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BEYOND THE GREEN: VALİDEBAĞ GROVE

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Rengin Aytan

04/04/2023

To my biggest joy, Sevinç...



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The only thanks I can give is to those
who tell me that what I see is not just what I see,
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my friends,
my family,
my love,
and to all those who keep me going and do not give up,
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thank you for your love and thank you for all the fish.

R.

BEYOND THE GREEN: VALİDEBAĞ GROVE

ABSTRACT

Validebağ Grove is the largest green area without a designed landscape in the middle of the Istanbul metropolis. However, different authorities have tried to transform the grove into a controllable space by dominating the landscape. Against these intentions, Validebağ Volunteers have been defending the grove for over twenty years. Consequently, Validebağ Grove became a significant social space in the city. This study analyzes Validebağ Grove's spatial and social production processes within Lefebvre's (1991b) theory. To that extent, it aims to reveal the pluralized spatial qualities beyond being a green area. In the Ottoman period, Validebağ Grove was the Sultan's property and opened to the public after the Republic period. Also, since the 1980s, it has become valuable area for municipalities and capitalist actors. While public buildings were built inside the grove, extensive housing projects were built around it. However, in the 1990s, citizens started a resistance against the municipalities regarding the construction, defending its natural and social values. Since 2001, "Validebağ Volunteers" was established, and through that association, the citizens systematized their urban struggle against the municipality. With this struggle, Validebağ Grove has become a space -and object- of urban resistance. In this sense, its social representations multiplied in protest banners, news headlines, and promises of power. In this context, Lefebvre (1991b) conceptualizes the social production process within *perceived*, *conceived*, and *lived* dimensions. In these dimensions, different dimensions of space are produced simultaneously. So, how is the meaning of Validebağ Grove producing in strategies, protests, and everyday life? To answer this question, it is possible to use Lefebvre's (1991b) spatial moments as a theoretical tool. This study explores Validebağ Grove's social production processes and highlights relations between the grove's representational and spatial practices. There are interconnections and conflicts between the spaces *perceived* by citizens, *conceived* by the municipality, and *lived* by the Volunteers.

Keywords: Space, Society, Spatial Practice, Representations, Production of Space

YEŞİLİN ÖTESİNDE: VALİDEBAĞ KORUSU

ÖZET

Validebağ Korusu, İstanbul metropolünün ortasında tasarlanmamış en büyük doğal yeşil alanlardan biri olma özelliğini taşıyor. Bununla birlikte tarihsel sürecinde, farklı otoriteler tarafından yeniden üretilerek kontrol edilebilir bir alana dönüştürülmeye çalışılmıştır. Bu girişimlere karşı, Validebağ Gönüllüleri'nin yirmi yılı aşkın bir süredir verdikleri mücadele ile koru, kent içinde önemli bir toplumsal mekan haline gelmiştir. Bu çalışma, Validebağ Korusu'nun mekansal ve toplumsal üretim süreçlerini Lefebvre'nin (1991b) "mekanın üretimi" kuramı çerçevesinde analiz ederek kentte bir toplumsal mekan olarak koru mekanının yeşil alan olmanın ötesinde çoğullaşan mekansal karşılıklarını ortaya koymayı amaçlar. Osmanlı döneminde saray mülkiyetinde olan, Cumhuriyet sonrası ise politik ve ekonomik olarak değeri farklılaşan korunun içinde ve çevresindeki yapılaşmalar artmıştır. İçine eğitim ve sağlık yapıları yapılırken, çevresine kapsamlı konut projeleri yapılmıştır. Ancak 1990'lı yıllarda kentliler, korunun doğal ve toplumsal değerlerini savunarak, yapılaşmalara istinaden iktidara karşı bir direniş başlatmıştır. 2001 yılında kurulan Validebağ Gönüllüleri aracılığıyla devam eden koru direnişi bir kentsel hareket olarak sürmekte ve korunun toplumsal üretimine dahil olmaktadır. Toplumsal üretim süreçlerinde korunun mekansal, söylemsel ve toplumsal temsilleri zaman içinde belirli kırılma noktalarında farklılaşarak çoğalmıştır. Bu bağlamda Lefebvre (1991b), mekanın toplumsal üretim sürecini *algılanan*, *tasarlanan* ve *yaşanan* boyutları içinde kavramsallaştırır. Peki tarihsel sürecinde, iktidar stratejilerinde, protestolarda ve gündelik yaşamda Validebağ Korusu nasıl üretilmektedir? Bu çalışma, Validebağ Korusu'nun toplumsal üretim süreçlerini tarihselliği içinde araştırmakta, korunun temsili ve mekânsal pratikleri arasındaki ilişkileri vurgulamaktadır. Korunun kentliler tarafından *algılanan*, belediye tarafından *tasarlanan* ve gönüllüler tarafından *yaşanan* sembolik mekansal ölçütleri arasında karşılıklı bağlantılar ve çatışmalar vardır.

Anahtar Sözcükler: Mekan, Toplum, Mekansal Pratikler, Mekanın Üretimi

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LIST OF ACRONYMS AND ABBREVIATIONS

EIA: Environmental Impact Assessment

IPA: Istanbul Planning Agency

IMM: Istanbul Metropolitan Municipality



1. INTRODUCTION

Validebağ Grove is an unregulated natural area in the middle of the Istanbul metropolis. However, it was once part of the forest area that stretched down the Çamlıca slopes of the upper Anatolian side. Interventions in the physical space began with the settlement of the Ottoman Rulers and increased gradually after the Republican period. Moreover, in the last hundred years, within the accelerating construction, capitalist actors and state institutions intended to shape the grove for their economic and socio-politic purposes. Since the 1980s, with the neoliberal urban policies, the place of green areas in the city has decreased considerably. Many were commodified and built, and many were designed as parks. Therefore, it has become a rare occurrence to be an irregular natural space within the city. While the increasing construction creates a suffocating effect on the city and the citizens, the need for and importance of urban green spaces have increased in recent years. Thus, the importance of Validebağ Grove also became increasingly evident.

However, it would be an understatement to emphasize the importance of Validebağ Grove only through its naturalness. Validebağ Grove has been affected by social transformations over the years. While it was under Ottoman ownership, a hunting root, vineyard house, and summer palace were built. After the Republic, it became a part of social reproduction by investing in health and education infrastructures. While the city administration was being reorganized, a rapid housing development was observed around Validebağ Grove, and the natural environment of the grove was gradually limited.

On the other hand, with its increasing societal adoption, social resistance has emerged against the state-mediated restructuring processes within the grove in the last thirty years. In expropriation operations, while the grove land is shared with different public institutions, the grove's publicity comes to the fore. As a result of the gradual dissolution of property and socialization inside, society gets the right to speak for the grove. Therefore, Validebağ Grove has long ceased to be just a natural green space where sociability leaks and has become a “scene of social conflict” (Harvey, 1976) where “the right to the city” (Lefebvre, 1996) is on the agenda.

Thus, the Validebağ Volunteers have reproduced the grove as a common space and reproduced themselves as a social subject against the city administration in this socio-natural scene. Thus, in addition to natural diversity, different social (re)production processes/periods have accumulated in the grove. This thesis focuses on the production and reproduction processes of Validebağ Grove as a social space.

In this context, Lefebvre (1991b) states, "(Social) space is a (social) product," and he conceptualizes the social production process within *perceived*, *conceived*, and *lived* dimensions (Lefebvre, 1991b). To that extent, this study analyzes Validebağ Grove's social production processes and highlights relations between the spatial dimensions. There are interconnections and conflicts between the spaces *perceived* by citizens, *conceived* by the municipality, and *lived* by the Volunteers. Hence, the spatial aspects of the grove in different dimensions become differentiated and multiplied beyond its natural space.

1.1. Literature Review

The literature review scope of this thesis considers the studies conducted in Turkey and the studies of critical urban theorists who deepen Lefebvre's (1991b) "The Production of Space" theory constitutes the theoretical ground. Henri Lefebvre, who contributed to Marxist theory through daily life and urban issues after 1970, deepened his theory in spatial terms with his book "The Production of Space," published in 1974. In this famous book, Lefebvre calls his theory "unitary theory" (Lefebvre, 1991b). Through this theory, Lefebvre (1991b) analyzes space with its "seemingly separated and differentiated aspects" and reinterprets them. According to Lefebvre (1991b), the three prominent aspects of space are "physical space -nature-, mental space -logical and formal- and social space" (Lefebvre, 1991b). With these three aspects, Lefebvre argues that "space is simultaneously produced physically, mentally, and socially" (Lefebvre, 1991b). In this context, his approach to space includes "logical-epistemologically the space of social practice, the space of occupation of sensible representations, projects, and reflections, symbols, and utopias" (Lefebvre, 1991b).

With this approach, Lefebvre (1991b) focuses on the production processes of space. Accordingly, this production implies socially applied “spatial practices, representations, symbols, and ideas” (Lefebvre, 1991b). Thus, he determines the “spatial triad” of the production of space as “spatial practices, representations of space, and representational space” (Lefebvre, 1991b). Also, he defines the “system of space” as being practiced discursively and physically within an “unrecognized code” (Lefebvre, 1991b). He claims that “the codes of space have been replaced by words, images, metaphors, and it has been unconsciously destroyed and regenerated at different times” (Lefebvre, 1991b). So, he declares his task “is to describe their already completed destruction, to measure its effects, and (perhaps) to construct a new code by means of theoretical super coding” (Lefebvre, 1991b). With this approach, his theory aims to reveal and analyze the code of space. Similarly, this thesis aims to reveal the *unrecognized code* in Validebağ Grove based on Lefebvre’s (1991b) *super coding* methodology of the space. The contribution of this thesis to the literature is within the scope of examining the spatialities revealed by Lefebvre’s (1991b) theoretical method at the intersection of the Validebağ Grove frame and its relations with social-spatial practice. In this context, perceived, conceived, and symbolized aspects of Validebağ Grove have been analyzed, and changes in its spatial code have been revealed beyond words, images, and metaphors. Thus, Lefebvre’s (1991b) multidimensional theory of space has been included under the title of critical urban theory by forming the basis for largely theoretical research (Appendix B.1). In this direction, the theoretical framework of this thesis is based on critical urban theory. As Brenner, Marcuse, and Mayer (2014) quote, the critical urban theory is like “mapping the possibilities for social transformation,” and to map these social processes, “it is necessary to understand the nature of contemporary patterns of urban restructuring and analyze these patterns to take action” (Brenner, Neil; Marcuse, Peter; Mayer, Margit; 2014). Similarly, the aim of this study’s theoretical investigations is on how space can improve the field of social movement as a part of social production. In this regard, critical urban theory takes place as a tool to evaluate the socio-spatial analyzes of space. Harvey (1976) called these analyzes “charting the social transformation” (Harvey, 1976). This theory accepts that space is not static/monotonic but is reproduced with “a collision of social forces”. (Lefebvre, 1991b)

Accordingly, “one side of this collision is the exchange value created by the socio-spatial organizations made by profit-focusing and regulatory power mechanisms”; the other side is “the use value brought by daily life, and the third is the principled”, and symbolic dimension underlying them (Brenner, Neil; Marcuse, Peter; Mayer, Margit; 2014; Lefebvre, 1991b). These collisions take place in the production processes of space. According to Lefebvre’s (1991b) theory, social practices in daily life conceptually produce a multitude of spaces. However, these multitudes sometimes overlap. To the extent that the concepts are intertwined, the definitions of space also overlap or conflict. Similarly, the meanings and spatial concepts of Validebağ Grove becomes open to new definitions rather than a green-natural space.

In the 19th century, Marx pointed out that “the productive forces see nature as the principal capital” (Marx, 1846). Moreover, Lefebvre (1991b) refers to Marx (1846) that society dominates nature with its social practice and contributes by saying, “it also has or produces its own nature” (Lefebvre, 1991b). In addition, while reinterpreting Marx’s (1846) concept of nature, Schmidt (2014) emphasizes on the relationship between society and nature. Similarly, Smith (2008) extends Lefebvre’s (1991b) theory and elaborates on “the production of nature” theory. According to Smith (2008), “social understanding of nature accumulates different meaning layers throughout history” (Smith, 2008). In this direction, this thesis aims to analyze these layers of meanings accumulated in Validebağ Grove.

Many studies based on Lefebvre's (1991b) theory have been conducted in Turkey in recent years. One of the most comprehensive of these studies is Hushik Gulyan's (2021) PhD thesis, in which he examines the example of Ankara. During this study, Ghulyan (2021) prepared a detailed review of the examples written in Turkey based on Lefebvre's “Production of Space” theory (Lefebvre, 1991b). In this review, Ghulyan (2021) presented a comprehensive archive by classifying issues such as architecture, urban social movements, and urban transformation separately. ¹

¹ To examine which studies Hushik Ghulyan included in his detailed analysis, his article titled "Lefebvre's Production of Space in the Context of Turkey: A Comprehensive Literature Survey" published in SAGE Open in 2019 and his book "Historical, Abstract, Contradictory: Urban Social Space in Turkey Since 1923" published in 2021.

As Ghulyan (2019) conveys in his detailed review, most research uses the spatial triad as a tool. One issue he criticizes is that these studies could be more considerable in terms of “periodization of space” (Ghulyan, 2021). Based on this criticism, Ghulyan (2021) refers to the concepts of *absolute*, *abstract*, *sacred*, *contradictory*, and *differential space*, which Lefebvre (1991b) put forward regarding the periodization of space.

According to Ghulyan, “space should be analyzed by periodization of space and spatial triad frameworks together” (Ghulyan, 2021). He also states that, in many existing studies, “periodization of Turkey's history has come to the fore instead of spatial periodization” (Ghulyan, 2021). So, he implies that “most of these studies examine the space of history rather than the history of space” (Ghulyan, 2021). Another issue that Ghulyan (2021) emphasizes in his detailed review is that “a significant part of these studies focused on the post-2000 period, the early Republican period (1930-1940), and the period between 1960-1970” (Ghulyan, 2021). Therefore, in this thesis, it is necessary to focus on the “history of space” and to comprehensively analyze Validebağ Grove’s history from the Ottoman period to the present.

On the other hand, the concepts of *historical space*, *abstract space*, *contradictory space*, and *differential space* mentioned by Lefebvre (1991b) are not limited to certain periods in the example of Validebağ Grove. As Ghulyan points out, “limiting certain periods to such spatial concepts may present an exclusionary and narrow perspective” (Ghulyan, 2021). So that, with intertwined and differentiated spatial criteria, different periods are not limited to these titles. Due to the scope of the master's thesis, it was not preferred to periodize the Validebağ Grove with certain spatial concepts. Instead, the changes in different dimensions were analyzed by periodizing each in itself, thus emphasizing the pluralized spatial concepts and their relations.

As a contribution of this thesis to the literature, it was aimed to embody Lefebvre's (1991b) theory and to deal with the processes of a piece of nature within the city as a social space. In addition to revealing the social potential of green spaces, examining the historical changes in different dimensions may pave the way for future studies on Validebağ Grove.

1.2 Purpose and Scope

This thesis analyzes the spatial qualities synchronously accumulated in Validebağ Grove and the effects of social production processes. Currently, Validebağ Grove contains many different practices or possibilities simultaneously, with its unregulated natural and social qualities in the city. The natural qualities were most prominent in the discourses of resistance and the projects produced for Validebağ Grove. But this naturalness also includes historicity and sociality. This thesis explores what lies beyond natural space. So, it includes intensive historical, spatial, social, and temporal research and analyzes. In this direction, the threshold moments and periods observed in Validebağ Grove's *perceived, conceived and lived* dimensions in different social processes were followed through a kind of theoretical archaeological excavation. Thus, it is aimed to reveal the other socio-spatial potentials of Validebağ Grove. In this direction, the first purpose is to examine the production processes of the Validebağ Grove as a social space. Secondly, in these production processes, it is aimed to follow the changes in the dimensions of the space separately. In this direction, the main research questions continue as follows:

- What is the socio-spatial importance of Validebağ Grove in the city? How did social production processes impact Validebağ Grove throughout its history?
- Which spatial concepts were produced in the historical process of Validebağ Grove?
- What are the potentials of Validebağ Grove as a socio-natural space in the future?

To answer these questions, the historical process of Validebağ Grove has been examined by different periods under different spatial definitions. From the 19th century to the present, these threshold points and periods can differ, overlap, and cover each other by including different spatialities, such as natural, differential, strategical, social, and common spaces. To grasp these spatialities, it is essential to consider space “as the stage of social relations shaped by the systemic and unique intersections between productive forces and society” (Lefebvre, 1991b). Through these spatialization processes, this thesis aims to decipher the possibilities for the sustainability of Validebağ Grove as a *liberating space*.

During this thesis, the history of Validebağ Grove from the Validebağ Volunteers' websites, IPA's reports, and the Üsküdar Municipality's encyclopedia and symposiums were examined and combined. In the narratives of Validebağ Grove, it can be seen from different perspectives. Such as Validebağ Volunteers emphasize naturality, while Üsküdar Municipality emphasizes historicity. These concepts are used for different purposes, and the relations of naturality and historicity change over time. Also, these concepts change Validebağ Grove's physical space by being included in spatial practices.

On the other hand, the projects produced by the municipality for the grove seem to ignore an important part of these social practices. This ignorance also carries a consciousness. To understand the reason for this consciousness, it is necessary to examine the past and present moments. So that, this thesis examines these spaces and projects and strategies in different contexts according to Lefebvre's (1991b) space dimensions. Thus, deciphering Validebağ Grove and removing its specific spatial qualities from being banal representations is one of the other purposes of this thesis.

In addition to this, prominent concepts have also changed in historical processes. So, Validebağ Grove is evaluated for its different spatial concepts in different periods. With that, the main purpose of this thesis is to emphasize the changes in Validebağ Grove's spatial and social importance and that carried possibilities beyond being a green area.

Consequently, this thesis demonstrates Validebağ Grove's importance not only as a natural space but also as a socio-natural space. This purpose is also to solidify the ground for continued Validebağ Resistance. Validebağ Grove should not be protected just because of its naturalness, just because of its historicity, or just because of its publicity. Considering all these aspects together, spatial inferences are focused. As Lefebvre clearly states, "theory must be fused with practice to be effective" (Lefebvre, 1991b). Ultimately, this thesis aims to support the Validebağ Resistance in terms of what should be understood and overcome and expand the field of urban movements.

1.3 Methodology

This study aims to explore Validebağ Grove's history with Lefebvre's (1991b) theory of "The Production of Space". In this theory, Lefebvre (1991b) considers space in the context of moments. According to Lefebvre (1991b), the production of space is realized with *spatial practices, representations of space, and representational spaces*. In this context, he interprets spatial triad as "perceived, conceived, and lived space" (Lefebvre, 1991b). Thus, the trialectic reading of Validebağ Grove's historical process was included in the thesis.

According to Lefebvre (2004), it is possible to analyze social production through "the emergence of (seemingly) a rich past (repetitions) and revolutions that suddenly introduce a new content and sometimes change the shape of society" (Lefebvre, *Rhythmanalysis: Space, time, and everyday life*, 2004). Moreover, Lefebvre implied that "the daily rhythms of the perceived space coexist with some rhythms imposed by political and economic decisions" (Lefebvre, 2004). Furthermore, "the critique of everyday life includes and constitutes the critique of social life." (Lefebvre, 1991a). In this context, different actors have constantly produced Validebağ Grove with constructions, representations, daily experiences, and function changes throughout its history. Validebağ Grove, where the citizens still experience everyday life, where projects are produced with specific strategies, and where social struggles to protect the Grove against these projects are not just a stage; it is also a product of social production relations. However, it is not a finished and completed product; it continues to be produced socially, spatially, and temporally.

As Lefebvre mentioned, "natural space has been forced to be reproduced repeatedly, which breaks the continuity of historicity and creates sudden changes, reducing them to specific functions and representations in critical moments" (Lefebvre, 1991b). In addition, these producers constantly transformed Validebağ Grove into social and economic resources, and they shaped the city so that it remained alone and stood as one of the largest green areas in the metropolis.

As shown in Figure 1.3.1, the production of Validebağ Grove has been analyzed in detail timeline. It includes representations produced in production processes as social space and contextual counterparts. This timeline study aims to reveal the spatial relationships of critical thresholds in perceived, natural, conceived, political, lived, and common space dimensions.

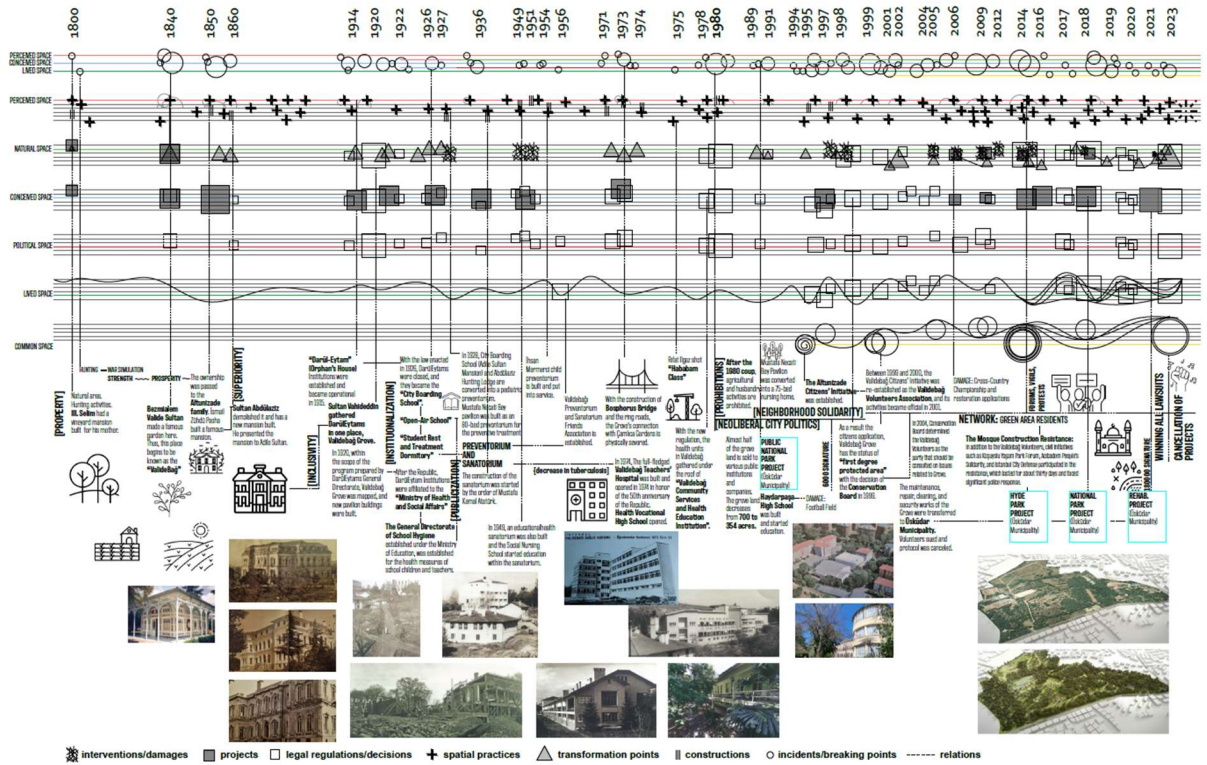


Figure 1.3.1. The timeline scheme of Validebağ Grove

Thresholds and periods may differ or overlap in each spatial concept; Lefebvre's (1991b) *spatial dimensions* were considered to distinguish these *moments* and periods. To explain moments, Elden (2004) points out Lefebvre's (2004) treatment of *moments* was like "Augenblick" in Nietzsche's (1995) Thus Spoke Zarathustra: "a passage where past and future collide, a vision of eternal return" (Nietzsche & Kaufmann, 1995). So, the breaking points and moments in Validebağ Grove were analyzed through the structures, functions, events, decisions, and representations.

These breaking points and the relations between production processes and spatial dimensions are shown with timelines (Appendix A.1, A.2, C.1, D.1). The timeline studies in this thesis give the thresholds and changes in different space dimensions in detail. In this direction, news, promises, propaganda discourses, and representations (buildings, images, projects) produced in Validebağ Grove are examined. These representations reflect social production processes in their functions and coexist in the Grove's natural space. Furthermore, the revealed metaphors pointing to the symbolic meaning of Validebağ Grove are examined.

The first chapter analyzes Validebağ Grove as a space. This chapter explains Validebağ Grove's property relations, subjects, aspects, and history in detail. Under three headings, it is a guide with information about Validebağ Grove to be interpreted.

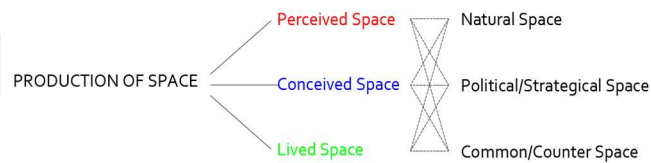


Figure 1.3.2. Title scheme of thesis

The main body of the thesis is the "Production of the Grove" chapter. The title scheme is given in Figure 1.3.2. This section examines the Validebağ Grove as a perceived, conceived, lived space, and discusses the periodization of space through natural, political, and common space contexts. In "The Production of Space", Lefebvre's theory comprises two main frameworks: *periodization of space* framework and *spatial triad* framework (Lefebvre, 1991b). As the first framework, Lefebvre (1991b) indicates *the spatial triad* in his theory, and this triad consists of *spatial practices (perceived space)*, *representations of space (conceived space)*, and *representational space (lived space)*. On the other hand, as the second framework, the periodization of space has been tried differently, not through abstract, contradictory, and differential space, but with the definitions of natural, political/strategical, and common space. Thus, it was thought that addressing space periodization with these new space definitions to Validebağ Grove could offer a new method for periodization of space.

In the first subchapter "Validebağ Grove as a Perceived Space," the change in spatial practices has been examined. This chapter is about spatial practices and the change of physical space, analyzed in four periods. The first period contains the 19th-century garden period in Ottoman possession; the second period transforming the process into an education and health complex between 1917-1973 and carrying out agricultural and animal husbandry works; the third period the prohibition of agriculture and animal husbandry after the 1980 coup and the neoliberal construction period, increased adoption by citizens as public space since 1990, and fourth period includes the transformation into an urban struggle area in the 2000s.

In the second subchapter "Validebağ Grove as a Natural Space", the natural space's functional and symbolic changes in the historical process, and the relationship between natural and social space production is discussed. In this direction, it has been determined that natural space has been used to establish an abstract space since the Ottoman period. After the Republic, it was used as a tool for public institutions' economy, and tuberculosis patients' education and treatment. However, agriculture and livestock activities in Validebağ Grove were banned in the 1980s, and it was aimed to break up the land with capitalist policies. Since then, Üsküdar Municipality aims to organize the nature of the grove as a park, thus limiting it to certain recreational activities. Thus, Validebağ Grove's natural space is intended to be used as a tool for the abstract space. However, the ultimate goal of abstract space is homogeneity, and the fact that Validebağ Grove preserves its heterogeneous natural space prevents it from turning into an abstract space.

"Validebağ Grove as a Conceived Space" subchapter is about representations of space and aims to analyze the code of the space produced through representations. In this direction, the first period is the Ottoman period, and Adile Sultan's Palace is handled and examined as a representation of space. The second period is the transformation period; it comprises the representations of space built by the Republic. The third period examines its fragmentation by capitalist and political actors after 1973. The fourth period is the contention period, which includes the organization of the resistance on the protection board and legal grounds and the projects prepared by Üsküdar Municipality after 1990.

In the “Validebağ Grove as a Political/Strategical Space” subchapter, the projects produced for Validebağ Grove are analyzed. Validebağ Grove produced in these projects is presented in distinct images. In these images, Validebağ Grove is fragmented but homogeneous, with clearly defined qualitative and quantitative characteristics. With this aspect, the projects are based on abstract space production. In contrast, these new images of the grove miss the lived aspects of its authenticity.

