

TOWARDS A MORE SOCIALLY INCLUSIVE URBAN SPACE
STIMULATED BY SPORTS:
THE CASE OF 19 MAYIS SPORTS DISTRICT, ANKARA

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ABSTRACT

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The thesis puts forward the problematic situation in the very urban center of Ankara with an analytical method to investigate the roots of several problems. Building its argument on historical facts, in depth observations, and political, social, and urban analysis, it proposes a rational basis for the rehabilitation of 19 Mayıs Sports District, mainly focusing on the means of elevating the physical quality through the capacity of “social inclusion” concerning the sports activity settings and places in the region. All in all, the basic argument stands on the belief that the spatial basis of the 19 Mayıs Sports District and the neighboring urban tissue around it might be re-defined and rehabilitated, if only its “historical”, “political”, “ideological”, and “socio-cultural” bases are re-defined.

Therefore, the study searches for rehabilitation of the “19 Mayıs Sports District” in Ulus, Ankara, by adapting and integrating “sports” with other cultural collective practices, and defining it as an alternative “life-style” for citizens. Because the district lays on the second division of Atatürk Culture Center Region, a “sports culture” and its policy should be defined and designed for to amend that division of the region by preparing a principal master plan for the region and for the division.

Keywords: 19 Mayıs Sports District, Atatürk Culture Center, Social Inclusion, Sports, Rehabilitation.

ÖZ

KENTSEL MEKÂNIN TOPLUMSAL DÂHİL EDİCİLİĞİNİN SPOR YOLUYLA ARTTIRILMASI: ANKARA'DAKİ 19 MAYIS STADYUM BÖLGESİNİN DURUMU

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Tez, Ankara'nın kentsel merkezinin tam ortasındaki problemlili durumu, ilgili birçok sorunun sebeplerini analitik bir yöntemle araştırarak ortaya koymaya çalışmaktadır. Çalışma, tarihsel gerçekler, derinlemesine gözlemler; politik, toplumsal ve kentsel analizlere dayanarak, 19 Mayıs Spor Bölgesi'nin yeniden canlandırılması için rasyonel bir taban oluşturulmasını önermektedir. Ayrıca çalışma, bölgede yeni bir yaklaşımla oluşturulacak spor alanı sayesinde, alanın "toplumsal dâhil edicilik" (social inclusion) kapasitesini arttırmayı ve bu sayede mekânın fiziksel kalitesini yükseltmeyi amaçlamaktadır. Özetle, tezdeki temel düşünce, 19 Mayıs Spor Bölgesi ve etrafındaki kentsel dokunun mekânsal tabanının, ancak bölgenin "tarihsel", "politik", "ideolojik" ve "sosyokültürel" tabanları belirlenirse, yeniden tarif edilebileceği ve canlandırılabilceği yönündedir.

Bu düşünceyle yapılan çalışma, "spor"u diğer kültürel faaliyetlerle iç içe sokarak ve kentliler için alternatif bir "yaşam biçimi" olarak tarif ederek, Ankara'nın merkezi Ulus'ta bulunan "19 Mayıs Spor Bölgesi"nin yeniden canlandırılmasının yollarını aramaktadır. Bölge, mevcut Atatürk Kültür Merkezi Alanı'nın ikinci bölümünde yer aldığından, bu bölümü iyileştirmek üzere hazırlanacak bir mastır plan, yeni bir "spor kültürünün ve "spor politikasının" tariflenmesine öncülük edebilir.

Anahtar Kelimeler: 19 Mayıs Spor Bölgesi, Atatürk Kültür Merkezi, Toplumsal Dâhil Edicilik, Spor, Yeniden Canlandırma.

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CHAPTER 1

INTRODUCTION

“When I was a child, I used to go the swimming pool next to the 19 Mayıs Stadium in Ulus with my family. There I learned how to swim. As soon as I grow I have attended to the courses for amateur swimmers. At that time, the pool was reserved for ordinary citizens in the morning and afternoon. After five o’clock it was the time for professional swimmers... I had a lot of memories related to there. There was a chance for us to meet with friends and to get used to swimming as a beautiful hobby, and perhaps a lifestyle.” Çağatay Keskinok; planner, academician

“...You don’t remember “Şükrü Gülesin”. –a famous footballer of Beşiktaş in 1940s- I had watched him with my father in 19 Mayıs Stadium. What a beautiful atmosphere it was... There used to be “the marathon tower” for which that tribune has been called as “marathon tribune” now. It was a crucial element of the stadium. Afterwards they have demolished it... In fact, there was no roof on it that we would have seen the castle behind the tribune on the background. I don’t remember when it was added, but I am pretty sure that the environment has completely changed.” Baykan Günay; planner, architect, academician

“...I have been a member of Tennis Club for a long time. I used to go there more frequently than I can go now. You know, nowadays, I have got much more other things to do. But my children go there on the weekends. The club has a nice environment, a nice restaurant, and nice courts. I think it is almost the only one that has not lost its value in the district.” Lale Özgenel; architect, historian, academician

“Most of the professional players and prize-winning players grew up there in the club –Ankara Tennis Club-... I have been playing table tennis since I was in primary school. I also played it professionally. I played in the first league for a long time. Besides, I have been playing court tennis more than fifteen years. For the last seven years I have played in the club... For me, if somebody wants to be a sportsman, he should train himself at least three or four times a week without doing it less than two or three hours. There is no alternative way of it. Thus, I go to the club almost every day; do the sport, watch others’ matches, talk to friends, eat something, and so on...

The worst side is that the membership is presently quite expensive, but there is no other place that has a better service than it; so there is no place to satisfy my needs and expectations.” Murat Hayrullahođlu; retired table tennis professional player

“...there seems a crowded auto park outside the metal-fenced wall of “Atatürk Gymnasium”... I walk a bit more. The level of the green pitches next to the Gymnasium is seven to eight meters below the main street I walked on. I take the photo of those on the pitches and “19 Mayıs Stadium” on the background by inserting the objective of my camera through the fence. I watch the match for a while. At that time, other people watching the match along the fences catch my eye outside the fence... One eats something with his one hand on his pocket. Another is a obviously student with his school uniform and backpack on his back... On the northeast of Gymnasium there is no gate of entry. On the other hand, there is also another obstacle worse than those fences on the other side: billboards along the edge of the campus. A narrow street is leading inside the campus where the billboards end. This is the path that leads to “The Tennis Club” as far as I have remembered because of a wedding ceremony I have attended previously. I walk through it. Nevertheless, a label on the tall garden wall of the club tells me that I cannot go further anymore: “Ankara Tennis Club: No entry for non-members.” Then, I tend to the building on the opposite side in front of which the cars parked. The door of “Naili Moran Facility of Athletics” is open. I go inside and ask for permission to take photo. An officer tells me to get permission of “Facility Manager”, so I walk inside...”¹ The Author, architect

All of us have memories related to space we live in. Almost everyone tells his memories beginning to define the environment he was in. We speak of how we go there, why we go there, what we see there, what happened to us there, what we did there, why we left there, what we live there and more. All in all, the space we live in has a crucial role in our experiences related to life. Perhaps, it is not only a stage but also a director; actually it is, in a way, the “scenery” that has already been sketched out for us to improvise in it.

A city is a setting where numerous scenarios are staged every day. Actually, when it provides its occupants with certain pre-written sceneries for the life going on in it, in fact, each time it is re-written by the inhabitants. In another sense, while the people define its being by designing, building, and demolishing it; it also constitutes the background where they live, meet, love, laugh, cry, and collect memories of all those moments. This correlative process is a kind of “soul” what has continuously been lived in, accumulated in the “stage” of city.

¹ See ‘Appendix 1’ for the original text.

The urban environment in Ankara, nevertheless, does not presently provide its citizens with enough space to breathe fresh air of green, and spaces of quality to meet on. Especially, Ulus, where the modern Ankara was born in, has lost its importance while the central city has been enlarging towards south and west. Simultaneously, historical tissue of the city has been abandoned to grow obsolete and lose its value, and it has been forgotten with most of its facilities including the buildings that stand for the foundational ideology of the Republic. Because the citizens of Ankara would not have utilized the center properly, a crucial amount of the central city population has moved away to further districts of the city. Even now, most of us go to “Ulus” only if we have to “transport through it” in order to pass to another part of the city or have an occasional need such as “buying a can of wall paint”. In summary, “Ulus” cannot attract the citizens anymore by only “just being Ulus”. It is not a place to be met, to spend time or to “collect memories”.

As Ulus suffers from such problems, the 19 Mayıs Sports District inside it also lacks the “social inclusivity”. Not only the unbalanced urban structure of Ulus but also the other districts around, and moreover, the ad-hoc development of the campus without an overall planning has rendered the district as an “exclusive” space rather than an “inclusive” one.

Of course, a process that has taken nearly a hundred century is more than enough for critical urban transitions and ruptures to happen. However, even today, Ulus has the potential to recover its initial value as a central district with historical significance because of its closeness to other green and historical tissues, and inherent advantage for physical access because of its location in the city.

This neighborhood stands as a crucial district far beyond being a space that is solely not “socially inclusive” enough. It covers also a crucial land symbolizing the ideology of the “nation state” and the republican history of it. Therefore, while evaluating its existing situation and proposing guidelines for amending its space qualities, we should not only define a self-sustaining environment that will live in the contemporary conditions of today – by maintaining *gemeinschaft* possibilities through social inclusivity-, but also comprehend the historical and ideological significance of the district deeply and understand its process of evolution.

In search of such a “re-turn” to Ulus, by increasing its social inclusive capacity, in the second chapter we will draw a framework of fundamental arguments which our study will be based on and of historical background of the 19 Mayıs Sports District in Ulus. In discussing our basic arguments, we will present certain ideas related to *gemeinschaft* possibilities in public space, social inclusion in urban public space and “sports” as a matter of “social inclusivity”. On the next, we will make an historical inquiry to the past of the Sports District in the central region of Ankara. We will begin with discussing the ideological importance of Ulus, as the center of a new-born nation state in 1920s. Then, we will open up the subsequent spatial process up to 1980s. In the last part of this chapter, we will talk about the project of Atatürk Culture Center –AKM-, which has included the 19 Mayıs Sports District as one of the spatial divisions to be reconsidered.

The third chapter will be the part where we evaluate and interpret the district and its spatial discourse. Therefore, in the very beginning, we will put our scope of approach and method of study forward. Having considered space as a “social product” and “access restrictions” as causes of “social exclusion”, we will make a historical and managerial evaluation of the 19 Mayıs Sports District and “National Sports Policies” of Turkey. In there, we will talk about the understanding of “sports policy” by the founders of the country and the governors in the early republican period referring to researches expertise on the very issues. Then, we will have a look at the national “sports policy” after 1930s and its reflections on “sports management”. After all, we will try to comprehend existing management of the 19 Mayıs District. We will conclude the chapter, by interpreting the aerial maps of the District from 1942 to 2009 and evaluating the official decisions of National Committee responsible from AKM region after 1980.

After we draw the outlines of our general discussion, we will lay out the existing physical qualities of the district as the spatial reflections of historical, ideological, managerial, and social accumulation. Thus, in the fourth chapter, we will present the general urban layout around the District and physical properties of the site and its elements.

Relying on our research and findings, in the fifth chapter, we are going to re-interpret the existing situation of the 19 Mayıs Sports District and propose fundamental guidelines for a rehabilitation to elevate “social inclusion” in the district. We will exhibit our guiding proposal for an “urban sports park” under three sub-headings. Firstly, we will put forward the “historical, ideological, and managerial” bases for the subsequent spatial decisions.

Secondly, we will re-define “sports” in our discussion and answer the question of “what is aimed” through it, while we present “social and cultural” bases of our proposal. Keeping the bases we introduced, in the last part of study we will propose a “re-definition for the space” in exhibiting the “spatial” basis for the Sports District in Ulus. In the proposal, “accessibility”, “continuity”, and “legibility” will be guiding terms to define the relations and connectivity of the site.

In summary, the thesis puts forward the problematic situation in the very urban center of Ankara with an analytical method to investigate the roots of the problems. Building its argument on historical facts, neutral observations, and political, social, and urban analysis, it proposes rational bases for rehabilitation of 19 Mayıs Sports District mainly focusing the “social inclusivity” of the region.

The basic argument stands on the belief that the district around 19 Mayıs Stadium and neighboring urban tissue around would be reevaluated, if only its “historical”, “political”, and “socio-cultural” base is re-defined.

CHAPTER 2

SOCIAL INCLUSION AND URBAN SPORTS SPACE: A FRAMEWORK FOR 19 MAYIS DISTRICT

In this chapter we are going to draw the outline of our approach. In order to talk about a central urban district occupied by sport-based functions, and having ideological and historical significance for a country in the mean time, we should have a multi-angled perspective. Therefore, first of all, by putting forward the certain definitions of key principles; we will discuss our fundamental arguments about the role of “social inclusion” in the urban public space and potential of “sports” as a means of it. Then, secondly, before digging deeper in the ideological, political, and managerial background evaluation of the “19 Mayıs Sports District” in the third chapter, we will make an inquiry on the historical background of the neighborhood.

2.1. Basic Arguments on Social Inclusion through Public Space

Although it has been intended to be utilized by the whole citizens, the “19 Mayıs Sports District” today is lacking the property of “social inclusion”. The physical, managerial, and spatial boundaries draw restrictive lines around each function within the district some of which are seen, some of which are perceived. However, the physical situation creates an “misperception” for the present managers or the “authorized” users. They would even argue that the “sports campus” is not an object of social exclusion. In order to shed light on the physical and non-physical “barriers” around the district, and to uncover the “socially excluding” properties, and for proposing guidelines to maintain “social inclusivity”, here we will define basic terminology about the social issues related to urban life, which will constitute the basis of our thesis.

2.1.1. Interactions of *Gemeinschaft* and Social Inclusion

Urban public space offers the stage where occupants move, gather, meet each other and conduct numerous types of social interactions. People occupy those spaces because of several reasons. Some has a date in the space, some has a special work to accomplish, some meets a friend, some utilizes it as means to by-pass into occupy another space, but sometimes one goes there just “to be” there. The last alternative “occupying a certain space just to be there” is unique to certain spaces. They have distinctive properties than other alternatives, such as, touristic places, places with attractive vistas, places of natural beauty, or places of other distinctive qualities. Those spaces would be argued to be “socially inclusive”. However, some spaces do not welcome occupants with its inherent properties. They would have been utilized with certain functions to serve their occupants, but some physical or sometimes not physically identifiable barriers of them “excludes” potential users of the society. To comprehend “social exclusion” in urban public space and to explain what we mean by “social inclusion”, we will draw an outline of the related literature.

Madanipour talking on the relationship between space and social exclusion attributes a major role to the space “in the integration or segregation of urban society”. For him, it “is a manifestation of social relationships while affecting and shaping the geometries of these relationships.”¹ At the local level, spatial relationships are basically took place in “neighborhoods” which addresses a locality. For planners, managers and designers, on the other hand, beyond implying a locality of a certain district, it refers to “a particular part of a town and is used to understand urban structure and change in urban society”.² Through history, neighborhoods, influencing the society in human scale, have always been the local environments where social relationships of close-type have been conducted.

By the growth of cities to unexpected sizes in previous centuries, the social relationships also changed and made the definitions of *gesellschaft* and *gemeinschaft* as phenomena to illustrate the kinds of social networks. Fundamentally, while *gesellschaft* –society- would be more related with “the alienation of the big city”, *gemeinschaft* –community-, inversely,

¹ Ali Madanipour, Göran Cars, and Judith Allen, *Social Exclusion in European Cities: Processes, Experiences and Responses* (Abington: Routledge, 2003), 81.

² Madanipour, 2003, 83.

would be connected to “the romanticized, small communities of towns and villages”.³ Tönnies, the theoretician of this dichotomy, explains the terms as such:

All kinds of social existence that are familiar, comfortable and exclusive are to be understood as belonging to *Gemeinschaft*. *Gesellschaft* means life in the public sphere, in the outside world. In *Gemeinschaft* we are united from the moment of our birth with our own folk for better or for worse. We go out into *Gesellschaft* as if into a foreign land... A community (*Gemeinschaft*) that is *inclusive* of all mankind, ...but human ‘Society’ (*Gesellschaft*) we understand simply as individuals living alongside but independently of one another... Thus, *Gemeinschaft* must be understood as a living organism in its own right, while *Gesellschaft* is a mechanical aggregate and artifact.⁴

Therefore, we would interpret that, although the contemporary life introduces our age more with certain relations of *gesellschaft*, mankind’s inborn need of social relations and hot contacts make them search for interactions of *gemeinschaft*. Madanipour argues that planners and designers, thus, have been in search for *gemeinschaft* possibilities in the *gesellschaft* of the new urban areas for creating and adapting “social cohesion” in the neighborhoods of the big cities. Actually, that would be taken as a means of “overcoming individualism” by promoting communitarianism through neighborhoods.⁵

On the other hand, tendency of citizens in certain neighborhoods would depend on the “access to space and their social and spatial mobility”. According to Madanipour,

...For those who can afford to choose a new neighborhood is a new social atmosphere. For those who cannot move, however, a neighborhood is a boundary which is very difficult to cross. This shows how space is a barrier and can act to exclude. It is also freedom from being included, from being subordinated. Space, therefore, can be utilized in both ways. What is needed is an urban form which allows freedom and security but not by segregation and exclusion.⁶

Madanipour’s approach to urban space would constitute one of the crucial bases for our thesis. A space would start to be one of “social inclusion”, once it starts to be eliminated from properties of “social exclusion”. Therefore, first of all, we need to define the term of “social exclusion”. For Ryan, who discusses the issue in his book “Social Exclusion and the Politics of Order”, “exclusion” is a concept that would be “coded as economic, cultural,

³ Madanipour, 2003, 84.

⁴ Ferdinand Tönnies, *Community and Civil Society* (Cambridge: University Press, 1887), 18-19.

