the subject. Today, there is a forest area in Yalova called Çam Turu thanks to Pandelli Efendi's close interest.



Figure 4. In Yalova, reconstruction of Yeşil Köşk (24 July 1930) [1]

RESULTS and DISCUSSION

Colours of civilisation have been shaped by learning love of nature and ecosystem. People loving nature and green and sensing ecosystem can easily be equipped with humanitarian emotions. Whoever observes nature and analyses positive thoughts in its depth can give meaning to his/her life only by monitoring events happening in it. Every individual who plants and irrigates a tree, sees it growing, senses its presence and recognizes the benefits it provides to living areas is a real nature lover.

Atatürk, about whom we learn in our family environment in preschool age and try to know in the classes in school age, is recorded in our mind. His philosophy of life is combined with the love and respect of ecosystem and nature. It is delightful to know that he lived in a philosophy full of green love and did his jobs such as military missions with the same philosophy. We can see greening trees planted in convenience with his green ideas in Turkish cities. Landscape architecture is a science working on the

planning, design, repair and protection of natural and cultural source values and environment considering sustainability in the balance of protection and use and in ecological, economic, aesthetics and functional limits [17].

From the first years of the Republic, Mustafa Kemal Atatürk tried to pave the roads extending to ecologic, economic and aesthetic development of Turkish Republic through his green ideas. We are happy that we can transfer this green idea to generation next by understanding, adopting and combining it with our occupational experiences. We wish to transfer our green ideas to urban and rural landscape and leave green heritage future.

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