In that case, the “Validebağ Grove as a Representational Space” subchapter is required to examine the production of social space. It is discussed how the symbolic dimension of space has historically evolved. According to Lefebvre (1991b), representational spaces are processed with poetic dimensions. In this regard, Validebağ Grove’s representational dimension was examined in three periods. In the Ottoman Period, Validebağ Grove represented health, prosperity, power, and superiority. In the period of nationalization, the reproduction of the society by settling in the space left by the Ottomans through health and education is transferred through the representational space. Furthermore, in the appropriation period, Validebağ Grove is seen as a cultural and natural heritage, and shared memories and wishes come to the fore. Also, in this period, Üsküdar Municipality produces utopian projects with names such as Hyde Park and National Park. Choosing these titles for the projects is the intention of establishing the abstract space through the representational space. Despite this, Validebağ Volunteers use representational space as a tool for collective forms of violation by integrating nature with mental representations such as life and solidarity. Therefore, the representational dimension of space can be used to produce absolute space and is a potential tool for counter-space production.

In this research, instead of explaining the space with a single concept and reducing it to a single dimension, the pluralizing meanings and concepts of the space have been revealed. Validebağ Grove’s social production started to be produced as a social space, and this social production became valid in many dimensions. Along with these dimensions and moments, the processes from a part of a forest to being produced as an urban-social-natural space are examined. Hence, each of the critical events and moments of different epochs is sustained in the present, producing its own space.

2. VALIDEBAĞ GROVE AS A SPACE

As the city grows, the pieces of forest that remain in the city are called groves. Among the widely known groves in Istanbul, there are Beykoz, Mihrabad, Küçükçamlıca, and Validebağ Groves on the Anatolian Side in Istanbul. Validebağ Grove, the largest among them, has an area of 354,000 square meters. It is located at the intersection of Koşuyolu district, Altunizade district, and Barbaros District. (Figure 2.1)



Figure 2.1. Location of the Validebağ Grove (marked on 2021 base map: <https://sehirharitasi.ibb.gov.tr/>)

The groves' defining feature is that they resemble forests rather than parks because of its naturalities. However, they, too, are exposed to various social interventions in the historical processes of urbanization. As their surroundings are built, the borders narrow, and some functional buildings are constructed inside, and thus, they become spatial. After the society infiltrated them, these are no longer just natural spaces; they also become social/urban spaces. As one of the urban groves, Validebağ Grove should be treated as a socio-natural space.

In this context, Validebağ Grove started to be produced as a socio-natural space with the guidance of the management mechanisms in the processes of publicization. After a while, social production grew against the power's intentions. At the point reached today, it can be said that Validebağ Grove has emerged as a common space beyond the public space.

2.1. Validebağ Grove as a Property

In the historical process of the Grove, it is seen that the property of the grove is increasingly fragmented (Figure 2.1.1). Initially, its ownership is subordinate to the Ottoman Private Treasure Ministry. 28th Ottoman Sultan Selim III took the grove from its *chief imam* in the early 19th century. Later, the 31st Ottoman Sultan Abdülmecid gifted this place to Bezmialem Valide Sultan. After her death, it is given to the Altunizade Family. Then, Sultan Abdulaziz bought the mansion from İsmail Zühdi Efendi from Altunizade Family, who built a beautiful mansion here in a short time. After that, Sultan Abdülaziz built a new summer palace and a hunting lodge. He presents the Summer Palace to Adile Sultan. Thus, its ownership passes back to the dynasty. After Adile Sultan died, Darulalem Sultan started to live here. Ten years later, with the death of Darulalem Sultan the summer palace is began to use as an orphanage. In 1920, Sultan Vahideddin gave this place to the general administration of the orphanage for 25 years. However, this administration was closed with the proclamation of the Republic, and the summer palace continued as a city boarding school. In 1957, it was allocated to the Ministry of National Education. In 2004, the Ministry of National Education transferred Validebağ Teachers Hospital to the Ministry of Health (Akyıldız & Armağan, 2022).

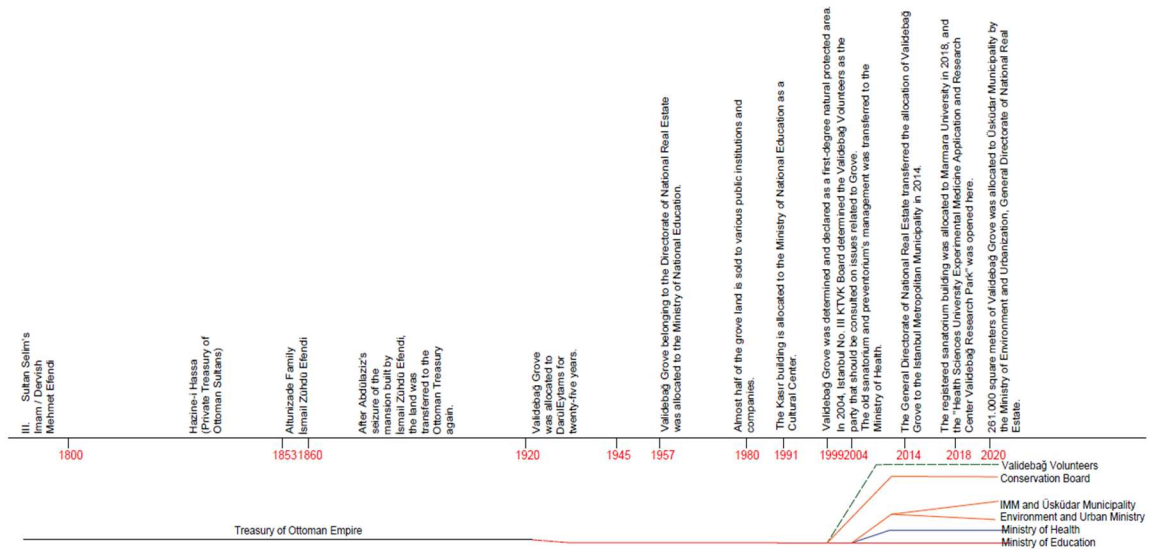


Figure 2.1.1. Management subjects of the grove historical process

According to IPA's report, (İstanbul Planning Agency, Validebağ Politika Belgesi ve Çalıştay Raporu) the ownership of Validebağ Grove belongs to the General Directorate of National Real Estate under the Ministry of Environment and Urbanization. The following information is taken from the "Policy Document and Workshop Report" published after the Istanbul Planning Agency's workshop in 2021. Accordingly, there are several entities with legal assignments or authorities in Validebağ Grove:

“Ministry of National Education (75,842 m²):

- It is authorized in the area allocated to Adile Sultan Pavilion Teachers' House and the "Akşam Sanat Okulu" Directorate.
- It is authorized within the borders of Haydarpaşa High School.
- It is authorized within the boundaries of Validebağ Science High School.

Ministry of Health (17,229 m²):

- Authorized in Haydarpaşa Numune Hospital Validebağ Additional Service Building borders.
- Health Sciences University: Health Sciences University Experimental Medicine Application and Research Center is authorized within the boundaries of Validebağ Research Park.

Environment and Urban Ministry:

- 1/5000 Conservation Master Plan and 1/1000 Conservation Plan
- It has the authority to approve the Implementation Development Plan. (These plans are prepared by the IMM Department of Development and Urbanization and are sent to the Ministry for final approval after the municipal council approves them.)
- Istanbul Anatolian Side Natural Heritage Conservation Branch Office
- Istanbul No. 1 Regional Commission for Conservation of Natural Assets: Any intervention that may affect natural protected areas in the region can be carried out with the permission of the Regional Commission for Conservation of Natural Assets.

Ministry of Culture and Tourism Istanbul Regional Board for Conservation of Cultural Heritage No. VI:

- Any intervention that may affect the registered parcel and the registered cultural properties in it can be carried out with the permission of the Cultural Heritage Preservation Regional Board.

Üsküdar Municipality (261.005 m²):

- 261.005 m² of the Grove was allocated to the Üsküdar Municipality for two years in 2020 for the purpose of "preserving the natural structure of the Validebağ Grove, arranging and maintaining it." The authorized unit for cleaning, maintenance, and repair of the Grove is the Park and Gardens Directorate.
- Conservation Implementation and Inspection Offices: It conducts inspections regarding simple repair permits and unauthorized applications of cultural property structures or approved application projects.

Istanbul Metropolitan Municipality (IMM):

- Department of Reconstruction and Urbanization: Prepares 1/5000 Conservation Master Development Plan and 1/1000 Conservation Implementation Development Plan proposal. (As it is a natural protected area, the Ministry of Environment and Urbanization approval is mandatory).
- Istanbul Fire Brigade Department: Responsible for fire prevention and response.
- Istanbul Water and Sewerage Administration: General Directorate of Istanbul Water and Sewerage Administration oversees the creek in the Grove.
- IMM Protection Implementation and Inspection Offices - Üsküdar Municipality Protection, Implementation, and Control Offices are under their jurisdiction. However, IMM Protection Application and Control Offices can offer its support.

2.2. Components of Validebağ Grove

According to Kantarcı's report (2016) in Validebağ Grove, it was determined that there were 125 plant species and 119 bird species. According to the Conservation Implementation Development Plan report prepared in 2019, 9 trees are in the status of monumental and worthy of protection (İstanbul Büyükşehir Belediyesi İmar ve Şehircilik Daire Başkanlığı Şehir Planlama Müdürlüğü, 2019). In addition, a total of 3419 trees were identified. According to the workshop report prepared by the Istanbul Planning Agency (2021), there are 200 species of herbaceous plants. It is also stated in the IPA report (2021) that there are 31 butterfly species. Also, the “Dinlenç Stream”, which originates between the Büyük and Küçük Çamlıca hills, was disconnected from its sources in 1973 during the construction of the Bosphorus Bridge ring road, along with the waterways that bring drinking water to the fountains of the Validebağ Grove. In addition, the historical buildings that will be explained in detail in the following sections of this thesis are:

1. **The Stables (1860):** It is currently working as Validebağ Teacher Guesthouse/Hotel. (Figure 2.2)
2. **Validebağ Teachers' Hospital (1974):** It is working as Haydarpaşana Numune Additional Building since 2016. (Figure 2.2)
3. **Validebağ Health Vocational High School (1974):** Since 2018, it is working as Validebağ Science High School. (Figure 2.2)
4. **Ateliers (1860):** It was built as a barn. Used for outdoor sun treatment after Republic. After 1970, it was used as workshops attached to the Hospital. It was restored and converted into cafes in 2018. (Figure 2.2)
5. **Sand Pool (1950):** It was built by İhsan Mermerci. Used for sun treatment. Today, it is designated as a meeting area opposite the tennis courts. It is mostly empty. (Figure 2.2)
6. **İhsan Mermerci Children's Pavilion (1954):** It was built as preventorium and currently operated as Valide Hotel. (Figure 2.2)
7. **Adile Sultan Palace (1860):** Today, it operates as Adile Sultan Pavilion Teacher's House and Cultural Center. The ground floor and garden are rented by the Teachers' House for wedding organizations. (Figure 2.2)

8. **Mustafa Necati Bey Pavilion (1928):** In 1963, “Validebağ Preventarium and Sanatorium Association” was renamed “Istanbul validebağı Community Services and Health Education Institution”. This made it easier to build a nursing home. In 1989, it was transformed into a Teacher’s Nursing Home. In recent years, the number of people staying has decreased considerably and new guests are not accepted for various reasons. (Figure 2.2)
9. **Sanatorium Building (1950):** It is transferred to the University of Health Sciences. The Experimental Medicine Research and Application Center was opened in 2018. (Figure 2.2)
10. **Abdulaziz Hunting Lodge (1866):** Nowadays it is empty, small groups like Validebağ Volunteers organize events in front of it from time to time. (Figure 2.2)
11. **Haydarpaşa High School (1990):** It is continuing as a high school. (Figure 2.2)
12. **Validebağ Mosque (2014):** It is one of the election promises of Üsküdar Mayor Hilmi Türkmen, and it was made in 2015 despite long-lasting protests. (Figure 2.2)

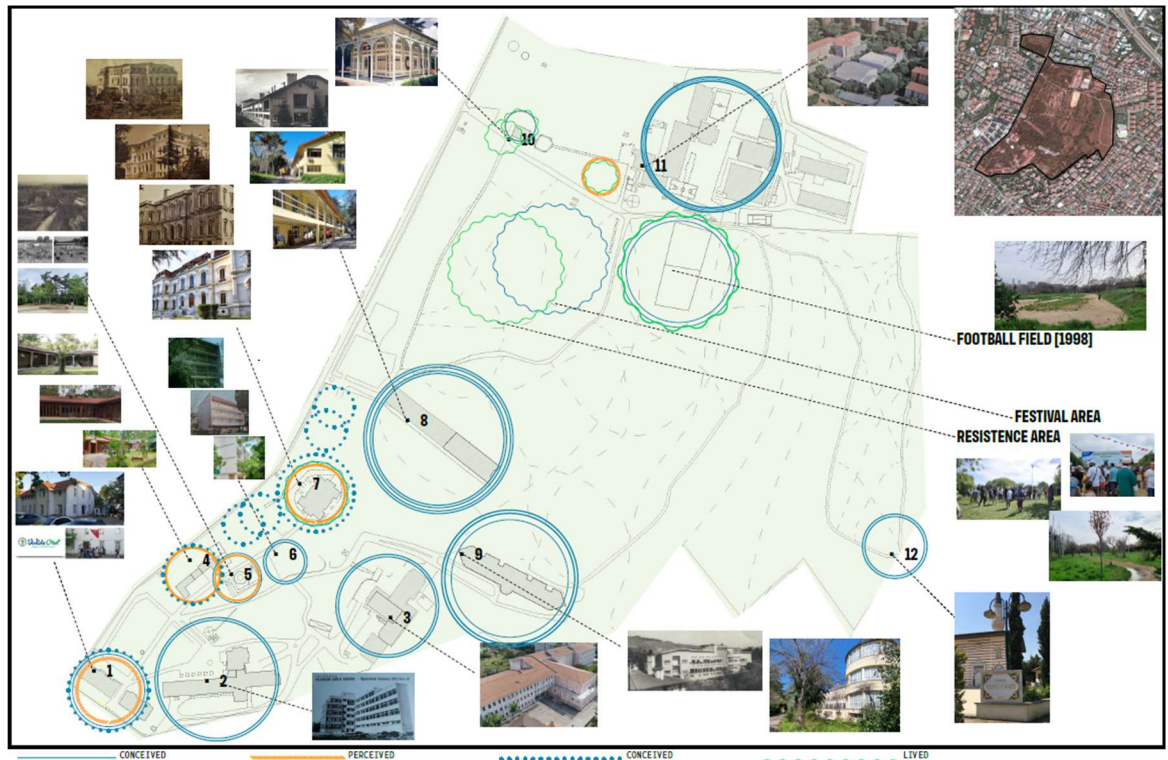


Figure 2.2. Components of Validebağ Grove

2.3. History of Validebağ Grove

Validebağ Grove was a part of the Çamlıca Gardens before the 18th century. As shown in Figure 2.3.1., it was an undefined natural area in 1821. Necipoğlu (1997) reports that until the 18th century, the Ottoman Gardens were far from formality and aesthetic pursuits and were more functional. In the classical Ottoman approach, natural areas outside the city were mostly used for agriculture, animal husbandry, and hunting activities. As Gürkaş (2003) and Tanyeli (2022) mentioned, hunting grounds and paths are expressions of the ruler's power, where a *war simulation* is staged.

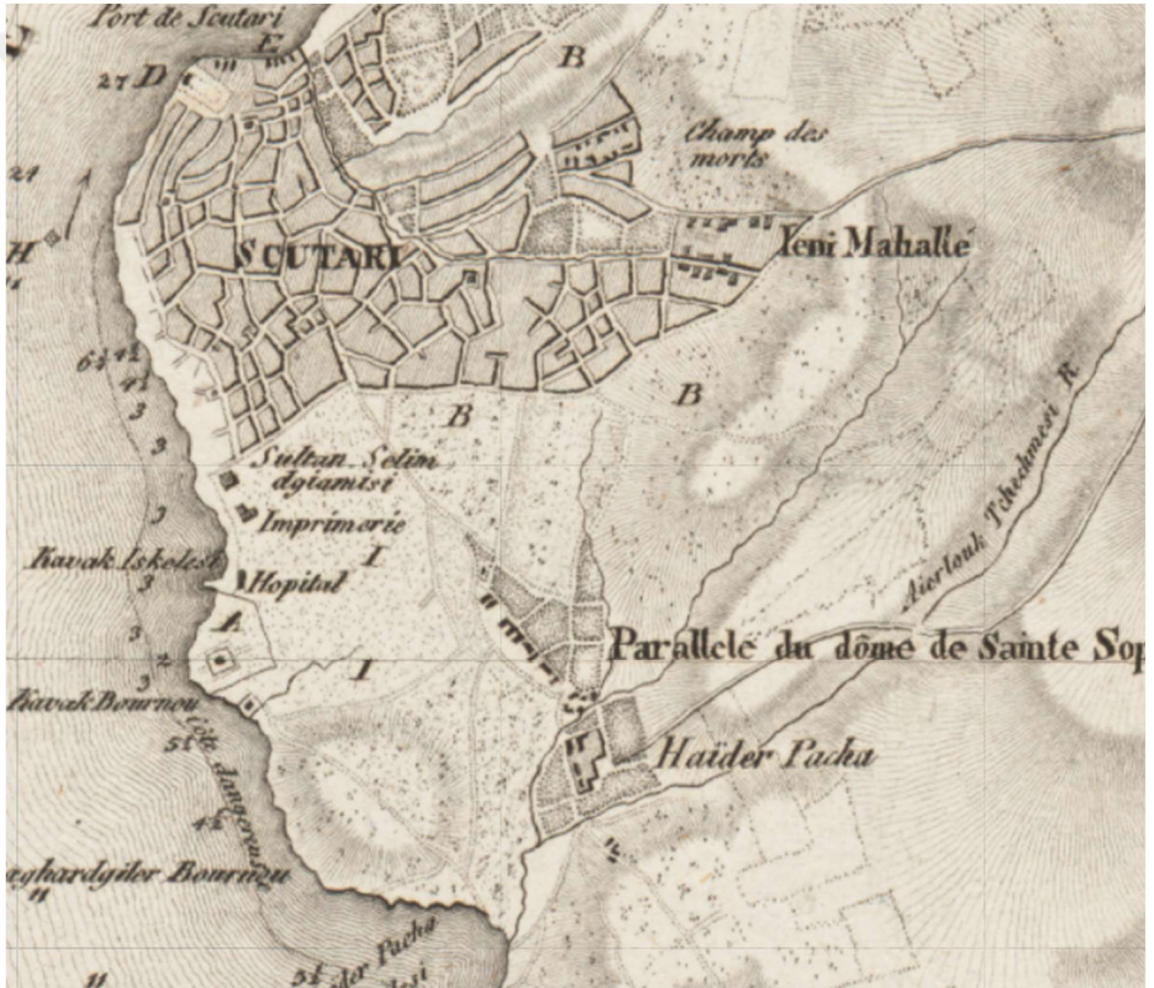


Figure 2.3.1. 1821 City Map. (<http://www.istanbulurbandatabase.com/>)

The Çamlıca hills, including Validebağ Grove, were an important hunting ground for the Ottoman members. As Şehsuvaroğlu (1947) conveyed, the 28th Ottoman Ruler III. Selim (1789-1808) goes on long excursions here, and on the return of one of these hunting trips, he visits the land of his chief imam Derviş Efendi in Sarıkaya. Then he decides to build a new palace and a garden lodge in the Grove for his mother Mihrişah Valide Sultan (Şehsuvaroğlu, 1947). . After that, the popularity of the region gradually increases. The increasing popularity of the region among the Ottoman senior administration and members of the dynasty reached its peak during the reign of Sultan Mahmud II (Kolay & Memiş, 2017c). According to Şehsuvaroğlu, Sultan Mahmud II also spent his last days here because of his belief that the region was healthy (Şehsuvaroğlu, 1947). In the 18th century and later, the mansions and palaces belonging to the upper part of society, together with the vineyards, gardens, and orchards produced in natural areas, greatly affected the urban texture (Hamadeh, 2007; Necipoğlu,1997; Kuban,2010). During and after this period, palaces of high-ranking bureaucrats, soldiers, palace officials, "Valide Sultans," and many pavilions and palace gardens belonging to the dynasty multiplied (Hamadeh, 2007). The 31st Ottoman Ruler, Sultan Abdülmecid (1839-1861), who came to the throne after Sultan Mahmud II presented this place to Bezmialem Valide Sultan (Haskan, 2017). Bezmialem Valide Sultan made a famous garden here. Thus, this place begins to be known as the Validebağ Grove. ³ (Memiş, 2017b)

Subsequently, Validebağ Grove's natural diversity increased as Bezmialem Valide Sultan developed the grove with the seeds she brought from abroad (Memiş, 2017b). In 1853, after Bezmialem Valide Sultan's death, land ownership was passed to the Altunizade Family (Turgut, 2005). As a family member, İsmail Zühdü Pasha built the famous mansion in 1860 (Baltacıoğlu, 1994). At that time, Sultan Abdulaziz used to go hunting in the Alemdağı region, so he passed through here with a large convoy (Şehsuvaroğlu, 1947). According to Turgut (2005), Sultan Abdulaziz (1861-1876) liked this mansion very much and has it as a gift. On the other hand, according to Şehsuvaroğlu's (1947) narration of the Altunizade family, they were ordered by the Sultan to leave the mansion within two days (Şehsuvaroğlu, 1947). However, after taking the mansion, Sultan Abdülaziz was still dissatisfied with the fact that he is still known as İsmail Zühdü Paşa's

³ "Validebağ" means Mother's Garden. Translation done by me.

Mansion among the people (Haskan, 2017). Consequently, Sultan Abdülaziz seized the mansion during these years and he had it demolished. After Ismail Zühdü Pasha's Mansion demolition, Sultan Abdülaziz built a new mansion building and a hunting lodge in Validebağ Grove. In 1863, he presented the new mansion building to Adile Sultan (Şehsuvaroğlu, 1947). He also built himself a hunting lodge (Memiş, 2017a). With Sultan Abdülaziz and Adile Sultan, the region's popularity and the number of mansions increased dramatically during these years. According to Şehsuvaroğlu(1947), Sultan Abdülaziz established the Çamlıca Road Commission for the first infrastructure service to this region. Through this commission, he built a road between Tophanelioğlu Street and Çamlıca region in 1864 (Şehsuvaroğlu, 1947).

While the Sultans represented themselves strongly with the war power of the Ottomans with their hunting activities, it can be said that *Sultanefendis*⁴ also represented the power of the dynasty. Artan (1992) mentions that the continuity and wealth of the dynasty were expressed through the *Sultanefendis* during the Ottoman crisis of confidence period. Adile Sultan has spent her summers in this summer palace until her death (Kolay & Memiş, 2017c).

The facade of Adile Sultan's Palace is ornate and contains western design elements, while the interior design was classical Ottoman (Gülenaz, 2017). It was like a representation of the character of Adile Sultan. After her death in 1899, the mansion was empty for a while (Kolay & Memiş, 2017c). Ten years later, Sultan Mehmet Reşad allocated this mansion to his third wife, Darülalem Sultan. Darülalem Sultan was sent here for a change of air, with ongoing believe that it would be good for his illness (Kolay & Memiş, 2017c). She died in this mansion in 1909, and the palace remained empty for seven years after her death (Kolay & Memiş, 2017c).

In 1914, Darül-Eytam Institution (Orphan's House) were established and became operational in 1915. The purpose of the establishment of Darül-Eytam Institution was the shelter and education of orphans. For this purpose, they first settled in dormitories and school buildings evacuated by foreigners during the First World War (Nuhoğlu, 1993).

⁴ “Sultanefendi” means mother and sisters of the sultans. Translation done by me.

In the First World War, the Ottoman Empire was on the losing side, and the foreigners returned to Istanbul. Thereupon, Sultan Vahideddin's palaces were transformed into Darül-Eytam Institutions (Kolay & Memiş, 2017e). To give importance to the education and practice of agriculture and arts in these institutions, buildings with large gardens were primarily selected. Examples of these are the Çağlayan, Balmumcu, Ortaköy Palaces (Kolay & Memiş, 2017e).

According to Kolay and Memiş's research (2017e), Adile Sultan's Palace was transformed into the "Validebağı Kız Sınayi Şubesi" in 1918. In that time, the grove with mansion building was only for the education of orphan girls. In addition, Darül-Eytam Institution's own directorates were established, and the Validebağ Grove was subordinate to the Hazine-i Hassa⁵. In 1920, Sultan Vahideddin approved the gathering of Darül-Eytam Institutions in one place, Validebağ Grove. With this decision, Validebağ Grove was allocated to Darül-Eytam Institutions for twenty-five years (Kolay & Memiş, 2017e). Within the scope of the program prepared by "DarülEytams General Directorate", Validebağ Grove was mapped (Appendix E.1), and new pavilion buildings were built (Kolay & Memiş, 2017e).

After the Republic, Darül-Eytam Institutions were affiliated to the "Ministry of Health and Social Affairs" by the Turkish Grand National Assembly in 1922. A regulation was enacted for this purpose, and these institutions were tasked with "teaching and training immigrant, refugee orphans and martyr children, poor children" (As, 2020). Then, it was reorganized with new regulations and attached to the Ministry of Education. Those who graduated from here were sent to teacher schools or high schools with a primary school diploma (Kolay & Memiş, 2017e).

⁵ the institution that manages the private properties of the dynasty.

With the law enacted in 1926, Darül-Eytam Institutions were closed, and they became the city boarding school. The General Directorate of School Hygiene, established under the Ministry of Education, was established for the health measures of school children and teachers. Its first proposal was an open-air school. Then, it was changed to a “Student Rest and Treatment Dormitory”, and it started operating in the mansion building in Validebağ Grove (Ayas, 1948). The spatial practices in this school are strictly limited due to health reasons and are described as "a special way of life, nutrition and upbringing in terms of health" (Kolay & Memiş, 2017d). This institution found it appropriate that the school to be established here would be different from the education in other schools, and music and craft lessons and conferences would not tire the children physically and mentally (Ayas, 1948). This school is considered a transitional period from Darül-Eytam to Preventorium. Because tuberculosis of children increased in Darül-Eytam Institutions, one of the biggest reasons for this was seen as malnutrition. As a solution to the gradual increase in tuberculosis disease, the Deputy of Education Mustafa Necati Bey announced that they closed the Darül-Eytam Institution in 1927 and announced that they had turned the "Validebağ Kasrı Hümayun" (Adile Sultan Palace) into a pediatric preventorium (Kolay & Memiş, 2017d). Thus, in 20 years, it was transformed into a preventorium and sanatorium complex for students and teachers (Memiş, 2017c).

Preventorium and sanatoriums were health institutions. Preventoriums cover the health services that prevent tuberculosis, and sanatoriums cover treatment of patients with advanced disease. The original roof of Adile Sultan’s Palace, which was used as a preventorium for these purposes, was demolished and a solarium floor was added. In addition to the Adile Sultan’s Palace, new preventorium and sanatorium buildings are built in Validebağ Grove (Kolay & Memiş, 2017d).