⁵ Ali Madanipour, *Designing the City of Reason: Foundations and Frameworks* (Abington: Routledge, 2007),

⁶ Madanipour, 2003, 85.

ethnic or otherwise".⁷ As Ryan indicates "Poverty" and "inequality" are the two underpinning categories of modern social thought in which the issue of "social exclusion" would be examined borrowing from Marshall's point of discussion in his classic work of "Citizenship and Social Class".⁸

Actually, in most of the works of socio-politics related with the issue, it was taken as a problem of economically, politically, or physically handicapped portion of the society. In the introduction of the book "The Spaces of Social Exclusion", the issue has been taken as a meta-concept for explaining the problem of "a new underclass which has become detached from normal social life" because of "their poverty" and leading to less participation in the community, politics, and social life.⁹ However, in another book, "Social Exclusion", David Bryne talks about the term as a contemporary expression in the United Kingdom's social policy.¹⁰ He remarks that there is a need to distinguish between "social exclusion" and simple "poverty". Quoting from Walker and Walker, he strictly underlines that the issue of "social exclusion" is not a just problem of pure economical shortage, but more as being fully or partially excluded from certain economical, social, or cultural matters which defines the integration of individuals to the rest of the society.¹¹

Reversing the effects of "social exclusion" would be maintained by a process of "social inclusion". In sociological literature, generally it is possible to come across some definitions that extracts the term as "including the handicapped portion of the society into the mainstream of the rest". For instance, in "Youth Policy and Social Inclusion", a book that combines critical articles on the issue, it is argued that researchers search "questions about society's capacity and willingness to be more socially inclusive of young people" most of which are claimed to lack "status, rights and power".¹² For Monica Barry, the editor, most of the policies of governments have focused on promoting "social inclusion" as a means of fighting with "social exclusion".¹³

⁷ Kevin Ryan, *Social Exclusion and the Politics of Order* (Manchester: Manchester University Press, 2007), 1.

⁸ T.H. Marshall and Tom Bottomore, *Citizenship and Social Class* (London: Pluto Press, 1992),

⁹ Jamie Gough, Aram Eisenschitz and Andrew McCulloch, *Spaces of Social Exclusion* (Abington: Routledge, 2006), 1.

¹⁰ David Bryne, *Social Exclusion* (New York: Open University Press, 2005), 1.

¹¹ Bryne, 2.

¹² Monica Barry, "Introduction." In *Youth Policy and Social Inclusion: Critical Debates with Young People*, by Edited by Monica Barry, 1-8. Oxfordshire: Routledge, 2005, 1.

¹³ Barry, 2.

Bryne refers to John Veit-Wilson, who defines the solutions for “weak” and “strong” versions of “exclusion” in his study, to make a distinction between scales of “social exclusion”. For Veit-Wilson, it would be possible to tackle it by altering the handicaps and providing individual’s integration to the rest of society, as a solution to “weak” exclusion. However, when the degree of “exclusion” grows stronger, the problems would only be solved by reducing “the power of exclusion” from which it stems.¹⁴ Thus, we would interpret this as, if the problem is one of urban scale and one of socio-spatial phenomenon, the source should be searched in the controlling power, such as managerial and governmental authorities.

Furthermore, Madanipour indicates that “social exclusion” cannot be degraded to one of sole economics.¹⁵ On the contrary, for him “exclusion” should be taken as “a socio-spatial phenomenon” of a larger scale.¹⁶ He briefly explains the spatiality of “social exclusion” as such:

The multidimensional phenomenon of social exclusion finds its spatial manifestation, in its acute forms, in deprived inner or peripheral urban areas. This spatiality of social exclusion is constructed through the physical organization of space as well as through the social control of space, as ensured by informal codes and signs and formal rules and regulations.¹⁷

Those words imply quite important things for the excluding or including potential of “urban space”. Not only designers or planners as the direct contributors to “spatial organization”, but also owners of the political power are of those who draw the boundaries of spaces. Therefore, in examining any portion of an urban space, it is worth to analyze reflections of the approach of governing authority on the rules or organization of utilized space through ideology and historical accumulation, beyond their solid reflection on the physical environment.

Not only the direct interventions of political power, but also internalized customs of the society or some laws which are taken as ordinary rules of public life would result in exclusionary processes in public space. Building his argument on such a basis, Habermas argues that intrusion of private interests into the public space is prohibited, and this is

¹⁴ Bryne, 5..

¹⁵ Madanipour, 2003, 76.

¹⁶ Madanipour, 2003, 75.

¹⁷ Madanipour, 2003, 86.

generally sensed normal and for the good of the society.¹⁸ Be it good or bad, the main argument here is that most of qua-natural rules shaping the public realm should be reconsidered, when sorting “exclusionary” effects of them.

Having compiled a literature on certain terms related to our work, we may put forward our aim to express the relational matrix of these in this thesis. Even though in most cases “social inclusion” has been defined as the inverse of “social exclusion” and as one of the cures of deprived communities, in our approach we claim that it should be one of the indispensable properties of urban neighborhoods to sustain their existence and maintain the possibilities of *gemeinschaft*. Thus, in the following part of the study, we will talk about urban public spaces, in terms of their capacities of “social inclusion”.

2.1.2. Urban Spaces and Social Inclusion

Open public spaces with certain amount of landscape elements are places in urban environments which presents people a stage to meet the nature they come from. Green urban spaces ensure them a place to get rid of the negative energy they are charged with during their daily lives. A definition by Mahmut Sert provides us with a further knowledge of open and green spaces, and their contribution to social interactions. For him,

The parks and gardens in the open and green spaces in cities, have a crucial place with the balance they provided to land-use on the one hand and with their mutual utilization properties which paves the way for social relations and interactions. They would be evaluated as focusing points of cultures where social communication takes place, since they provide spaces for people of various local cultures to meet and know each other, and enable socio-cultural continuity and development of the environment.¹⁹

Referring to those words Sert states, we would argue that cities need open spaces with green to provide their inhabitants with potential meeting spaces. In addition, a city would expand its potential of “inclusivity” of its spaces with appropriate *gemeinschaft* possibilities. Such kind properties would also be interpreted as “socially cohesive” elements. Sert’s explanation would be helpful to put forward the open and green areas as those of interaction:

¹⁸ Jürgen Habermas, *The Structural Transformation of the Public Sphere: An Inquiry in a Category of Bourgeois Society* (Cambridge: Polity Press, 1989).

¹⁹ Mahmut Sert, "Kentsel Açık Alanlarda Spor Pratiklerine Sosyolojik Bir Bakış.", *Mimarist* 30 (2008) : 57-65.

Open public spaces in cities constitutes the squares, the focal points, the arenas to communicate, thus, these are the places which assures numerous people to be in touch. In another way of saying, in urban open spaces, is created a social life. When people are socialized by communication, they unite around a common identity. The children playing in the parks, gardens, and streets, those doing sports, festival ceremonies, speeches, social actions, meetings, encounters are all create the social tissue of the city.²⁰

“Social inclusion” is an indispensable element of every program that includes social space, whether it is in urban area or not. In design of urban squares or in design of all kinds of regeneration projects, it is essential to stick to this unifying concept in order to render these proposed spaces “living” or in other words “sustainable”. Yet, the “sustainability” concept here does not stand for one of sustaining the physical continuity by consuming the sources of energy efficiently. It aims the continuity of the “space” through time by defining the relations that keep the “space” together in a way which maximizes the number of possible combinations of social interactions.

Before we get a deeper sense of “inclusivity” in urban sports space, we will search for a definition of the characteristics of an inclusive space, or in another sense, the properties that render a space as an inclusive one.

Müge Akkar, in her essay that questions “inclusivity of public spaces in post-industrial cities”, proposes four elements for a space to qualify as an “inclusive” one. These are “physical access”, “social access”, “access to activities and discussions or intercommunications”, and “access to information”.²¹ She says that, the success in achieving higher degrees in those qualifications would be helpful “to improve the environmental image and ambience of a public space to make it more welcoming and/or less intimidating to a wider range of social groups”.²² In fact, she tries to point out another dimension that the spaces are sensed by people, even if it is intentional or not. The dimension of “time” is a fourth one other than the three of those “spatial” ones. It is the main dimension that embodies “development and use processes” of the space. The activities and interactions conducted in the space change, develop, create it again and again in the continuum of time.

²⁰ Sert, 58.

²¹ Müge Akkar, "Questioning 'Inclusivity' of Public Spaces in Post-Industrial Cities: the Case of Haymarket Bus Station, Newcastle Upon Tyne.", *METU Journal of the Faculty of Architecture 2* (2005) : 1-24, 2.

²² Akkar, 2.

Akkar's essay is concluded with a brief and pure determination citing three other writers which explains the vitality of "public space" and its inclusivity very clearly:

...in the post-industrial cities where the public realm has increasingly shrunk and the private realm has continuously expanded, public space is arguably more important than ever for supporting greater sociability and community, as well as citizenship, democracy, pluralism, and tolerance of diversity. The challenge for planners, designers, architects, developers and other place-making agents is to deal with the threats against the ideal public realm's inclusive characters, and development of safe accessible and inclusive public spaces in order to create the spatial experience of democracy, reduce the potential social conflicts of the contemporary society, promote an urbanism of tolerance and social cohesion, and reintegrate a socio-spatially fragmented city. (Bentley et al., 1985; Madanipour, 1999; Shonfield, 1998).²³

This statement helps us to justify a search for social inclusivity in public spaces. As clearly stated in the citation for a more integrated, democratic, pluralist, participating society our public spaces should be designed to encourage communal activities. Now we will talk about the issue of "sports" to be utilized as a positive means of "social inclusion" in urban area.

2.1.3. "Sports" as a Function with Positive Contributions in Urban Area

For an introductory definition of "sports" of present time, we would refer to Mahmut Sert who quotes a group of definitions of the last century from Kurthan Fişek. Sert says that:

It is not possible to describe phenomenon of sports with a unique definition because of its diverse and sophisticated content. It would be argued that the definitions such as, "a safety-valve that exists in human nature", "an ambience of friendly challenge, a peaceful substitution of war", "a tool that assures one's health of soul and body, and eliminates his daily stress and frictions", "a tool of education that organizes national unity in care of patriotic, hierarchic and authoritarian state" or "opium of masses", has lost their previous significance any more, or the boundaries of these definitions has been loosen by the deformations in the social life, and these loose boundaries has, at the same time, turned into a multi-face quality. In the life-style of consumers today, sports have taking attention as one of the basic complicated and integral axes for concepts such as modernity, socialization, normalization, globalization, and so on.²⁴

²³ Akkar, 16.

²⁴ Sert, 57.

For Akbulut, as a professor of city and regional planning, today, as a result of commodification process of everything, there are facilities of sports that serve for individuals as fitness centers, saunas and so on, by the contribution of increasing awareness of people about their health.²⁵ However, the understanding that put “sports” forth as an opportunity for “healthy individual, healthy society and morality” has already been left behind. Furthermore, mass sports have almost left to the hands of sports clubs. Nevertheless, Akbulut argues that sports have not abolished its relations with social control, and it seems that this bind will continue forever. He states that “sports” are more important than ever before that it cannot be left to just to individuals or sportsmen.”²⁶

Actually, it is up to the authorities holding the power to determine the utilization of “sports” in social scale. Once the “sports” is defined as a tool for the good of individuals and the society, it would be an opportunity for meeting of people, a tool of social inclusion, a possibility for a *gemeinschaft* society, and a chance for creating new memory spaces of young when they grew old.

Sports spaces in urban area can be considered as an infrastructure that provides the modern cities of our age with social togetherness. Contrary to the constraints of the capitalist economic system, they define the relationships between individuals in an environment far from pure trade and consumption. Especially in the last two decades, the typology of “mall”, which has been spread out of United States where the capital economy was founded, has constituted the spaces of consumption where the citizens spend their time out of the “working hours”. While the relations in these spaces continue in a manner which focuses money, the space does not bring the society together but isolating the people from each other by paving the way to the individuality. However, whatever the system that defines the economical relations is, individuals are in the need of collective spaces of agglomeration that provides them with feeling of “reliance” and “belonging to the same place”. Therefore, meeting purposes of the members of a society should be defined away from “consuming” and “serving for the existing economical system even out of the work time”. In the contemporary cities which are growing more crowded gradually, people need to be provided with “trust to each other” and “harmony” of living together. Through such a perspective, “sports” and “sports culture” would be used as a paradigm that defines the relations in a more neutral and friendly base. “Sports Spaces”, which are designed by putting “human” and

²⁵ Mehmet Rıfat Akbulut, "Sağlam Kafa Sağlıklı Şehirde mi Bulunur." *Mimarist* 30(2008) : 46-52, 52.

²⁶ Akbulut, 52.

“the relations of humans” in the foreground and by paying attention to the “synergy” that will be born out of “social integration”, would provide the physical infrastructure of such a cultural paradigm.

This synergy would be increased if the clubs of sports also engage in such a socialist paradigm, rather than rushing up the ruthless competition between themselves as the business companies do among each other. Thus, supporters of them do not “other” each other, while this approach assures their unity. By the way, it would be much easier for the follower of “sports” to feel that they are actually a participant of a defragmented and harmonious “sports culture”. After the approach towards “sports” is defined in such a way, it would be much more suitable to define its “space”.

2.1.4. “Sports” as a Matter of Social Inclusivity in Urban Sports Space

Now, we will focus on the issue of “sports” further by putting forward the previous discussions of some researchers who approach “sporting activities” as a *gemeinschaft* possibility. This perspective will help us to comprehend the importance of “sports” as a “catalyst” of “social inclusivity” in urban environments.

England has been preparing to house the Olympics in 2012. Therefore, the governing authorities re-build their understanding of sports beginning from their legislative codes.²⁷ In the very center of the approach of re-designing the future of English sports lays the will to supply further inclusivity in all branches of sports, and thus creating “a vibrant sporting culture”.²⁸ The Ministry of Culture has launched on a campaign to maintain of sports achievements of higher percentages than ever before. One of those organizations they support is “Sport England” which is established in the search for a new type of sports understanding of high quality and efficiency. “Sports England” is a government agency which aims to develop “a world-class community sport system”.²⁹ Therefore they work for creating a community of all ages and abilities playing sports and support them with the maximum opportunities. It has been commissioned by the Secretary of State Culture, Media

²⁷ *Ministry of Culture, England*. http://www.culture.gov.uk/about_us/sport/default.aspx. last visited on Jan. 2008.

²⁸ *Sports England*. http://www.sportengland.org/index/about_sport_england/about_who.htm. last visited on February. 2008.

²⁹ *Sports England*. http://www.sportengland.org/index/about_sport_england.htm.

and Sport to rebuild its strategy in the way to increase communal sporting possibilities in England.³⁰

Actually, according to Sports England's website, at least, their approach is clearly apparent in their concrete "targets" they aim to achieve by 2013.³¹ Increasing the number of the participants to sports facilities up to one-million, providing the young with five hours sports activity every week, ensuring the satisfaction in their experience of sports, maintaining at least 25% of the 16-18 aged people dealing with 5 types of sports, improving talent in 25 fundamental sports are the tangible targets aimed. Furthermore, by the achievement of such goals they plan to "grow" the number of the people involving in sports up to 1 million, "sustain" the condition of participation by improved quality and satisfactory sports experience especially for the young, excel in more branches by supporting the talented sportsmen to the utmost.³²

Grant Jarvie, though generally talking about the cases in Scotland, argues that the issues of social inclusion and community regeneration are recently taking the relationship of communities with sports as a central basis, in his article at "International Review for the Sociology of Sport".³³ He puts forward some arguments based on this relationship with sports and the society.³⁴ For example, sport has a crucial role in regenerating deprived communities. In addition, the facilities for sports do a vital contribution for cities in terms of infrastructure, which provide "a social focus" for the community, and by the way, people in the neighborhood would have a different perception. Of course, sport is not the absolute element to provide a city with social inclusivity. By the same token, as Jarvie says, it would be at least a part of the solution, although it is not the only cure for social and economic problems of a community.³⁵ Nevertheless, "sport can play a positive role in a number of wide-ranging community initiatives that can help to sustain a sense of community". In fact, he basically explains the main argument which we seek for writing the role of sports in maintaining togetherness of the society, in his last sentences:

³⁰ "Sport England Strategy 2008-2011 Executive Summary." *Sports England*.
<http://www.sportengland.org/index/executivesummary.htm>, 1. last visited on February. 2008.

³¹ *Sports England*. http://www.sportengland.org/index/about_sport_england/about_who.htm

³² *Sports England*. http://www.sportengland.org/index/about_sport_england/about_who.htm

³³ Grant Jarvie, "Communitarianism, Sport and Social Capital 'Neighborly Insights into Scottish Sport'", *International Review for the Sociology of Sport* 2 (2003): 139-153, 139.

³⁴ Jarvie, 146.

³⁵ Jarvie, 147.

...it is the potential contribution that sport makes to civil society, the space between the state and the individual that provides Scottish sport with the opportunity to promote a communitarian philosophy based upon mutuality and obligations rather than individualism and some ideological notion of sport for all.³⁶

According to Merrill J. Merrick, writing on a theory of sports spectating, there aroused important challenges and opportunities for the sports managers while nature of sociability has changed in America.³⁷ Through this experience, increasing the level of “gemeinschaft possibilities of sports spectating facilities” to the top has been recommended. For him, sports managers would maximize the number of attending spectators to the organizations and create a crucial type of public service, if they work harder on “the communal possibilities of their events.”³⁸

Talking about the “sports stadia as an element of city marketing”, Andy Thorley gives exemplifies cases of a number of cities around the world, especially in Europe, which have broadened their economical and social perspectives by the involvement of their widely-known sports stadia.³⁹ His approach is, though can be sensed as an approach that mainly pursues an economical sustainability, it seeks for an integrated solution with the immediate neighborhood of the sports stadia. Thorley argues that the strategies of these cities are in the search of “infrastructure” which provides the cities with “a new image”.⁴⁰ Therefore, it would be inferred that the cities have a new interface for marketing themselves in the world. Thorley not only speak of the global effects of the sports stadia but also of their potential contribution to the urban regeneration. He states that since most of the visitors of the stadia come from the other parts of the city, there is not enough opportunity contributing daily-lives of the local communities of the neighborhood.⁴¹ We would interpret this as, once the “match is over” in the stadia, almost all the visitors go away from the location, therefore there arouses no need to house a “stadium-full” population in the neighborhood all the time. That would be the greatest handicap of the stadiums. However this would be taken over by increasing the density of activities of different kinds, or by additional functions. The generation of the lack of functions may be conducted by designing new elements and

³⁶ Jarvie, 152.