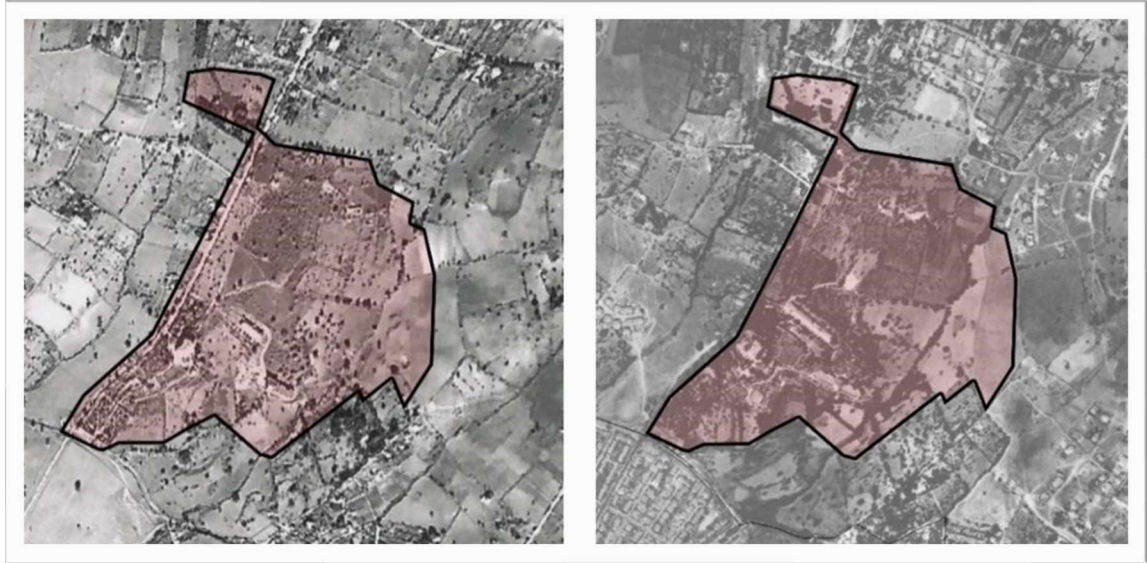


Figure 2.3.2. 1946 (Right Side) and 1966 (Left Side) Satellite Views. (<https://sehirharitasi.ibb.gov.tr/>)

Meanwhile, Emlak Bank Houses, one of Istanbul's first mass housing estates between 1951-1962, is built on 140,000 m² in the south of the Validebağ Grove (Suoğlu, 2010). As can be seen in Figure 2.3.2, the housing around Validebağ Grove increased between 1946 and 1966. In 1957, the Validebağ Grove belonging to the Directorate of National Real Estate was allocated to the Ministry of National Education.

With the Bosphorus Bridge and ring roads built in 1973, Validebağ Grove's connection with the Çamlıca gardens is physically severed. Until the 1970s, health and education services were provided to tuberculosis students and teachers in Validebağ Grove. Due to the decrease in tuberculosis after 1970, the mansion building was evacuated (Kolay & Memiş, 2017d). Later, the full-fledged Validebağ Teachers' Hospital was built and opened in 1974 in honor of the 50th anniversary of the Republic.



Figure 2.3.3. 1970 (Right Side) and 1982 (Left Side) Satellite Views. (<https://sehirharitasi.ibb.gov.tr/>)

Also, in these years, the movie "Hababam Class" was shot in the Adile Sultan Palace. Before that, families sitting around found the Grove inconvenient for their children and avoided entering Validebağ Grove due to tuberculosis. After the movies, people start coming to watch the shootings, and the popularity of Validebağ Grove increases (Güven, 2017).

After 1970, housing development around Validebağ Grove increased and green areas became buildable areas for neoliberal policies. (Figure 2.3.3) Parallely, the Ministry of National Education has aimed to transform Validebağ Grove into a complex of health and social services. In 1979, Mustafa Necati Bey Preventorium became a nursing home (Kolay & Memiş, 2017d). During the preventorium and sanatorium years, agriculture and animal husbandry activities were carried out to meet the food needs of tuberculosis students from the grove. In the 1980s, the military government banned these activities after the coup and abolished the revolving fund. Thus, in these years, Validebağ Grove and its surroundings became neglected and neoliberal settlements began.

As Pişkin and Artvinli (2020) mentioned, after 1980, health institutions were approached with the logic of income and expense, and sanatoriums were closed one by one with activities such as downsizing, personnel reduction, and privatization (Pişkin & Artvinli, 2020). Military administration allowed various public institutions and companies to use Validebağ Grove, and the grove land decreased from 700 to 354 acres (Validebağ Gönüllüleri, 2020b). Subsequently, the treeless area where storks stay is allocated to Marmara University by the Minister of National Education. Three years later, this protocol was terminated upon the public's reaction during the signing process (Validebağ Gönüllüleri, 2020b).



Figure 2.3.4. 1982 (Right Side) and 2006 (Left Side) Satellite Views. (<https://sehirharitasi.ibb.gov.tr/>)

Thus, it is clearly seen in Figure 2.3.4 that the acceleration of the constructions increased after 1980. These years was also when the Ministry of National Education and Üsküdar Municipality made new interventions for the Grove. In 1990, Haydarpaşa High School was opened. Adile Sultan Palace was organized as a Teacher's House and Cultural Center in 1991 and was opened in 1992. In 1994, Haydarpaşa High School Education Foundation demanded Abdülaziz Hunting Mansion to be transferred to itself. At the time of signing with the Governorship of Istanbul, the protocol was canceled because of the lawsuit filed by Eğitim-Sen (Validebağ Gönüllüleri, 2020a). In these years, the involvement of the citizens with objections to the decisions started. Later, the construction of the Haydarpaşa

High School Annex Apart Pension Building began, but the Number Three Protection Board decided to stop the construction (Validebağ Gönüllüleri, 2020b). Also, the Privatization Administration wanted to sell the adjacent land of Validebağ Grove. The Chamber of Architects' opinion was taken following the Environmental Law. As a result of an EIA report, the Chamber of Architects and the locals held a press conference to prevent the land from being offered for sale. Thus, the land is excluded from the scope of privatization and transferred to Marmara University, stating that it does not have any development rights (Akyıldız, 2015). Also, in 1995, the Altunizade Citizens' Initiative was established under the leadership of headman Cafer Koç (Akyıldız, 2015). With this initiative, they hold weekly meetings and start publishing a newspaper in 1997 (Validebağ Gönüllüleri, 2020c).

In 1997, Üsküdar Municipality's attempts to build on the Grove were stopped as a result of the lawsuits filed by Education and Science Workers' Union (Validebağ Gönüllüleri, 2020a). During this period, Üsküdar Municipality, which was authorized for the maintenance and repair of the Grove, took action to build a restaurant with a pool, a treadmill and a playground. Teachers from the union set up tents in Validebağ Grove for three days, and then the Governor of Istanbul at the time prevented this intervention (Alkan, 2022). In 1998, with the decision of the Üsküdar Municipality Zoning Commission, the plan changes made by the Metropolitan Municipality are recorded in the 1/1000 scale plans and the plan note "No application can be made without the abandonment of 12000m² of the areas to be abandoned to the public" is written (Akyıldız & Armağan, 2022). With these plan changes, it is aimed to pass a 10-15 m wide road from east to west, from north to south within the Validebağ Grove.

Nevertheless, the citizen initiatives and associations gave 6000 signatures to both the Metropolitan Municipality and the Conservation Board against the news that Marmara University will be built in a 50.000 m² section of Validebağ Grove (Validebağ Gönüllüleri, 2020). The initiative members submit a petition to the Istanbul Cultural and Natural Heritage Preservation Board No. III for the Validebağ Grove to be declared a natural protected area and taken under protection (Validebağ Gönüllüleri, 2020c).

Between 1999 and 2000, the Validebağ Citizens' Initiative was re-established as the Validebağ Volunteers Association, and its activities became official in 2001 (Validebağ Gönüllüleri, 2020). Since these years, Validebağ Volunteers have been trying to prevent mass meetings such as picnics or demonstrations in Validebağ Grove because it may harm the nature of the grove.

With its decision dated 25.04.1998 and numbered 8006, Cultural and Natural Heritage Preservation Board No. III in Istanbul announces that the parcel is a cultural property, all of which have been registered. With the decision dated 16.07.1999 and numbered 11088, Validebağ Grove was determined and declared as a first-degree natural protected area. (Validebağ Gönüllüleri, 2020a)

In 2002, the Health Vocational High School, which was settled in the old barn buildings at the entrance of the Grove, moved to the new building built for it, and these buildings were allocated to the Teacher's House. Later, the stable buildings were restored and opened as a hotel and guesthouse in 2011 (Memiş, 2017c).

In 2004, Istanbul No. III Cultural and Natural Heritage Preservation Board determined the Validebağ Volunteers as the party that should be consulted on issues related to Validebağ Grove (Akyıldız, 2015). In 2004, the old sanatorium and preventorium's management was transferred to the Ministry of Health. Akyıldız (2015) mentioned that the uncertainty of the boundaries of the different responsibilities caused the neglect of the grove. After the damage caused by the camps of the Ministry of National Education Şevket Atalay Scout School to the natural environment, the Cultural and Natural Heritage Preservation Board No. III in Istanbul decided in 2005 to move the area where scouting activities are carried out of the grove. Despite this decision, the scout school continues its activities (Akyıldız, 2015). For the Cross-Country Championship planned to be held in the Grove in 2006, the Üsküdar Municipality put dozers into the Grove, paved the roads, and poured gravel and sand (Validebağ Gönüllüleri, 2020c). In the same year, a protocol was signed between the Istanbul Directorate of National Education and Üsküdar Municipality, and the maintenance, repair, cleaning, and security works of the Grove were transferred to Üsküdar Municipality.



Figure 2.3.5. 2013 (Right Side) and 2014 (Left Side) Satellite Views. (<https://sehirharitasi.ibb.gov.tr/>)

Validebağ Volunteers Association filed a lawsuit on the grounds that no application was made to the Protection Board during this protocol. As a result, the protocol was canceled in 2011. Then, before the International Cross-Country Championship was held again in 2009, the existing paths will be expanded, and new roads will be opened by the Üsküdar Municipality. Under the name of restoration, Üsküdar Municipality laid marble in front of the pavilion and made artificial turf applications. In 2012, the Ministry of Culture finally stopped restoring the scout house to comply with the court order (Alkan, 2022). In 2012, the Teacher's House Garden was covered with stones, and all the trees in the garden were damaged. Unfortunately, Volunteers' complaints do not yield any results in this regard; it is too late. They decided to be prepared in advance for the government's interventions. In this direction, Validebağ Volunteers determined that the trees be protected in 2013. As a result, IMM starts to work on the tree inventory. Volunteers support this work by preparing and hanging the identities of the trees (Validebağ Gönüllüleri, 2020a). Figure 2.3.5 shows that while it is difficult to intervene in Validebağ Grove with the efforts of citizens, yet its surroundings continue to be built with new housing estates.

Then, Hilmi Turkmen, who was candidate in the 2014 Üsküdar mayoral election, promised to redesign Validebağ Grove as a park like Hyde Park in London. After he became the mayor, he announced that they would build a mosque in 2015, and then there was a Validebağ Resistance against this claim. Different environmentalist and urban solidarity groups also supported this resistance, significantly impacting the public and making a splash in the press (Akyıldız, 2015). As a result, a mosque is built, but at the same time, the number of volunteers and the power of their voices increased.

The scope of the Volunteers' Resistance is increasingly included and includes the spatial practices of the Grove. In 2016, the Volunteers prevented the Beltur Cafe from being enlarged. In addition, the Volunteers make it possible for the Conservation Board to issue a decision about the unsuitability of filming in the Grove. Also, Volunteers were there in the fire that broke out in the same year along with the fire brigade (Validebağ Gönüllüleri, 2020a). After learning that the post-fire ward does not have emergency action plans, they conduct on-site inspections with the fire brigade and prepare emergency response plans.

On the other hand, the political partnership between IMM and Üsküdar Municipality has accelerated the activities of Üsküdar Municipality. In 2017, IMM Assembly took decisions regarding the Conservation Purpose Implementation Zoning plan. It noted that single-story buildings not exceeding 100 m² in total can be built in Validebağ Grove and that new recreational buildings and roads can be built in Validebağ Grove. With the restoration project developed by the Directorate of National Education, the buildings that used to be used as workshops and were left abandoned for years were demolished and turned into cafes and restaurants. Also, bookshelves are placed in a part of the cafe. With this, the Volunteers begin to organize reading activities there. They protested the drilling projects for the Grove, and these drilling projects are also cancelled.

In 2018, Hilmi Turkmen, again a mayor candidate, announced his new project for the Grove as a "national garden" before the mayoral elections (Validebağ Gönüllüleri, 2020b). Until today, the Municipality has not finished producing projects for the Validebağ Grove, and the struggle of the volunteers continues both physically and legally.



Figure 2.3.6. 2018 (Right Side) and 2020 (Left Side) Satellite Views. (<https://sehirharitasi.ibb.gov.tr/>)

Currently, Validebağ Grove's surrounding is being built with luxury sites. (Figure 2.3.6) But the natural grove area inside is largely protected. Validebağ Volunteers have started to keep watch in the grove in recent years, they closely interfere the interventions of the incoming municipality teams, and take care of the grove, which the Municipality sometimes neglects. In addition, they have created a public opinion about Validebağ Grove by announcing the ongoing vigil on their social media accounts day by day. On the other hand, Üsküdar Municipality does not hesitate to organize mass meetings and festivals here and presents itself as the power here. Thus, Validebağ Grove has become an area of political struggle between Validebağ Volunteers and Üsküdar Municipality. Along with all the spatial characteristics, and meanings of the Grove as a social space multiply with differentiation. This study will discuss spatial implications in more detail in the following chapters. The next chapter analyzes the transformations of Validebağ Grove as a social space in terms of spatial dimensions. The historical process table in which the mentioned events are listed is given at the end of the chapter (Table 2.3).

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| 18th century | The Grove belonged to Sultan Selim III's Imam / Dervish Mehmet Efendi. |
| 1789-1807 | III. Selim had a vineyard mansion built for his mother, Mihrişah Valide Sultan. |
| 1839-1853 | Abdülmeccid presented this place to Bezmialem Valide Sultan. Bezmialem Valide Sultan made a famous garden here. Thus, this place begins to be known as the "ValideBağ" |
| 1853-1860 | After Bezmialem Valide Sultan's death, ownership of Grove passes to the Altunizade family. İsmail Zühdü Pasha built a famous mansion here by using his building experiences. |
| 1861-1863 | Abdulaziz seized the mansion building as a gift. Disturbed by the fact that it is called the Altunizade mansion among the people, he demolished it and has a new palace built. He presented the mansion building to Adile Sultan. |
| 1863-1899 | Adile Sultan spent her summers in this mansion. |
| 1909 | After Adile Sultan's death, the mansion was empty for a while. Then, in 1909, Sultan Mehmet Reşad allocated this mansion to his third wife, Darulalem Sultan. Darulalem Sultan was sent here for a change of air, with ongoing believe that it would be good for his illness. |
| 1914 | "Darül-Eytam" (Orphan's House) Institutions were established and became operational in 1915. The purpose of establishment of Darül-Eytam was the shelter and education of orphans. |
| 1918 | Adile Sultan's Mansion was transformed into the "Validebağı Kız Sınayi Şubesi". It was only for the education of orphan girls. |
| 1920 | Vahdeddin approved the gathering of DarülEytams in one place, Validebağ Grove. With this decision, Validebağ Grove was allocated to DarülEytams for twenty-five years. Within the scope of the program prepared by DarülEytams General Directorate, Validebağ Grove was mapped, and new pavilion buildings were built. |

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| 1922-1926 | After the Republic, DarülEytam Institutions were affiliated to the "Ministry of Health and Social Affairs" by the Turkish Grand National Assembly in 1922. A regulation was enacted for this purpose and these institutions were given the task of "teaching and training immigrant, refugee orphans and martyr children, poor children". (As, 2020) Then, it was reorganized with new regulations and attached to the Ministry of Education. Those who graduated from here were sent to teacher schools or high schools with a primary school diploma. |
| 1926 | With the law enacted in 1926, DarülEytams were closed, and they became the "City Boarding School". The General Directorate of School Hygiene, established under the Ministry of Education, was established for the health measures of school children and teachers. Its first proposal was an open-air school. Then, it was changed to a "Student Rest and Treatment Dormitory", and it started operating in the mansion building in Validebağ Grove. |
| 1927 | City Boarding School (Adile Sultan Mansion) and Abdülaziz Hunting Lodge are converted into a pediatric preventorium. Wide natural land of the Grove is used for agriculture and animal husbandry. Agriculture is included in education and enables the institution to meet its needs. Also, the original roof of Adile Sultan Mansion was demolished and a solarium floor was added. |
| 1928 | Mustafa Necati Bey pavilion was built as an 80-bed preventorium for the preventive treatment of teachers and families. |
| 1936 | In addition to the Adile Sultan's Mansion, additional preventorium and sanatorium buildings are built in the Grove. The construction of the sanatorium was started by the order of Atatürk. |
| 1949 | An educational structure integrated with health was also built and the Social Nursing School started education within the sanatorium. |
| 1951 | Emlak Bank Houses, one of Istanbul's first mass housing estates between 1951-1962, is built on 140,000 m ² in the south of the Validebağ Grove. |
| 1954 | İhsan Mermerci child preventorium is built and put into service. |
| 1956 | Validebağı Prevantorium and Sanatorium Friends Association is established with the support of the Ministry. |
| 1957 | Validebağ Grove belonging to the Directorate of National Real Estate was allocated to the Ministry of National Education. |

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| 1971 | An educational structure integrated with health was also built and the Social Nursing School started education within the sanatorium. As the floor addition wears down the building, the solarium floor is demolished and a hipped roof is built. |
| 1973 | With the construction of the Bosphorus Bridge and the ring roads, the Grove's connection with Çamlıca Gardens is physically severed. |
| 1974 | The full-fledged Validebağ Teachers' Hospital was built and opened in 1974 in honor of the 50th anniversary of the Republic. Health Vocational High School opened. |
| 1975-1978 | Rıfat Ilgaz shot "Hababam Class" movies here. After this movie, the grove has slowly infiltrated into the daily life of the neighborhood residents, who often come to watch the filming, as a leisure place. |
| 1978 | With the new regulation, the health units in Validebağ gathered under the roof of "Validebağ Community Services and Health Education Institution". |
| 1980 | Validebağ Site is built in the north of the Validebağ Grove. After the 1980 coup, agricultural and livestock activities are prohibited. Almost half of the grove land is sold to various public institutions and companies. The grove land decreases from 700 acres to 354 acres. |
| 1989 | Mustafa Necati Bey Pavilion was converted into a 75-bed nursing home. |
| 1994 | In 1994-1995, upon the Privatization Administration's intention to put the land up for sale within the scope of privatization, the local residents and the Chamber of Architects made a press statement. With the EIA (Environmental Impact Assessment) report they prevent the land from being offered for sale. In 1994, Haydarpaşa High School Education Foundation demanded Abdülaziz Hunting Mansion to be transferred to itself. At the time of signing with the Governorship of Istanbul, the protocol was canceled as a result of the lawsuit filed by Eğitim Sen. Haydarpaşa High School Annex Apart Pension Building began, but the Number Three Protection Board decided to stop the construction. |
| 1995 | Çamlıca 3M Mansions are built and opened. Adile Sultan Mansion is undergoing partial repairs. The Altunizade Citizens' Initiative was established under the leadership of headman Cafer Koç. |

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| <p>1997</p> | <p>The Altunizade Citizens' Initiative hold weekly meetings and start publishing a newspaper.</p> <p>Üsküdar Municipality's attempts to build on the Grove were stopped as a result of the lawsuits filed by Eğitim Sen. (Validebağ Gönüllüleri, 2020b) During this period, Üsküdar Municipality, which was authorized for the maintenance and repair of the Grove, took action to build a restaurant with a pool, a treadmill and a playground. Teachers from Eğitim Sen set up tents in the Grove for three days, and then the Governor of Istanbul at the time prevented this intervention.</p> |
| <p>1998</p> | <p>In 1998, Haydarpaşa High School made excavations in an area the size of a football field and destroyed the natural vegetation. The Ministry of National Education built a Scout House on the area where the old barns are located and made a driveway from the upper entrance gate. Acıbadem, Koşuyolu, Altunizade, and Barbaros neighborhoods came together to establish the Validebağ Citizens' Initiative. These initiatives and associations gave 6000 signatures to both the Metropolitan Municipality and the Conservation Board against the news that Marmara University will be built in a 50.000 m² section of the Grove. Initiative members submit a petition to the Istanbul Cultural and Natural Heritage Preservation Board no. 3 for the Validebağ Grove to be declared a natural protected area and taken under protection. With its decision dated 25.04.1998 and numbered 8006, KTVK Board No. III in Istanbul announces that the parcel is a cultural property, all of which have been registered.</p> |
| <p>1999</p> | <p>As a result the citizens application, Validebağ Grove has the status of "first degree protected area" with the decision of the Conservation Board in 1999. With the decision dated 16.07.1999 and numbered 11088, Validebağ Grove was determined and declared as a first-degree natural protected area.</p> |
| <p>2000-2001</p> | <p>Between 1999 and 2000, the Validebağ Citizens' Initiative was re-established as the Validebağ Volunteers Association, and its activities became official in 2001.</p> |

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| 2002 | <p>In 2002, the Volunteers applied to the Conservation Board and prevented the mass picnics that had been held in the grove for years.</p> <p>Also in this year, the Health Vocational High School, which was settled in the old barn buildings at the entrance of the Grove, moved to the new building built for it, and these buildings were allocated to the Teacher's House. Later, the stable buildings were restored and opened as a hotel and guesthouse in 2011.</p> |
| 2004 | <p>In 2004, Istanbul No. III Conservation Board determined the Validebağ Volunteers as the party that should be consulted on issues related to Grove. The old sanatorium and preventorium's management was transferred to the Ministry of Health.</p> |
| 2005 | <p>After the damage caused by the camps of the Ministry of National Education Şevket Atalay Scout School to the natural environment, the Conservation Board No. III in Istanbul decided in 2005 to move the area where scouting activities are carried out out of the grove. Despite this decision, the scout school continues its activities.</p> <p>In 2005, kilometers of pits were dug in the grove for the installation of lighting poles by the Istanbul Metropolitan Municipality. Volunteers' work with legal initiatives, the pits were closed.</p> |
| 2006 | <p>For the Cross-Country Championship planned to be held in the Grove in 2006, the Üsküdar Municipality put dozers into the Grove, paved the roads, and poured gravel and sand.</p> <p>In the same year, a protocol was signed between the Istanbul Directorate of National Education and Üsküdar Municipality, and the maintenance, repair, cleaning, and security works of the Grove were transferred to Üsküdar Municipality.</p> <p>Validebağ Volunteers Association filed a lawsuit on the grounds that no application was made to the Protection Board during this protocol. As a result, the protocol was canceled in 2011.</p> |
| 2009 | <p>International Cross-Country Championship was held again in 2009, the existing paths will be expanded, and new roads will be opened by the Üsküdar municipality. Under the name of restoration, the Municipality lays marble in front of the pavilion and makes artificial turf applications.</p> |

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| 2012 | In 2012, As part of the restoration project that will last for years, the Teacher's House Garden was covered with stones, and all the trees in the garden were damaged. |
| 2014 | <p>The General Directorate of National Real Estate transferred the allocation of Validebağ Grove to the Istanbul Metropolitan Municipality in 2014. To protest the transfer of Grove to IMM and the land expansion efforts in 2014, Volunteers and the main opposition party deputies came together and organized forums every week. They removed the sheet metal panels for the parking lot and called for planting trees.</p> <p>Hilmi Turkmen, who was then a candidate in the 2014 Üsküdar mayoral election, promised to redesign Validebağ Grove as a park similar to Hyde Park in London. After he became the mayor, he announced that they would build a mosque, and then there was a Validebağ resistance against this claim. In addition to the Validebağ Volunteers, civil initiatives such as Koşuyolu Yaşam Park Forum, Acıbadem People's Solidarity, and Istanbul City Defense participated in the resistance, which lasted for about thirty days and faced significant police response. There were vigils and protests for days, with constant information from the facebook group "Green Area Residents". As a result of the Validebağ Volunteers' call to the party and different opposition groups to come without a flag, the mass increased without the representation of a single group.</p> |
| 2015 | The mosque was opened to the public with the name "Grove Mosque" |
| 2016 | In 2016, Volunteers prevented the Beltur Cafe garden from being enlarged and concreted. At the same time, they extinguished the fire in the Grove, together with the locals and the fire department. |
| 2017 | In 2017, the Istanbul Assembly decided that in relation to the Conservation Master Zoning Plan and the Conservation Implementation Zoning Plan, detachable single-storey buildings not exceeding 100 meters ² in total could be built in the grove, and recreational areas and promenades could be built in the grove. Volunteers objected to this decision and sued. |

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| <p>2018</p> | <p>The registered sanatorium building, which was previously used as the Teachers' Hospital and Üsküdar State Hospital Additional Service Building, was allocated to Marmara University in 2018, and the "Health Sciences University Experimental Medicine Application and Research Center Validebağ Research Park" was opened here. With the restoration project developed by the Directorate of National Education, the buildings that were used as workshops and were left as a dump for years were demolished. Cafes and restaurants were built in their place. Volunteers announced to the authorities through various channels that these buildings should be considered handicrafts workshops, library, reading room and museum. As a result of correspondence and negotiations, bookshelves were placed in a part of the cafe. Volunteers collected around 300 books and placed them on the shelves and started reading activities in February 2018. A month later, the books were removed from the shelves. It was returned at their request. The stables continue as cafes and reading activities are also held occasionally. Hilmi Turkmen, again a mayor candidate, announced his new project for the Grove as a "national garden" before the mayoral elections. Until today, the municipality has not finished producing projects for this place, and the struggle of the volunteers continues both physically and legally.</p> |
| <p>2019</p> | <p>Within the scope of the Nation's Garden project, simple repairs were planned on 35 acres. In addition, walking, jogging, a cycling track, children's playgrounds and fitness areas are planned. It has been announced that granite natural stone flooring, wooden sleepers, grass stone, granite borders will be used.</p> <p>Validebağ Volunteers made an objection application with 11000 signatures and the project was stopped by IMM in 2019.</p> <p>Validebağ Volunteers prevented the Abdülaziz Hunting Lodge from being turned into a tea garden and photography studio. They also ensured that Abdülaziz Hunting Lodge was not used as a warehouse.</p> |
| <p>2020</p> | <p>261.000 square meters of Validebağ Grove was allocated to Üsküdar Municipality by the Ministry of Environment and Urbanization, General Directorate of National Real Estate. Validebağ Volunteers launched a petition to cancel the decision.</p> |

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| <p>2021</p> | <p>Environment and Urbanization Minister Murat Kurum announced that "Regulation and Rehabilitation Project" for Validebağ Grove together with Üsküdar Municipality.</p> <p>Mayor Hilmi Turkmen also said that 7000 more trees will be planted next to the existing 7000 trees, that no new buildings will be built, they will rehabilitate, and announced that they will appoint 60 cleaning and 30 security guards for the Grove.</p> <p>After announcing that they will start on 21 June, the Volunteers started to stand guard and collect signatures on 22 June. Volunteers, who stated that 88 thousand square meters of artificial turf was written in the tender specifications, reminded Turkmen's 500-vehicle parking lot target.</p> <p>In 2021, the new IMM President, Ekrem İmamoğlu, visited the grove, listened to the volunteers, and assumed the intermediary role. He suggested that a study be conducted under the moderation of the Istanbul Planning Agency and stated that he would personally convey this proposal to the Ministry of Urbanization and the necessary institutions. Istanbul Planning Agency organized "The Future of Validebağ Grove Workshop." The "Ecosystem-based Management Plan" was introduced at the end of the four sessions.</p> <p>There was a public reaction again when Üsküdar Municipality entered the grove on the fifty-first day of the vigil, mowing herbaceous plants and then pouring excavation.</p> <p>On the hundredth day of the Validebağ Vigil, the volunteers spread the 180,000 signatures they had collected on the field in the grove. Later, the Court canceled the Rehabilitation Project.</p> |
| <p>2023</p> | <p>Volunteers continue to watch for the public garden and other causes. As of January 6, 2023, on the 565th day of the vigil, Validebağ Volunteers made a press statement. Accordingly, they announced that the lawsuits for the cancellation of the Nation's Garden Project and the Conservation Master Plan prepared by the Municipality were concluded in favor of Grove and were canceled.</p> |

Table 2.3. The historical process table.

3. PRODUCTION OF VALİDEBAĞ GROVE

Currently, Validebağ Grove is one of the biggest green areas on the Anatolian Side. However, two hundred years ago, it was part of a much larger green area called Çamlıca Gardens (Kolay & Memiş, 2017c). It was used as a large orchard and garden for the Ottoman Dynasty. However, after the Republic, it was assigned to several public institutions and transformed into an education and health complex, hence its functional aspects changed. In the following years, with neoliberal policies and eventually the construction of the Bosphorus Bridge, it was separated from Çamlıca territory, and then its surroundings were rapidly developed/urbanized. Thus, it has become one of the separate green areas of the metropolitan area. With the legal and social struggle given by the citizens for years, the park projects of the municipality could not be implemented, and it was declared a protected area. While the grove maintains its naturality, it becomes a part of social production in the space/time of everyday life, in the representations it contains and the representational space it symbolizes.

According to Lefebvre (1991b), space is a definition that is primarily based on nature and goes beyond nature by being socially produced. Regarding the production of space and history, Lefebvre states that “If space is produced, if there is a productive process, then we are dealing with history” (Lefebvre, 1991b). In “The Production of Space”, Lefebvre’s (1991b) theory comprises two main frameworks: *periodization of space* framework and *spatial triad* framework. As the first framework, Lefebvre (1991b) indicates the spatial triad framework in his theory of the production of space, and this triad consists of *spatial practices-perceived space*, *representations of space-conceived space*-, and *representational space-lived space*.

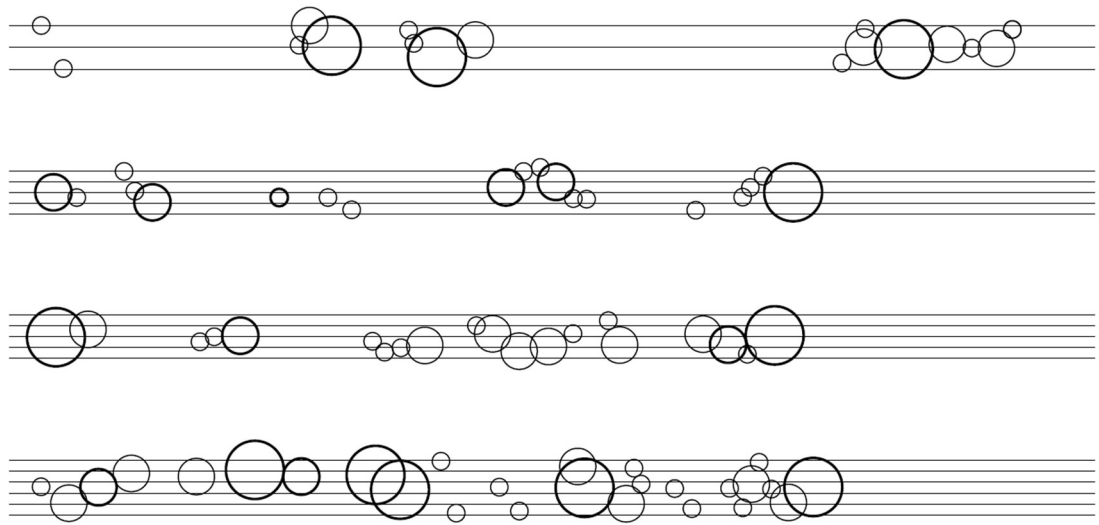


Figure 3.1. Abstraction of Timeline

In the abstract image given in Figure 3.1, the threshold circles are given according to the spatial triad Lefebvre (1991b) put forward in the *production of space* theory. In addition, the events corresponding to these threshold circles are elaborated in Figure 3.2 and Figure 3.3. In these figures, the vertical timelines represent space dimensions. The circles on the lines show the impact area of the events in spatial dimensions. Circles grow to span multiple lines as some events affect several spatial dimensions. These large and small circles in Figure 3.1, Figure 3.2, and Figure 3.3 also resemble musical sheet music, implying Lefebvre's (2004) method of *rhythmanalysis*. According to Lefebvre (2004), "it is possible to analyze social production through the emergence of (seemingly) a rich past (repetitions) and revolutions that suddenly introduce a new content and sometimes change the shape of society" (Lefebvre, 2004).

Moreover, Lefebvre implied that the daily rhythms of the perceived space coexist with some rhythms imposed by political and economic decisions (Lefebvre, 2004). In this context, different actors have constantly produced Validebağ Grove with constructions, representations, and spatial practices throughout its history. In this context, the following chapters comprise Validebağ Grove's social production processes and highlight its spatial dimensions.

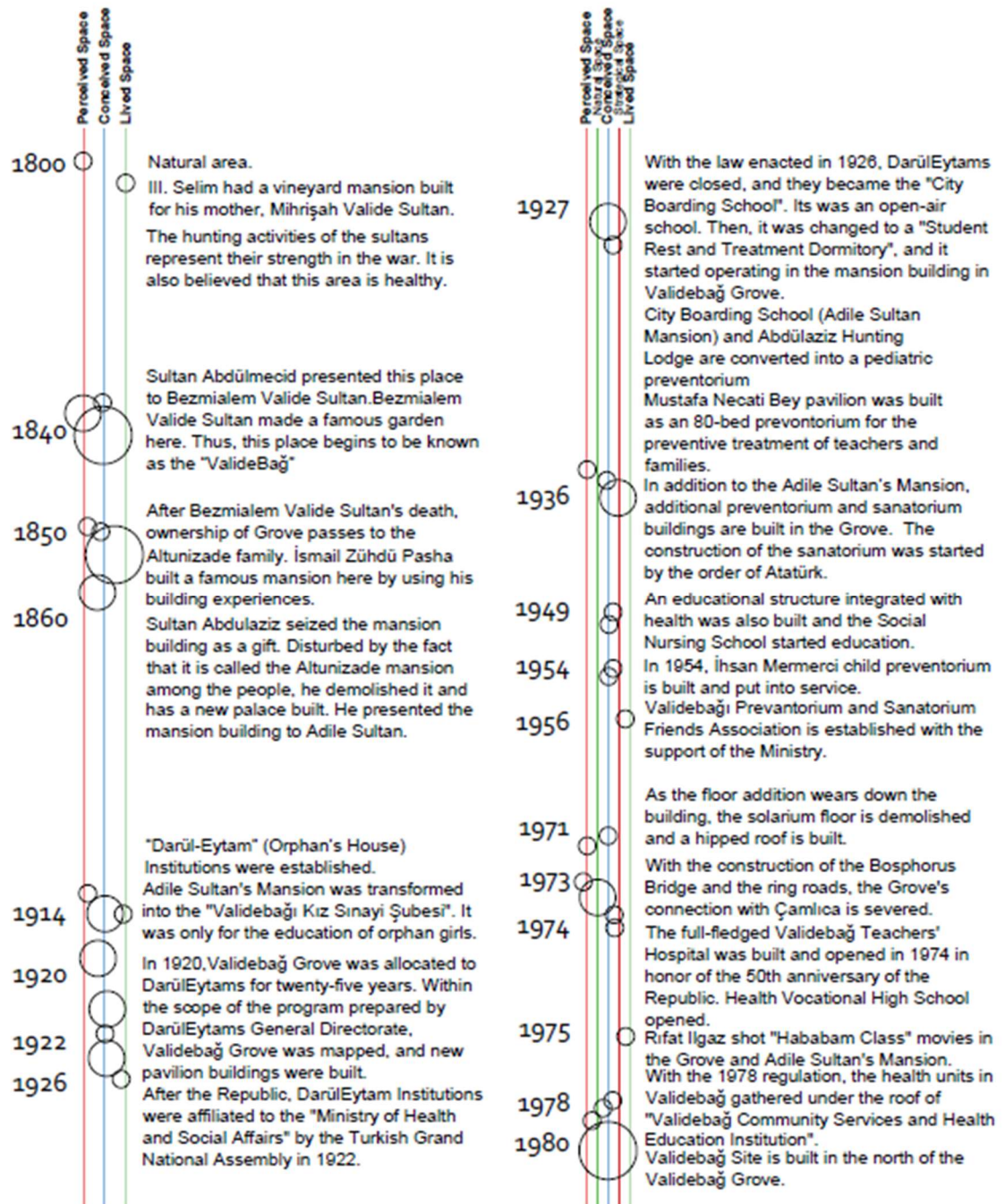


Figure 3.2. Timeline with spatial dimensions (1800-1980)

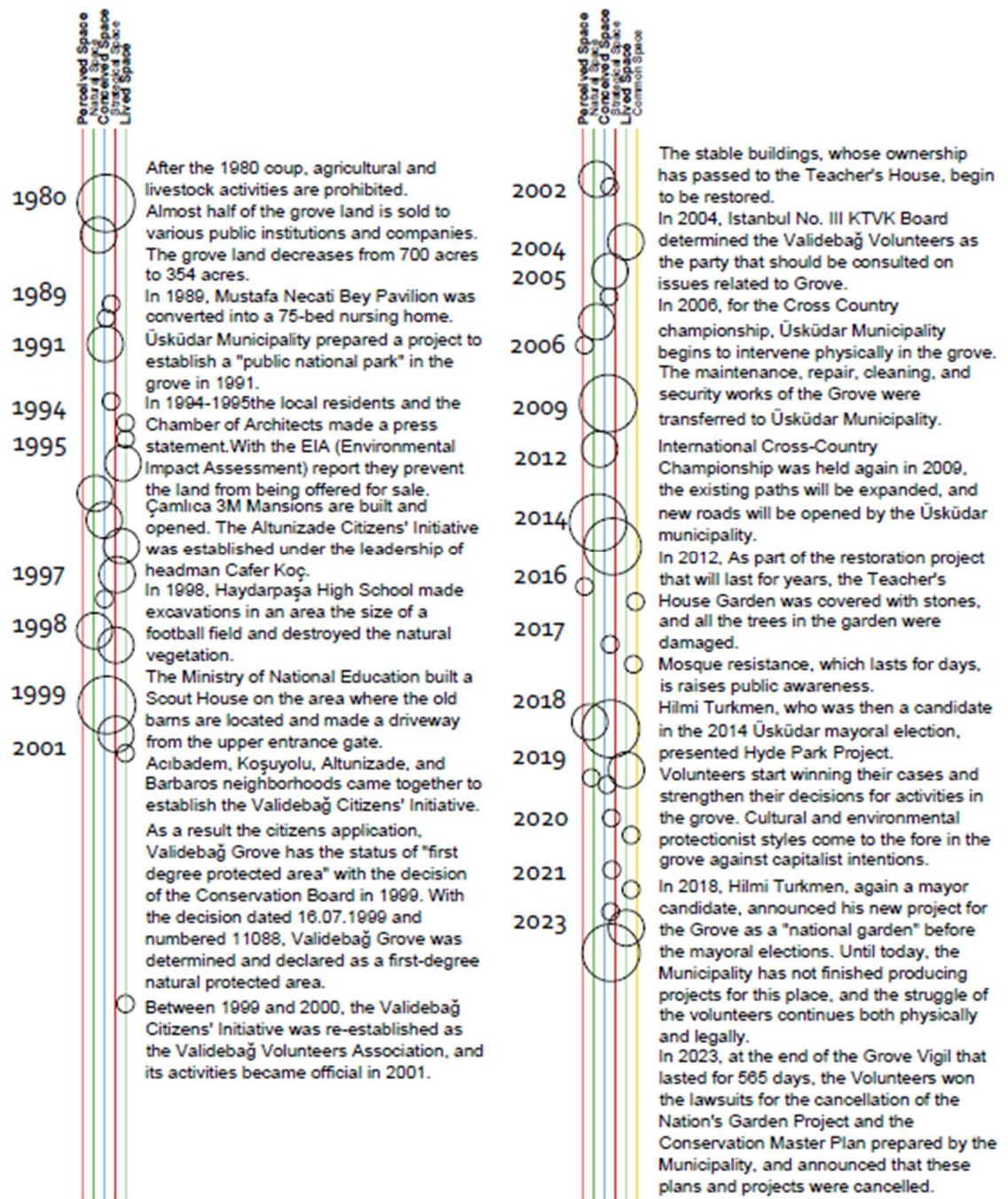


Figure 3.3. Timeline with spatial dimensions (1980-2023)

3.1. Validebağ Grove as a Perceived Space

In Lefebvre’s (1991b) “The Production of Space” theory, the first link of the spatial triad is the perceived space. According to Lefebvre (1991b), spatial practice establishes its own perceived space, thus ensuring the continuity of the production of space in different social processes. To comprehend the production of Validebağ Grove as a social space, it is necessary to evaluate it as a perceived space, which contains physical aspects and various spatial practices. This chapter, which is devoted to the evaluation of the perceived space, aims to investigate the threshold moments of spatial practices, everyday life, and the changes of physical space in Validebağ Grove’s history. Figure 3.1.1 shows the threshold moments and periods that create change in physical space and spatial practices.



Figure 3.1.1. Historical flow/perceived space graph/timeline

In the historical process of Validebağ Grove, the relationship of physical space with spatial practices changes at many threshold points. (Figure 3.1.1) The property relations, decisions of power organizations, and social developments affect Validebağ Grove’s spatial practices.

If the effects of these threshold points are to be followed in specific processes, it is possible to examine them in four different periods. These periods can be listed as follows:

- 19th-century private garden period in Ottoman possession,
- transforming process into an education and health complex between 1917-1973 and carrying out agricultural and animal husbandry works,
- the prohibition of agriculture and animal husbandry after the 1980 coup and the neoliberal construction period,
- increased adoption by citizens as public space since 1990, and transformation of the grove into an urban struggle area in the 2000s.

3.1.1. First period: private garden period in Ottoman possession

Before Validebağ Grove was public, it was used as the summer palace and garden of the Sultans and their dynasty. During the Ottoman period it was shaped by their daily life habits. However, their spatial practices greatly impact the texture of the city. Traces of these habits can be seen in ornate structures in the city, such as Sultan Abdulaziz's Hunting Lodge, Fountain, and Adile Sultan Palace. These structures imply the life and habits of the sultans and their families of this period.

The interest of the sultans in this region increased after the 18th century. According to Kolay & Memiş (2017c), Sultan Selim III took long walks here. With a poetic spirit, he loves this region very much (Şehsuvaroğlu, 1947). Sultan Selim III decided to have a new mansion built for his mother on the land of his chief imam in Sarıkaya, upon the attention of this region while returning from the Great Çamlıca gardens (Kolay & Memiş, 2017c; Şehsuvaroğlu, 1947). The physical transformation of the grove begins with this moment. Sultan Selim III had a palace built for his mother, Mihrişah Valide Sultan, on the land in Sarıkaya, where he bought the chief imam Derviş Efendi and a vineyard mansion in Validebağ Grove (Şehsuvaroğlu, 1947). Before the vineyard mansion, the grove corresponded precisely to the natural space. Lefebvre theorizes natural space as cosmos and states that "It was an unregulated space that produced its own natural differences" (Lefebvre, 1991b).

In this period, nature begins to transform into a certain area with its boundaries and function. With the first regulations, spatial differentiations started, and the transition from temporality to spatiality has begun. As Lefebvre (1991b) mentioned, physical space is produced in society and integrated with daily life. At that time, green areas were summer resorts as private areas and many mansions with gardens built around the Grove. Tophanelioğulları Family, who lived on Tophanelioğlu Street, passing in front of the Grove, had a fountain and coffee shop in this area (Kolay, Memiş; 2017a). In addition, the region's popularity among the members of the dynasty and the senior management increased gradually with Sultan Mahmud II (Kolay & Memiş, 2017a). This region was thought to be prosperous, comfortable, peaceful, and healthy. Known for his love of hunting, Sultan Mahmud II believes that this area is also spacious and healthy (Şehsuvaroğlu, 1947). He places his mother, Nakşidil Valide Sultan, in the Gümrükçü Osman Pasha Mansion, which is a comfortable summer residence with its large land and significant building (Şehsuvaroğlu, 1947). Hence, Nakşidil Valide Sultan preferred to live here in the last period of her life to improve her health (Şehsuvaroğlu, 1947). Then Sultan Mahmud II also spent the last days of his life in a mansion above the grove. Kolay & Memiş (2017a) mentioned that Sultan Mahmud constantly came here and did engagement drills, thus making the region famous for the upper part of the Ottoman Empire and the Sultans who would come later. The Sultans' daily life preferences here have increased the popularity of this region in the community. Also, the geographical location and natural aspects of the region strengthened its symbolic dimension with popularity. Mutually, the symbolic dimension also affected its physical space, and many mansions with gardens were built around it. Competing beautiful gardens on Tophanelioğlu Street express the status of individuals in society.

Sultan Abdülmecid II after owning this land, gave this vineyard and its mansion to his mother, Bezmialem Valide Sultan (Şehsuvaroğlu, 1947). Hearing the praise of Hekimbaşı Salih Efendi's famous garden in Anadoluhisarı, Bezmialem Valide Sultan asked for consultancy about vineyard within the scope of status concerns (Kolay & Memiş, 2017c). In this regard, the vineyard represents Bezmialem Valide Sultan's welfare and dominance over society rather than her personal curiosity. Salih Efendi and Bezmialem Valide Sultan brought many kinds of fruit seeds to this vineyard from home and abroad (Şehsuvaroğlu, 1947). As a result, in the vineyard, there are 206 pears, 98 types of apples, 25 quinces, 43

types of peaches, 13 types of sour cherries, 31 cherries, 21 apricots, 9 pomegranates, 11 figs, 11 mulberries, 15 types of medlar, 59 types of grapes and 31 types of oranges (Validebağ Gönüllüleri, 2020b). Thus, a "famous" vineyard⁶ has produced. Each of the 206 pear species had different names among the fruits in the vineyard (Haskan, 2017). Furthermore, "the Karadunya grape was brought from Bulgaria, and the İzmir black grape was brought from Ödemiş, the Pumpkin grape was brought from Tokat, the Damascus grape or Pomak grape, Erenköy black, fox tail, Native Black grape were among the different grape species collected here" (Haskan, 2017).

With the development of the garden by Bezmialem Valide Sultan, the natural diversity in Validebağ Grove has increased. Nevertheless, this variety is an artificial variety. Here, the species brought from outside refer to a produced nature form, not nature's own creations. In this context, Lefebvre (1991b) states that "nature does not produce, it creates." In this period, the natural space of the Validebağ Grove has been fetishized with the gathering of these species here. As Lefebvre (1991b) pointed out, with the knowledge that started to be involved in the installation of the physical space, the space began to be produced mentally and socially beyond its physical dimension. Thus, with this period, the natural space perception of Validebağ Grove started to produce and imply its own *absolute space*. According to Lefebvre (1991b), "absolute space made up of fragments of nature". Moreover, the essential feature of absolute space is that human life is in close relationship and harmony with nature, its rhythms and forces. Therefore, in societies where absolute space is produced, no matter how much human activity tries to transform this space and assigns it a different quality and character, this space is as much a 'lived' space as it is perceived, "it is a representational space rather than a representation of space" (Lefebvre, 1991b). This representational space feature that joins the natural space converges it to being absolute space. With this convergence, nature, which has become an absolute space, evolves to become a historical space. In this context, Lefebvre (1991b) states that "Absolute space, was a product of the bonds of consanguinity, soil and language, but out of it evolved a space which was relativized and historical."

⁶ Later it will be called Validebağ, which means the mother's vineyard.

In this direction, the structuring of Validebağ Grove and its surroundings continues. In the second half of the 19th century, with Validebağ Grove and other mansions and gardens, this area turned into a summer resort area of the Ottoman's high society. To the extent that, 32nd Ottoman Sultan Abdülaziz established the Çamlıca Road Commission, and through this commission, the Tophanelioğlu road was built in 1864. (Şehsuvaroğlu, 1947). In the region's historical narratives, Şehsuvaroğlu (1947) mentioned that Sultan Abdülaziz went to Alemdağ hunting by passing that road with a large convoy. In Figure 3.1.1.1, Tophanelioğlu Road passing to the west of Validebağ Grove and Kalfa Çeşmesi Street passing to the south can be seen.

Although these spatial practices or these social figures are no longer present today, they are mentioned as part of the historical narratives of the Grove. Through these spatial practices, there are values implied by the Sultans to the society. In this context, Tanyeli (2022) and Gürkaş (2003) mention that the hunting activities of the sultans represent their war abilities, like a *war simulation*. Thus, spatial practices that shape the perceived space also produce changes in the lived dimension of the space.

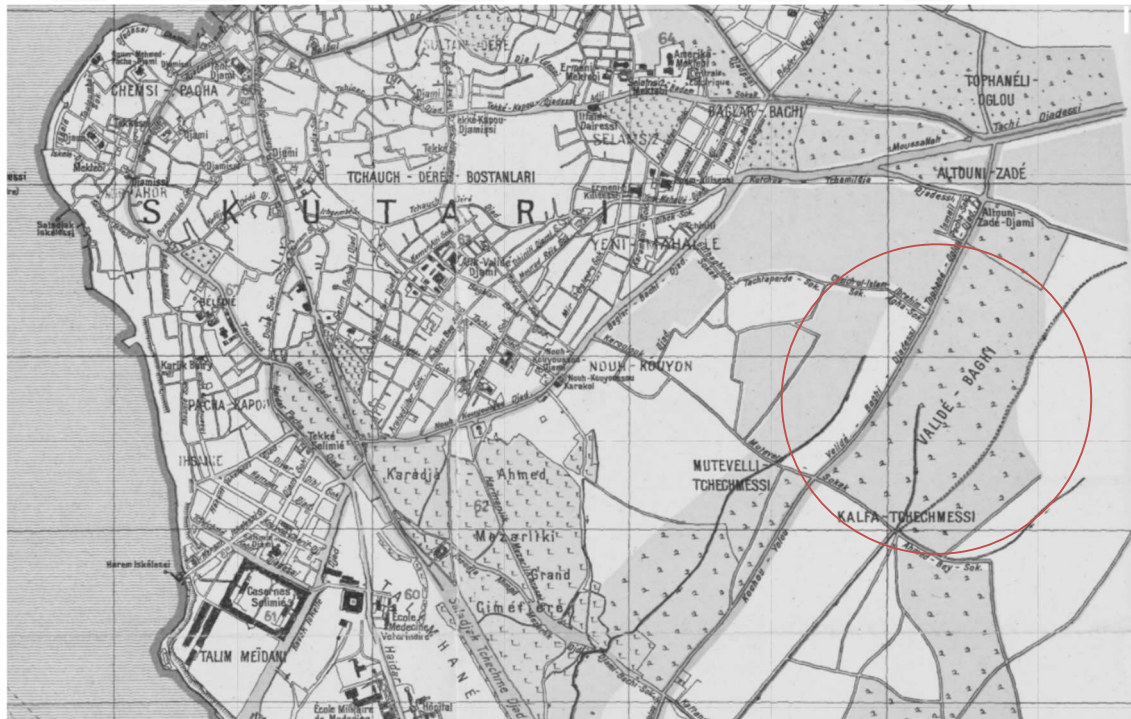


Figure 3.1.1.1. 1922 City Map. (<http://www.istanbulurbandatabase.com/>)

Construction of Adile Sultan Palace is the second intervention in Validebağ Grove. After the death of Bezmialem Valide Sultan in 1853, the ownership of the Grove passed to the Altunizade Family (Şehsuvaroğlu, 1947). A beautiful mansion, which made a name for itself, was built by İsmail Zühdü Efendi. Sultan Abdulaziz first confiscated the mansion, and then he had the building demolished, being disturbed by the fact that the mansion is still called Altunizade Mansion (Kolay & Memiş, 2017c). Subsequently, Sultan Abdülaziz had the palace architect Nigoğos Balyan build a new mansion and gifted it to Adile Sultan, the daughter of Sultan Mahmud II. During the construction of this mansion, Sarkis Balyan had a hunting lodge and a water tower with pigeons built for Sultan Abdulaziz (Atay, 2019). Sultan Abdulaziz gifted the palace to Adile Sultan so that Adile Sultan's daughter Hayriye Sultan would recover from tuberculosis (Kolay & Memiş, 2017d). According to Konyalı, Hayriye Sultan received treatment here for a while (Konyalı, 1977). At that time, the air of Validebağ Grove, which was a part of Çamlıca Grove, was thought to be healthy and curative (Kolay & Memiş, 2017d). Nevertheless, Adile Sultan's daughter and her husband died of tuberculosis. Adile Sultan spent most of her summers here after their death (Gülenaz, 2017). Considering Validebağ Grove's air and nature, the freshness and coolness may be the reasons for spending the summer months here. After Adile Sultan's death, it was used to rest Darul Alem Sultan. After the death of DarulAlem Sultan in 1909, it remained empty until 1917 (Kolay and Memiş, 2017c). Later, Adile Sultan Palace will turn into a home for orphans.

3.1.2. Second period: transformation into education and health complex

After the change of regime, everyday life activities become spatial practices in public space. In the previous period, Validebağ Grove's nature was processed and used by the Ottoman Sultans. Thus, it was argued that the natural space was produced as *an absolute space* by the Ottomans. In this period, the *absolute space* becomes a historical space with the end of the Ottoman Empire. In this context, Lefebvre (1991b) gives an example of the occupation of Rome by the barbarians. Ghulyan (2021), on the other hand, reinterprets Lefebvre's (1991b) phrase "urbanized space and time" as "stateized space and time".

In the case of Validebağ Grove, the Republican institutions, which had a new management approach after the Ottoman Empire, settled in these historical spaces and nationalized them. With being included in social production in these historic buildings, Validebağ Grove rapidly institutionalized after the Republic. To implement this, changing spatial practices becomes a priority. As an example, with the transformation of the palace into an orphanage and then a preventorium and sanatorium complex, spaces in the grove begin to be defined by giving certain functions for education and health. Reminding” the discipline and security mechanisms” defined by Foucault (2009), the daily life in these institutions was shaped by strict rules. Also, the concept of "state of exception" introduced by Agamben (2005) exemplified in the grove. The state takes all measures against tuberculosis, which is an exception, and while the entrances and exits are restricted due to these measures, an area has been created where the people of the surrounding area are also hesitant to enter. The exceptional decisions affect the space as well as the practices. In addition to landscape arrangements, a solarium floor has been added to the summer palace (Figure 3.1.2.1), with large windows that get more sunlight.



Figure 3.1.2.1. Adile Sultan Palace (Gülenaz, 2017)

Also, the landscaping in front of the buildings was rearranged (Figure 3.1.1.2). Another reason why Validebağ Grove was preferred for preventorium was because the trees were not dense or irregular in its landscape (Kolay & Memiş ,2017c). Thereupon, new landscape arrangements were made, and roads were opened in the grove land. In this arrangement, sparse and short trees were preferred so that the trees would clear the way for the buildings (Figure 3.1.2.2). Regarding this landscape arrangement, it was aimed at allowing the sun to enter comfortably. Students and patients staying in the garden will go out; the administrative board and regulations determine sunbathing hours and garden activities. Even taking care of the vineyard of the grove becomes a part of education. Certain spatial practices have begun to replace everyday life.



Figure 3.1.2.2. Landscape arrangements. (Source: Kolay & Memiş, Talebe Tedavi Yurdu'ndan Öğretmenler Hastanesi'ne, 2017d)

Darül-Eytam was an institution that served as a shelter and education for orphaned children in the first world war and operated in Adile Sultan Palace. According to the research of Kolay and Memiş (2017d), 350 children were living in the Darüleytam in 1921. For the first time in Validebağ Darüleytam, education and agriculture activities were intertwined, agricultural education was started to be given, and the fruit and vegetable needs of children were met from the vineyard in the grove (Kolay & Memiş, 2017e). In 1926, it was transformed into the "City Boarding School" (Kolay & Memiş, 2017e). After the city boarding school closed, the process of transforming into a child preventorium begins.

Under the leadership of the Minister of Education, Adile Sultan Palace was transformed into a 60-bed children's preventorium and opened in 1927 (Kolay & Memiř, 2017e). The preventorium institution aimed to provide a preventive health service for the expected and dreadful disease of the time.

Later, patient beds were placed in other large rooms of the pavilion, the number of beds in this building was increased to 200, and it started to serve children and women's preventorium (Karamuk, 1973). As seen in Figure 3.1.2.3, Abdulaziz Hunting Lodge were used an additional masonry building was built for boys. (Kolay & Memiř, 2017d).



Figure 3.1.2.3. Abdulaziz Hunting Lodge transformation for the preventorium. (Source: <https://s.gazeteduvar.com.tr/storage/files/documents/2021/06/17/validebagkitap13haziranweb-XFku.pdf>)

The fact that it is already used as a dormitory and the other is a green and sunny place that is not exposed to the north winds has been an important factor in its transformation into a preventorium (Kolay & Memiř, 2017d). Gökay, who was an important statesman in the field of health at that time, was referring to Validebağ Grove by saying "the parts of Çamlıca that turn towards Marmara" as one of the areas he suggested for the preventorium in 1924 (Gökay, 1933).