³⁷ (J. Merrill Mebiick, "Searching for Sociability in the Stands: A Theory of Sports Spectating, *Journal of Sport Management*.", *Journal of Sports Management* 7 (1993): 44-64, 44.

³⁸ Mebiick, 44.

³⁹ Andy Thorley, "Urban Regeneration and Sports Stadia European Planning Studies.", *European Planning Studies* 7 (2002): 813-818, 814.

⁴⁰ Thorley, 814.

⁴¹ Thorley, 816.

introducing new programs or regenerating the existing structures according to priorities of local community. This kind of approach would be named as the first step of the “social inclusion” starting in the very first design step.

There arises another critical issue at this point. As may be proposed in other urban generative interventions, in sports areas there is a further need of including the community living in the vicinity. Because of their function and scale, especially around the stadiums located in urban areas, it is possible to sense unbalanced relations between the community and the facilities offered to them. John Bale examines this critical point between stadiums and communities, by drawing attention to the relation as “the changing face of football”.⁴² He argues that in order to comprehend this relation, one should focus on the “changing geographical and social role of stadium” with both its positive and negative effects.⁴³ While it could be a tool of civic pride and civic boosterism, it is also possible to discuss the numerous “nuisances” of living around a stadium. Both for tackling the “nuisances” and producing mutual plans for improving the communal relations around the stadiums, in 1990s “Federation of Stadium Communities-FSC” has been established in England.⁴⁴ FSC of England undertakes surveys for locals, conveys meeting for collecting ideas of the community, prepares advisory reports for clubs and councils, and fulfills trainings for community representatives. According to Bale, the FSC will be one of the leading participants of the British football in the twenty-first century.⁴⁵

Sports have a great potential to create spatial focus in any certain fabric in the city. In fact, it should be argued that there is not always a need to be a totally designed place to do sports. Susann Baller, talking about the transformation of urban landscapes, says that, in Dakar, Senegal, the vacant places in between buildings in the urban area are converted to soccer fields by the young of the neighborhoods.⁴⁶ These changes provide the vicinity of sports areas with new type of social and cultural practices while introducing new meanings at the same time. Consequently, there born a new kind of synergy starting from the young population around, which paves the way for “identities, conflicts and sociability” of novel

⁴² John Bale, "The Changing Face of Football: Stadia and Communities." , *The Future of Football* 7 (1999) : 91-101, 91.

⁴³ Bale, 91.

⁴⁴ Bale, 99.

⁴⁵ Bale, 99.

⁴⁶ Susann Baller, "Transforming Urban Landscapes: Soccer Fields as Sites of Urban Sociability in the Agglomeration of Daka." , *African Identities* 2 (2007) : 217-230, 217.

types.⁴⁷ Therefore, sometimes, a vacant area, with four goalposts out of four stones, each couple of which consist a goal, is enough to create new symbols and signs in any portion of urban fabric. That is, before the spatial limits, there comes the idea of “sports” to maintain the *geist* of an environment. Not only for the case of Dakar but also for several neighborhoods in our country, would we see the social and cultural practices of young people attach new meanings to “space” exceeding the limits of the certain site.

When this argument may be seen as there is no need to build a physical space for “sports”, it clearly exerts the potential of social and cultural practices. “Sports”, fundamentally, including just coordinative bodily capacities of one individual and groups, do not necessitate extra equipment or spaces of deep complexity. Therefore, by taking “sports” as a social and cultural entity, in this thesis, we are not going to talk over the physical basics of sports places, such as the court dimensions, the material of goalposts, acoustics of an arena, or angle of the tribunes with the court or other details. On the contrary, in our study, we deal with physical and non-physical relations of separate elements of an urban sports district with each other, and those of a whole district with its surrounding urban fabric in the city center.

2.2. Historical Background of the 19 Mayıs District in Ulus as a National Urban Sports Space

In this part of the second chapter, we are going to analyze generation of 19 Mayıs Campus, through a historical perspective, beginning from the process of urban chance in Ulus, and gradually focusing on Atatürk Kültür Merkezi –AKM- (Atatürk Cultural Center) in it, and the very neighborhood around the campus. In the content of this framing, we will try to put forward how the existing physical situation come to existence and draw the special problematic condition of the district in its unique space.

Sports Campus of 19 Mayıs is situated on the first center of capital of modern Turkey, Ankara. It was one of the primary elements that constitute the initial plan of development - Ankara İmar Planı- conducted in 1932. It has been a rational product of the founding ideology that built up the “nation of Turkey” in the sense of modernity. It is located in a neighborhood which is consisted of “the First Parliament Building”, “The Railway Station” – the central crossway of Anatolia -, “The Youth Park”, and the “Hippodrome”. (fig.2.1)

⁴⁷ Baller, 217.

Therefore, to interpret the existing condition in the region today, one should comprehend the value of “Ulus” the district where not only all of those buildings but also historical part of Ankara including the Castle Region are located. As we discuss later it is obviously treated as a model center for the generation of rest of the country.

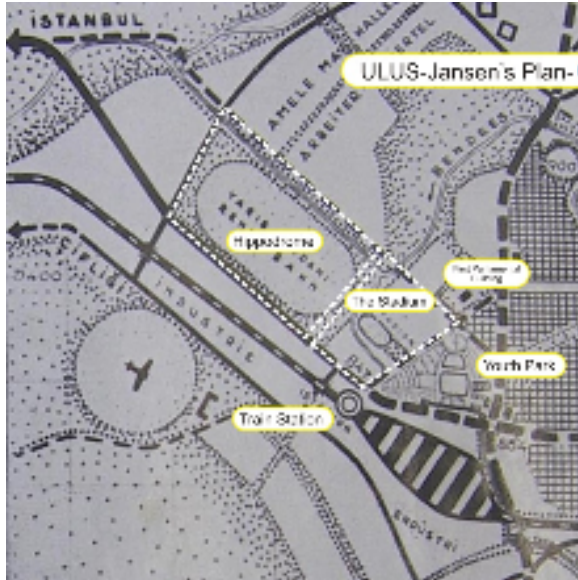


Fig. 2.1

Program foreseen for Ulus Region in Master Plan of Ankara in 1932 by Jansen *Source: Ankara İmar Planı*

The Turkish name “ulus” is translated into English as “nation”, directly referring to the ideology of new-born “national” republic. It would not be an exaggeration if one says that the modern Ankara born in “Ulus”. However, unfortunately, it has lost its importance while the city has been enlarging towards south and west in the last fifty years. While historical tissue of the city has been abandoned to grow obsolete and lose its value, it has been forgotten with all its facilities including the buildings that stand for the foundational ideology of the Republic. The condition that citizens of Ankara would not have found anywhere to feel comfortable in the central city because of the growing crowd has resulted in their moving away to further districts of the city. Even now, we do not use “Ulus” if only we do not have to “transport through it” in order to pass to another part of the city. That is, “Ulus” cannot attract the citizens any more by only its inherent properties. Consequently, it is no more a place to be met, to spend time or to “save memories”.

To understand the existing condition of “Ulus” and “the Sports District” in it better, in this part of this chapter we will extract the history of the region. First of all, we will start from the first intentions of the initial master plan of republican Ankara. Then, on the next, we will examine the process up to 1980’s when the Ulus City center has been recalled as having historical importance by the emergence of *Atatürk Kültür Merkezi –AKM-* (Atatürk Cultural

Center) Project. As the last point, we will end this chapter up by referring to the recent history of the region as a part of *AKM* Project.

2.2.1. The Center of a Capital City of A Nation State, Ankara

Ankara, the capital of Turkey, is more than just being an official center of the country. It is a symbol of the foundational ideology of modern Turkish Republic, as a result of its crucial role in the history of Turkey. Additionally, Ulus has been the very center of the capital city, having witnessed most of significant events for the “nation”.

After the First World War, the Ottoman Empire, the precedent of Turkey, had lost its most of lands by invasions, and moreover, its political and physical power. The “nationalization” wave had greatly affected the Empire that most of nations living under its sovereign had declared their independence before and during the war. After end of war in 1918, the Turkish people in Anatolian region gathered up by effortful leadership of Mustafa Kemal Atatürk, and launched out a war of independence. The first step that was accomplished was Atatürk’s initial landing on Samsun on 19th of May, in 1919. The date was noted in the history of Turkish Republic as “the beginning of National Independence War”.

The war of independence was officially ended with signing of “Lousanne Treaty” in July, 1923. Afterwards, “Turkish Republic” has been established on 29th of October. Just two weeks before, Ankara, a city in the middle of the Anatolian geography, was declared to be the capital of new-born Turkey on 13th of October, in 1923.

In the last years of Ottoman Empire, it had passed through a tempestuous period. Moreover, the nation was tired of long lasting wars in the last decades. In such an atmosphere, Atatürk not only led the nation to win the war of independence, but also found a “modern national republic”. Although the republic was established, much more thing had remained to do to rebuild a country which had been devastated through wars and poverty. Therefore, the capital of the country not only became a center for political decision-making, but also a sample for further progress and modernization of the rest of country. It would also be interpreted as Ankara has been the solid reflection of the founding ideology and “modern republican revolution”.

Nevertheless, the problem of the country was not only overcoming the economical shortcomings of the preceding wars, but also to recover “the lost energy of the nation” and maintain its togetherness. Therefore, for the further challenge of “surviving”, it was necessary to keep the nation healthy and together. Ankara became the center of needed “re-birth” and the symbol of “revolution”. According to Sibel Bozdoğan, official magazines of that time called it as the “Hearth of Nation”.⁴⁸ At that time, the governmental buildings and other facilities of social life was concentrated in central district of Ankara. Therefore, for the remembrance of the independence war and for solidifying the “revival” of future days, the center was called “*Ulus*” –nation-. Afterwards, it was taken as a sample of “modernization ideology” for the rest of Turkey.

Bozdoğan interprets this early republican period of Turkey as a process “Nation Building”. She searches for the relation of this process with the simultaneous movement of modernization carried out by the governmental authority. Thus, most of the building processes shaping the physical environment of the country and especially the capital was a product of this ideology. For her, the qualities of “youth” and “health” symbolized the broken connections from the “ill and old” Ottoman Empire. Ankara has the solidified form of these ideals. Therefore, these ideal qualities were reflected on the spatial discourse through spaces of public recreation and sports.⁴⁹ “Atatürk Forest Farm”, “Youth Park”, “Hippodrome” and, especially, “the Sports Complex of 19 Mayıs Stadium” were among the best in symbolizing this approach.⁵⁰ As can be predicted, the name of the stadium complex had taken its name from the critical date in the history of independence: “19th of May, 1919”. Actually, the “National Festival of Youth and Sports” has been celebrated every year on 19th of May in Turkey.

In the following part, we will focus on the direct spatial process of this “national ideology” solidified in the very first Master Plan of Ankara.

2.2.2. Initial Intention of the First Master Plan of Ankara

For a broad perspective that embraces the case of Ulus with all its early-republican properties and historical accumulation in the last century, we have to comprehend the

⁴⁸ Sibel Bozdoğan, *Modernism and Nation Building: Turkish Architectural Culture in the Early Republic* (Seattle and London: University of Washington Press, 2001), 83.

⁴⁹ Bozdoğan, 91.

⁵⁰ Bozdoğan, 91.

intended approach of the city planning in the beginning. First plan for the capital city, Ankara, had done by Lörcher in 1925.⁵¹ However, the plan he proposed did not become operative. In a competition with limited invited planners in 1928, Hermann Jansen became the winner and started to prepare the preliminary design next year. In 1932, Jansen project for the development of Ankara was approved by the government.⁵²

The area, which is located under the name of “Ataturk Center of Culture”–Atatürk Kültür Merkezi (AKM) – today, since 1980, was proposed by Jansen with more or less similar functional intentions of the existing utilization.⁵³ Therefore, while reading the Jansen’s plan for Ankara, it would be relevant to name certain divisions both with the functional definitions of Jansen, and with the five numerical names for each division which we use today for the same region.(fig.2.2) Below you will find the intended functions of Jansen through his plan for Ankara in 1932:⁵⁴

- The area, which is known as the First and Second divisions of AKM region today, was undertaken as a united region by Jansen and was defined as an area for sporting facilities, ceremonies and parades. In the area that is to be divided afterwards, Hippodrome, Stadium, facilities for sports based activities and for ceremonial meetings were realized in time. Those other than Hippodrome are currently being utilized at present with their original functions.
- The area, which is known as the Third division of AKM region, was designed and applied as the Youth Park by Jansen’s himself. Although it has undergone a change by the intervention of the municipality of Ankara for the last a few years, it has been maintaining its functions.⁵⁵
- The on-going developing process in the area, which is known as the Fourth division of AKM region, was adapted and included in Jansen’s plan, and by this means it was sat on legal base. There has been switching tracks of the railway and industrial service and storage units.

To analyze the region deeply and to comprehend processes which it had undergone, one have to understand what happened up to now, after such a development proposal was

⁵¹ "AKM Alanları 1st Plate for Exhibition." (Study for Arch 505 Course at METU, Ankara, Turkey, December, 2007).

⁵² AKM Alanları 1st Plate for Exhibition.

⁵³ Hermann Jansen, *Ankara İmar Planı* (İstanbul: Alaaddin Kırıl Basımevi, 1937)

⁵⁴ "Chronology of AKM Regions." (Study for Arch 505 Course at METU, Ankara, Turkey, December, 2007).

⁵⁵ For detailed and up-to-date information, please see Master Thesis of Can Akansel submitted to METU in 2008.

established by a competition-winning planner. On the next part, we will inquire into the design and building processes between 1932 and 1980.



Fig. 2.2 Ulus Region in 1942 superposed with AKM Divisions of 1980
Source: Aerial Map of Harita Genel Komutanlığı

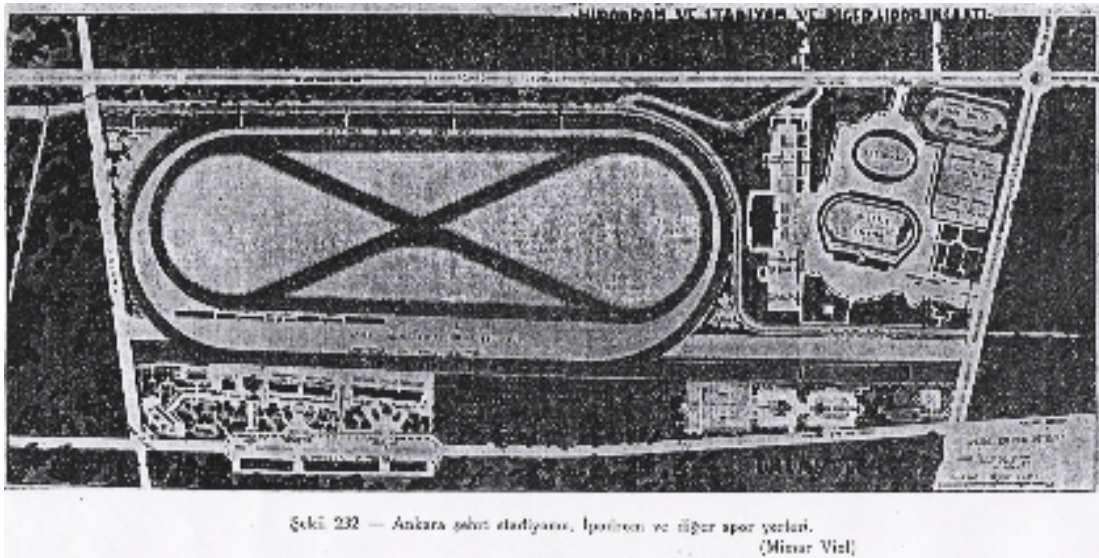


Fig. 2.3 Violi's project for Hippodrome and Stadium District. The axis of the Stadium and Velodrome seems to be positioned to catch the vista of Citadel.
Source: Celal Esad Arseven, Şehircilik (Urbanizm).



Fig. 2.4 The Stadium in 1940's
 Source: <http://img375.imageshack.us/img375/9998/19mysde6.jpg>



Fig. 2.5 Parachute Tower in 1938
 Source: http://lh4.ggpht.com/_pxhy53jds4s/pl8TLJpCjnI/6013644_0.jpg

2.2.3. Design and Building Processes on the District between 1932 and 1980

In 1933 through a competition for Hippodrome and Stadium, projects of the team of Barosi and Vietti Violi became the first.(fig.2.3) The Stadium and velodrome complex was positioned in the site in such an angle that an impressive vista of old Citadel of the city has been maintained for the spectators on the tribunes.⁵⁶ After the construction was over, the two

⁵⁶ Celal Esad Arseven, *Şehircilik (Urbanizm)* (İstanbul: Devlet Basımevi, 1937), 271.

buildings were opened up in 1936. In the following year, in 1937, Parachute Tower was constructed in the southern part of “second division”.⁵⁷ (fig.2.4-2.5)

Since there aroused a need of new main city plan (*nazım plâni*) in 1954, the Municipality of Ankara has published a report for documenting the needs of the city, and paved the way for a list of specifications of a new competition in the coming years. The competition did not delay, and the winning project designed by Nihat Yücel and Raşit Uybadin has been approved as “Yücel Uybadin Planı” in 1957.⁵⁸ It proposed certain differentiated interventions that necessitated changes in Jansen plan. We would point out those important for our case as such:

- The area devoted for sports and ceremonial facilities, those we currently name as first and second division of AKM area, were proposed to be divided into two separate divisions by a road, which is called as “Kazım Karabekir Street” today. (fig.2.6)
- For the south of the area including sports facilities –second division of AKM-, a swimming pool, a national library and a city hotel were proposed.⁵⁹

Other than those above, some other proposed additional routes and buildings were not carried into action. Therefore we do not mention the details here.