According to Turgut (2005), it was stated in the brochure of the preventorium:

Adile Sultan Palace and Validebağ Grove, which started to be saved from being ruined with a hit, is the most suitable place for the establishment of a preventorium since beautiful Istanbul is an unmatched place due to the beauty of its location and scenery. (Turgut, 2005)

Thus, Validebağ Grove's physical spaces has become the criteria for perceived and conceived dimensions with its natural and symbolic aspects and potential spatial practices. Natural space guides and limits spatial strategies and interventions in this period. In addition, both during the Ottoman Period and afterward, this area was thought to be healthy because its geographic location was on the hill and immense. This belief shaped daily life here, and the upper class settled here; and later, these settlements influenced the urban identity of Validebağ Grove. Slightly, Adile Sultan Palace has become a legacy from the Ottoman Empire, and after Republic, it functioned for tuberculosis, which was an urgent need of the period. Instead of monumentalizing the palace, it was transformed into a public health and education center. In addition, some interventions were inevitable in these transformation processes to the physical space. The pool in the grove⁷ was converted into a sand garden (Figure 3.1.2.4), where they were intended to receive solarium treatment (Kolay & Memiş, 2017d).



Figure 3.1.2.4. The pool on the Sultan Vahideddin's map (left side) and conversion of pool into sand garden for solarium treatment (Right side) (Source: Kolay & Memiş, Talebe Tedavi Yurdu'ndan Öğretmenler Hastanesi'ne, 2017d)

⁷ Depicted as dilapidated on the Darüleytam map (Appendix E.1)

Adile Sultan Palace's roof was renovated for the patients, a solarium floor was added, and it was turned into a 200-bed preventorium (Kolay & Memiş, 2017d). The added solarium floor also consisted of large windows. Through the wide and high windows of Adile Sultan Palace, patients could take full advantage of the sun. It had open, wide, large balconies and openings. The large halls of the pavilion provided more bed capacity. (Figure 3.1.2.5) In addition, cinema or theater performances were held in the building.



Figure 3.1.2.5. Conversion of the Adile Sultan Palace to the preventorium. (Source: Kolay & Memiş, Talebe Tedavi Yurdu'ndan Öğretmenler Hastanesi'ne, 2017d)

According to Refik's (1929) research, the "Roller Method" was the first to treat bone and skin tuberculosis with sunlight therapy. With this method, in which more than 100 patients were treated in two years, "the patients were treated in the open air, provided that they were protected from the wind throughout the summer and winter, and they were accustomed to sleep in dormitories with open windows, thus increasing their resistance to cold" (Refik, 1929). Figure 3.1.2.6 shows that the old barns were opened and made suitable for outdoor treatment.

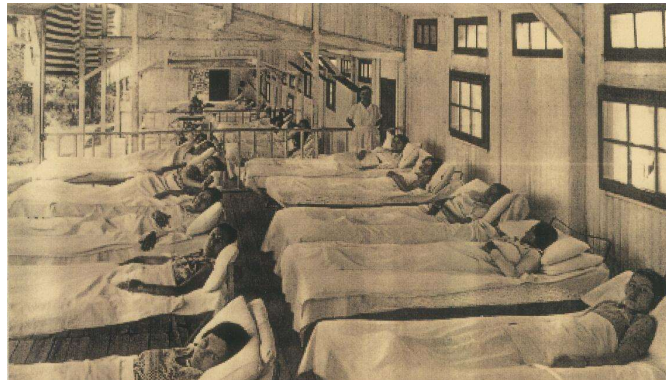


Figure3.1.2.6. Conversion of the ateliers to the preventorium's outdoor cure areas. (Source: Kolay & Memiş, Talebe Tedavi Yurdu'ndan Öğretmenler Hastanesi'ne, 2017d)

Fahrettin Kerim Gökay (1933) mentioned that the pools, beds, and trees in the garden and the summer and winter cure areas were separate (Figure 3.1.2.7). Also, there was also a weather station in the garden of the hospital, thus providing instant information on the wind condition and humidity. This weather station conveyed that control is provided and precautions are taken (Gökay, 1933). These evaluations suggest that physical nature is surrounded and controlled by spatial knowledge and science. By deciding what is useful or useless and directing the space, these spaces become abstract spaces with their new identities. In this regard, Lefebvre (1991b) suggests the concepts of *habitat*, *habiter*, and *territory*. Accordingly, while *habiter* is related to everyday life, *habitat* is an abstracted spatial concept by being reduced to an area corresponding to spatial needs or functions. On the other hand, the *territory* is related to high-level planning and power strategies. In this context, the grove is primarily related to *habiter*, which is more related to life and daily life as Ottoman's private property. But, after the Republic, it slowly turned into a *habitat*, and became a *territory* following the strategies applied on it.



Figure 3.1.2.7. Conversion of the ateliers to the preventorium's outdoor cure areas. (Source: Kolay & Memiş, Talebe Tedavi Yurdu'ndan Öğretmenler Hastanesi'ne, 2017d)

It should also be noted that these preventoriums and sanatoriums only served teachers and students. Since the sick students who came here came from different schools and classes, it was determined that the classes here should take three lessons a day on 4 subjects: "natural studies, handicrafts, civil and patriotic knowledge, and hygiene" (Kolay & Memiř, 2017d).

In 1928, considering that the palace building was insufficient for these services, the Necatibey Preventorium Building was built with the support of German architects behind it and opened in 1931 (Yıldırım & Gürġan, 2012). Later, in 1936, the Sanatorium Building, approved by Atatürk, was built, and opened in 1939 (Figure 3.1.2.8).



Figure3.1.2.8. During the construction of additional sanatorium buildings. (Source: Kolay & Memiř, Talebe Tedavi Yurdu'ndan Öğretmenler Hastanesi'ne, 2017d)



Figure 3.1.2.9. Additional sanatorium building and the kitchen building. (Source: Kolay & Memiş, Talebe Tedavi Yurdu'ndan Öğretmenler Hastanesi'ne, 2017d)

The second additional sanatorium building (Figure 3.1.2.9) was planned at a distance from the preventorium, in a position protected from the north winds. It was completed in 1947 in addition to the 150-bed section that was completed and put into service in 1929. It was only possible to enter service in 1949 due to economic reasons (Cumhuriyet, 1989). In 1959, the bed capacity reached 630 (Kolay & Memiş, 2017d).

With the participation of the knowledge or *science of space*, the grove complex experiences an increasingly controlled and supervised inward spatialization process. The physicality between the neighbourhood and the Grove has been severed. Validebağ grove, which was actively used as a preventorium between 1928 and 1971, was not well regarded by the neighbors (Kolay & Memiş, 2017c). In this context, a complaint from the neighbor is important:

The discipline seems to be broken in this sanatorium. In the past, patients could not go out of a certain limit. Now, even though the weather is bad, they pass the Çiftcevizler Mecidiye Mahallesi in their pajamas and go all the way to Acıbadem asphalt. In the meantime, unfortunately, there are those who harass and taunt the women and girls in the neighborhoods. It will be beneficial for the sanatorium administration to put an end to this disorder, both in terms of the vitally important health of the patients and in terms of saving the closeness we feel towards them. (Şehir Haberleri, 1953)

So, Validebağ Grove is separated from its surroundings as a part of urban planning with health-based territorial arrangements. It was cut off from its environment during these years with its inward operating system. This natural space does not establish a connection with the city or citizens while its surroundings are rapidly being built.

In addition, spatial practices are legally limited by regulations. Nurses and teachers provide supervision (Figure 3.1.2.10). Since the first regulation issued in 1937 was insufficient, another regulation was issued in 1954. According to this regulation, the duration of stay is determined as six months for the sanatorium and three months for the preventorium and continues: "The remaining patients were busy with sunbathing, shower, friction, rhythmic gymnastics, teganni (singing), light garden games, and flower growing" (Preventoryum-Sanatoryum Yönetmeliği, 1954). In addition, "open air, plenty of sleep, consumption of rich and varied food in moderation" was stipulated. For sun treatment, "small children who are not harmed to walk, or play were allowed to sunbathe under the supervision of a teacher, provided that they wear a white cap on their heads and prevent them from sweating and getting tired" (Maarif Vekaleti, 1954).



Figure 3.1.2.10. Nurses and teachers provide supervision. (Source: Kolay & Memiş, Talebe Tedavi Yurdu'ndan Öğretmenler Hastanesi'ne, 2017d)

As Lefebvre (1991b) mentioned, abstract space is established by fragmenting the space for a specific purpose, clearly declares all dimensions of the space. In this abstract space period of Validebağ Grove, spatial practices are also strictly determined in the space guided by knowledge, and it brings certain rules. Example rules as follows: "Patients can walk in the guardian garden of the pavilion. However, they cannot enter the garden belonging to the preventorium, the solarium areas for sick children, the inside of the preventorium building, and the administrative part" (Maarif Vekaleti, 1954). Another rule is "Patients can accept their guests from outside until 5 pm on Fridays. At 5 pm, the guests must leave the establishment" (Maarif Vekaleti, 1954). It is obligatory to comply with the order brought by these rules, and if they are warned once, they will be expelled from the institution if repeated for a second time. The window transoms of the bedrooms were kept open for plenty of air. The outdoor therapy practice in the morning and afternoon was essential. In addition, the requirement to perform "regular movements that strengthen the chest, shoulder, abdomen and waist muscles" (Maarif Vekaleti, 1954). In the regulation (1954) it is also stated that, the children's duty and part of education and treatment was to grow and care for the flowers in a certain part of the hospital garden (Figure 3.1.2.11). Also, the working hours in gardening were limited to one hour (Maarif Vekaleti, 1954). In this direction, a management directorate was established within the Validebağ Preventorium-Sanatorium Chief Medical Officer and Directorate. In addition to his administrative and financial duties, "this directorate would ensure the beneficial operation and afforestation of the institution's land and garden" (Maarif Vekaleti, 1954).



Figure 3.1.2.11 Gardening was used for the education and health of children. (Source: Kolay & Memiş, Talebe Tedavi Yurdu'ndan Öğretmenler Hastanesi'ne, 2017d)



Figure 3.1.2.12. Agriculture and animal husbandry in Validebağ Grove. (Source: Kolay & Memiş, Talebe Tedavi Yurdu'ndan Öğretmenler Hastanesi'ne, 2017d)

Besides, economic benefits were obtained from the land (Figure 3.1.2.12). As Lefebvre (1991b) mentioned, nature has become *raw material* for socio-economic resource. Hospital employees contributed to the subsistence of the Health Complex by dealing with animal husbandry and agriculture. According to Atay's interview (2019) with Afife Batur; she was staying there at that time. Batur mentioned that:

Fruit trees have been planted in and around the pavilion and prevanorium, between the cedar forest and cypress road of the preserve, around the sanatorium, and the hunting lodge. Vegetable gardens are built, and a system that takes eggs from their chickens, fresh milk from their cows, and cultivates their wheat has been established so patients can access everything fresh. The people of the surrounding area would come later and buy eggs, milk, and vegetables from here. (Atay, 2019)

Also, Rıfat Ilgaz stayed in the preventorium during these years. It is a common view that Rıfat Ilgaz's experiences here had an impact on the Hababam Class films. According to Ilgaz's mentions in his memoirs, he became a teacher to settle in the preventorium and was expelled from there after a year and a half (Kolay & Memiş, 2017d). In turn, the Hababam Class films made the citizens come to the Grove more often. According to Kolay and Memiş (2017d), the perception of Grove has been changed when Rıfat Ilgaz shot the movie "Hababam Class" here years later. After this movie, the grove has slowly infiltrated into the daily life of the neighborhood residents, who often come to watch the filming, as a leisure place.

3.1.3 Third period: rapid change with neoliberal policies

In the third period, Validebağ Grove became a territory as a health-education complex. With the construction of the Fatih Sultan Mehmet Bridge in 1973, the process of rapid construction around the grove began. So, there was a rupture in the continuity of the green areas and Validebağ Grove. With the construction of the ring road and increasing construction, the stream, which was previously known as Validebağ Stream, dried up. (Kolay & Memiş, 2017d). The full-fledged Validebağ Teachers' Hospital was built and opened in 1974 in honor of the 50th anniversary of the Republic. Health Vocational High School opened (Figure 3.1.3.1). Also, an educational building was also built and the Social Nursing School started education within the sanatorium. As the floor addition wears down the building, the solarium floor is demolished, and a hipped roof is built.



Figure 3.1.3.1. 1978 Health Vocational High School students in front of the Palace (Source: Kolay & Memiş, Talebe Tedavi Yurdu'ndan Öğretmenler Hastanesi'ne, 2017d)

Also, the interview that Kolay and Memiş made with Karadağ gives many ideas about the spatial practices of this period. (Kolay & Memiş, 2017d). Karadağ, who worked here for thirty years, mentioned that 76 people were working in the garden and detailed as follows:

Since we have a farm in our vineyard, there were apples, pears, and vineyards. Higher up were figs and mulberries. The employees collected these fruits and vegetables. We also had a tractor. We were loading it on the tractor and bringing it to the hospital. We were pouring it directly into the hospital kitchen. In 1990, Haydarpaşa High School was built here. The place where it was built is a complete vineyard. Large grapes were growing. There were Arapköy grapes, which weighed 2-3 kilograms. We used to collect them and give them to the patients. Nobody was given anything from outside. (Kolay & Memiş, 2017d).

Karadağ mentioned that the reason for planting oats was to use them as food for animals. (Kolay & Memiş, 2017d). Accordingly, there was a two-story building in the area where the scout house was located. "It was the barn; there were cows and calves on one side and chickens on one side. We had more than 70-80 chickens and 50-60 eggs a day. The eggs went straight to the kitchen. There were also 40 wells" (Kolay & Memiş, 2017d). Karadağ also mentioned that the reason why the wells were closed was the accidents. "In 1985, three men fell into the well. After that, a man who came to the picnic fell into the well with his children and died. Then the court decided to close the wells in 1994" (Kolay & Memiş, 2017d). It seems that because of accidents, safety precautions changed the space. Currently, there are three wells; one is in the garden of the Scout House, the other is next to the Teacher's Guesthouse, and the last is near the Hunting Lodge. In the same interview (2017), Karadağ also mentioned about the dekovil line; starting from the cafeteria at the bottom of the pavilion here and continuing to the hunting lodge. With this dekovil line, where horses and fruits, and vegetables towed vehicles were transported. Currently, the remaining small part can be seen in the front garden of the nursing home. Karadağ also mentions the restaurant function of Abdülaziz Hunting Lodge as follows: "They filled the pool and turned the hunting lodge into a restaurant in 1997. This place used to serve as a restaurant in connection with the teacher's house. We used to close at midnight and open in the morning." (Kolay & Memiş, 2017d). In this direction, it is possible to say that service-based operating approaches became dominant after 1970.



Figure 3.1.3.2. The outdoor lessons and the animal husbandry in Validebağ Grove. (Source: Kolay & Memiş, Talebe Tedavi Yurdu'ndan Öğretmenler Hastanesi'ne, 2017d)

Until the 1980s, the livestock, agriculture, education, and health functions were mutually directed by the physical space (Figure 3.1.3.2). After the 1980 prohibitions, the natural area of the grove started to become dysfunctional, and it was removed from the spatial practices of daily life with the prohibition of agriculture and animal husbandry. After Bosphorus Bridge was built, the integrity of the green area in the city was also broken; the Validebağ Grove was first separated from the green area of which it was a part, and then it was reduced to a particularly green area with the rapid constructions around it. The prohibition of agriculture and livestock activities prevented nature from being a part of economic life through use, and it was turned into an idle area to be built.

3.1.4. Fourth period: transformation into urban struggle

In the remaining three periods, the grove has transitioned from natural space to abstract space. According to Lefebvre (1991b), the power mechanisms produced abstract space by using all its historical and natural features for economic, political, health and control purposes. Lefebvre (1991b) interprets this abstract space as “a means by which power implements its political and economic decisions”. In line with the post-1990 neo-capitalist understanding, spatial practices are intended to be determined with the desire to use Validebağ Grove and its historical buildings commercially and administratively. Lefebvre interprets spatial practice under neocapitalism as follows: “It embodies a close association, within perceived space, between daily reality (daily routine) and urban reality (and the networks which link up the places set aside for work, 'private' life, and leisure)” (Lefebvre, 1991b). This is the period when Validebağ Grove began to be produced as a leisure time and space. According to Lefebvre (1991b), “Social space contains and assigns appropriate places to the social relations of reproduction.” Thus, with society’s appropriation, Validebağ Grove has reproduced as a social space beyond a leisure space.

In this context, the popularity of Validebağ Grove increased again after 1990. Both those who were treated there, the students, the teachers, and the residents of the neighborhoods living in the houses built around it, held themselves responsible for protecting Validebağ Grove during the rapid construction of the city. Thus, the residents of the neighborhood came together in 1995, and the volunteer movement was institutionalized with the Altunizade Citizens Association (Validebağ Gönüllüleri, 2020c). This occurrence is both a cause and a consequence of increased spatial use of Validebağ Grove. While urban development became evident after 1980, it is seen that after the 2000s, the constructions accelerated and increased. So, preserving the natural space of Validebağ Grove has become a social matter. In addition, communities gathered for other agendas can also hold meetings in the grove. Thus, solidarity has become one of the daily spatial practices of Validebağ Grove.



Figure 3.1.4.1. Everyday life of the Grove (photograph taken by me, May 2022)

Also, the undesigned physical space also makes a difference in spatial practices. There are regular roads and cafes up to the Adile Sultan Palace. After leaving the palace and nursing home building behind, the citizens find themselves in a small forest. There are paths in this forest, not roads. While a group is doing fencing lessons in one corner, another student can study, another can have a picnic, another can walk their dog, some can collect grass, some can watch birds, some take a walk, some fly a kite, some gather for animal rights, some for children, some selling vegetables in small baskets. (Figure 3.1.4.1 and Figure 3.1.4.2)



Figure 3.1.4.2. Tactics of daily life (Photograph taken by me, May 2022)

In addition, Volunteers set up their signing desks every day as part of their vigil and give information about Validebağ Resistance (Figure 3.1.4.3). Just as De Certeau (1984) emphasizes the daily *tactics* against the strategies of power, the daily tactics initiated by the social struggle have penetrated the spatial practices.



Figure 3.1.4.3. Daily vigil of volunteers, spatial tactics. (Photograph taken by me: May 22, 2022)

Hence, the grove simultaneously contains various activities and numerous potentials through its undesigned natural space. It is perceived as a natural space, and its naturality provides opportunities for different activities and spatial practices in everyday life. In addition, Volunteers set up small squares with tables at the intersection of previously opened roads. They turn the trees into a natural museum by hanging visuals about the history of Validebağ Grove and their struggle.

Consequently, Validebağ Grove's spatial practices consist of commercial and administrative activities and spontaneous activities brought by the natural space of the grove. In addition, the Municipality demonstrations, festivals, and the Volunteers' struggle have also become spatial practices of the grove. So, Validebağ Grove is now a space of conflict, reflected in both spatial practices and physical space. Therefore, it is possible to analyze Validebağ Grove's spatial practice as determined and undetermined.



Figure 3.1.4.4. Some of the signs and rules inside the grove. (Photograph taken by me: May 22, 2022)

There are many guiding signs and rules within the grove (Figure 3.1.4.4). In addition, with the municipality's initiatives, several cafes were opened. The restored barn structures operate as cafes. Adile Sultan Palace is used for a rented wedding hall and Hababam Class Museum. The teacher's house has been transformed into a luxury hotel. Therefore, some spatial practices in the grove are based on economic purposes, and historical spaces have been transformed into abstract spaces for these purposes. And these abstract spaces impose their own rules. These spaces and their spatial practices are homogeneous and specific, determined by capitalist strategies. In this regard, Lefebvre (1991b) argues that “the qualitative features of space tend to disappear through abstract space.” Moreover, Lefebvre (1991b) mentions the relationship between the quantitative and qualitative contexts and contradictions of abstract space in capitalist societies. In this context, Lefebvre addresses the contradiction between “quantitative and qualitative, the contradiction between use and exchange value, and its spatial dimension” (Lefebvre, 1991b). Thus, the natural space of Validebağ Grove transforms into a raw material that can be included in the exchange processes. However, the qualitative never disappears; the need for qualitative aspects is always felt. Regarding the limitation on the qualitative aspects, Lefebvre (1991b) emphasizes that people "demand a qualitative space" by "leaving the space of consumption that overlaps with the strictly quantified space at a certain moment" (Lefebvre, 1991b). As Ghulyan (2021) cites from Lefebvre (1991b), the consumed space is a "simulation of natural life," and "it does not matter if they are natural or imitation. Therefore, “there is a “triple contradiction” between production of space, consumption space (every day), and consumed space (non-every day, holiday, festivity)” (Ghulyan, 2021). These contradictions are also observed in Validebağ Grove’s current physical space.

In this context, Validebağ Grove is quantitatively limited by urban strategies and divided into different institutions. However, it is large enough to be the second-largest green space on the Anatolian side. Qualitatively, its natural structure makes it unique and original, unlike other parks or green spaces. In this context, spatial practices can measure the distinction between qualitative and quantitative aspects. The small forest nature of the Validebağ Grove in the city, with all its paths and irregular space, puts it in an important position for the citizens. The multifaceted physical character of the grove includes the part occupied by capitalist and administrative strategies and the part that still remains natural. Thus, Validebağ Grove is both a production space, a daily consumption space, and non-daily space consumption. With the citizens' appropriation in the face of the gradual decline of natural areas in the city, the use value of the Validebağ Grove has potentially gained value.

Furthermore, the qualitative heterogeneity of nature is decisive in resolving the contradiction between the *quantitative and qualitative* aspects of the Validebağ Grove. Lefebvre (2021) proposes differential space against the abstract space production of capitalism, he analyzes the concept of difference as “induced and produced differences” (Lefebvre, 1991b). According to Lefebvre, “induced differences remain within a certain system and are controlled differences that form that system and are reduced by abstract space” (Lefebvre, 1991b). On the other hand, “produced differences are the differences that require a system to break down and arise from this fragmentation” (Lefebvre, 1991b). Thus, differential space has a liberating potential with these differences. In terms of spatial practices, Validebağ Grove contains multiple spatial characters from abstract space to differential space. The natural space of the Validebağ Grove is intended to be transform by Üsküdar Municipality as a park/abstract space. For this purpose, historical and commercial spaces, parking lots, and landscaping projects are produced. Besides, the discourse of "Keep it as a Grove, not a Park" in the resistance of the Validebağ Volunteers is aimed at preserving this differential space quality. Consequently, spatial practices that determine the use value of spatial characters have been influential in the production, consumption, and reproduction processes of Validebağ Grove. These spatial practices and the instrumental meaning of the grove as a natural space have varied in different periods in its history.

3.2. Validebağ Grove as a Natural Space

Lefebvre (1991b) mentioned that perceived space "corresponds to physical space, that is, nature/cosmos." Validebağ Grove's most important feature is its natural qualities. These natural features of the grove contain traces of historical and social processes. Today, Validebağ Grove is seen as the second-largest unregulated natural space on the Anatolian side. However, with this unprocessed, untouched appearance, the grove's natural space also underwent many changes in its historical process.

According to Burkett, "the inclusion of nature in exchange processes is a cause of tension between the quantitative, homogeneous, and therefore decomposable exchange value, which represents the processes of exchange, and the nature, which is qualitative, indivisible because it is heterogeneous, and concrete with its limits" (Burkett, 1999). Also, Kovel (2004), in his book titled "The Enemy of Nature," deals with the relationship between nature and capital. According to Kovel, "the perception and space of nature with capitalist intentions are constantly changing in the world, directly or indirectly and socially. Since the way to talk about nature is social practices, it also carries a trace of history due to the changes made to the existence of nature" (Kovel, 2004). In addition, Lefebvre (1991b) comments that "society leaves its mark on the space it has established, like a spider" (Lefebvre, 1991b). Parallely, the natural space of the grove reflects its historical process even today, with its surrounding borders, the constructions inside, and the natural traces of spatial practices. These traces can be followed in the natural area of the grove in many ways, from old trees to historical buildings and well covers.

Validebağ Grove's natural space preferred for different purposes and functions in many periods, and even today, it reflects those purposes and functions. The location and natural qualities of the grove in the Ottoman period caused it to be a suitable summer place for hunting activities and health retreats. As mentioned in the previous chapter, the preference for the grove as a space comes from its physical aspects and potential to meet the needs of spatial practice. In this sense, the perceived space is fully compatible with its physical space in this period.

Also, it corresponded precisely to the natural space that Lefebvre (1991b) theorized. As Lefebvre describes natural space as “it was an unregulated space that produced its natural differences” (Lefebvre, 1991b). It was part of the large green area stretching to Çamlıca. Later, Bezmialem Sultan established a vineyard that would become famous here. So, she brings many seeds from home and abroad, and the natural herbal diversity of the grove increases. Although this diversity is artificial, it contributes significantly to the diversity of its natural ecosystem. Before the Republic, the regulatory power and decision mechanism have not yet penetrated the space. After that, with certain utilitarian decisions, structures were built in this natural area, and its boundaries and functions were determined. These determinations were categorized over time and fragmented the natural space among different institutions.

In this context, Kovel (2004) uses the term "human ecology." This term describes “human ecology and sociality as an ecosystem” (Kovel,2004). Kovel (2004) indicates “the boundary between human (social) and natural ecosystems as the field of activity where production occurs. In the field of activity of this production, nature is consciously transformed for purely human purposes” (Kovel,2004). In this case, the social ecosystem prevails over the natural ecosystem and moves away from the natural ecosystem. A similar situation occurs in Validebağ Grove. The social ecosystem has been mixed with the natural ecosystem since the upper part of the Ottoman Empire settled in this region for Validebağ Grove's natural ecosystem. Since the Republic's first years, the social ecosystem has become dominant against the natural ecosystem in the urbanization processes. In today's struggle for Validebağ Grove, the Volunteers see themselves as the guardians of the natural ecosystem of this place. But the social ecosystem has already infiltrated the natural ecosystem of the Grove, including the volunteers. Even the defense of the naturalness of the volunteers is related to specific social processes. In this context, Lefebvre (1991b) explains that the concept of nature is also transformed; therefore, a part of social production.

Under Ottoman ownership, while its naturalness served personal purposes (such as healing, gardening, and hunting), the understanding of natural space changed in the process of being produced as a social space. While the vineyard of the Valide Sultan gave its name to the grove, the physicality or naturality has become a status tool. In the later regime change, it became the instrument and representation stage of the nationalization operations with certain state institutions. Hence, the natural space became part of a representation of space and constituted its representational space through conceived space operations.

In the Republic's first years, Adile Sultan Palace turned into a school and dormitory, and gardening lessons were included in the education around Validebağ Grove. Thus, the naturalness of the grove is included in the functioning of the institutions established here. While the natural space is included in the functioning of the institutions here, it turns into a place that the power puts under control. To that extent, the hours of use and the entrance and exit of the space are limited by specific regulations for the grove. The new law-based regime shapes the spatial activities of the grove with various laws and regulations. From the enactment of the revolving fund in 1927 until the prohibition of agriculture and livestock activities in 1980, agriculture and animal husbandry were carried out in the grove. In addition, as a part of tuberculosis treatment, the nature of the grove is used effectively, sun therapy comes to the fore, sand is carried to the grove, and a sunbathing area is made around the pool here. Subsequently, the natural space of Validebağ Grove is used as a tool for the education, economy, and health functions.

On the other hand, with the construction of education and health structures between 1927-1980, interventions in the physical space increased. With the housing started around it in the 1950s, the borders of the grove area gradually narrowed. With the Bosphorus Bridge and surrounding roads, Çamlıca Gardens is also severed. The ability of the grove to run the institutions becomes increasingly worthless, and exchange value gains importance in neoliberal policies, where land is seen as a commodity. After 1980, its size was halved by being sold to different institutions and companies. Thus, in this period, the natural space of the grove was seen as unprocessed *raw material*.