Fig. 2.6 Hippodrome District in 1957 and 1978: Kazım Karabekir Street separates Hippodrome and Stadium Parts.

Source: *Aerial Maps of Harita Genel Komutanlığı*

⁵⁷ "Chronology of AKM Regions"

⁵⁸ "Chronology of AKM Regions"

⁵⁹ "Chronology of AKM Regions"

In the end of the following decade, an organization connected to Ministry of Development and Settlement was established with the name Office of Main City Development for Metropolitan Area of Ankara -*Ankara Metropolitan Alan Nazım İmar Bürosu* (AMANPB)-. In 1969 and 1971, it published two reports concerning determination of a place for a new court house and a proposal for a new centre of culture, both inside the boundaries of AKM region. In the report concerning the cost and feasibility for the proposed centre of culture, AMANPB put forward that there would not be any difficulty in the pay back of the expenditure costs during construction of the cultural center, because once the centre operates it would compensate all of its expenses in the soonest time with a value increase in the region.⁶⁰

Between 1977 and 1980, during the Mayoralty of Ali Dinçer, the Municipality of Ankara prepared another project for a wider region covering not only the divisions of AKM but also the Roman Bath, Hacıbayram Mosque, Ankara Castle, The Court House, Sıhhiye (District of Health), Abdi İpekçi Park and some other minor areas.(fig.2.7) The project was intending to create an axis that provides the backbone of the city by a condensed and unified “Green, Historical, Cultural, Re-creative” central region for Ankara. The central principles of the project were:

- to reveal the historical background of the capital city and the nation, by the unified historical axis resting between from “Hacıbayram Region” and “Roman Bath” to “Sıhhiye” and “Yenişehir”
- to increase the density and unity of green areas by inclusion of a green band that connects central city with the “Atatürk Forest Farm” region.
- to place the cultural activities through this green band and provide the city and citizens with green meeting places.
- to provide the citizens with various functions of culture in all seasons by including sports facilities in the project.

⁶⁰ "Chronology of AKM Regions"



Fig. 2.7 Uluş and Sıhhiye Regions in 1978, proposed as a “Green-Historical-Cultural-Re-creative” district in the central city.
 Source: *Aerial Maps of Harita Genel Komutanlığı*

In 1978, through preparation for the celebrations of centesimal birthday of Atatürk, Subcommittee for Centre of Culture was given work by the Ministry of Culture. It comprised the Ministry of Development and Settlement –*Bayındırlık ve İmar Bakanlığı*-(AMANPB), State Planning Organization –*Devlet Planlama Teşkilatı*-, Turkish Historical Organization –*Türk Tarih Kurumu*-, and the Municipality of Ankara. In the same year, having conducted several meetings, the committee has prepared a report which proposes some functional elements and two spatial alternatives –one is on first, the other is on forth division of AKM- for a centre of culture. On the next step, the Prime Ministry decided to build the centre in Hippodrome region and to place some extra functions on the fourth division. Thus, by this way in the following year the horse races were stopped in Hippodrome. The first project for the center was designed by a well-known and talented architect of country, Turgut Cansever.⁶¹

⁶¹ "Chronology of AKM Regions"

2.2.4. 19 Mayıs Sports District as the Second Division of AKM Region after 1980



Fig. 2.8 AKM Divisions by the law introduced in 1980.
Source: Aerial Maps of Harita Genel Komutanlığı

In 1980, a new government took charge in country by a military intervention. The military government has introduced a law concerning the celebrations of centesimal birthday of Atatürk and the Centre of Culture in Ankara. The law not only defined the aims, purposes, and methods of solidification for the celebrations and the cultural centre, and it also registered the boundaries of the AKM region. Moreover, it foresaw establishment of a “national committee” with the chairmanship of The Republican President. In the next step, Ministry of Culture has defined the AKM regions in five divisions in the way we call them today:⁶² (fig.2.8)

⁶² "Chronology of AKM Regions"

AKM 1st division (area: 65-70 ha) Hippodrome:

Buildings to be preserved:

Ceremonial Track, Tribune of Honor, Old Building of Jockeys' Club, Building of Municipal Directorship of Parks and Gardens, Old Stable Building.

Buildings to be constructed:

Building of Museum-Exhibition-Folks, Concert Room (afterwards it was decided to be built in 4th division), Convention, Opera, Balletz, Theater Buildings.

AKM 2nd division (area: 27 ha) Sports Area:

Buildings to be preserved:

Stadium, Gymnasium, Facilities for Clubs of Tennis and Fencing, Field of Athletics, Swimming Pool, Wrestling Hall, Soccer pitches, Managerial Buildings, Memorial Statue of Fallen in Korea, Parachute Tower.

AKM 3rd division (area: 27 ha) Youth Park:

Buildings to be preserved:

Wedding Hall, Pool and auxiliary building, Municipal Social Service Building, State Opera, Museum of Health.

Buildings to be constructed:

Additional Saloon of Ballet attached to existing Building of Opera

AKM 4th division (area: 17,5 ha) Youth Park:

Buildings to be preserved:

Concert Hall for Presidential Symphony Orchestra (*CSO*), *Selim Sirri Tarcan* Sports Hall, Main Switching Lines of State Railways, Traction Workshops (with a later decision).

Buildings to be constructed:

Museum of Nature and Science, Arrangements for Science and Technology Park, Additional Hall for Practice attached to *CSO*, After a while it was decided to build only Concert Hall for *CSO* and Halls for Practice in the 4th division.

AKM 5th division (area: 4,8 ha) Historical Division:

Buildings to be preserved:

Monument of Atatürk in Ulus, Buildings of 1st and 2nd for Parliament, Court of Accounts, State Guest House (*Ankara Palas*)

After the region of Cultural Centre was defined into five divisions⁶³, the National Committee started working by holding a number of meetings until now.⁶⁴ In the first one, the committee assigned an “examining group” in order to investigate the business principles and responsibilities of the existing facilities in the whole region and to provide new construction proposals. On the next step, the committee decided to establish a “sub-committee” which is responsible for determining the principles for proposals to the national committee.⁶⁵

Despite several attempts for acquiring a master plan for the region, no total planning has been achieved yet. On the contrary, in the twenty meetings conducted up to now partial interventions were foreseen and approved by the “National Committee” itself.

The process concerning AKM divisions have not ended yet, because of the size of the region, lack of integrity just inside the decision-makers, the contradictory disagreements between rule-making politicians and technical and academic designing and planning authorities.

In the last step of the process for integrating design for AKM, National Committee commissioned the Chamber of Architects in Ankara to prepare a report concerning the problems of the region and proposing solutions for it. As a representative of the Chamber, Güven Arif Sargın –Professor of Architecture in METU- has written up a document that critically analyzes the region and proposes logical solutions for each division item by item.⁶⁶ Sargın argues that it is beneficial to conceive planning decisions concerning a city with proposed architectural projects and physical qualities of it. Therefore in any project concerning a “culture center” for Ankara, one should consider original and inherent characteristics of Ankara.⁶⁷ For him, Ankara is “one of the most crucial steps of the Turkish Modernization Project”. Sargın interprets this situation by calling Ankara also as “a social project” and defining it as an essential “tool of politics” which will enable the Republic of Turkey to join the universal environments of culture by its architecture, arts and urbanization as a competing challenger. Furthermore, because the capital city is the centre of political authority and the related spaces of politics, it would be argued that it is both “the subject and the object of Republican History”.⁶⁸ Therefore, Sargın strongly asserts that every possible

⁶³ "Chronology of AKM Regions"

⁶⁴ The last meeting of “National Committee” was held in 23th of May, in 2008.

⁶⁵ "Chronology of AKM Regions"

⁶⁶ Güven Arif Sargın, (Evaluation Report of Ankara Chamber of Architects submitted to the National Committee), Ankara, Turkey, 2005, 1.

⁶⁷ Sargın, 2.

⁶⁸ Sargın, 2.

architectural and planning intervention that will take place in Ankara should be conducted by considering its special role in the Republican History.⁶⁹ On the end of a few more comments and suggestions of broad perspectives, he makes a retrospective summary that briefly draws out the legal procedure surrounding AKM divisions, as we previously did in this part in a broader sense, and asserts a “cultural axis” for AKM with those exact words:

The AKM region should be provided with “buildings and programs of arts and culture”, as defined ‘Cultural Axis of Ankara’ by decision of National Committee starting by being written in municipal reports in 1954, and reiterated in reports of Master Planning Office of Ankara Metropolitan Region in 1971 and 1972, and in common decision given in Municipality and Metropolitan Office in 1978.⁷⁰

As Sargın’s brief and dense interpretation of the situation and as we put forward it in this chapter by citing the historical perspective, the fundamental objective in AKM region to create an ideal city centre, which places the Republican ideology in the foreground, cares about the political and geographical importance of the city in the country, and maintains the idea to become a city of inspiration for the local and global others. The most important component of this centre, in concrete sense, is a green social band which consists of arts and culture.

In our study, comprehension of “sports” as “an issue of culture” constitutes the basis of our approach for the second division of AKM. In the next chapter, after putting our scope of approach forward and explaining the method of our study, we will expand our perspective by evaluating the historical and managerial processes underlying the spatial discourse of “19 Mayıs Sports District”.

⁶⁹ Sargın, 2.

⁷⁰ Sargın, 3.

CHAPTER 3

EVALUATION AND INTERPRETATION OF THE SPACE AND THE SPATIAL DISCOURSE

Having set the basis of arguments of our thesis and the historical background of the case of “19 Mayıs Sports District”, in the very beginning of this chapter, we will present our scope of approach and the method of our study for evaluating the space and the spatial discourse we discuss. On the next part, we will uncover the impact of ideological, historical and managerial background of the district. On the light of this evaluation, in the last part of this chapter, we will make an interpretation of the spatial accumulation in the 19 Mayıs Sports District paving the way for a healthy analysis of the existing physical conditions of the region.

3.1. Scope of Approach and the Method of the Study

3.1.1. Production of Space by Social and Spatial Practices and Social Inclusion through “Access”

The scope of our approach lies in the comprehension that urban spaces are produced by social and spatial practices. For Lefebvre, every society creates its own space.¹ This perspective, boundaries of which were drawn in detail in his well-known work, “The Production of Space”, would be found on the quotation below:

¹ Henri Lefebvre, *The Production of Space* (Massachusetts: Blackwell, 1991)

Space is becoming the principal stake of goal-directed actions and struggles. It has of course always been the reservoir of resources, and the medium in which strategies are applied, but it has now become something more than the theatre, the disinterested stage, or setting, of action. Space does not eliminate the other materials or resources that play a part in the socio-political arena, be they raw materials or the most finished products, be they businesses or “culture”. Rather it brings them all together and then in a sense substitutes itself for each factor separately by enveloping it...Is space a new medium? A milieu? An intermediary? It is doubtless all of these, but its role is less and less neutral, more and more active, both as instrument and as goal, as means and as end.²

Henri Lefebvre, claims that in the modern societies “space” has a crucial role, being an important component of the modern life. According to him each society “shaped its own space” within “the framework of a particular mode of production.”³ Through such a comprehension “spatial practices” would be claimed to be the instruments of the society and its ideology and, thus represents a “spatial discourse”. Lefebvre’s explanation would be helpful to justify this proposal, as for him “spatial practice... is observed, described and analyzed on a wide range of levels: in architecture, in city planning or ‘urbanism’, in the actual design of routes and localities, in the organization of everyday life, and, naturally in urban reality”.⁴ It means that spatial practice is the reflection of all kinds of “social practices” onto spatial field. Therefore, for understanding the problematic situation of a certain urban space, it is appropriate to read the “social practices” of a society reflected on their “spatial practices”. Or in another sense, “spatial practices” built by “social practices” reflects the “spatial discourse” of a society.

Now, we will take the phenomenon of “social exclusion” again and examine it as one of those “socio-spatial practices” by referring to Madanipour in a Lefebvrian sense. For him, it is possible to understand social exclusion and inclusion by looking three core arenas of the social life: arenas of economy, politics, and culture. Social Inclusion would be possible if one has “access to resources” in the economic arena. In the political arena, on the other hand, inclusion may be provided by having “a stake in power” or by “participating in decision-making”. Furthermore, for inclusion in cultural arena one should “share a set of symbols and meanings”. If ever one lacks the mutual symbols, meanings, rituals and discourses, he is marginalized and be excluded from the rest of the society.⁵ However, as Sennett states “A city is composed of different kinds of men; similar people cannot bring a city into

² Lefebvre, 410-411.

³ Lefebvre, 412.

⁴ Lefebvre, 413.

⁵ Madanipour, 2003, 77.

existence”.⁶ Consequently, we would say that for integration and success of an urban environment, focuses of “social exclusion” should be eliminated and those of “social inclusion” should be maintained as a means of social equality and democracy.

For Madanipour, the critical subject that relates social inclusion or exclusion with spatial practices of a society is the issue of “access”. “Access to decision-making”, “access to resources”, “access to common narratives” are enabled through social inclusion. However, in the urban environment there are “open, closed and controlled” spaces. Whenever our social options are restricted in our spatial practices, we feel excluded. On the other hand when we have extensive social options, it means that a range of places to live, work and entertain are open to us, thus we are included.⁷ Just at this point Madanipour raises a question which is just related with our intention to read the urban space in terms of spatial practices. “...How is the urban space organized and how are spatial practices controlled and regulated?”. He answers the question briefly and in three main categories.

We all have an understanding of the places where we can or cannot go, as over the years through our spatial practices, we have accumulated knowledge about places. (1) The physical organization of space, using elements from the natural or the built environment, has been socially and symbolically employed to put visible and strict limits to our spatial practices... (2) There is also a mental space, our perceptions of space. This may be regulated through codes and signs, preventing us from entering some spaces through outright warning or more subtle deterrents. Mental space may also be controlled through our fears and perceptions of activities in places... (3) A third form of barrier to our spatial behavior is social control, which can range from legal prohibitions on entering places to constructing formal barriers along publicly recognized borders... A combination of formalized rules and regulations, informal codes and signs, and fears and desires control our spatial behavior and alert us to the limitations on our access.⁸

Those points which would be shortlisted as “physical organization of space”, “mental space in perceptions”, and “social control” will be underpinning principles of our discussion of “access” in terms of “social inclusion” when analyzing the 19 Mayis Sports District and proposing the guidelines for its “social” sustainability.

⁶ Richard Sennett, *Flesh and Stone* (New York: W.W.Norton, 1994), 13.

⁷ Madanipour, 2003, 80.

⁸ Madanipour, 2003, 81.

3.1.2. Method of the Study

Up to now, we have defined the basis of our arguments, and presented the historical frame of the region in the previous chapter. In the beginning of this part, we put the scope of our approach forward, that is, we explained our way of looking to the issue. Fundamentally, we relied on two main arguments. The first one is the Lefebvre's theory which describes "space" as "a social product" and it has a "discourse" which speaks of its intended practices. Moreover, secondly, we said that the problem of "access" is a key factor when discussing "social inclusivity" of an urban space.

In order to interpret the spatial accumulation of the 19 Mayıs Sports District properly, we have to broaden related perspective of ours to read the spatial discourse of it better. Therefore, our method of the study will be as follows. First of all, we need to evaluate the history of it accurately and comprehend what is the role of changing "sports policies" and managerial issues in the country in terms of shaping the space and practices. It is crucial to indicate that the "sports district" in the center of capital city had an ideological purpose when the founders of the national republic "built the nation". Furthermore, economical shortages of the new-born country led its "sports policy" to be left behind because of other fundamental priorities such as "surviving" had become more important. The space which has been shaped through such an atmosphere resulted in "forgetting" of the initial purposes.

For standing in a neutral basis and eliminating our biases, it is necessary to speak with the managerial authority of the facilities about the management of existing "sports district" and ask his opinion. It will be helpful for us to understand the managerial relations of the facilities with their occupants. By the way, we would infer the "spatial discourse" of it from those relations of "access" and "utilization".

Having compiled a broad knowledge comprising the related literature, history, and political and managerial of the district, we will be ready for interpreting the process of spatial accumulation in the district left behind. The aerial photos of the region, and the written documents will be useful for a better interpretation of the process in the past.

Therefore, on the next part of the study it will be easier for us to figure out the very existing situation in the region nowadays. On this section, we will put forward the physical components and contributory elements of the district in an analytical manner. Consequently,

in the last part of the study we will be able to decipher the existing situation having the knowledge of “social inclusivity” and the “spatial accumulation” in the history. As a result we would propose some guidelines for the future utilization, organization, and rehabilitation of the district providing it with more “inclusive” properties for the society.

3.2. Historical and Managerial Evaluation of “19 Mayıs Sports District” and the “Sports Policy” of the Country

In “Ankara İmar Planı”, which has been produced in the first years of the Republican Revolution, Jansen, the planner, had foreseen spaces of “open air” and “sports” that enable the public to take a breath and live healthy on the very center of the city.⁹ “The healthy individual” that the ideology of the “founders” imagine to create would have grow up in those spaces. This ideology was inscribed on the outer wall of 19 Mayıs Stadium, to the right side of main entrance gate, with the name of the Prime Minister İsmet İnönü, the second prestigious man who came after Mustafa Kemal Atatürk, the founder of the republic and the president of the time, in the country:

Those who preside Turkey will try to build stadiums everywhere as a precious school. The young generation who command the future of Turkey will grow up in open air and in open spaces.¹⁰ (fig.3.1)



Fig. 3.1 Sentences of İsmet İnönü –the prime minister of the time- inscribed on the outer wall of 19 Mayıs Stadium. Same inscription is also written on İnönü Stadium in Beşiktaş built in 1947-
Source: Photo by Nezih Burak Bican

⁹ Jansen, 1937.

¹⁰ Inscription on the outer wall of 19 Mayıs Stadium: a quotation from İsmet İnönü. on 15th of December, in 1936

19 Mayıs Sports District that set up in search of such a goal is placed in between the train station, where the newcomers of the city first meet the vista of the capital city, and the parliament district.(fig.3.2) Today, the same space is located in the middle of three divisions of the AKM region, which included “*Gençlik Parkı*”-the Youth Park-, Hippodrome and the historical district which also includes the first parliament buildings of the republic.



Fig. 3.2 The Central Train Station -view from the corner of 19 Mayıs Sports Campus-.
Source: Photo by Nezih Burak Bican in 26.03.2009

To understand why the establishers of the city dreamed a sports-based area in the middle of a new-born city, we should understand the policies and approach of the central authority. Under the further sub-headings below, we will talk about “definition of “sports” and its “policy” in the early republican period” to understand the initial goals of the “sports” as a central policy. To see how such a “sports policy” had been reflected on the very physical applications of the period, we will examine the report of initial master plan prepared by Herman Jansen in 1932. On the next, we will inquire into the role of “sports management” up to 1980 - to the time when the problem of AKM regions started- by referring to Kurthan Fişek. Then, we will come back to today; and discuss the existing situation of sports campus in the very center of the capital city, by referring to the interview with the Facility Manager of the City Directorship of Youth and Sport of Ankara –*Gençlik ve Spor Ankara İl Müdürlüğü Tesisler Müdürü*- in 19 Mayıs Stadium Campus. These will help us to interpret the historical process of the development of the district better.

3.2.1. “Recreation”, “Sports” and its “Policy” in the Early Republican Period

To figure out the existence of a sports campus in the center of Turkish Capital as long as a period which is almost equal to age of the Republic, it is compulsory to comprehend what “sports” meant for the authority who founded Turkey, and what kind of “policy” had shaped their spatial operations.

For such a reading, we will refer to Yiğit Akın, whose has a work of deep investigation and of a will to understand “sports and exercise” comprehension of the early republican age, “*Gürbüz ve Yavuz Evlatlar*”¹¹. Standing on a critical point of view Akın says that the initial goal intended with body training and sports at that time was “to improve the average health level of the citizens, to build up their productive capacities and to embed certain social and ethical norms”.¹² He reflects this idea in other words by saying that such a policy was a crucial element of a project of creating “the new man”.¹³ Furthermore, Akın interprets this condition as a rupture towards an understanding that takes “sports” as a component of social policy rather than a leisure activity or a discipline of bodily education. For him, in that period “sports and exercise” has transformed into an effective vehicle of political elites to intervene in the social area.¹⁴

The book contains a number of quotations from very authoritative actors of the politics in Turkey of those times. One of those words quoted from İsmet Pasha -prime minister in 1923- implies that the thing desired from sports and exercise is to provide the youth with health and to prevent them of “morally bad habits”.¹⁵

Furthermore, Akın mentions a declaration of Atatürk –the founder of Turkish Republic and President at that time-, to a committee of Turkish Alliance of Exercise Associations –*Türkiye İdman Cemiyetleri İttifakı*- visiting him in 1926, as the most extensive one.¹⁶ Atatürk, had expressed his expectations from those controlling the sports and clearly put forward the need for “robust and tough sons” as such:

¹¹ “*Gürbüz ve Yavuz Evlatlar*” would be translated into English as “Robust and Tough Sons”. Following quotations from the book are translated by the author.

¹² Yiğit Akın, *Gürbüz ve Yavuz Evlatlar* (İstanbul: İletişim Yayınları, 2007), 221.

¹³ Akın, 20.

¹⁴ Akın, 207.

¹⁵ Akın, 56.

¹⁶ Akın, 98.

Sirs, I want robust and tough sons. You are the men who have got the responsibilities and precautions of bringing up them. If I do not see this result, then my fondness and trust on you becomes evanescent. However, would it be presumed that you, such patriotic men, will not achieve success?¹⁷

Moreover, Akin focuses on “ideological and political fiction” which foresees raising the capabilities of the public one by one. To express this, he refers to Michael Foucault who claims that “disciplines” are a method of “knowing” and “controlling” to create disciplined bodies.¹⁸ Thus, for Foucault, “body is profitable if only it is productive and disciplined.”¹⁹ In the further part of the chapter, another quotation from Vildan Aşir Savaşır, justifies Akin’s using Foucault’s expression. Akin quotes this to barely explain “the searched end-goal by the movement of physical culture in early republican period”:

1. Let us cultivate better, and harvest better soon. 2. Let us be more tough and cheerful to defeat the handicaps of our industrial war. 3. Tomorrow, when it is necessary to run for defending our country, let our talented ankles that are used to tracks of coal-dust and green-pitches would carry our army boots. 4. We will do sports in order to learn to love each other and to be clamped around a national idea; we will do sports not for sports, but for the country.²⁰

Akin also refers to Rahmi Apak when summarizing the understanding of sports in early republican period according to whom “military service and sport are a two faced plane which completes each other.”²¹ Furthermore, another quotation from İsmet İnönü that Akin refers would express better how disciplining mechanisms are appears in the ideology of the period:

A wise citizen, a citizen who works to be a sportsman for being a productive citizen and grows up avoiding poisons which interrupts and corrodes his physical power and adorns himself with morally desired attributes, is on the best of right ways.²²

Basically, Akin interprets this sentence as a concrete expression of disciplining mechanisms, which Foucault indicates.²³ Those “sophisticated mechanisms” have spread all over the social life, and revealed themselves not only in apparent disciplining tools as “mental hospitals, reformatories, prisons” but also in more “legitimate” and “innocent” social

¹⁷ Akin, 150-152.

¹⁸ Akin, 123.

¹⁹ Akin, 123.

²⁰ Akin, 126.

²¹ Akin, 153.

²² Akin, 191.

²³ Akin, 191.

practices or institutions as “family, official education, or organizations for social aid”. Therefore, for Akin, in Foucault’s way of thinking, “the state intervention to social space in order to develop public education and health”, by sports, would be interpreted as a reflection of those “controlling mechanisms of discipline”.²⁴

According to Akin, for the political elites space of physical culture had also become a means “to settling new moral norms and to change those behaviors that were thought to be degenerated” in the early republican period. Therefore, referring to a study of Sadi Irmak, Akin states that sports spaces was seen not as a place for pure physical exercise, but as “a school of morality, cradle of a new-born world-view and the strongest base of the regime”.²⁵ However, for Akin, even though Kemalists worked hard to organize the physical space with sophisticated disciplining mechanisms and substantial legal substructure, “politics of sports had fallen behind in normalizing the brains and minds of youth and directing them according to intended goals of the regime”.²⁶

Akin says that “work of sports” had been taken in hand as “a military service” that did not depends on a distinction of “age or sex”. Thus, sports clubs was designed as a tool of social education.²⁷ Sports Clubs were structures where feelings of cohesiveness among the young would be created and thoughts of team-work would be injected to them.²⁸ Stemming on such a basis, Turkish Sport Institution advised the sports clubs to follow a group of common principles for achieving a sensible minimal physical infrastructure. For example, “a gymnasium, showers, a meeting room, a center including sports pitches, at least eight to ten activities of sports, a group of trainers, talented managers, an organized archive, and a regular bookkeeping”.²⁹

Moreover, Akin claims that the budget for sports and exercises was not used in a logical manner and this situation resulted in decay of the “infrastructure”. It was actually used for building of large sports complexes, in spite of “stimulating a systematic exercises and activities of sports”.³⁰ Thus, it is not possible to talk about an organized approach to maintain the continuity of sports. Nevertheless, for Akin, the managers should have given importance “to the improvement of institutions which will produce instructors and trainers”, “to establish

²⁴ Akin, 191.

²⁵ Akin, 192.

²⁶ Akin, 208.

²⁷ Akin, 199.

²⁸ Akin, 199.

²⁹ Akin, 200.

³⁰ Akin, 209-211.

the managerial infrastructure of youth clubs, to provide the clubs with minimum equipment and facilities, and to organize regular activities of sports” rather than just building huge complexes for sports. Besides, sharing the thought of Kurthan Fişek, Akın claims that there had not been any concrete success, other than a few splendid structures in terms of sports complexes, because of many constructions took long time and many more could not have been finished.³¹ Consequently, we would infer from those that the problematic situation had born out from the lack of physical and managerial substructure needed. Therefore, there is a need to understand more about the social, political and legislative issues concerning “sports” in Turkey in the process of history.

In the final chapter of his study, Akın does his conclusion by discussing contemporary case of “sports”. Akın interprets the sports of today as activities of leisure for public mass.³² In Turkey, sports and exercise has turned into symbols of hierarchy of social classes since 1980s. Sports which necessitate expensive equipment and special system of membership gave birth to sign of status for the rich class of the society. On the contrary, the lower classes have been almost isolated from all kinds of practical sports activities.³³ Sports and physical exercises have transformed into a group of practices which shape “the body” according to the norms of capitalist society, re-create it, and “mark” it, by the appearance of sports like body building, aerobics and step. Here, Akın refers to Baudrillard who expresses the history of the body recently have turned to one of becoming “a physical object” of cultural signs.³⁴ On the other hand, sports have become a center in between fights of power, while managing sports and its clubs have being an occupation that provides people with extensive prestige in the world of business. Yet, the last paragraph of Akın paves the way for us to justify why we have chosen to refer him, when proposing what to do in a new approach to “re-define sports and its spaces”:

The condition which sport exists on today invites us to define a new understanding and space of sports which is purified of capitalist relations by moving away from the sports system that is dominated by political elites and upper classes, and to start its practice. The means of these intentions is laid on defining the space of physical culture as a new ground of conflict, and not leaving it to hands and minds of owners of power.³⁵

³¹ Akın, 211-212.

³² Akın, 223.

³³ Akın, 224.

³⁴ Akın, 224.

³⁵ Akın, 225.

Having examined Akin's study deeply, we would summarize his main argument as "the end-goal of the sports policy had been improving the average health level of the citizens, developing their productive capacities and to make them used to certain social and moral norms."³⁶ The path he proposed for the future, as his last remarks, to the further policy of "sports" will be helpful for us to determine the qualities of our urban sports space.

3.2.2. Reflections of "Sports Policy" of 1930s in the Master Plan of Ankara

After we thoroughly examined the "sports policy of early republican period", with reference to Yiğit Akin, we will now see how such a policy had shown itself in master plan of the city as a direct reflection of spatial practices.

In the report of initial Master Plan of Ankara in 1932, it is indicated that involvement in "sports" had been nationalized, and the government had been encouraging bodily exercises especially for the youth.³⁷ Therefore, the Stadium and the Hippodrome were located in such precious spaces of the new-born capital covering the larger areas than spaces of other functions. Four large streets on the four edges of the area were provided to meet the required transportation needs of the crowd gathering for activities of sports and national celebrations.³⁸ The report also points out the existence of the train station would provide an ease of transport for the visitors of the city.³⁹

Another significant point in the report which is one of the solid bases we would argue to sustain even today is that the region covering "the Youth Park", "Stadium"-sports district-, and "Hippodrome" would constitute "a felicitous chain of open space". Moreover, the orientation of the districts was adjusted so carefully that the problem of sun had been got over and an impressive view was provided by the standing of Ankara Citadel on the background. (fig.3.3.) This decision had been given by the help of Carl Diem, who was the head of architects in the Berlin Olympics of 1936.⁴⁰ As a consequence, Jansen argues in his report that all those attempts were made to render Ankara as "a model among other cities" of the country.⁴¹

³⁶ Akin, 221.

³⁷ Jansen , 34.

³⁸ Akin, 35.

³⁹ Akin, 35.

⁴⁰ Akin, 35.

⁴¹ Akin, 34.

Those remarks above will constitute the rational historical ground for us to decipher the further spatial process after 1930s.

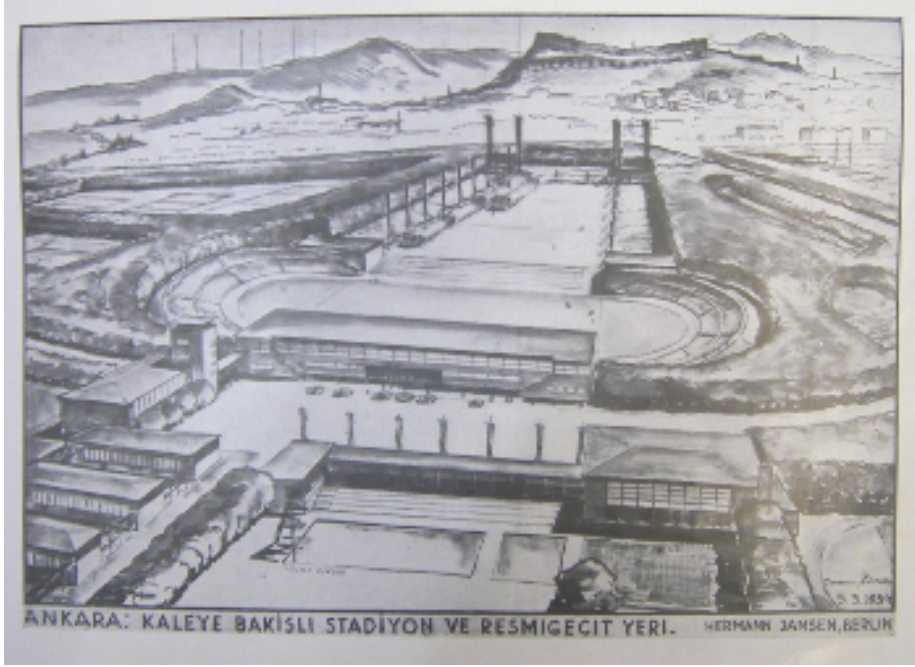


Fig. 3.3 Jansen's sketch for the visual and spatial relationship of the stadium with the Citadel in Ankara İmar Planı Source: 1935 Hermann Jansen' report for Ankara Master Plan, Alaaddin Kural Basımevi.

3.2.3. National “Sports Policy” and Its Consequences in the “Sports Management”

Kurthan Fişek, a journalist in “Hürriyet” and professor of University of Ankara and specialized in sports management, puts forward the problematic situation of this controlling mechanisms of sports. According to Fişek, while the authority of the political power desired the goodness of the public in the early republican period, they should have considered not only the facilities to house these needs but also the rules and organizations to command them that could be effective to present sports as a sufficient public service. In his book on “sports management” he questions different approaches in Turkey for handling “sports” between 1923 and 1980 through a social and political perspective.⁴² He argues that activities of “sports” have always been conducted under control of state, although it has been relatively

⁴² Kurthan Fişek, *Dünya Politikası ve Toplumsal Yapı İle İlişkileri Açısından Dünya'da ve Türkiye'de Spor Yönetimi* (Ankara : Bağırhan Yayınevi ,1998). Following quotations from the book are translated by the author.

independent even in the atmosphere of Anglo-American ones. He interprets this as such that, “sports is a reflector which is quite sensible to the ‘national’ environment it has been conducted”.⁴³ Therefore, through such a discussion, Fişek indicates the control of state over sports and puts forward the essence of “sports management in these sentences:

...Sport in Turkey is an occupation which had only gone out of state control whence it allowed; Sports management in Turkey is an interdependent variable of social and economical entirety; and, in the final analysis, the history of sports management is Turkey’s social, economical, political, and managerial history.⁴⁴

He expresses approach to sports in Turkey in four “steps of evolution” of sports management in a chronologic sequence.⁴⁵

1. 1922-1936 *Türkiye İdman Cemiyetleri İttifakı* – “Turkey Alliance of Exercise Associations” was based on “voluntary unions of sports.
2. 1936-1938 *Türk Spor Kurumu* “Turkish Sports Institution” symbolizes the state control and governance on sports.
3. 1938-1964 *Birinci Beden Terbiyesi Genel Müdürlüğü (BTGM)* “First General Directorship of Bodily Education” was based on a model of state management which had a “semi-military” content.
4. 1964-1980 *İkinci Beden Terbiyesi Genel Müdürlüğü* “First General Directorship of Bodily Education” had a more “political” quality by the establishment of Ministry of Youth and Sports. At the same time it has left of its “semi-military” content.

Through a deep analysis, Fişek’s interpretation of these steps of evolution is the “manner of state” which “transforms from unawareness to negligence and from there to bare interest”. However, according to Fişek, it is not possible to speak of a consistence in state policy of sports in Turkey between 1922 and 1980. Thus, he argues that several examples would put forward the inconsistency of “policy of state and government”. For him these events all present a lack of continuity in the understanding of “sports” which may be considered as

⁴³ Fişek, 247.

⁴⁴ Fişek, 248.

⁴⁵ Fişek, 306.

inconsistency and has been concretized in the programs, budgets, plans and governmental decrees of the state.⁴⁶

It would be to the point if we took hand some of the “dramatic” examples which had been stated by Kurthan Fişek. For example, *Cumhuriyet Halk Partisi –CHP-*, the governing party, had both introduced the rule of “obligatory bodily exercises” in 1938 and, contrarily, also applied to the Court of Constitution for the cancellation of the same rule.⁴⁷ Furthermore, another case reveals the situation better. In 1930, state officials gave the works of “building and administration of racing places” and “facilitating administration of stadiums for the young” to the municipalities and local authorities in 1930. However in 1965, it abolished the “2 and 4 percent” of subsidies for sports given to urban private administrations and municipalities, and moreover, while the previous codes were in effect, the local authorities did nothing other than “A Sports and Exhibition Palace in İstanbul” and “19 Mayıs Stadium” in Ankara.⁴⁸

Detections conducted by Fişek also present the inconsistency of sport policy in “programs of government”⁴⁹, in “governmental decrees and budgets”⁵⁰, and in “codes and plans of development”. However, according to Fişek, the inconsistent attitudes did not only reveal only in policies of sports, but also almost in all other subjects that the state dealt with.⁵¹

Furthermore, Fişek defines the third and fourth “evolutionary steps” he mentioned which covers the years between 1938 and 1980 as the period of “State Management in Turkish Sports”. During this period the political tool of the state had been the General Directorship of Bodily Education –*BTGM-*.⁵² Another dramatic ascertainment of Fişek is that the principle of “state in sports” has never been delayed. He states that:

Although sports has been emphasized more as issues of “education and health”, “defense of country”, “problem of youth” relatively in certain separate periods, the subjects of “what sports is –public service-” or “how it would be managed –by state intervention-” had never been discussed, therefore the administrative ideology of sports has passed the period of 1930-1980 without any deviation from the principle of “state in sports”.⁵³

⁴⁶ Fişek, 308.