Lefebvre (1991b) describes nature as a *raw material* of the production of space as follows: "threatened and perhaps collapsed, strictly confined to a particular place - even the culmination of the paradox" (Lefebvre,1991b). Validebağ Grove reflects these social production processes with its confined and threatened form. For prestige, and politic economic reasons, the dominance of different actors to shape nature has been realized by assigning different functions to nature. Natural aspects gave the space a function; correlatively, social processes shaped the naturalness. Thus, conceived dimension has gradually overtaken the perceived dimension. However, simultaneously daily life has created its own differences apart from the spatial practices determined within Validebağ Grove since its socialization. The fact that the Validebağ Grove, which capitalist practices could not fully penetrate, still allows for different activities has increased the importance of the natural space for the citizens. So, currently Valdebağ Grove's representational dimension is not only produced by the power but also determined and used by the citizens. Natural aspects become one of the essential components of Validebağ Grove's representational dimension for Volunteers.

As mentioned above, the consideration of natural space has changed over time. After the domination of the state, the grove land within the urban settlement turned into a commodity while the parcels were distributed to various government institutions and companies. Subsequently, the unregulated nature of the grove became an object of hope for anti-construction, anti-urbanization, and anti-capitalist ideals for the resistance of the citizens. At the same time, the municipality emphasizes the historical values of this place and states that its natural structure is a place that should be controlled by landscaping. It is implicitly portrayed as inactive, almost dangerous, disrupting the city's order. The projects produced here took their place within the promises of the municipality and became the show stage of the power. Meanwhile, the Teachers' House Cultural Center owns the grove in terms of its historical processes and uses it commercially. In addition, Adile Sultan Palace, which is now used only as a historical image, becomes a stage for wedding organizations and photo shoots. This part of the grove has been transformed into a very organized and commercial space. These commercial spaces also consider the naturalness of the grove as a marketing item for themselves. Thus, the relation between the natural and representational dimensions of the grove can be contradictory or differently by spatial strategies.

3.3. Validebağ Grove as a Conceived Space

The conceived dimension of the space is the inclusion of a certain design in the space through certain representations and manners. As Lefebvre (1991b) mentioned regarding the *science of space*, the production of physical space represents “the political use of knowledge and ideology”. Through the different functions, Validebağ Grove is also put into production by different actors in different periods. Thus, throughout the production process, "natural space" gradually turns into the space of certain representations. In the context of conceived space, the grove’s critical periods (Figure 3.3.1) are listed below:

- The Ottoman Period: Adile Sultan Palace (1850-1900),
- The Transformation Period: The Preventorium period (1916-1970) in which publicity was built with public buildings,
- The Urbanization Period: The dangers of rapid construction within the neoliberal urbanization policies after 1973,
- The Contention Period: After 1990, Üsküdar Municipality started to produce projects for the Validebağ Grove. In this regard, the resistance began between the community and the municipality for the grove.

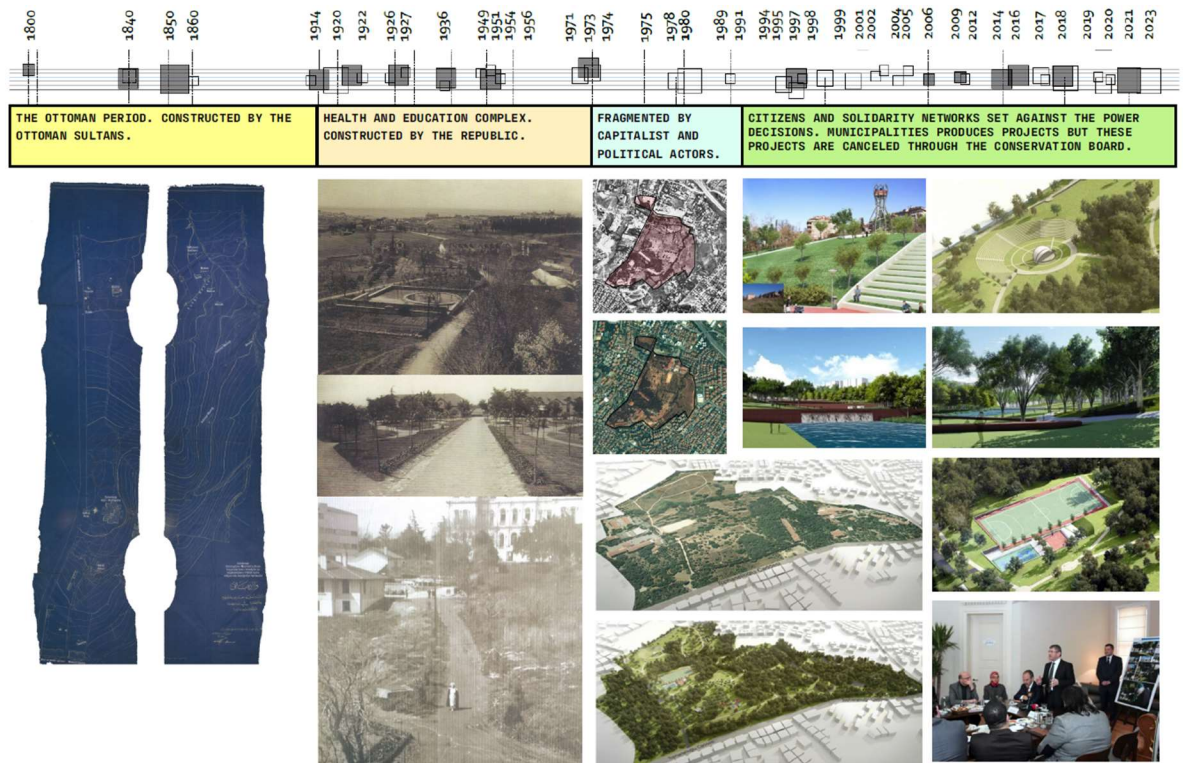


Figure 3.3.1 Historical flow of conceived space.

3.3.1. The Ottoman period: Adile Sultan Palace (1850-1900)

During the Ottoman period, Validebağ Grove was shaped according to the decisions of the Ottoman family who owned the property. Some of these decisions are related to daily functions, while others involve ideological (representational) concerns. In this context, Lefebvre states that “the architectural knowledge constructs its own space and implying an ideology over physical space” (Lefebvre, 1991b).

As Artan (1992) mentioned, especially after the 18th century, the sultan, and his family, also women in the family, presenting their pretentious lives to the society to an effort to convince the society that everything was going well both economically and politically. So, beyond a living space, Adile Sultan Palace was produced primarily for representation. Thereby, it has preceded the natural beauty of the garden. The desire to dominate the nature has become evident and thus they have built their own representation in the natural space. This representation is clearly conveyed by the façade Adile Sultan Palace. It is highly ornamented with its arched windows, decorations, and column capitals in the Corinthian order (Gülenaz, 2017). According to Gülenaz’s article, that the architectural style of the building is Greco-Roman, and the decoration is Empirical (Gülenaz, 2017). In this context, a western perspective is dominant, which also reflects the ideological intentions of its historical period. It reminds of the effects of westernization in the last period of the Ottoman Empire. Along with its extremely western appearance, the palace’s plan also contains elements of Ottoman Architecture. However, the function of this palace undergone different transformations over time. After this period, the representation is transferred through function. The representation of the Adile Sultan palace, with its functional changes, exhibits different understandings of power and purposes.

3.3.2. The transformation period

The first stage of the transformation begins with the lease of Validebağ Grove to Darül-Eytam Institution in the last period of the Ottoman Empire. The first project prepared for the grove can be examined with the map drawn by Sultan Vahideddin (Appendix E.1). A copy of this map, dated August 12, 1923, was found during the Kolay and Memiş’s research (Kolay & Memiş, 2017b).

According to the Sultan Vahideddin's map (Appendix E.1), the barn structures at the entrance were converted into a "stable and engine room" and "school management." Although the description of the building in the area where the workshops and the current cafes are located was not specified, the pool opposite was stated as the "ruined pool"(Appendix E.1). Adile Sultan Palace was in the middle, and a pool was in front of it. By following the marked waterways, the baths and laundry structures were also shown on the map. The hunting lodge was designated as a "casino." Also, there was a gardener's lodge near the garden, which was shown as the "lower garden". With Sultan Vahideddin's map (Appendix E.1), Validebağ Grove land and the structures within it are exposed for the first time to forms of regulatory management and are reduced to lines and functions. In this regard, Joyce (2002) criticizes "the reduction to homogeneous lines". Within these lines, Validebağ Grove is represented by a map where all its diversity and paths have disappeared, and this diversity has been homogenized and some main road and topography lines have been formed.

The spatial practices of the Adile Sultan Palace changed in history and have reflected different representations of power. As a base for these representations of power, Foucault (2009) explains the three different mechanisms of power with the concepts of "sovereignty, discipline, and security". Accordingly, *sovereign power* "takes advantage of a piece of land"; *disciplinary power* "creates an empty and closed space where artificial multiplicities are made and organized"; and *security* "plans environment through of possibilities" (Foucault, 2009). In the case of private property, Validebağ Grove is constructed by understanding sovereign power of Ottoman Empire. With BezmiAlem Sultan's Garden, Adile Sultan's Palace, and Sultan Abdulaziz's Hunting Lodge, the sovereign power represents its own ideology and economic-political stance.

After the proclamation of the Republic, Validebağ Grove is shaped by different discipline and security power approaches. Since these years, the grove has become an *urban enclave* under the theme of health and education. Stavrides (2016) analyzes the "urban enclave" issue with Agamben's (2005) "the state of exception" theory. According to Stavrides (2016), the disciplined power, by specifying an exception, focuses on efficiency, suspends the general rules, and creates its own rules. Foucault (2009) mentioned that "disciplinary power should make this space completely controllable and describable".

With this need to describe, if the first map (Appendix E.1) of Validebağ Grove is considered, it is obvious to notice the disciplined power. As shown in perceived space chapter, power imposes restrictions on entry and exit and imposes regulations on patient daily life within certain rules and borders. In line with its reproduction against tuberculosis, Validebağ Grove is being organized with new structures (Figure 3.3.2), and the palace structure has been changed with different functional interventions. While the education and health institutions were settled, the newly established state order directly interfered with the physicality of the space. Within these settlements, the Ministry of Education and Health constructed additional solarium floor to the Adile Sultan Palace. After this floor threatens the load-bearing structure of the building, the solarium floor is demolished and restored. This additional floor represents the settlement of the new Republican ideology to the Ottoman remnants. As Lefebvre points out, “ideologies prescribe the location of certain activities, they determine which activity should take place where, but ideologies do not produce space, they are in space, space is produced only by productive forces and relations of production” (Lefebvre, 1991b). With the modernization project of the Republic, Validebağ Grove was produced as an abstract space that exclusively hosts political and educational health functions.

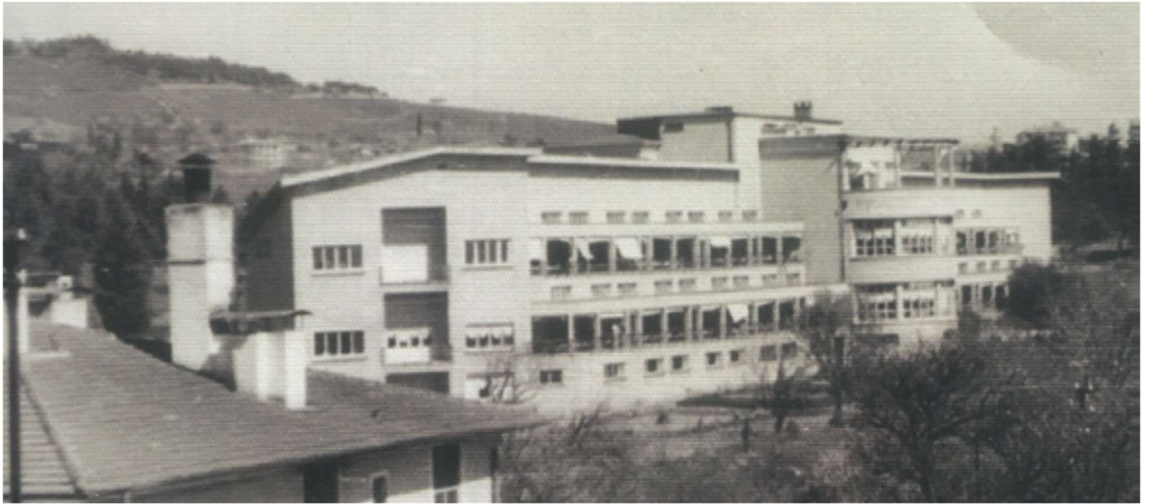


Figure 3.3.2. Sanatorium Building, 1950. (Source: Akyıldız & Armağan, *Osmanlı'dan Günümüze Validebağ Korusu*, 2022)

Lefebvre (1991b) states that the state was planning and organizing society rationally. The primary way of transforming society and reproducing social identity is through the production of space. Space organizations are an essential move for the establishment of social order. In this context, Lefebvre (1991b) interprets these moves as oppressing the social. An example of these logical strategies is the transformation process into this health and education complex. During the preventorium period, the grove became an institution and is reproduced as a government project and success. In this period, the conceived space over the physical space is superimposed. With that, the institutionalization in the state administration brought along the spatial fragmentation of the grove. From a Lefebvrian perspective, Validebağ Grove's transformations for specific purposes caused it to become increasingly fragmented.

3.3.3. The urbanization period

In the 1970s, with the reduction of tuberculosis, the preventorium has closed, and the new capitalist urban policies increasingly fragmented Validebağ Grove. Considering its previous relations with the concepts of education and health, its service area is expanded, and the theme of education and health is combined. According to the research of Kolay and Memiş (2017d), these developments also relate to changes in health policies. To that extent, the Ministry of National Education has decided to transform the facilities within health education centers. As a result of this decision, the Health Education Hospital, later known as the Teachers' Hospital, was opened in 1974 (Yıldırım & Gürkan, 2012). Health Vocational High School starts its activities to train nurses to work in schools. The hospital's name, which expanded its service area, was changed to Ministry of National Education Validebağ Community Services and Health Education Institution. For this purpose, a new regulation was issued, and the institution's service area was detailed. Later, a nursing home and a teacher's home in Validebağ Grove were added to this regulation. In the 1970s, the education and health institutions in Validebağ Grove still live on agriculture and animal husbandry. The operation of the grove with agriculture and animal husbandry and revolving funds not only strengthened the bond between spatial practices and natural space, but also became a source of economic and administrative pride (Kolay & Memiş, 2017d).

According to the 1978 regulation, the Ministry of National Education determined three purposes for Validebağ Grove (Kolay & Memiş, 2017d). The first aim was to train the personnel who will take part in the health, nutrition, and community services in a practical education environment; the second purpose was "observation, examination, research, rehabilitation, care and treatment"; and the final aim was "to create social areas that national education officials and retirees will benefit from" (Kolay & Memiş, 2017c).

Moreover, the 1978 Validebağ Regulation defined six basic functions in Validebağ Grove (Kolay & Memiş, 2017d). The first was a health training hospital containing preventorium and a sanatorium, and the others were health vocational high school, research and rehabilitation center, rest and nursing home for the elderly, teacher's home, education center, nursery, and kindergarten. In addition, library was made compulsory. The separation of these functions also meant separation of management. Thus, it is seen that the Ministry of National Education focuses on social services with social state policies in this region. The Prevantorium building started to serve as Mustafa Necatibey Nursing Home in 1989 (Akyıldız & Armağan, 2022).

According to the news in the newspaper Cumhuriyet (1989), "cowling, poultry and agricultural units" and their tools were destroyed. After the 1980 coup, the military administration banned these activities and allowed various public structures and companies to benefit from the grove. In addition, a journalist in the newspaper Cumhuriyet writes about the grove's reduction from 700 decares to 354 decares: "A part of the land was allocated to Marmara University, Haydarpaşa High School and lodgings during the coup period" (Cumhuriyet,17.02.1997).

Also, after the 1980 coup, it was aimed to cut off the Validebağ Grove from the Ministry of National Education. But it was prevented by the harsh public discourse of Hasan Celal Güzel, the Minister of National Education of the time (Kolay & Memiş, 2017d). Then, the Higher Education Institute aspired to land in the grove, but it did not happen due to pressure from Teachers Union (Kolay & Memiş, 2017d). Later, Orhan Oğuz, who was rector of Marmara University, started to work to get the grove into the Marmara University's property. However, Hasan Celal Güzel, who was Minister of National Education, states that the lands would not be given (Cumhuriyet 25.01.1989). Thus, Validebağ Grove became a race area to be shared among public actors and institutions.

In 1971, the demolition of Adile Sultan Palace's additional solarium floor and its restoration depending on the first appearance, are related to the reduction of tuberculosis and the predominance of capitalism in the urban strategies. Thus, Adile Sultan's Palace became more involved in the exchange processes of the place and gained importance as a historical space. Moreover, abstract space has been reproduced as a historical space and used as a commercial political resource. Even today, Adile Sultan Palace is a space of representation, although its representation has transformed. Not only the building itself was restored, but also the representation of the space has been restored. So much so that today the palace has been reduced to a banal nostalgic item, partially museumized and partially rented for commercial wedding organizations. Thus, Adile Sultan Palace, which was produced as an object of vanity, has become an economic source. Currently, it has become an essential element in the marketing of the Validebağ Grove. The prices of the apartments facing the Adile Sultan Palace are also different in the luxury estates built across the street today. It shows that Adile Sultan Palace is now an element that increases the economic value of Validebağ Grove and its surroundings. Thus, as a representation with its historical significance, it exceeds and determines the use value of the space.

3.3.4. The contention period

The conflict of state actors has gradually increased with the increase in the economic value of the grove within neoliberal policies. Üsküdar Municipality's interest in the Validebağ Grove started in the 1990s. In 1991, Üsküdar Municipality prepared a project to establish a "Public National Park" for the Validebağ Grove. In this national park project, "the plan to be implemented in the 227,074 square meter section of Validebağ Grove includes hospital, regional park, cultural facilities, and road areas partly" (Kolay & Memiş, 2017d). The report continues as follows:

Buildings would constitute 3 percent of the land with an area of 9400 square meters, roads 5 percent with an area of 12,600 square meters, car parks 2 percent with 6250 square meters, and green areas 90 percent with 20,7010 square meters A restaurant with a pool, a cafeteria of 400 square meters, a botanical garden of 2500 square meters, Üsküdar Historical Museum of 500 square meters and a mosque of 300 square meters. (Cumhuriyet, 17.02.1997)

The "Public National Park" project is the first version of the projects that will be drawn later for Validebağ Grove. Validebağ grove is intended to be reproduced as a national park through these projects. Here and in future projects, the grove is quantitatively and qualitatively limited, and it is aimed that the grove will cease to be an abstract space through designated natural spaces and roads. About the abstract space, Lefebvre (1991b) states that:

Within this space, and on the subject of this space, everything is openly declared: everything is said or written. Save for the fact that there is very little to be said - and even less to be 'lived', for lived experience is crushed, vanquished by what is 'conceived of'. History is experienced as nostalgia, and nature as regret - as a horizon fast disappearing behind us. (Lefebvre, 1991b)

With the increase of these capitalist efforts, social oppositions also begin. In 1994-1995, upon the Privatization Administration's intention to put the land up for sale within the scope of privatization, the local residents and the Chamber of Architects made a press statement. With the EIA (Environmental Impact Assessment) report they prevent the land from being offered for sale.

Also, Haydarpaşa High School Education Foundation demanded Abdülaziz Hunting Mansion to be transferred to itself in 1994. At the time of signing with the Governorship of Istanbul, the protocol was canceled as a result of the lawsuit filed by Eğitim Sen Teachers' Union (Validebağ Gönüllüleri, 2020c). In 1999, as a result the citizens application, Validebağ Grove has the status of "first degree protected area" with the decision of the Conservation Board No III.

2004 and later can be seen as another important threshold. Mehmet Çakır, who was elected as Üsküdar Mayor after the 2004 elections, restarted the park projects. At the same time, with the merger of hospitals affiliated with different institutions under the Ministry of Health in 2004, the Teachers' Hospital was transferred to the Ministry of Health and became Validebağ Teachers' State Hospital, and then it started to work as an annex building of Üsküdar State Hospital. In 2004, Conservation Board No. III determined the Validebağ Volunteers as the party that should be consulted on issues related to Grove. However, Teachers Campus Land was quietly transferred to Üsküdar Municipality by the

Istanbul Directorate of National Education in 2006 (Cumhuriyet, 14.06.2006). Later, a protocol was signed between Üsküdar Municipality and the Provincial Directorate of National Education, and it was transferred to Üsküdar Municipality in 2006. The Conservation Board, which declared Validebağ Grove a natural protected area, learned about the issue from the press. The Retired Teachers' Association of Turkey filed a lawsuit on this issue and demanded the cancellation of the protocol, and the Council of State approved its cancellation in 2013.

During the Üsküdar Municipality elections, as a candidate, Hilmi Türkmen brought the park project to the agenda again with a different name, Hyde Park Project. (Figure 3.3.4.1) In a meeting with Kolay and Memiş (2017a), Hilmi Türkmen states that "Let's make this Grove a really beautiful place. It is a pity, its condition is deplorable, it has no owner" (Kolay & Memiş, 2017a). Lefebvre (1991b) mentions that technocrats and space producers treat nature as a raw material that is pathetic and needs to be processed. In Hilmi Turkmen's discourses on this subject, he describes Validebağ Grove as a derelict space. These efforts of the Üsküdar Municipality, and the projects produced in this direction are related to the strategic dimension. The next chapter will discuss strategic space.



Figure 3.3.4.1. Hyde Park Project, 2014. (Source: <https://www.uskudar34.com/haber/8221-guncel-olaylar-hilmi-turkmen-validebag-anadolu-yakasi-nin-hyde-parki-olacak.html>)

3.4. Validebağ Grove as a Political/Strategical Space

According to Lefebvre (1991b), strategic space is designed to shape in spatial practices. Thus, it intervenes in social production through everyday life. For this, decision-makers (in other words, power mechanisms) who use spatial knowledge organize the space through certain roads and structures. These regulations are a move towards regulating social life.

With the new city management and its spatial organization by the state, the grove turns into an education and health complex. While the surrounding of the grove is rapidly being built after 1950, this place is kept separate from its surroundings like a closed mechanism that works within itself. For these, some education and health-themed discipline mechanisms implement strategies.

As Stavrides (2016) states, "the social or urban order is not an achieved state but a project of power". Stavrides (2016) refers to Aureli and mentions "the unregulated nature as a sea, the creation of urban islands with some enclaves" (Stavrides, 2016). It is concerned with the opposition between order and disorder. Lefebvre (1991b) also put forward the definition of "strategic space" by comparing natural and social space. He defines "strategic spaces" with the approach which sees nature as a "raw material," produces a political and economic product. (Lefebvre,1991) Validebağ Grove, as a strategic space, is the condition and result of production process; the regulations of state institutions shape it. Lefebvre (1991b) continues: "Space produced as inherent in property relations and, on the other hand, dependent on productive forces, is also a means of production." Accordingly, "space cannot be separated either from the means of production from the productive forces' technical knowledge, the social division of labor that shapes it, from nature or from the state" (Lefebvre, 1991b). All of them intertwine, overlap, and clash in the spaces within the space, as in the example of Validebağ Grove.

After the Republic, while new roads and buildings were being built, Validebağ Grove was produced as an *urban enclave* after special regulations were made and the entrances and exits were determined. According to Stavrides, "Urban enclaves are closed spaces where specific forms of spatial arrangement prevail". (Stavrides, 2016) Through these

“urban enclaves”, power organizes spatial practices within the city by limiting them for certain reasons.

Similarly, disciplinary and security-oriented power strategies determined daily life in Validebağ Grove with strict regulations, which set their own rules for health reasons during the preventorium years. However, with the closure of the preventorium and the infiltration of neoliberal policies after 1970, the grove began to be seen as an economic resource. Since 1991, different park projects have been produced by the municipality for the grove, whose physical area has been reduced by being sold and distributed rapidly.

Since 1991, with the park projects, the municipality reproduces the grove as a *system of signs*, reducing the differences of the grove to particular images and properties. According to Lefebvre (1991b), "Each spatial strategy has several aims: as many aims as abstract space -manipulated and manipulative- has 'properties.'" These spatial strategies contain "the organization of space, the regularization of its flows, and the control of its networks." According to strategies in the projects, the designated areas, road axes, and the cafes next to the new artificial lake indicate the municipality's aim to transform the natural space into a profitable space with capitalist intentions. Strategic plans and projects produced for Validebağ Grove are indicated in Figure 3.4.1.

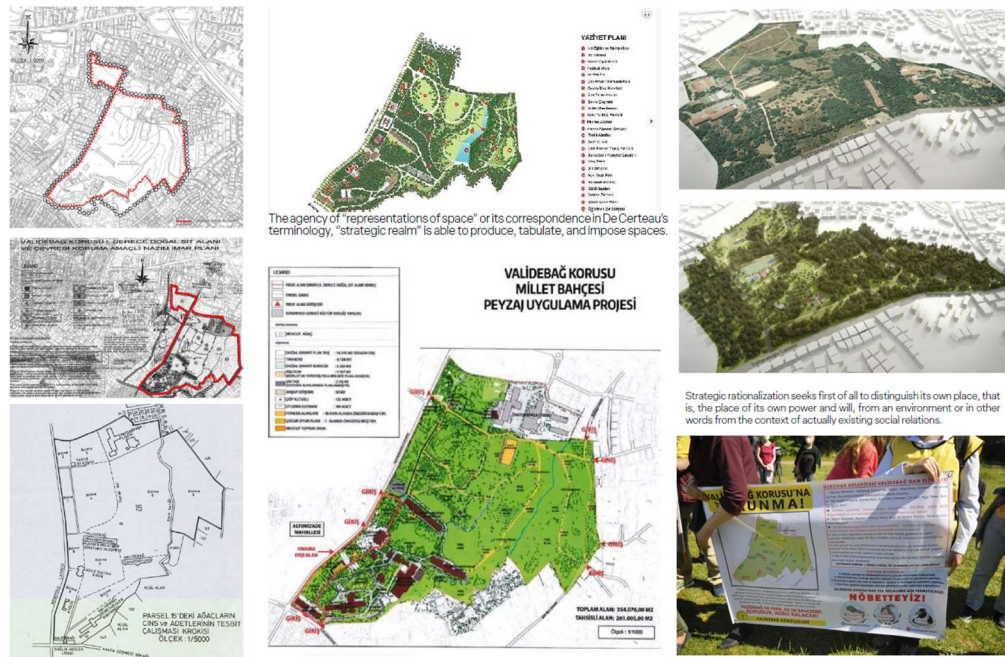


Figure 3.4.1. Validebağ Grove as Political Space

Furthermore, Lefebvre (1991b) states that these capitalist intentions are related to "the use and exchange values of space" and argues that "the use-value" relates with "appropriation," not "property," and continues:

Appropriation itself implies time (or times), rhythm (or rhythms), symbols, and a practice. The more space is functionalized - the more completely it falls under the sway of those 'agents' that have manipulated it to render it unfunctional - the less susceptible it becomes to appropriation. Why? Because in this way it is removed from the sphere of lived time, from the time of its 'users,' which is a diverse and complex time. (Lefebvre, 1991b)

The approach of both the Teachers' Union and the Volunteers to Grove goes through this appropriation. They appropriate the grove for its undesigned natural space. But they cannot accept the grove projects filled with imported ideas produced by the municipality. Nevertheless, the municipality continues its desire to organize the grove with new projects. In the 2012 local elections, Hilmi Turkmen, who was running to become the mayor of Uskudar announced that he will transform Validebağ Grove to Hyde Park. Since then, Mayor Hilmi Türkmen has repeatedly presented this project with different titles such as "Hyde Park," "Urban Forest," "National Garden." It points to the Municipality's effort to impose its own political space on the natural space. Through political space, power distributes its representations in everyday life. According to Lefebvre, "the invisible fullness of political space set up its rule in the emptiness of a natural space confiscated from nature" (Lefebvre, 1991b). Thus, power uses representations of space to transform natural space into a political space.