⁴⁷ Fişek, 308.

⁴⁸ Fişek, 308.

⁴⁹ Fişek, 312-315.

⁵⁰ Fişek, 316-320.

⁵¹ Fişek, 324.

⁵² Fişek, 387.

⁵³ Fişek, 388.

In the October of 1969 state established the Ministry of Youth and Sports –*Gençlik ve Spor Bakanlığı*-. At that time, *BTGM* - General Directorship of Bodily Education- was subordinated under the Ministry of National Education. However, in February of 1970 the foundations of *YURTKUR* – Foundation of Dormitories- and *BTGM* were put under the control of the new Ministry.⁵⁴ Fişek criticizes decision of subordination “the General Directorship of Bodily Education” under “the Ministry of Youth and Sports”. For him, “sports” is neither a just problem of youth, nor just an issue of education. Furthermore and actually, it is a subject which includes issues of culture, society, health, social security and more.⁵⁵ Consequently, in the existing situation -of 1980’s- there was an undeniable disorder in administration and management of foundations in terms of hierarchy and consistency with the purposes. Basically, the ideological deviation results in incoherence in organization together.⁵⁶

In the last part of the book, Fişek evaluates the present state of the management of sports and puts forward a proposal. For Fişek, “sports” is a cultural phenomenon and should be cared seriously. For utilizing “sports” better, there is a need of “a national and international model of management which is organized in a democratic form beginning from the sportsmen and which is purified of centrality”.⁵⁷ However, it would be said that the fundamental problems has not been solved yet, since Turkish sports has already been directed by General Directorship of Youth and Sports which is subordinated under State Ministry.

3.2.4. Understanding the Management of Existing Sports Campus in the District

How does the “indefiniteness” of a concrete “sports policy” today reflect on the spaces sports? To find the answer of this question we made an interview with the manager of facilities in the City Directorship of Youth and Sport of Ankara, İdris Baynazoğlu. The building of directorship stands besides the entrance gate of the campus of 19 Mayıs Sports Facilities. The interview became helpful both for learning about physical properties of the 19

⁵⁴ Fişek, 412.

⁵⁵ Up to 1983 General Directorship of Youth and Sports was subordinated had been subordinated under *BTGM*. That year, it was subordinated under “Ministry of National Education, Youth and Sports ” –*Milli Eğitim, Gençlik ve Spor Bakanlığı*-. It has been subordinated under “State Ministry” since 1989. For detailed information the following website may be helpful: <http://www.gsgm.gov.tr>

⁵⁶ Fişek, 413-415.

⁵⁷ Fişek, 420.

Mayıs Campus, and for acquiring some clues to see how such a campus for sports has been managed in the middle of the capital city.⁵⁸

In the interview our purpose was to understand how the relations of physical elements in the campus have been defined, and who, through which schedule, in which rules and regulations use the facilities inside. Also, another intention of us was to learn which instruments are used to regulate the relationships of the facilities with clubs, public, and surrounding urban environment, and if there is a total legislation to organize the numerous facilities inside the campus or not. Those below are the inferences related to the interview:

19 Mayıs Stadium and the surrounding campus is a part of larger district in Ulus and work bounded to Ministry of Culture.⁵⁹ The district also includes the Youth Park and Atatürk Centre of Culture as other fundamental elements. In the campus there a number of components intended for activity of sports and its management: (fig.3.4-5)⁶⁰

- 19 Mayıs Stadium –football-,
- Atatürk Gymnasium –volleyball, basketball, handball-,
- Yaşar Doğu Sports Hall –wrestling-,
- Halls for other pitches – boxing, weight-lifting, taekwondo, gymnastics,-
- Tennis Courts and Club
- Swimming Pools
- Outward pitches –football pitches which were constructed about forty years before as the first pitches-
- Tracks of Athletics
- Building of the City Directorship of Youth and Sport of Ankara (*Ankara Gençlik ve Spor İl Müdürlüğü Binası*)
- Building of Head of Department for Sportsmen Education and Health (*Sporcu Eğitim ve Sağlık Daire Başkanlığı - SESAD*)
- Selim Sırrı Tarcan Sports Hall (not in the campus but is under control of the directorship)

As Baynazoğlu says, the fundamental policy for all the state facilities of sports is accommodating the public inside.⁶¹ That is, anybody would demand use of any facility for the appropriate activity whenever there is no activity, or is out of use. However, professional and amateur sports clubs have the priority to make use of the spaces.⁶² Each year, in January, the managers of interested sports clubs come together and determine the schedule of the

⁵⁸ Personal Interview with İdris Baynazoğlu, 28 January 2009.

⁵⁹ Baynazoğlu.

⁶⁰ See 'Appendix 4' for figure 3.5.

⁶¹ Baynazoğlu.

⁶² Baynazoğlu.

year. Who will use which hall on which days during which hours, is decided, chained, and signed by the agents of the clubs. On the condition that there are vacant hours in the designed schedule, citizens would demand use of the facilities for those times.⁶³



Fig.3.4 Existing Facilities in 19 Mayıs Sports Campus in 2009
 Source: Processed by Nezih Burak Bican on "Google Earth" Image.

⁶³ Baynazoğlu.

Nevertheless, our inference from the interview is that, it is always impossible to use those spaces because the entire schedule is filled by the clubs without any exception, especially for facilities of football, basketball, and volleyball. For the other sports, Directorate of Youth and Sport makes announcements for the courses, sports schools, and matches by means of television, internet, press, and posters in order to increase the demand for those branches.⁶⁴

However, for Baynazoğlu, the fundamental problem is the condition that directing the public attention to the branches, especially for the ones less popular than football, which is a case of crucial difficulty. According to our personal impressions, the campus, in Ulus, seems as if it is isolated and only servicing to those who concerned with its surrounding metal fences. Nevertheless, Baynazoğlu claims problem lies in that “demand of users is limited” and “the economical conditions of the country pave the way to such situation”.⁶⁵ Furthermore, he argues that the primary service to “sports” is conducted by “clubs”. Therefore, *GSM* does not charge amateur clubs with any monetary compulsion.⁶⁶ We infer this explanation as, because clubs serves better for the advance of Turkish sports than individuals, they have the priority for use. Consequently, the campus does not promote “sports” for “individuals” because the facilities are reserved for clubs in general.

3.3. Historical and Spatial Transformation of the 19 Mayıs Sports District

In the previous part of this section we have presented the historical, political, and managerial evaluations of some researchers and professionals about the “sports policy” of country and facilities of “sports” in 19 Mayıs District. With regard to these evaluations, in this part we will try to interpret the process of “spatial accumulation” in the district. Through this evaluation we will refer to aerial photos of the region taken in intervals of ten to fifteen years since 1942 and official decisions of the “National Committee” after since its first meeting in 1985.⁶⁷ By such an analysis we are going to orient us in the historical process and determine the right route for the further operation concerning the site.

⁶⁴ Baynazoğlu.

⁶⁵ Baynazoğlu.

⁶⁶ Baynazoğlu.

⁶⁷ See ‘Appendix 3’ for the aerial photos of the region.

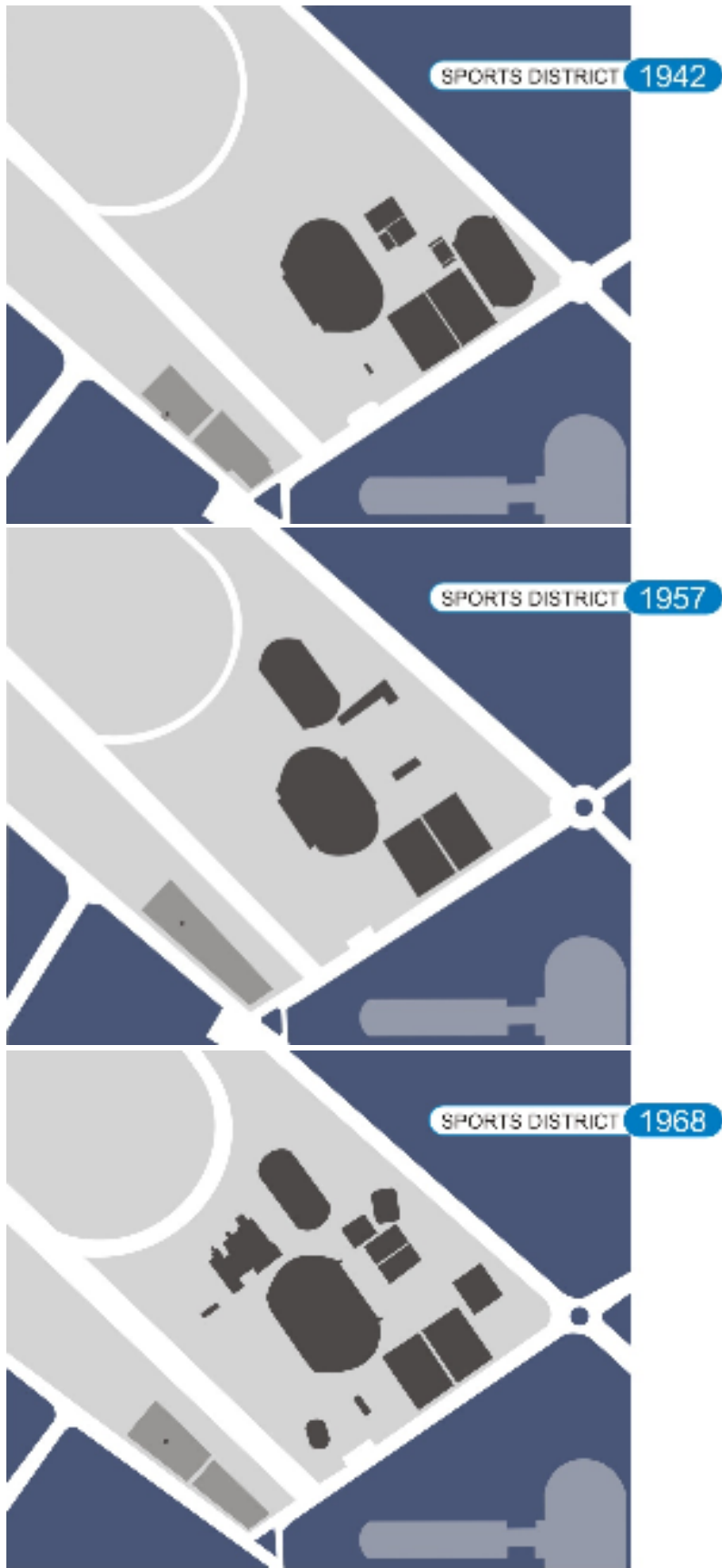
3.3.1. Aerial Photographs of the District from 1942 to 2009

In the aerial photo of 1942, we see the 19 Mayıs Stadium, which was completed in 1936 with a partial roof on the “tribune of honor”, in the middle of the district. There are two tennis courts with bare land which has been assumed to be the initial steps of Ankara Tennis Club – *Ankara Tenis Kulübü (ATK)* officially founded in 1947-. On the east side, the two oldest football pitches of the capital with their bare grounds are laid. On the east corner of the site there is a field for athletics. The parachute tower, built in 1937, is placed on the southwest edge of the district. (figure.3.6)

Furthermore, at that time one of attention-taking thing is that the “hippodrome” and “stadium” districts are in unified parcel. The ceremonial track comes from the hippodrome, passes inside the sports region and reaches to the square on the west corner of the Youth Park. Two streams, one of which comes from *Sihhiye* region on the east –*İncesu*- and the other from northeast –*Bent Deresi*- meet each other on the north corner of the site. Cumhuriyet Street on the southeast, with four rows of new-planted trees, has already connected the square in front of Train Station and the Ulus Square.

In the photo of 1957, we see that the field of athletics has been dislocated from the east corner to the north corner, and a gymnasium has been built to its space left. The tennis club, which has been activated ten years ago, is placed on the northeast side with its newly added courts. (figure.3.7)

When we come to 1968, we infer that the swimming pool was built in the last eleven-years-interval. In addition, we see that *ATK*, more or less, has achieved its existing physical structure in 2009. Also, the “marathon tower” of 19 Mayıs Stadium, demolished in 1965, is not seen in 1968 photo. (figure.3.8)



3.6

Following six figures (3.6-11) on the left are processed on "Aerial Photographs" taken in those years written by each to indicate the evolution process of the district from the very beginning up to now.

3.7

3.8

Figures 3.6-3.7-3.8

The most striking difference of aerial photo of 1978 when compared to one of 1968, is that *Kazım Karabekir* Street, which has been foreseen in 1957 *Yücel-Uybadin* Master Plan on the northwest. Its injection to there has broken up the continuity of “hippodrome” and “stadium” districts and cut the ceremonial track into two. Its part in the sports region stays inactive in 2009. Furthermore, by this change the field of athletics has been rebuilt by rotating ninety degrees in that very space to avoid intervening to the street. (figure.3.9)

Moreover, the barracks for facilitating more types of activities of sports reveals themselves on the 1978 photo. Lastly, the Korean Statue –*Kore Anıtı*- has been placed on the west corner of the site just besides the Parachute Tower. It was given to Turkey by the Korean Government as a gift for the memory of fallen in Korea War in 1953.¹ On the other hand, the two streams of *Bend Deresi* and *İncesu* are not seen anymore in the photo. According to Ali Cengizkan, the courses of two have been filled in the 1960s and 1970s.²

In aerial photo of 1990, there is no remarkable change in relation to one of 1978 of the sports district in terms of new facilities other than some little units for “mediocre” solutions. Nonetheless, the barriers and gates for “access” around the site reveal themselves. The most striking change caught on the photo is the building of Atatürk Cultural Center has on the Hippodrome region. (figure.3.10)

In photo of 1999, the metal top-cover added on 19 Mayıs Stadium reveals itself again in 1990s. However, the under and overpasses for vehicular traffic on the three of four corners of the sports district are the most attention-taking differences of the aerial photo of 1999. These are the reflections of management of new municipal authority governing the capital city in 1990s. (figure.3.11)

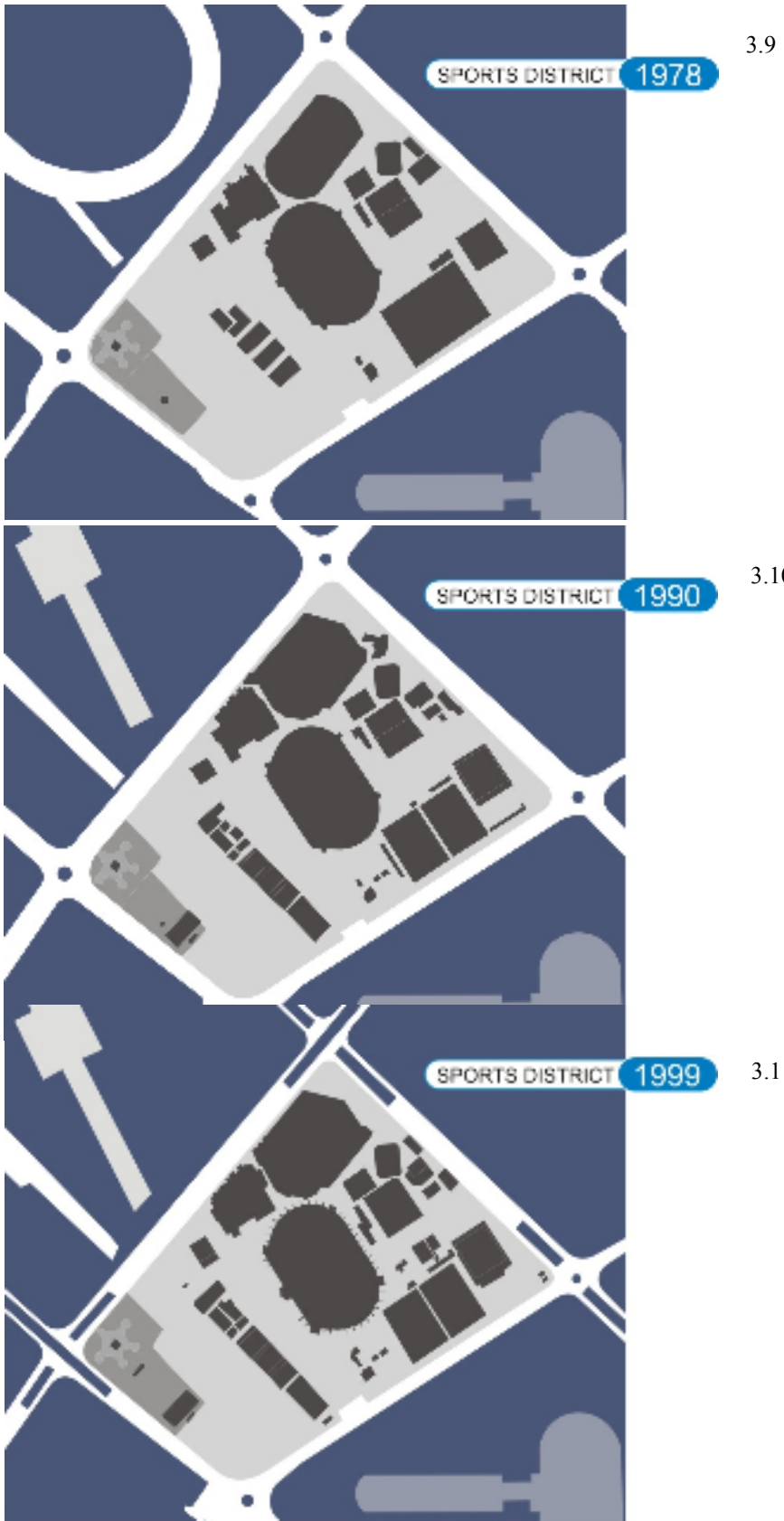
In 2009, on the south edge of the campus a construction work has been started to build a new hall of Basketball for Housing 2010 Basketball Championship in Ankara. Its capacity has been calculated to house ten thousand spectators in each occasion. (figure.3.4)

Now, we will go back 1980s, when the National Committee has started to work for Atatürk Cultural Center Project, to understand the recent history and interventions of the politics.