Figure 3.4.2. Hyde Park Project (Source: <https://www.arkitera.com/haber/validebagda-insaat-girisimi-ilk-degil-son-olacak-mi/>)

"Representations of space," as Lefebvre (1991b) mentions, includes "design elements, paths, networks, and the system of signs" (Lefebvre, 1991b). In 2014, Turkmen presented the "Hyde Park" project (Figure 3.4.2 and Figure 3.4.3) with "observation terraces, open-air theater, children's entertainment and playgrounds, hydraulic protection areas, an observation tower to watch to the Islands, hobby areas, botanical garden, resting areas, jogging and bicycle paths and a pond" (Hilmi Türkmen: Üsküdar'ın Hyde Parkı olacak, 2014). Against the project, Validebağ Volunteers argue that the grove should not turn into a park, it does not need such activities and it only needs maintenance. Thus, Validebağ Volunteers defend the diversity of the grove and oppose the representations produced by the municipality. However, the municipality neglects to maintain the grove's conditions until implement the project.



Figure 3.4.3. Hyde Park Project,2014 (Source: <https://www.ensonhaber.com/yerel-yonetimler/hilmi-turkmen-uskudarin-hyde-parki-olacak-2014-03-21>)

The “Hyde Park” project contains components such as observation towers and hydraulic protection areas that irrelevant in daily life practices in the grove; therefore, it even cannot be fully understood. On the other hand, the “National Garden” project assigns new “points” for the activities that are already being done in the grove. In both projects, the natural space is fragmented with new representations and disappears into places that are “controlled by specifying their function, dealt with one by one, reduced to themselves, their past, their names” (Lefebvre, 1991b). With this project’s well-defined roads and landscape, the heterogeneity of Validebağ Grove become restricted. Lefebvre (1991b) mentions that what is important is the road, not the walkers, and continues as follows: “Everywhere there are separate and well-defined signs, values attached to the roads: danger, safety, promise.” Validebağ Volunteers defend the grove’s natural, irregular, and uncontrolled paths against the designed roads, the various plants against regular landscapes.

However, Hilmi Türkmen are insistent on Validebağ Grove projects. In 2018, Turkmen announced the “National Garden” project. This project contains Yoga and Pilates areas, cafeterias, children’s playgrounds, and jogging and bicycle roads. Nevertheless, the answer given by the volunteers is the same: “These are already there!”

Parallel to the increasingly authoritarian attitude of the government, we see that the municipality’s interventions are getting brutal. Although Turkmen continues to claim that they will protect the grove, he does not hesitate to present more distinct operations in the images of the National Garden.

With these projects, the municipality fragments the grove through mathematics, logic, and strategy that Lefebvre (1991b) mentioned. It reproduces the grove as a system of signs and reduces its differences to particular-colored trees and properties while imposing certain axes with specific strategies. With these strategies, the municipality intends to establish its hegemony over the physical space and capture the representational space through religion, culture, and ideologies.

On the other hand, Lefebvre (1991b) mentions national parks as follows: "It is not easy to decide whether such places are natural or artificial. The fact is that the once-prevalent characteristic 'natural' has grown indistinct and become a subordinate feature. Inversely, the social character of space -these social relations that it implies, contains and dissimulates- has begun visibly to dominate" (Lefebvre, 1991b). The years when education and health structures organized social life and nature simultaneously in the past were covered in the previous sections. Similarly, with these projects, the municipality intends to establish its hegemony over the physical space. With these projects, the municipality tries to capture the representational space through religion, culture, and ideologies. In this context, the titles of the projects indicate specific intents. While Hyde Park symbolizes development and westernization, the National Garden symbolizes nationalism and the current authoritarian regime. As a result, different ideologies are involved in the production of space to interpenetrate to social life.

Nevertheless, the Volunteers, who perceived and lived the grove, do not appropriate and rejected what is to be conceived by the municipality. With this rejection, the resistance movement produces its own representational space. (Figure 3.4.4)



Figure 3.4.4. 2018 Validebağ Resistance (Source: <https://www.evrensel.net/haber/344225/validebag-gonulluleri-karacaahmet-olulerin-validebag-bizim>)

3.5. Validebağ Grove as a Representational Space

According to Lefebvre (1991b), the third moment of production is the *lived* dimension. Lived space is relevant with representational space. Accordingly, “it is processed through poetic dimension: ideologies, art, imaginations, myths, stories, emotions” (Lefebvre, 1991b). During the simultaneous production of sociality and space, the lived dimension appears as the output, tool or opposite of this production. In Validebağ Grove's history, the representational space is transformed in historical and social transformation processes (Figure 3.5.1). This transformation can be used by power mechanisms as well as socially against it. Thus, the representational dimension of space accommodates many spatial/social potentials and hazards. The periods in Validebağ Grove’s lived space dimension are as follows:

- The Ottoman Period
- The Nationalization Period
- The Appropriation Period



Figure 3.5.1. Historical flow of representational space.

3.5.1. The Ottoman period

As mentioned in the first chapters, the famous garden in the grove and the palace building reflected the power of the dynasty in the Ottoman period. The sultans continued their hunting activities here to convey their strength in war to the society. They also wives, sisters or mothers here for show their vanity. Here the Grove symbolizes prosperity, wealth, power, and dominance. Lived space is also about emotion and beliefs. In this context, it was believed that this region was good for health during the Ottoman period. Validebağ Grove's lived aspects has been transmitted and transformed throughout history. Artan (1992) mentions that the continuity and wealth of the dynasty were expressed through the *Sultanefendis* during the Ottoman crisis of confidence period. In this context, the fact that Adile Sultan and BezmiAlem Sultan lived and developed here contributes to the representative dimension of the grove. The name of the grove remained as Validebağ, in reference to Bezmialem Valide Sultan. As a continuation of the garden she developed, there are still two hundred kinds of plants in the grove. Also, Akyıldız (2022) mentions that Adile Sultan helped the people of the region while living here. This philanthropy played a role in the future and functioning of the space. In the palace of Adile Sultan, whose children and husband died of tuberculosis, institutions built to cure tuberculosis were settled. Hence, the representational dimension became part of the conceived dimension. Although it is not used for tuberculosis today, it stands as a representation as a historical space. The summer palace and hunting lodge currently used for wedding shoots have become economic tools as historical representations.

As mentioned in the previous sections, Validebağ Grove was processed to reflect its own representations during the Ottoman period, and spectacular structures were built on it, representing prosperity and power. Therefore, the Ottoman Period appears as the first phase in which the Validebağ Grove was established as an abstract space. The spaces produced during this installation were later transformed into historical spaces and contributed to the development of the abstract space. In this direction, this representational dimension also included in the power mechanisms. As Lefebvre (1991b) mentioned, the historical space is a part of the political space, which contains the representational aspect. In this case, the historical values and ideologies transformed with capitalist ambitions. With this direction, the municipality renovates historical buildings

to reduce them to an economic tool. For example, the palace building is partly used as a museum and mostly rented for weddings from municipal agencies. It sets the stage for wedding photographs also derives from its symbolic historical value. Many newly married couples see the palace building standing there for centuries seems to symbolize permanence.

In addition, the natural physical structure of the grove also plays a role in its production as a representational space. Unregulated natural space becomes rare and valuable within the existing urban setting. This rarity also enables its symbolic meaning to emerge as a representational space. Also, the Grove encompasses historic trees from nearly two hundred years of history. Thus, nature gains another symbolic meaning with its historicity. Consequently, the natural place integrates with the historical place and strengthens its representational dimension. This representational dimension implies that it must be protected socially.

Currently, for Validebağ Volunteers, historical trees and buildings hold the different symbolic value of the grove. It reminds of historical and natural values that need to be protected against rapid construction and transience. Parallely, the natural structure of the grove, its undesigned structure, and its diversity within the regular city contribute to the symbolic dimension of the grove. Consequently, the historicity and naturality of the Grove nourishes its representational dimension.

3.5.2. The nationalization period

The representational dimension of the space also differentiates over time with social transformations. The strategic changes of the main decisions of power are directly reflected in the grove. Hence, different power regimes use the space's symbolic/representational dimension to transmit their own ideologies to society through space.

As Çaha (2005) mentioned, the Republican state ceases to be a power figure that isolates itself from society before and reveals itself as a figure serving society. Parallely, its presence in the grove is not intangible from its surroundings but shaped the grove with education and health structures. The new power regime has re-functioned this summer palace and presented this functions to the society. For the public good and health, the old palace building was first converted into an orphanage, then a school, and then a preventorium and sanatorium complex. The sanatorium was built with Atatürk's signature. This process also affects the symbolic dimension of the space in the present. Even today, the signature of Atatürk in the sanatorium carries an important symbolic value in the grove of that building, which is currently used as a nursing home. The choice of a facade suitable for the modern architecture of this building's era also represents the contemporary stance of the newly established state. Thus, in this period, the symbolic meaning of space is reproduced and conveys the power of the state that serves the society.

Lefebvre (1991b) describes the production of space through representational space: "This is the dominated - and hence passively experienced - space which the imagination seeks to change and appropriate. It overlays physical space, making symbolic use of its objects." In this period of nationalization, the idea of using all the resources of the newly established Republican regime for society is conveyed through Ottoman structures. The palaces of the sultans and their families, which were once a very special part of the Ottoman Empire, are used for projects that serve the society, for healing against tuberculosis after the war. In addition, the two most important projects of the newly established regime are education and health, all state resources are used for these two issues, and Validebağ Grove has been a part of these projects. Thus, through the lived/symbolic dimension of the Validebağ Grove, the new state ideology is transferred to the society, and the society is expected to adopt this ideology through state institutions. In this period, Validebağ Grove as an abstract space became one of the most prominent instruments of statehood. This symbolic meaning continues to be used as a tool for the production of new spaces.

3.5.3. The appropriation period

The representational dimension of the space strengthens the social dimension of the grove. Validebağ Grove, which ceased to be a private area by being opened to the public during the nationalization period, now turns into a social area with the ownership of the people. Sociality appears as a factor that reproduces the grove spatially in a representative dimension. Thus, Validebağ Grove as a representational space is compatible with Lefebvre's public space definition: "space that carries the promise of liberation" (Lefebvre, 1991b). People can make themselves visible and heard in public spaces. Furthermore, it can be considered with Arendt's definition of space of appearance: "where I appear to others as others appear to me, where men exist not merely like other living or inanimate things, but to make their appearance explicitly" (Arendt, 1958). The process of nationalization of the grove started with some state institutions after the Republic. However, the public spaces created in this process are, in the words of Çaha (2005), "private public" spaces. Çaha (2005) summarizes *private public spaces* with spaces where public institutions are located. He even gives educational structures as the leading example for this and describes these educational structures as social spaces where "absolute truths are engraved in the minds of the society" (Çaha, 2005).

Similarly, the fact that the grove is primarily an educational structure is an issue worth considering in this sense. Even during the preventorium years, it served teachers and students. Rıfat Ilgaz even worked as a teacher to stay in the preventorium during these years when he had tuberculosis. During his stay here, the grove had an individual symbolic meaning for him. He later used these meanings in his screenplays. Rıfat Ilgaz, who shot the Hababam Class in the summer palace in the grove, contributed to the representational value of the grove in the collective memory. The palace building, which became a part of the collective memory, added an interesting symbolic meaning to the grove. Moreover, today, a part of the Adile Sultan Palace is open to visitors as the Hababam Class Museum. Subsequently, individual value has been conveyed as a part of social value through cinema. In addition, the lived dimension of Validebağ Grove is very important for teachers who lived there or received treatment in previous periods. With the effect of this dimension, the first group to oppose the construction of the Grove was the teachers' union.

Çaha (2005) mentions that in the process of Turkey's modernization, institutions reproduce themselves in the public sphere and make them active and, at the same time, different subjects in this field. The publicized Grove has become a place where state employees, especially education and health officials, feel privileged and embraced. This appropriation brought with it to protect the grove, to prevent its deterioration, and to resist it if necessary. Therefore, Validebağ Grove as a public space contains social/representational potentials.

3.6. Validebağ Grove as a Common/Counter Space

The representational dimension of the space constitutes the mainstay of the urban resistance movements. Validebağ Volunteers often highlight the representational dimension of Validebağ Grove in their interviews and protests. They state that after Validebağ Grove, the largest green area is Karacaahmet Cemetery, and although Karacaahmet Cemetery represents death, Validebağ Grove represents life (Ocak, 2014). In this direction, the representational dimension can support the production of "counter-space." Lefebvre (1991b) argues that the quest for *counter-space* is necessary against the politically and economically conceived space. The concept of *counter-space* is compatible with *social space* and "social space (spatial practice) has by now achieved - potentially - a measure of freedom from the abstract space" (Lefebvre, 1991b).

The natural space of the grove that is not occupied by public institutions still exists as an unregulated natural area. As one of the last remaining natural areas in the city, the residents and former settlers around it ensure that Validebağ Grove is appropriated as a common place. In addition, Lefebvre (1991b) points out counter space in line with the contradictions of abstract space. This counter space relocates its social space, drawing strength from the representational dimension of space and through new spatial practices.

While different authorities shaped the Validebağ Grove over time, Validebağ Volunteers reproduced it as a common space within the processes of social production. Common space is defined by the fact that it is not produced and controlled by a dominant authority. (Stavrvides,2016).

Currently, Validebağ Volunteers follow the maintenance, security, and legal property processes of Validebağ Grove. Thus, the dominant authority effect on the grove was limited within the framework of specific public facilities. The natural area outside the boundaries of these public structures is excluded from discipline and surveillance mechanisms. Validebağ Volunteers keep watch in the grove every day, and during this watch, they supervise the practices and activities of the cleaning workers sent by the Üsküdar Municipality. Validebağ Volunteers also report practices that will harm the natural area and announce them on social media. In addition, the Volunteers, who spread their word to the wider masses with the effect of social media and are more closely associated with different environmental groups, continue to invite new participants and aim to expand their common practices beyond the grove.

Therefore, Validebağ Grove can be considered as a part of commoning processes beyond being a common space. While expanding their common scene, they also support the resistance elsewhere by addressing other issues on the agenda in their struggle. By winning all the legal battles they participated in, Validebağ Volunteers, which hindered all projects and abolished the construction decisions, aimed to set their struggle as an example and pioneer for other natural areas' struggles. Moreover, by voicing anti-authoritarian issues, such as appointing a trustee at Boğaziçi University in their protests, they avoid any categorization limiting their field of struggle. Thus, the grove continues as a commoning process beyond being a common space (Figure 3.6.1).



Figure 3.6.1. Validebağ Volunteers (Photograph taken by me, May 2022)

With the struggle of Validebağ Volunteers, especially since the beginning of the 2000s, the commoning process of the grove has begun. Stavrides (2016) refers to Linebaugh (2008) and defines the commons as “relationships and activities inseparable from relationships with nature”. With these relationship, the meaning of natural space, its rules and the description of its use are socially produced. As summarized by Stavrides (2016), commoning is a complex and historically unique process that intersects in framing how representations and practices are shared, thus, is involved in social production. Similarly, Harvey (2013) interprets the common not as an object, but as a relationship between a self-identified social group and characteristics of its social/physical environment. Starting from this, Stavrides concludes that commoning practices reproduce both their subjects, tools and objects.

In this context, the neighborhood solidarity established around the 1990s was re-established in the 2000s as Validebağ Volunteers. Thus, neighborhood residents living nearby reproduce themselves as a collective identity called Validebağ Volunteers. Even though many have moved from the area, they come to the grove for events, meetings, resistance, and solidarity they organize as Volunteers. Thus, they reproduce their own subjects as common subjects again through space.

Like De Certeau's (1984) theory about *tactics*, they organize events in a way that will not harm the natural space of the grove and are not illegal. Currently, it is impossible to hold a protest in any public square in Istanbul; it is faced with immediate police intervention. However, volunteers who have proven themselves legally can gather in the grove without being subjected to such an intervention. Volunteers, who created a signature collection area for themselves, hung various images and posters on the trees here. These images contain historical photos of the grove and posters about the grove struggle. In this context, Bourdieu conveys the importance of the struggle over representations as mental images about how spatial identities are produced. With these representations, the collective memory is established and strengthens the struggle. It is related to this that the visuals of the social struggle and history of the grove hang on the trees along the paths. In addition, they warn and inform society by hanging the municipality projects they oppose on trees. Volunteers also undertook the maintenance and cleaning of the grove when the municipality had it neglected with the intention of gentrification.



Figure 3.6.2. Different group meetings in the daily life of the grove. (Photograph taken by me.)

In addition, they gather in small groups for activities such as poetry readings and commemorations in front of the Abdülaziz Hunting Lodge. These meetings and groups generate and spread commonality by enabling other groups (Figure 3.6.2). It can be seen that different groups gathered in various parts of the grove and hung their images on trees using similar tools like Volunteers. The common space, apart from the public space, is the shared space, not given by an authority but socially received, and this feature makes it a liberating space. Thus, the grove, as a common space, provides a liberating opportunity not only for a single community but also for different groups.

Also, the representational aspects of Validebağ Grove also contribute to Üsküdar Municipality's manifestations, such as championships and festivals. As Baudrillard (1994) states in his definition of simulation, the grove creates its own representational space with these events. As a spectacle, it is treated as a relic from the Ottoman Empire. All aspects of these festivals are essential for the show; the grove became the scene of the "Hacivat and Karagöz" plays as part of the Ottoman and Nature simulation. These are the use of Validebağ Grove in the context of space consumption, as part of the qualitative contradiction that Lefebvre (1991b) mentions in the context of the production of abstract space.



Figure 3.6.3. 17 May 2021, The festival in Validebağ Grove. (Photograph taken by me.)

Within these performances, it also confirms Debord's theory of *society and spectacle*. (Debord, 1992) In this context, Debord (1992) considers the spectacle as an ideological complement to production beyond being a decoration. These representations, which reflect artificial parts that are no longer their own, are presented as confirmation of social production. In the festivals organized by the municipality, the relationship between nature and society is reduced to certain days and celebrations within themes such as “nature”, “unhindered life”, and “welcoming spring”. These festivals and celebrations relate to Debord's and Marx's concept of "fetishism of commodities, reification and alienation." With these intentions, the natural space has been fetishized and turned into a strategic space through its representational dimension. With these celebrations and invitations, the municipality announces its abstract strategic space through consumption of space (Figure 3.6.3). Thus, representational space intertwines with strategic space and transcends natural space.

Volunteers oppose these demonstrations and crowded events because they damage the natural space. The municipality produces its own strategies against the tactics of the volunteers. While it caused much damage to the natural place in the Cross-Country Championships in 2006 and 2009, Üsküdar Municipality distributed carpets in the festivals it organized in 2022, taking care not to cause any visible damage.

Nevertheless, it is insisted by the Volunteers that the crowded and set scenes have damaged the grove. Thereupon, the volunteers hung their slogans and warnings on different points of the grove and trees while continuing their vigil (Figure 3.6.4).



Figure 3.6.4 Validebağ Volunteers hung their slogans and warnings on different points of the grove and trees while continuing their vigil. (Photograph taken by me.)

Validebağ Volunteers, who took over the grove's responsibilities, became the guardians of the grove. A volunteer said, "We are protecting the Grove from the powerholders, while they should have protected it from us." Indeed, during this watch, they caught someone trying to start a fire in the grove and recorded the municipality's looting of the animals' habitats under the pretext of cleaning. Losing the lawsuits filed by the volunteers, the municipality leaves the grove much more neglected and blames volunteers for this. Meanwhile, volunteers continue to stand guard and collect the signatures at different points of the grove. So, for many Volunteers, the most significant representational dimension is defending life, resistance, and solidarity. When resistance defends the "habitat," at the same time, the Grove becomes a "habitat of resistance" (Figure 3.6.5).



Figure 3.6.5. Validebağ Volunteers' celebration poster next to the institution representation. It says on the poster that "we resisted and won". (Photograph taken by me.)



Figure 3.6.6. 17 May 2021, Validebağ Volunteers. (Photograph taken by me.)

To illustrate, in the 17 May 2021 protest (Figure 3.6.6), the volunteers aligned their resistance with the İkişdere and the Boğaziçi and pointed out the ruling ideology basis on greed. In the end, through quoting Nazım Hikmet's poem*, they announced that they wanted "to live like a tree alone and free and in brotherhood/sisterhood like the Validebağ Grove." Another protest slogan was, "We, we, we, we are together. Altogether we will protect the grove." In this context, the grove represents unity, togetherness. Thus, the representational dimension of the grove has exceeded its natural space and pluralizes in every dimension of social production.

The grove's meaning in the dictionary; "a group of trees planted close together." However, it seems that the grove contains much more than that. It also contains various social-spatial practices and processes. These social-spatial processes imply various ideas and concepts such as heterogeneity, spontaneity, and diversity. And these concepts directly contribute to the representational space. In this representational space, citizens produce a counter space in the grove, a space to be resisted. Eventually, it is transformed into a social space where "a group of citizens resisted close together." With its spatial, social, and imaginary production processes, Validebağ Grove is not just a green/natural but also a social, differential, exceptional, abstract, political, strategical, common and counter space.

4. CONCLUSION

This study investigates the production processes of the Validebağ Grove as a social space within the framework of Lefebvre's (1991b) theory of "The Production of Space." For this purpose, Lefebvre's (1991b) theory was read from a structural and conceptual point of view and methodically adapted to a concrete research case. In the context of the conceptual framework of the theory and the functionalization of its structural components for concrete research, Validebağ Grove is important in terms of considering the green areas in the city as a social space, including the Ottoman Period and the post-Republican period and neoliberal urban policies.

Within the framework of Lefebvre's (1991b) theory of *the production of space*, the Validebağ Grove was analyzed with the *spatial triad* method. Validebağ Grove is examined as a *perceived, conceived, and lived space*, and the historical changes in these dimensions are analyzed separately.

During the Ottoman period, the nature of the Validebağ Grove was limited and diversified as a representation of the daily life of Sultan's family, the prosperity and power they represented. Especially in the Republican period and after that, education and health institutions were placed here, and exceptional rules were based on education and health-directed spatial practices in Validebağ Grove. The spatial practices belonging to these private-public areas, which played an important role in shaping the society according to the new regime, shaped a part of Validebağ Grove with regular landscape and buildings. However, most of Validebağ Grove has preserved its naturalness due to agriculture until the 1980s. After 1980 and 1990, the physical space was tried to be allocated to different institutions, and it was met with the reaction of the citizens. For the last thirty years, this reaction has been going on, and thus the natural space of the grove has been largely preserved.

Currently, spatial practices contain two types of spatial practices, determined and undetermined: these spatial practices consist of commercial and administrative units and spontaneous activities in the countless different possibilities brought by the natural space of the grove. The leisure activities such as different sports, yoga activities, scouting trips, and birthday celebrations are seen in the natural space of the grove, where people can spend their leisure time without any economic limitations. In addition, small group meetings (such as animal rights, environmental rights, poetry days, and commemoration meetings) and extensive group activities (Validebağ Volunteers meetings, protests and vigils, demonstrations, and festivals of the Üsküdar Municipality) have also become spatial practices of the grove. While public institutions and commercial cafes surround the walls within the Validebağ Grove, it allows for the differentiation of spatial practices thanks to its unplanned natural area. So, in line with the examination and analysis of historical change as perceived space, it has been concluded that spatial practices are both direct and can be directed to the perceived space. In addition, nature, with its irregularity and paths, can host many different spatial practices. The production of different spatial practices makes it impossible for the grove to become an entirely abstract space.

On the other hand, various authorities try to influence its surroundings by setting dominance over Validebağ Grove. During the Ottoman period, the spatial practices of the Ottoman family, such as hunting and gardening, were the first to shape the natural space of the grove and also affected the surrounding of the grove. Thus, the first attempts to produce abstract space through the grove were made in this period. However, within the framework of education and health institutions, which is the most critical issue of the Republic, the new regime settled in the peripheries of the grove and historical buildings and reproduced the grove as a new abstract space. In this period, the spatial practices within closed and restricted boundaries were limited by the themes of education and health and exceptional rules and regulations. With the prohibition of agriculture and animal husbandry after the 1980 coup, it was predicted to share the grove among different institutions in line with capitalist strategies. However, with the adoption by the citizens of the grove, it has become an important factor in shaping the spatial practices in Validebağ Grove due to the resistance and new social counter-reproduction of space.

Thus, Validebağ Grove has been produced as a historical and abstract space to convey the power of the sultans during the Ottoman period. Also, it was produced as an abstract space for statehood in the post-republic period, and the effort to produce it as an abstract space with neo-capitalist intentions continued after 1980. It is quantitatively limited by urban strategies and divided into different institutions. Also, quantitatively, it is large enough to be the second-largest green space on the Anatolian side. On the other hand, qualitatively, its natural space makes it unique and original, unlike other designed parks. Consequently, its small forest structure, which consists of natural paths, puts it in an important matter in the city for the citizens.

In the face of the gradual decrease of natural areas in the city, the use value of the Validebağ Grove has potentially gained value again. In this context, Lefebvre (1991b) argues that use values are potentially revalued in the face of exchange due to the pursuit of resources, and space production accompanies the new importance of "nature." Thus, the consumption of space is also a part of the production of space. This is also the qualitative contradiction of abstract space. Even though the grove is produced as an abstract space, the qualitative nature and heterogeneity of nature are decisive in resolving the contradiction between quantitative and qualitative aspects. In this direction, Lefebvre (1991b) proposes the concept of differential space. Some of the spatial practices in the grove are based on the abstract space to be produced, while the other part is based on the differential space originating from its unorganized natural space.

In the section where the grove is discussed as a natural space, how the semantic equivalent of natural space has changed in the historical process and the relationship between nature and social space are discussed within Lefebvre's (1991b) "the production of space" theory framework. In this direction, it has been determined that the natural space has been used to establish Validebağ Grove as an abstract space since the Ottoman period. However, the aim of the abstract space is homogeneity, and the grove's natural heterogeneity prevents it from turning into an abstract space.

In the third section, Validebağ Grove is considered as a conceived space and examines the grove's historical process in four periods. Conceived space is about representations of space and aims to analyze the code of space produced through representations. In this direction, the first period is the Ottoman period, and Adile Sultan's Palace is handled and examined as a representation of space. The second period is the transformation period, which deals with the representations of space built by the Republic. The third period examines its fragmentation by capitalist and political actors after 1973. The fourth period is the contention period; it deals with transforming projects of the Validebağ Grove into a park by the Municipality after 1990, as well as organizing the resistance on the protection board and legal grounds.

In the Validebağ Grove as a Political/Strategical Space section, the projects produced for the grove, regarding the production of Validebağ Grove as a strategic political space, are analyzed. Validebağ Grove, with different titles, is produced in these projects and presented in homogeneous images. It is fragmented but homogeneous, with clearly defined qualitative and quantitative characteristics. With this aspect, the projects that are desired to be produced with these projects are clearly based on abstract space production. On the other hand, these new grove images overlook the lived aspects brought about by the grove's original quality. Therefore, it is seen that the citizens do not appropriate the new park projects and their new functional contents.

Therefore, the representational space section, which Lefebvre places as the *third moment* in “the production of space”, is also important. In this section, it is examined how the symbolic dimension of space has historically evolved. According to Lefebvre (1991b), representational aspects are processed with a poetic dimension. The development of this dimension was examined in three periods. In the Ottoman period, the grove was produced as a representation of Ottoman health, prosperity, power, and superiority. In the period of nationalization, the reproduction of the society by settling in the space left by the Ottomans through health and education is transferred through the representational space.

On the other hand, the appropriation period is when the grove is seen as a cultural and natural heritage, and common memories and wishes come to the fore. It is also a period in which utopian projects with names such as Hyde Park and National Park are produced in municipal projects. Choosing the name of Hyde Park or the National Garden in transferring these projects intends to establish the abstract space through the representational space. However, Validebağ Volunteers produce their own representational space as a tool for collective forms of violation by integrating nature with mental representations such as life and solidarity. Therefore, the representational dimension of the space can be used to establish the absolute space, as well as as a potential tool for the counter-space.

In this research, instead of explaining the space with a single concept and reducing it to a single dimension, the pluralization of the space is suggested. After the Validebağ Grove began to be produced as a social space, this production took place in many dimensions of the space. As a result of the spatial triad examination, this study inferred that Validebağ Volunteers are producing their counter-space in all production dimensions. In the context of spatial practices, the Volunteers demonstrated their resistance to spatial practice with vigils and meetings. In the conceived space dimension, they have fought legally and scientifically to keep the grove in the grove. They objected to all the projects prepared by the Municipality and won all their legal struggles. In the representational space dimension, they claim that the grove represents life and solidarity; they organize poetry days and argue that the grove is a historical, cultural, and natural heritage and therefore should be protected.