¹ For more information these websites would be appropriate:

http://tr.wikipedia.org/wiki/Kore_Savasi and <http://wowturkey.com/forum/viewtopic.php?t=27588>

² Personal Interview with Ali Cengizkan, 21 February 2009.



Figures 3.9-3.10-3.11

3.3.2. The Official Decisions of National Committee from 1985 on

Ankara had been sensed as Atatürk's inheritance, , to the next generations of the nation. Atatürk, not only the founder of the republican revolution but also of Turkish Republic, had presented the capital city, as a "modernization project". Therefore, at the end of 1970s the project of Atatürk Cultural Center –AKM- was prepared by the government to commemorate him in his hundredth year of birth -1981- by providing the capital of Turkey with a center of culture. National Committee has been the officially constituted group for making decisions about the area of Atatürk Cultural Center. The center covered five divisions of precious land in the central city, including our case of the sports district, as we discussed in previous chapter.

The committee has been comprised of the prime minister, chief of general staff, related state ministers, minister of national defense, minister of culture, minister of tourism, state minister responsible for youth and sports, the head of Atatürk Institution of Culture, Language, and History –*Atatürk Dil ve tarih Yüksek Kurumu (AKDTYK)*- and maximum eight additional members offered by the prime minister and accepted by the president of country.¹ It would be inferred from the choice of members and from the definition of committee's initial purpose that it was gathered to decide the political, cultural and historical aims and goals of the region and draw a road-map for physical design of the land by qualified planners, designers, and architects. Additionally, controlling the process of construction according to guiding principles after the planning stage may have been its work in essence.

In the last twenty four years the committee held twenty meetings with five different presidents and many different ministers. Actually, for such a project to be solidified there was need to prepare a master plan, in the light of sufficient historical, social, political, urban, and architectural investigations and careful analysis. However, when we examined the decisions given, we understand that a master plan comprising whole of the region has not been prepared yet. Even though the issue of master plan has usually seen as a problem, there has been no complete solution. One of the decisions of the committee in the last meeting held in May of 2008 barely present the existing ironic situation. It is reported that "decision is taken to prepare a master plan" as the last item of decisions.

¹ For detailed information on the purpose of National Committee and the reports of its meetings this website would be appropriate: <http://www.ataturkyuksekkurum.gov.tr/sayfa/millikomite.php?id=MjI=>

Because of the committee had not been comprised of masters of urban planning or architecture, it charged a sub-committee out of masters of related fields in the second meeting in 1987. Furthermore, other additional committees were constituted in 1988. However, on the fifth meeting the sub-committee was abolished in 1990. Although it was claimed that sub-committee had finished its mission, the works of design and application had not been finished yet. Consequently, afterwards, it was re-charged in 1996.

Until 2001, the sub-committee was charged to determine the priorities in the region (12th meeting) and the jury members or qualities of participants for projects to be taken through competitions (4th meeting). That year, it was re-organized with new members including counselors of certain ministries, mayor of Ankara, governor of Ankara, head of *AKDITYK*, director of youth and sports, and a representative of general staff. That is, this time it was not comprised masters of “space making”. However, on the next meeting new sub-committee is charged to determine the buildings to be demolished or conserved (14th meeting).

Therefore, although the initial purpose of the National committee should have been to make experts prepare a master plan before all of the following steps, what did it do in the twenty meetings held? Sometimes, it has approved partial plans for unique divisions. It decided to build concert halls, opera buildings, museums, memorial statues, concert platforms in almost all the meetings. Moreover, it decided to plan one of concert halls proposed to be a multi-purpose hall (4th meeting), or ordered to use the “utilize all the international examples of acoustics, heating, lighting technologies” in designing one of those halls.(5th meeting) Furthermore, the committee even commissioned the municipality to the landscape works, such grass, flowers, trees of hippodrome region.(16th meeting) Sometimes, even it has given specific decisions for nodal solutions proposed by municipality and ministries as if it was committee of construction experts.

Other than all of these, in the decision reports of the committee, the need for a master plan has usually pronounced. Furthermore, most of issues related to the master plan has been discussed including the idea of unifying AKM and AOÇ regions. In 1998, a critical decision was made to “eliminate the proposal related to region as soon as a master plan is made” (11th meeting). Nonetheless, as we mentioned in the very beginning the master plan have not been finished yet.

The committee took also decisions directly related to the “sports district” being the second division of AKM. For example, in 1987 (3rd meeting), a decision was given to reform the “barracks of sports academy” in the region according to the general character of the site. This would be interpreted as they were “not proper for the general character of the district”. However, in the meeting of 2001 the same barracks were decided to be conserved. Furthermore, next year the names of those barracks were placed in the list of “conservation” among the other historical buildings, such as 19 Mayıs Stadium, Ankara Palace or “Tribune of Honor” in the hippodrome.

As the last occasion, a new project of gymnasium has been approved to be produced by Municipality of Ankara and Directorship of Youth and Sports with the capacity of ten thousand in the “second division”. The ironic thing is that the matter of decision on the report foresees a building which “will not give way of the “concrete-ization”” of the district”. The question arises here is this: “is it possible not to “concrete-ize” the region by a sports hall with a capacity of ten thousand?” Nonetheless, the construction works on the south of the sports campus has already started since June, 2009.

The situation is clear: the work of the national committee has been to present Ankara, its citizens, and all citizens of the nation a cultural center of high quality. However, although “a complete master plan” has not been accomplished yet, the committee even approved to make “nodal” but “complex” interventions in the very region other than small “mediocre” solutions.

There have been certain conditions which reflected as the reasons of this “inappropriate” works of the committee. First of all, the committee was not comprised of “spatial experts” but rather of high degree “bureaucrats”. Nevertheless, it took decisions of “direct spatial interventions”, rather than determining “fundamental political and social priorities” for the region. Secondly, the intervals between meetings following one another were too long and the period of work has extended dependently. Naturally, the members of the committee have changed a lot, and the continuity of the decisions has broken up. Thirdly, the sub-committee charged have not been utilized appropriately that national committee was left no choice but to make minor decisions itself. As a result the committee lost time for “unnecessary” details. Nonetheless, the committee has become aware of this “inappropriateness” of the situation that in the fifth meeting they decided to begin the “legislative” studies for reorganizing the gathering principles of the committee.

For us, such a re-organization would be successful if the “inappropriate” conditions of the committee could be eliminated. The committee should position itself just only in policy-making and define the fundamentals, and left the “socio-spatial” solutions to the experts. Standing on such a point, the first work it should do is to get “a master plan” considering all the components of politics, historicity, sociology, urban design, and architecture.

In the next chapter, we will inquire in the existing spatial and physical situation of the district. This analysis will help us to figure out the conditions of today in the region, and pave the way for us to foresee the future of AKM and the sports district. we would only have a chance of proposing tangible guidelines for program of the division, if only we integrate the “yesterday” of the region with its existing situation of “today”.

CHAPTER 4

EXISTING PHYSICAL QUALITIES OF THE 19 MAYIS SPORTS DISTRICT

Up to this point, we have completed a broad study on the social, historical, ideological, and political properties that has contributed to the spatial accumulation in the sports district. In this chapter, we are going to inquire into the “physical” situation which has been shaped by those conditions and practices. After analyzing the general urban layout around the district, we will talk about the direct physical properties and components of the site.

4.1. General Urban Layout around the District

In this part, we will analyze the “sports district” in the urban level. Therefore, we will begin with a wide scale analysis and continue with zooming into the situations in narrower scales step by step. Such an approach will make it possible for us to orient ourselves in the “large picture” of the existing physical environment, and to read problems and conditions better. So, we will begin with the region where the “sports campus” stays in, one of the central districts of the capital, Ulus. Then we will focus on the region of AKM, the background of which we have evaluated deeply in the previous chapters. Afterwards, we will talk about surrounding districts and neighboring arteries and access routes to the campus.

4.1.1. Ulus Region as the Historical Center of the Capital

Despite being located on the very center of the early Republican period of Ankara and the central settlement unit of previous ages, Ulus could not have kept its central property. Since the urbanized portion of the city was covering a limited area in 1920s, it was located almost in “geometrical” center of the capital. So long as the city got enlarged, the centrality has passed to *Kızılay*, which was called *Yenişehir* -New City- during 1970’s. Starting from the end of 1980s, *Çankaya* has begun to be more popular than those two in terms of the movement of society in the city. Nowadays, other urban centers, though their urban qualities are quite questionable, has grown up as *Yıldız* on the south, *Ümitköy* and *Çayyolu* on the west, *Keçiören* in the north. Consequently, the geometry of the city has changed. (fig.4.1)

Such dislocation of the central quality from Ulus to other districts would have been results of a variety of reasons which has gone along with each other. The fact that the population of the city has increased four to five million today has resulted in requirement of new housing districts. Increasing in-city transport need has rendered *Kızılay* a cross-junction for the city. Consequently, Ulus has never been found the very chance to build up for its intended purpose of “being a unique culture center to be a sample for other cities of the country¹”.



Fig. 4.1 Nodes of centrality in different periods for Ankara in chronological sequence
Source: Processed by Nezih Burak Bican on “Google Map” Image.

¹ Jansen 1937.

4.1.2. Region of Atatürk Culture Center -Atatürk Kültür Merkezi (AKM)-Today

As we have mentioned in the previous chapter the first proposal of a cultural center in Ulus was made in 1954 by the Municipality of Ankara. In 1978, in the meeting organized by the Ministry of Culture of Turkey for discussing the preparations to celebrate the hundredth anniversary of Atatürk's birthday, a consensus for setting up a center of culture in Ankara was agreed upon.² A law introduced in 1980 concerning the establishment of the center has foreseen to gather a "national committee" for controlling decisions of planning. In the law the definition of the boundaries of the region was also drawn literally:

The region of Atatürk Center of Culture is surrounded by Atatürk Boulevard on the east, *İskitler* Street on the West (road to Konya), *İstiklâl* and *İstanbul* Streets on the north (including the First and the Second Parliament Buildings-TBMM-, the Court of Auditors, Statue of Atatürk in Ulus, and Building of Ankara Palas), Hippodrome Street and *Talatpaşa* Boulevard on the south and composed of the spaces which are stated by approval of Ministry of Development and Settlement on the 3rd of October in 1973 with the number of 7610-43 –places excluding those of the Courthouse-³ (fig. 4.2-4.3)



Fig. 4.2 Region of Atatürk Center of Culture –Atatürk Kültür Merkezi AKM
Source: Processed by Nezh Burak Bican on "Google Map" Image.

After introduction of this law, the Ministry of Culture has defined the sub-divisions of the Atatürk Culture Center –AKM- by clearly defining the programs to be included. In the process up to now, only one project -acquired by competition- which had been designed for

² "Chronology of AKM Regions", 6.

³ "Chronology of AKM Regions", 11.

the first division could have been partially materialized. However, no master plan has yet been made covering the region for a unique solution. Therefore, there is not also an overall plan which covers the sporting facilities in the second division of AKM region.⁴



Fig. 4.3 Divisions of Atatürk Center of Culture –Atatürk Kültür Merkezi AKM
Source: *Products of Arch 505 Course Students*

4.1.3. Urban Districts Surrounding the AKM Region

Today, the region of AKM is surrounded by many important features of the city. In the central city Atatürk Forest Farm -*Atatürk Orman Çiftliği (AOÇ)*-, lays on the west of the AKM region covering a larger area than it. Nonetheless, it has also not been integrated in the city effectively. On the north, there is the first “governmental center” of the early republican period. Furthermore, there is a larger region including historical inheritance of the city which covers almost fifteen-centuries-old ruins -Roman Bath, *Hacı Bayram* District, Ankara Citadel, and other early republican buildings-. When we turn to the east of region there stands another important tissue of the city which consist of the hospitals, some university units and other buildings of health service, *Sıhhiye*. Lastly, in the very south of the region

⁴ Personal Interview with Baykan Günay, 14 March 2009.

there is the train station of Ankara which is a crucial gate. Thus, it is a point of spectacle which would provide a first visual impression for the visitors of the city. (fig.4.4)



Fig. 4.4 Neighboring Districts surrounding the campus of 19 Mayıs
Source: Processed by Nezhir Burak Bican on “Google Earth” Image.

4.1.4. Access Routes and Neighboring Arteries in Urban Scale

On the northeast of the region, there is İstanbul Street, which is connected to *Fatih Sultan Mehmet* Boulevard on the west end of the central city. The street ends when it meets Atatürk Boulevard, which is the central boulevard of the city binding the district of Ulus to *Çankaya*, on the very east corner of AKM region.

On the southwest of the region meet Hippodrome Street and *Talatpaşa* Boulevard each other on *Kazımkarabekir* Street, which passes across the region in the direction of northeast to southwest. Hippodrome Street goes to the southwest by crossing *Konya Yolu* –main artery connecting north and south of the city- and ends when it sticks to *Fatih Sultan Mehmet* Boulevard. *Talatpaşa* Boulevard, on the other hand, goes to the eastern part of the city ending in *Mamak* district. (fig.4.5)

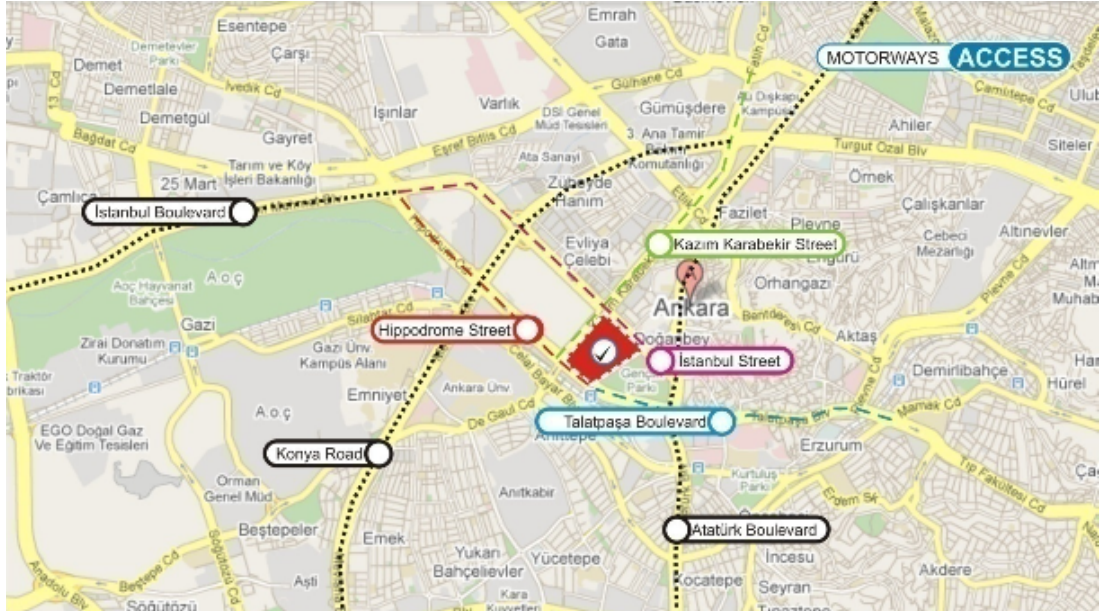


Fig. 4.5 Access Routes and Neighboring Arteries
 Source: Processed by Nezih Burak Bican on “Google Map” Image.

4.2. Physical Properties of the Site and Its Elements

In this part of the analysis, we will focus on the direct physical properties of the sports district in Ulus, in the second division of AKM, related to its neighboring environment and the units inside. Therefore, we are going to approach the district in two senses. On the one hand, we will put forward the relation of the campus with its near-by environment in terms of structures facing it and elements of access. On the other hand, we are going to examine the physical conditions and discuss on some critical ascertainments representing the existing situation.

4.2.1. Direct Outside Factors around the Site

In this part, we will talk on the external factors related to the nearby environment, such as, and “physical facades facing the district” and “elements of accessibility around the site”.



Fig. 4.6 Northeast of the campus: Hotels and small business.
Source:processed Nezih Burak Bican on GoogleMap Image.



Fig. 4.7 Southeast of the campus.: Youth Park
Source:processed Nezih Burak Bican on GoogleMap Image.



Fig. 4.8 Southwest of the campus: Train Station and Building of State Railways.
Source:processed Nezih Burak Bican on GoogleMap Image.



Fig. 4.9 Northwest of the campus: Hippodrome District.
Source:processed Nezih Burak Bican on GoogleMap Image.

4.2.1.1. Physical Facades Facing the District: Cityscape in the Neighborhood

On the north east of the campus, today, there is a row of hotels, small business and trade units besides the Istanbul Street. Left edge of the Youth Park faces the south east of the campus across the *Cumhuriyet* Street. The gate of the train station stands on directly south edge of the campus besides the Building of State Railways on the south west of the division. Lastly, on the northwest, behind the *Kazım Karabekir* Street, with a double area of the sports division, the division of hippodrome stays with its almost empty land. (fig.4.6-7-8-9) Because the sports district has an almost continuous boundary surrounding the site, it has very limited physical relation with all those neighboring districts.

4.2.1.2. Elements of Accessibility around the Site

Through examining conditions of accessibility related to the sports campus today, we will discuss the vehicular roads around the site, the under and over passes over them, the metro connections in the vicinity, and pedestrian traffic around the site.