Consequently, the most important result of this research and analysis, the Volunteers produce their differential space against Üsküdar Municipality's abstract space in all dimensions so that the grove remains as a grove. In that case, the abstract spaces that the power intends to produce must be resisted in every dimension of this production of space; and counter-production must be started. This thesis reveals the potential of unorganized green spaces as social spaces in the city for liberating space production and social reproduction. Therefore, this study and method will set an example for future studies examining the production processes of green spaces as social spaces in the city.

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APPENDIX A

A.1. Dimensional Analysis of the Historical Process (1800-2005)

| | PERCEIVED SPACE | CONCEIVED SPACE | LIVED SPACE |
|------|---|--|---|
| 1800 | <p>Natural area. Hunting activities of the sultans. III. Selim had a vineyard mansion built for his mother, Mihrîşah Valide Sultan.</p> <p>Grove presented to BezmiAlem Valide Sultan. She made a "famous" vineyard here with the seeds she brought from many places. Increasing the Grove's natural diversity.</p> | <p>Designed nature. Increase in species diversity with horticultural knowledge.</p> | <p>The hunting activities of the sultans represent their strength in the war. It is also believed that this area is healthy.</p> <p>Natural aspects (healthy and calm) Ottoman Empire exhibiting prosperity out through mother sultans's palaces.</p> <p>BezmiAlem Valide Sultan Garden represents Prosperity and popularity.</p> |
| 1856 | <p>Ismail Zühdü Efendi builds a mansion. Later, this mansion was seized by the sultan and a new palace was built. It is presented to Adile Sultan. Her daughter, who has tuberculosis, spends her last years here. Then Adile Sultan spent her summers.</p> <p>Functional utilization with the idea that nature will be good for health. spatial practices: daily life of Sultans, private pleasures, private space, summer resort and hunting activities</p> | <p>Ownership of Grove passes to the Altunizade family. Ismail Zühdü Pasha built a famous mansion here by using his building experiences. Later, Abdulaziz makes/seizes it as a gift. Disturbed by the fact that it is called the Altunizade mansion among the people, he demolishes it and has a new palace built. Representation of Ottoman power through land domination and architectural knowledge. Westernized and ornate facade. Balyan's architecture. Construction of the road leading to the Pavilion, pools and stables and Hunting Lodge.</p> | <p>Adile Sultan Pavilion, as a representational space, symbolizes power, westernization and prosperity.</p> <p>Hunting Lodge as representational space: Continuation of the Ottoman tradition and superiority of war</p> |
| 1917 | <p>Within the scope of the program prepared by DarüEytam's General Directorate, Validebağ Grove was mapped, and new pavilion buildings were built.</p> | <p>Adile Sultan Palace is transformed into DarüEytam. DarüEytam were closed, and they became the city boarding school. City Boarding School is converted into a pediatric preventorium.</p> | <p>Vahdeddin's opening his palaces to the orphans of the first world war, displaying power that protects his people through space.</p> <p>Republican state ceases to be a power figure that isolates itself from society before and reveals itself as a figure serving society.</p> |
| 1920 | | | |
| 1924 | | | |
| 1927 | <p>Wide natural land of the Grove is used for agriculture and animal husbandry. Agriculture is included in education and enables the institution to meet its needs.</p> | | <p>The Grove is part of government service as an introverted, sheltered and healing space. It represents the importance given by the state to education and health.</p> |
| 1931 | | | |
| 1936 | <p>For the preventorium, the original roof of the palace was demolished and a solarium floor was added. Spatial practices are determined by strict regulations related to health and education.</p> | <p>The construction of the sanatorium was started by the order of Atatürk. In addition to the Adile Sultan's Mansion, additional preventorium and sanatorium buildings are built in the Grove.</p> | <p>Rıfat İlgaz stayed in the preventorium during these years.</p> |
| 1949 | | | |
| 1951 | <p>Emlak Bank Houses, one of Istanbul's first mass housing estates between 1951-1962, is built on 140,000 m² in the south of the Validebağ Grove</p> | <p>In 1957, the Validebağ Grove belonging to the Directorate of National Real Estate was allocated to the Ministry of National Education.</p> | <p>Validebağ Preventorium and Sanatorium Friends Association is established with the support of the Ministry.</p> |
| 1954 | | | |
| 1956 | | | |
| 1971 | <p>As the floor addition wears down the building, the solarium floor is demolished and a hipped roof is built.</p> | <p>The preventorium is closed and the Adile Sultan Pavilion is evacuated</p> | |
| 1973 | <p>With the construction of the Bosphorus Bridge and the ring roads, the Grove's connection with Çamlıca Gardens is physically severed.</p> | <p>The full-fledged Validebağ Teachers' Hospital was built and opened in 1974 in honor of the 50th anniversary of the republic.</p> | <p>Representation of the development of health institutions of the Republic. Publicization with service-oriented public structures.</p> |
| 1979 | | | |
| 1980 | <p>Validebağ Site is built, part of the Grove is allocated to Marmara University</p> | <p>Almost half of the grove land is sold to various public institutions and companies.</p> | <p>The symbolic dimension of the Grove exceed when Rıfat İlgaz shot the movie "Hababam Class" here years later. After this movie, the grove has slowly infiltrated into the daily life of the neighborhood residents, who often come to watch the filming, as a leisure place.</p> |
| 1986 | <p>After the 1980 coup, agricultural and livestock activities are prohibited. Haydarpaşa High School is built.</p> | <p>In 1989, The old sanatorium building opened as a nursing home. Adile Sultan Pavilion is opened as Teacher's House and Cultural Center.</p> | |
| 1990 | <p>Fragmentation of the natural terrain of the grove by dividing it into different educational and health institutions</p> | <p>In 1998, the news that 50000 m² of Grove would be handed over to Marmara University to build a hospital brought the residents of the neighborhood and the Altunizade Citizens' Initiative together and meetings were held.</p> | |
| 1992 | | | |
| 1994 | | | |
| 1995 | | | |
| 1998 | <p>The Ministry of National Education damages the natural structure of the grove with its football field and scout house.</p> | <p>A petition is submitted to Istanbul No. 3 Cultural and Natural Heritage Preservation Board. The conservation board no. 3 declares it a first degree natural protected area in 1999.</p> | <p>Eğitim-Sen members advocates for grove through lawsuits and protests. Altunizade Citizens' Initiative was established The resistance against construction begins with signature campaigns and legal battle.</p> |
| 1999 | | | |
| 2002 | <p>In 2002, the Volunteers applied to the Conservation Board and prevented the mass picnics that had been held in the grove for years. After the damage caused by the camps of the Ministry of National Education Şekket Atalay Scout School to the natural environment, the KTVK Board No. III in Istanbul decided in 2005 to move the area where scouting activities are carried out out of the grove.</p> | <p>In 2002, the Health Vocational High School, which was settled in the old barn buildings at the entrance of the Grove, moved to the new building built for it, and these buildings were allocated to the Teacher's House. Later, the stable buildings were restored and opened as a hotel and guesthouse in 2011</p> | <p>In 2004, Istanbul No. III KTVK Board determined the Validebağ Volunteers as the party that should be consulted on issues related to Grove</p> |
| 2005 | | | |

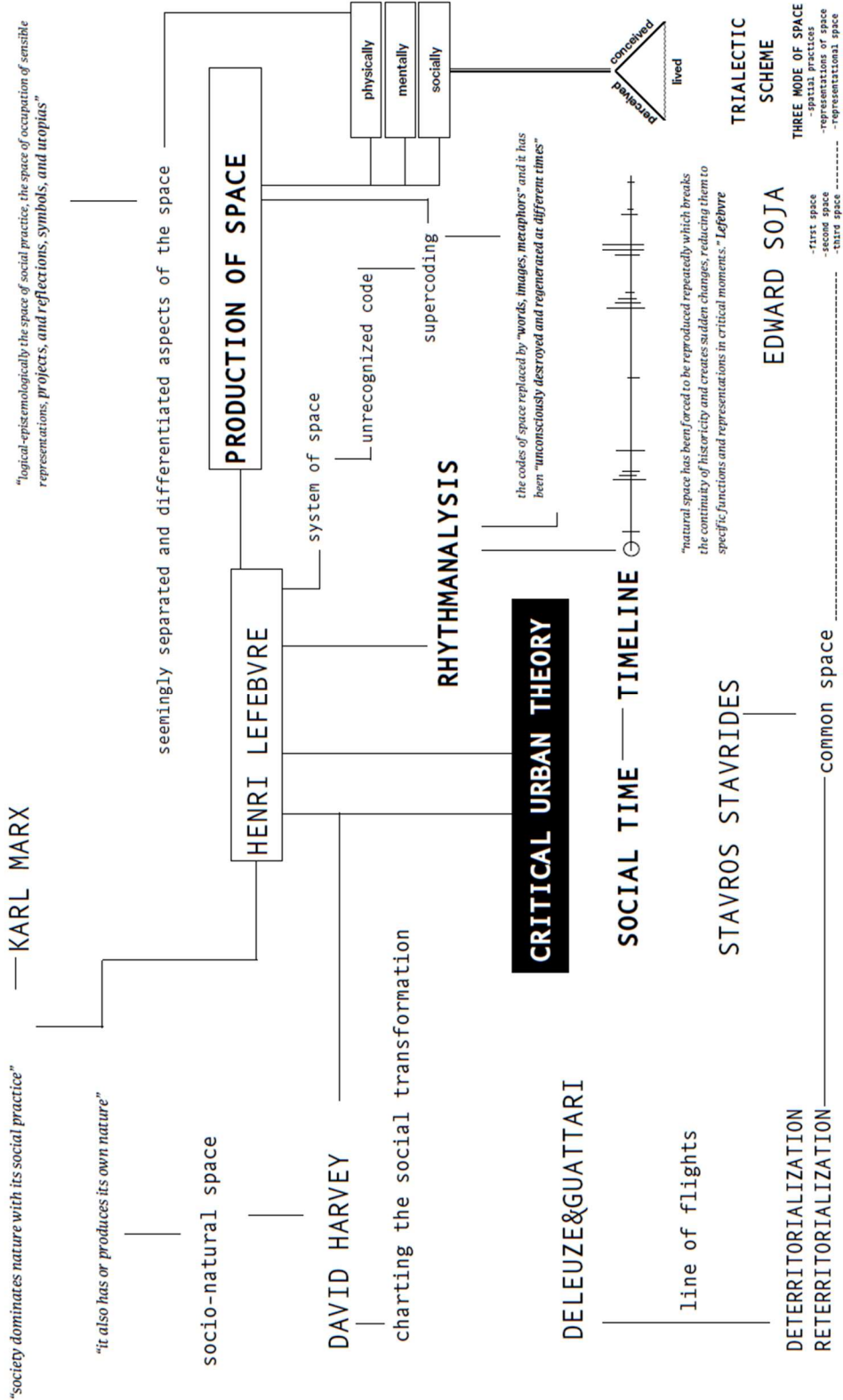
APPENDIX A

A.2. Dimensional Analysis of the Historical Process (2006-2023)

| | | | |
|------|---|--|--|
| 2006 | In 2005, kilometers of pits were dug in the grove for the installation of lighting poles by the Istanbul Metropolitan Municipality. Volunteers' work with legal initiatives, the pits were closed. For the Cross-Country Championship planned to be held in the Grove in 2006, the Üsküdar Municipality put dozers into the Grove, paved the roads, and poured gravel and sand. | In 2006, a protocol was signed between the Istanbul Directorate of National Education and Üsküdar Municipality, and the maintenance, repair, cleaning, and security works of the Grove were transferred to Üsküdar Municipality. | In 2005, kilometers of pits were dug in the grove for the installation of lighting poles by the Istanbul Metropolitan Municipality. Volunteers' work with legal initiatives, the pits were closed. |
| 2009 | International Cross-Country Championship was held again in 2009, the existing paths will be expanded, and new roads will be opened by the Üsküdar municipality. | Validebağ Volunteers Association filed a lawsuit on the grounds that no application was made to the Protection Board during this protocol. As a result, the protocol was canceled in 2011. | |
| 2011 | Under the name of restoration, the Municipality lays marble in front of the pavilion and makes artificial turf applications. | In 2013, Validebağ Volunteers carried out monumental tree identification study. Then, Istanbul Metropolitan Municipality gave support and completed it with volunteers. | |
| 2013 | | The General Directorate of National Real Estate transferred the allocation of Validebağ Grove to the Istanbul Metropolitan Municipality in 2014. | To protest the transfer of Grove to IMM and the land expansion efforts in 2014, Volunteers and the main opposition party deputies came together and organized forums every week. They removed the sheet metal panels for the parking lot and called for planting trees. |
| 2014 | In 2012, the Teacher's House Garden was covered with stones, and all the trees in the garden were damaged. | | |
| 2015 | In 2014, the parking lots were expanded and the front of the palace was covered with marble. | Hilmi Turkmen, who was then a candidate in the 2014 Üsküdar mayoral election, promised to redesign Validebağ Grove as a park similar to Hyde Park in London. After he became the mayor, he announced that they would build a mosque in 2015, and then there was a Validebağ resistance against this claim. | |
| 2016 | In 2015, the Volunteers made the decision to ban the poultry in the garden of Adile Sultan Palace and the shooting of movies in 2016 by the Conservation Board. | | Mosque resistance, which lasts for days, is talked about in public and raises awareness. |
| | In 2016, Volunteers prevented the Beltur Cafe garden from being enlarged and concreted. At the same time, they extinguished the fire in the Grove, together with the locals and the fire department. | | |
| 2018 | In 2018, With the restoration project developed by the Directorate of National Education, the buildings that were used as workshops and were left as a dump for years were demolished. Cafes and restaurants were built in their place. | In 2017, the Istanbul Assembly decided that in relation to the Conservation Master Zoning Plan and the Conservation Implementation Zoning Plan, detachable single-storey buildings not exceeding 100 meters ² in total could be built in the grove, and recreational areas and promenades could be built in the grove. Volunteers objected to this decision and sued. | In addition to the Validebağ Volunteers, civil initiatives such as Kocuyolu Yaşam Park Forum, Acıbadem People's Solidarity, and Istanbul City Defense participated in the resistance, which lasted for about thirty days and faced significant police response. There were vigils and protests for days, with constant information from the facebook group "Green Area Residents". As a result of the Validebağ Volunteers' call to the party and different opposition groups to come without a flag, the mass increased without the representation of a single group. |
| | Volunteers announced to the authorities through various channels that these buildings should be considered as handicrafts workshop, library, reading room and museum. As a result of correspondence and negotiations, bookshelves were placed in a part of the cafe. Volunteers collected around 300 books and placed them on the shelves and started reading activities in February 2018. A month later, the books were removed from the shelves. It was returned at their request. The stables continue as cafes and reading activities are also held occasionally. | In 2018, Hilmi Turkmen, again a mayor candidate, announced his new project for the Grove as a "national garden" before the mayoral elections. Until today, the Municipality has not finished producing projects for this place, and the struggle of the volunteers continues both physically and legally. | |
| 2020 | | In March 2020, 261.005 m ² of Validebağ Grove was allocated to Üsküdar Municipality by the Ministry of Environment and Urbanization for maintenance and repair. | Validebağ Volunteers launched a petition to cancel the decision. |
| 2021 | | In 2021, Minister of Environment and Urbanization Murat Kurum announced that they will implement the "Regulation and Rehabilitation Project" with Üsküdar Municipality in Validebağ Grove. After announcing that the project in the grove would start on June 21, 2021, Volunteers started a protest vigil in the grove. | After announcing that they will start on 21 June, the Volunteers started to stand guard and collect signatures on 22 June. Volunteers, who stated that 88 thousand square meters of artificial turf was written in the tender specifications, reminded Turkmen's 500-vehicle parking lot target. On the hundredth day of the Validebağ Vigil, the volunteers spread the 180,000 signatures they had collected on the field in the Grove. Later, the Court canceled the Rehabilitation Project. |
| 2023 | | On January 4, 2023, as a result of the lawsuits filed by the Volunteers, the Nation's Garden Project and the Master Development Plans were canceled by the relevant courts. | As of January 6, 2023, on the 565th day of the vigil, Validebağ Volunteers made a press statement. Accordingly, they announced that the lawsuits for the cancellation of the Nation's Garden Project and the Conservation Master Plan prepared by the Municipality were concluded in favor of Grove and were canceled. |

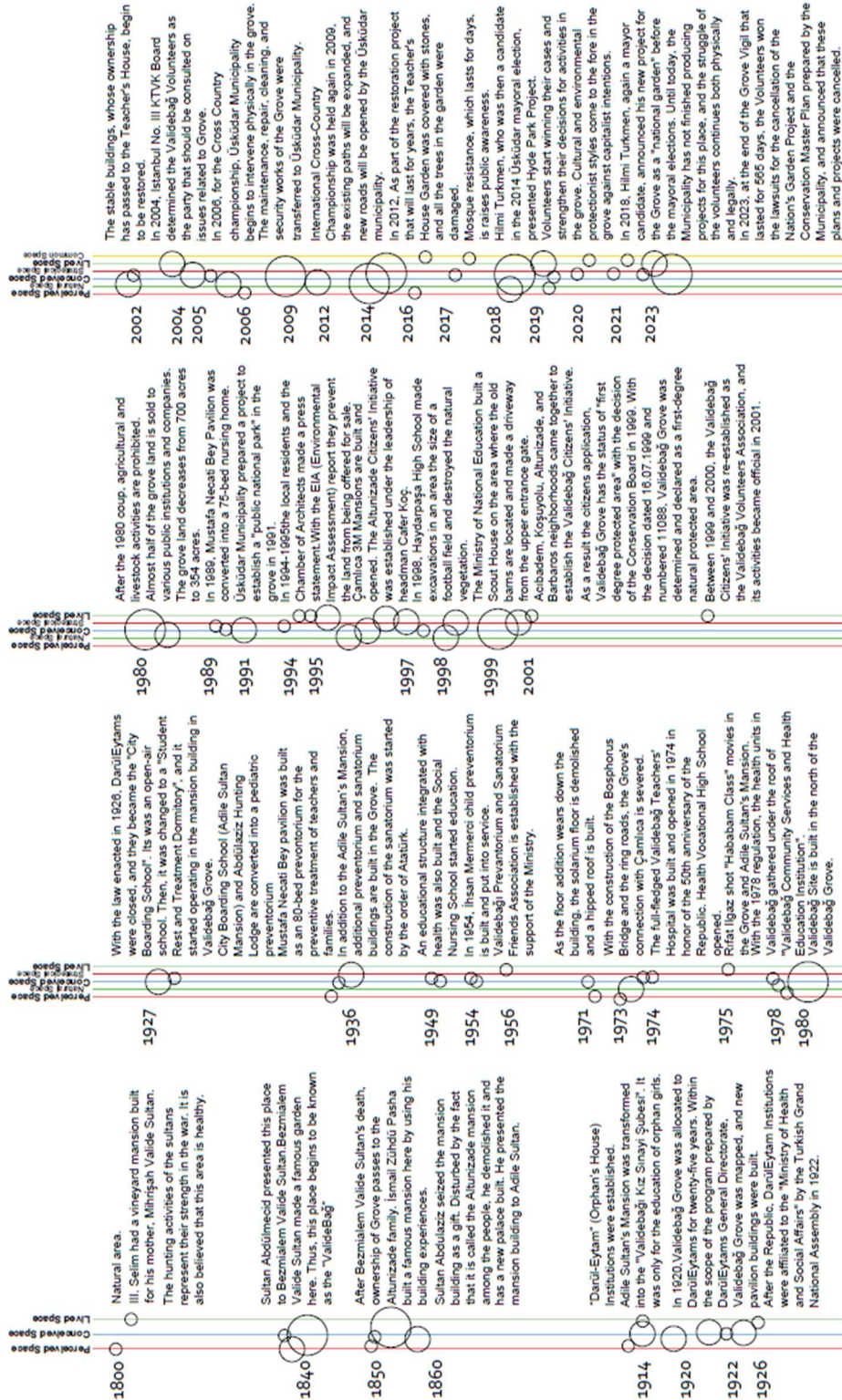
APPENDIX B

B.1. Methodological Perspective



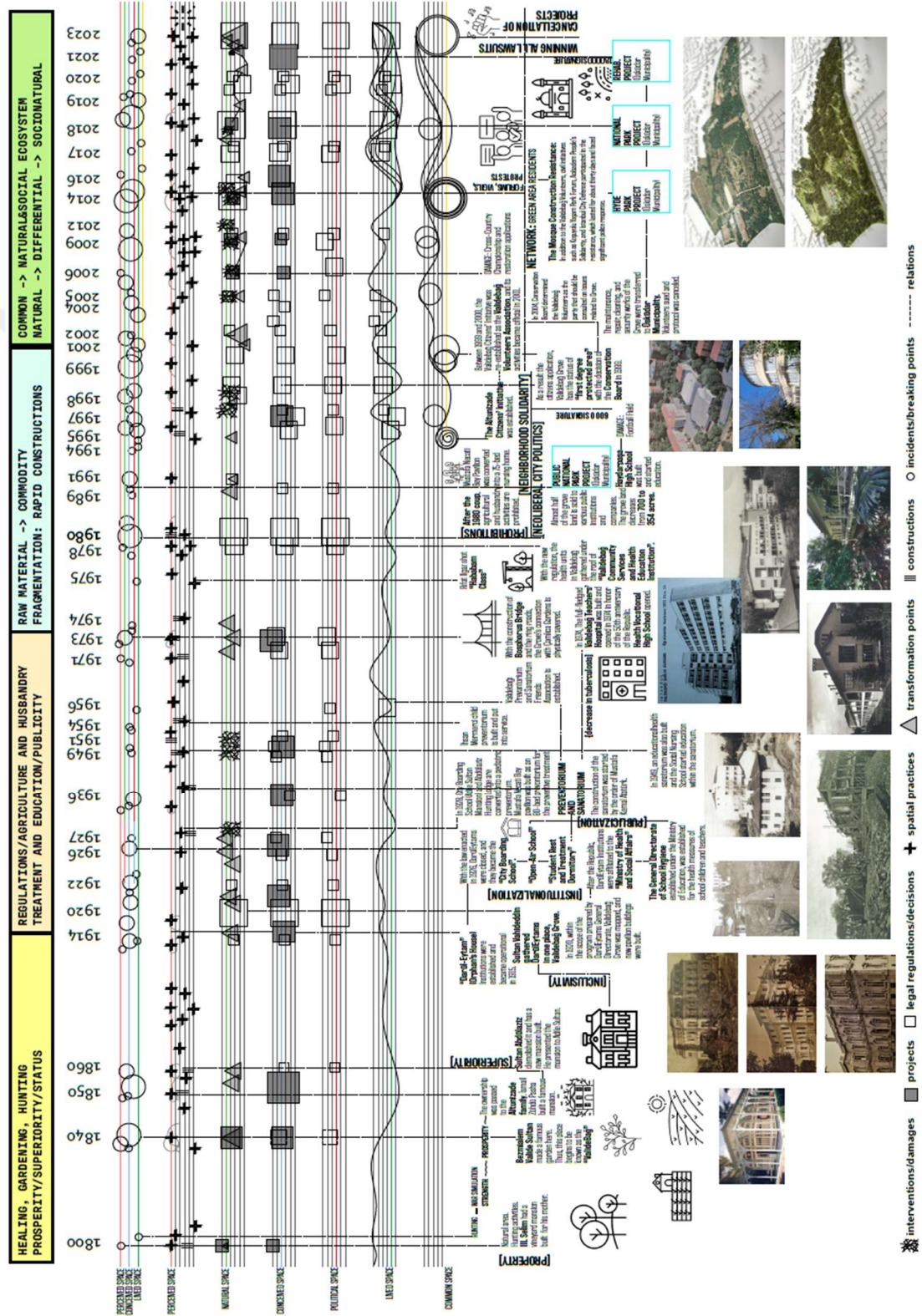
APPENDIX C

C.1. Timeline Of Validebağ Grove



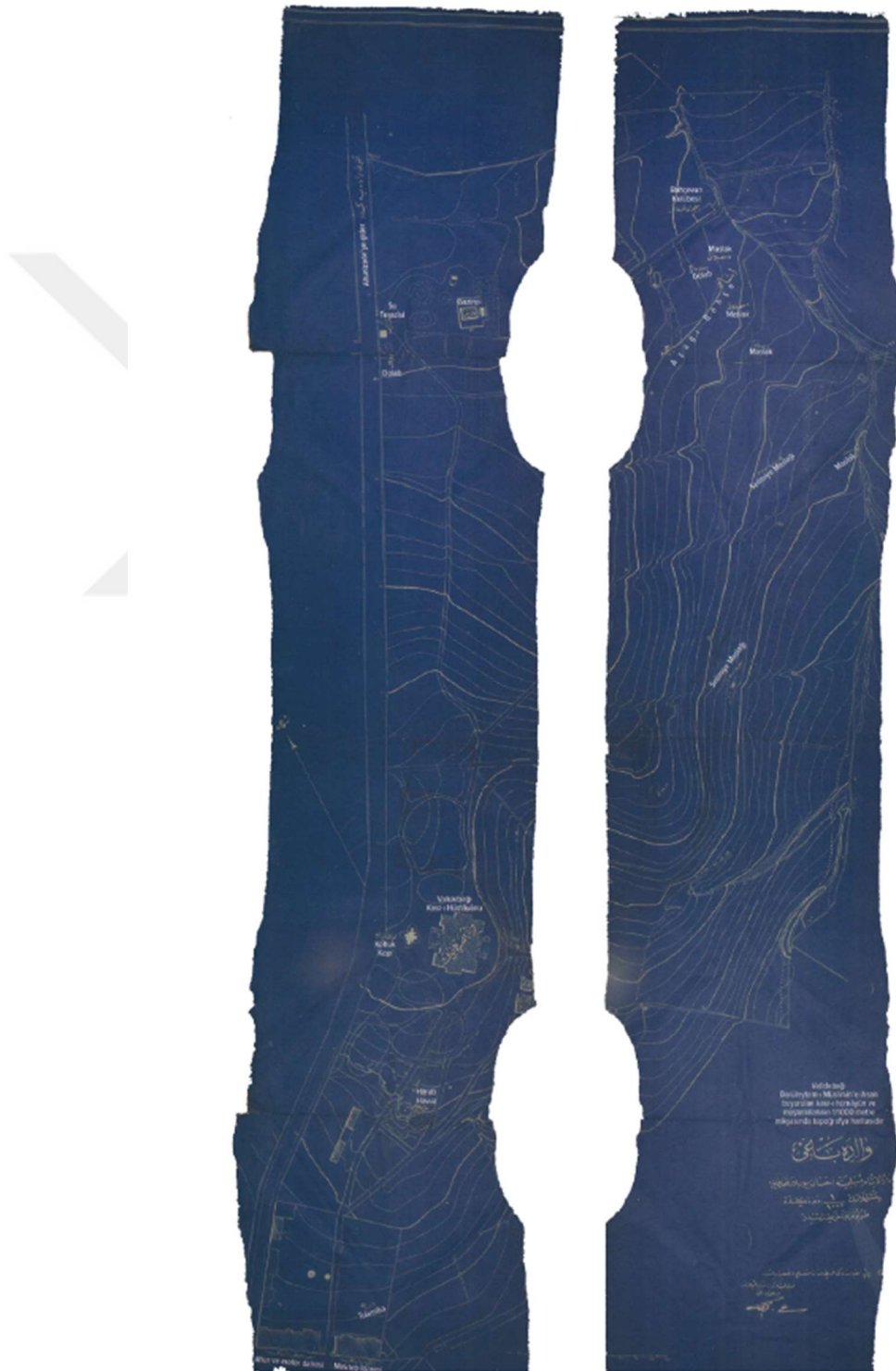
APPENDIX D

D.1. The Timeline of Validebağ Grove's Social Production Process



APPENDIX E

E.1. The Map Prepared by The General Directorate of Darüleytam During The Reign Of Sultan Vahideddin. (Source: Kolay & Memiş, 2017b)



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