4.2.1.2.1. Vehicular Traffic Organization around the District

On each of the four edges of the trapezoid there passes a motorway. The division lies in between İstanbul and Hippodrome Streets as the whole region of AKM does. Especially these two streets house a high density of motored-traffic. On the other hand, *Cumhuriyet* Street beginning from the square in front of the very exit of the train station on the south goes parallel with the southeast edge of the campus, and by passing across the historical buildings reaches to the Ulus Square. On the counter edge of the campus, *Kazım Karabekir* Street connecting *Tandoğan* District on the south of region to *Dışkapı* District on the north. The street at the same time cuts the region into two and separates hippodrome division from the stadium division. (fig.4.10)



Fig. 4.10 Roads around the site providing direct access.
 Source: Processed by Nezih Burak Bican on “GoogleMap” Image.

There is a fast traffic flow on the three roads surrounding the campus, other than the Cumhuriyet Street on the southwest edge connecting to squares on north and south. On the three corners of the parcel except from the one on the south –square in front of train station-, there are underpasses and overpasses for the vehicular traffic. Consequently, when the “flow-providing” effect of these passages is added to the number of traffic lanes on those arteries, there born a “speed increase” in the vehicular traffic on the roads surrounding the campus. (fig.4.11)

4.2.1.2.2. Metro Connections in the Vicinity of the District

On the edge that lies on the northeast, there are two exits of underground system which connects Kızılay to Batıkent. One of them is located besides the east corner of the campus, while the other is on the north, inside the hippodrome area. However none of them has an exit that directly reaches inside the sports campus. (fig.3.10)



Fig. 4.11 Under and over passes, bus stops, and metro connections providing vehicular access on the edges of the site.

Source: processed by Nezih Burak Bican on GoogleMap Image.

4.2.1.2.3. Pedestrian Traffic Around the Site

The under and over passes on the roads which bounds the campus results in acceleration of the motored traffic on them. Thus, the narrow sidewalks on the edges of the campus become quite dangerous for the pedestrians to walk on. Furthermore, pedestrians could only penetrate inside where the fencing that surrounds the campus permits. Only the gates provided on the barriers surrounding the site provide them with physical access. Therefore, the innate physical properties of the campus would be said to have a low “inviting” and “inclusive” potential. (fig.4.12-4.13)



Fig. 4.12 Narrow sidewalks on the edges of the Sports District provide the motorways with the larger width.
Source: Photograph taken by Nezih Burak Bican in 26th March 2009



Fig. 4.13 The underpass on the North East edge of the Sports District
Source: Photograph taken by Nezih Burak Bican on 26th March 2009

4.2.2. Existing Physical Condition of the Site and Critical Ascertainments

In this part, we will talk on the internal factors that necessitate careful consideration for interpreting the physical situation of the sport district in a rational basis. However, we will not only talk about the direct physical conditions, but also discuss the problems related to some “innate” properties of the facilities in the sports campus.

4.2.2.1. Physical Structures in the District

Covering an area of 2,7 hectares there are more than twenty structures in the site, be it closed or not. In the district, there is the sports campus of GSGM, Facilities of *ATK*, Korean Statue, Museum of Turkish Air Institution and the terminal of *HAVAŞ*. The oldest and the largest structure in the district is 19 Mayıs Sports Stadium, it has a serious metal structure on it bearing the roof on the tribunes. Furthermore, there are facilities serving for certain types of sports in the sports campus. A group of these structures is registered to be conserved by the decision of “national committee” by Ministry of Culture in 2003(15th meeting). These are,

- “Stadium of 19 Mayıs” in the middle
- “Atatürk Gymnasium” on the east corner
- Facilities of “Swimming Pool”
- “*Yaşar Doğu* Wrestling Hall” by the west gate
- Police Headquarters
- *SESAD* Unit of Health Issues
- Hall of Boxing
- Hall of Taek-won-do
- Hall of Gymnastics
- “Field of Athletics” on the north corner
- “Tennis Club” on the north of the stadium
- “Facility of Fencing”
- Soccer pitches on the east
- Managerial Building for Directorship of Youth and Sports -*GSGM*- by the east gate
- “Memorial Statue of Fallen in Korea” on the west corner
- “Parachute Tower” in Institution of Turkish Air by the southwest edge

However, especially the barracks for facilitating certain sports lack both physical and architectural quality. In the same manner, managerial building of *GSGM* has not got a remarkable architectural quality. Furthermore, the police headquarters has no relationship

with the sports environment. Thus, there is need to determine the very buildings to be preserved by a further investigation in the site by experts.

4.2.2.2. Traces of 1935 Master Plan in 2009

Through our study on the thesis we had several trips to the site and we searched for some fundamental traces of “1935 Master Plan”. The Planner, Professor Hermann Jansen had clearly declared one of his expectations while locating the stadium. He had planned to maintain a perspective which framed the Ankara Citadel with its nearby environment, for the spectators in the stadium. Nevertheless, today because of the roof added over the tribunes of 19 Mayıs Stadium in 1990s, there is no possibility to catch that vista during the games inside. (fig.4.14-4.15)



Fig. 4.14 The roof over tribunes of 19 Mayıs Stadium *Source: Photograph taken by Nezih Burak Bican in 26th March 2009*



Fig. 4.15 A narrow frame providing a vista of Ankara Kalesi between the roof and tribunes of 19 Mayıs Stadium. Source: Photograph taken by Nezhir Burak Bican in 26th March 2009

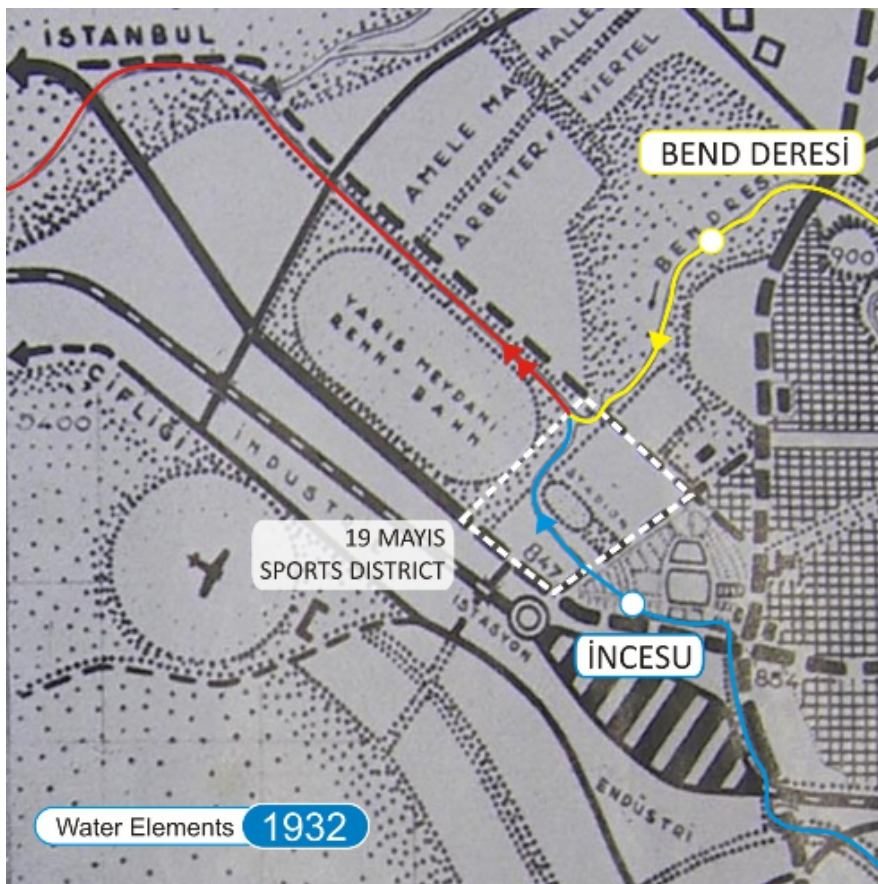


Fig. 4.16 Water elements in 1935 Ankara Master Plan Source: 1935 Hermann Jansen's report for Ankara İmar Planı, Alaaddin Kural Basımevi.

As a reminder, it would not be obsolete to remark an important element which Jansen had pointed out in the first plan of Ankara. In the plan, the course of “*Bend Deresi*”-The River Bend - had been planned to flow by the north east edge of division of hippodrome, and to pass just through the stadium region towards the Youth Park. (fig.4.16) Also another river, *İncesu*, had been passing besides the region flowing from the *Sihhiyye* region on the southeast .However, the course of the rivers was filled up for building buildings and roads on in 1960s. Consequently, today there are traces of both.

4.2.2.3. Buildings of “Ad-hoc” Solutions for Instant Needs

In the parcel for sports of the region of AKM it is obvious that there is no master plan of the site, as a result the barracks constructed in 1970s and other minor structures are all for the sake of “ad-hoc” solutions. That is, when an instant need arouse for facilitating a new activity, a structure has been aroused in a certain empty location. Moreover, although we made research and investigation through the Ministry of Youth and Sports, the General Directorship of Bodily Exercises, the General Directorship of the Youth and Sports, and the Directory of Facilities inside the Sports Campus, it could not be possible to meet any documents concerning decision-making mechanisms of planning for the spaces of facility. Furthermore, the director of the facilities, Baynazoğlu declared that there has never been a plan for that defines the location of facilities.⁵

To put forward the “ad-hoc-ness” of the ongoing situation we would give an example as follows. The Municipality of Ankara has begun to build up a sports hall for the Basketball Championship in 2010 with a capacity of 10.000 spectators by the special permission of the central authority controlling AKM Region, National Committee.⁶ According to Baynazoğlu, the construction is not foreseen component of a certain master plan.⁷ Thus, we interpret that there is not any official basis of constructing such a building which necessitates a thorough substructure. Furthermore, in the campus there is the Atatürk Sport Halls facilitating the same functions intended by that new one yet even though with a lesser capacity. If the new hall has been made according to parameters of a certain plan, two sports halls would not have been foreseen in such a limited area.

⁵ Baynazoğlu.

⁶ “Habertürk Ankara”, *Habertürk*, June 21 2009.

⁷ Baynazoğlu.

Actually, anyone visiting the campus would see not only that there is not any clue of an overall landscape design, but also that the buildings for certain sports are shelters of “barrack-type”.(fig.4.17-18-19) This situation puts forward the result of “mediocre” spatial interventions in the campus, that is, whenever a need for a new space aroused, another “un-designed” was built in the campus to meet the demand. So, this “ad-hocness” led a disintegrated environment.



Fig. 4.17 Barracks for certain types of facilities, from the Parachute Tower on the north
Source: Photograph taken by students of Arch 550 Course.



Fig. 4.18 Outside the barracks for certain types of facilities
Source: Photograph taken by Nezih Burak Bican in 26th March 2009



Fig. 4-19 Inside the barracks for certain types of facilities
Source: Photograph taken by Nezih Burak Bican in 26th March 2009

4.2.2.4. Density Contrast between Match-days and No-match-days in the Sports District

Sports buildings of large scales are a source of “crowd-inviting” in their direct neighborhoods. However, this crowd gathers on certain days of sports organizations. A football stadium can be used for the full capacity approximately 2-3 days in a month for an average football team. (A football team playing in the Turkish Super League plays 4-6 matches – 4 league and 2 cup matches - in a month 2-3 of which is played in home destination) Therefore this means that 27-28 days are reserved for almost zero activity when we just speak for the “sports”. Furthermore, an ordinary football match would occupy 6 to 7 hours a day. Consequently, as can be predicted, there is a sharp difference between the match and no-match days of a month in the vicinity of football stadiums and, moreover, the contrast also reveals itself in a match-day between the 4-5 hours around the match-time and the other hours of the day.

In the case of 19 Mayıs Stadium, there are two teams using the stadium which take place in the Super League: *Gençlerbirliği* and *MKE Ankaragücü*. Thus, this means a doubling in occupation of the stadium. However, if we make an approximation considering the two teams play in lesser cup-matches or challenges in the international area than then they played in the beginning of the season, as soon as the season-end approaches the approximate number of matches played by two is corresponds to 7-8 matches in a month. Therefore, at least on 22-23 days of the month, the stadium does not invite the maximum number of people that it would house. As a result, this means that there is a sharp difference between the number people occupying the area on match-times and no-match-times. This condition can be interpreted as a kind of “spatial schizophrenia”⁸ in terms of “density” which refers to a contrast which spaces experience by having minimum and maximum occupation in certain intervals and having not a moderate population at all.

Of course, this is a common problem of football stadiums with similar properties. Nevertheless, the negative situation of “19 Mayıs Campus” can be overcome by certain solutions within an overall planning that concerns social and “inherent” properties of the location, and thus, its inclusive capacities would be maximized.

⁸ We propose such an analogy with the mental illness of “mental schizophrenia”. Patients of that type lives on the sharp-ends. They behave very extroverted in a time, but act as that much introverted on the next.

In this chapter, we have drawn the physical properties both inside the sports district and in the neighboring regions and districts surrounding it. This inquiry contributed our study to comprehend the existing situation of the sports district and to orient vision to see the large perspective to sense the “whole”. Therefore, the examination process related to the district has been over. In the next chapter, we are going to speak of the future of the sports space in the central district of the capital and propose certain guidelines, relying on the background we have explored through the previous chapter.

CHAPTER 5

GUIDELINES FOR A REHABILITATION TO ELEVATE SOCIAL INCLUSION IN THE 19 MAYIS SPORTS DISTRICT

Until this part of our study we have carried out a broad study on the history and the existing situation of the 19 Mayıs Sports District in Ulus. After we discussed our basic arguments on “social inclusion” and “urban space”, we have drawn the historical framework of the district together with its significant position in the modern Turkish Republican History. In the following step, we have put forward our scope as “the space is a social product” and it has concrete reflection of a certain spatial discourse. Therefore, we focused our study on historical and managerial discourses to evaluate the sports district. Following up those evaluations, we have interpreted the spatial accumulation of the district through aerial maps of the district and the official decisions of the main authority responsible for the *AKM* region, National Committee. As the next stage, we have put forward the existing physical qualities of the 19 Mayıs Sports District. By the knowledge we have accumulated up to now, we are going to speak for the future of this significant urban center in the middle of the capital with its distinct function of “sports”.

We basically propose maintaining and sustaining facilities of sports as “a matter of social inclusion” in the centre of Ankara. Moreover, we search some guidelines and try to “draw a road-map” to increase the inclusive capacity of the district with all other features in the neighborhood and to provide a sustainable life for the whole region. Therefore, through the second and third chapters we have put forward our awareness,

- *about* sports and urban public space
- *about* the central city and its history
- *about* the AKM region, on-going situation
- *about* the ideological, political and managerial discourse shaping the district
 - the national republican ideology
 - the place of “sports” in the social policy of country
 - the problematic conditions of sports management
- *about* the existing situation of the sports district
 - the urban geography it is laid on
 - its physical conditions

In the urbanization adventure which has extended till now, Ankara has lost its “sports-based green area” with several memories of the history and crucial traces of “national republican ideology”, while its very center, Ulus, gradually losing its central quality. It is not yet easy to make a “turn-about” for Ulus, nevertheless is not “impossible”. The thing to be done is to render it “attractive” and “socially inclusive” again. Therefore, we should,

- Recall the “founding ideology” and “initial historical intentions”
- Re-define “what sports is” and “what we aim by it”,
- Re-define the “meeting purposes” for the new generations to utilize the district,
- and consequently re-define the “space” as soon as possible keeping all those in mind,

and thus, it would be possible for Ankara and its citizens to

- remember “the memories” of the republican center,
- create an area of “social attraction” and “new memories”,
- enable a “re-turn” of citizens to the city center, and
- sustain “social inclusion” of people and a living environment in the region.

Today, 19 Mayıs Sports District contains the most number of built structures among the other divisions of AKM region. However, although existing conditions and even the alignment of the facilities has not been changed since 1970s, its occupants are limited with professional or amateur sportsmen of the clubs inside, people with member-card of certain clubs, people with tickets –on match days-. Actually, there are certain sports pitches which set apart for ordinary citizens, however because of certain reasons their utilization possibilities are quite limited.

After defining the purposes for which people be there, we should define what sports is and what we aim by it in the existing conjectures to re-define the “space” of it. A proposal for rehabilitating the space in the capital city with sports would only be justified with raising such awareness. As a result, we would foresee a “re-turn” of citizens to the city center by creating a “socially inclusive” area in the center of such urban settlement.

Therefore, in this chapter we will define the bases which the spatial reality of the 19 Mayıs Sports District should be built on. First of all, we will re-interpret the historical, ideological background of the region and propose the fundamentals of those subjects to be recovered thorough new solutions. Secondly, we will re-define “social” and “cultural” bases of the district to be followed. In this part, we propose to utilize “sports” as a cultural phenomenon for all types of approaches in the public, and render it as a means of “social inclusion”. In the last part, we will propose tangible spatial guidelines about the sports district in Ulus, with the ways of comprehension we have accumulated and the social scope of approach we explored in the thesis.

5.1. Historical, Ideological, and Political Basis

We have clearly put forward the historical significance of the 19 Mayıs Sports District in Ankara in the previous chapters. Ankara has become the center of “Turkish Modernization Project” in the early republican period, and Ulus witnessed to the nation’s struggle for independence and the foundation of Turkish Republic. Besides, Ankara and Ulus had been a space of “national ideals” for the future development of the country.

However, citizens of the capital city have forgotten all those historical and ideological significance of the region in time. This “forgetting” is not a “fault” of the society, but can be ascribed more to the national and local governing authorities. As we have uncovered while interpreting the decisions of the “National Committee” in the last part of third chapter, even the committee has seemed to forget the initial discourse of the region, and lost time in the last twenty-five-years period. It should have charged spatial experts to prepare an overall “master plan” concerning all those social, political, and ideological facts just in the first step. Nevertheless, in the range of meetings which have extended to a long period, it lost the fundamental origin of Atatürk Cultural Center Project. On the contrary, it acted as a council

for controlling “mediocre” constructional interventions emerged from spatial needs of the region.

Especially, in the unique case of Ulus, the initial intention should be keeping the “memories” of the republican history in mind and utilizing the center of Ulus as a precious space of “urban memory”. Further cultural and physical problems should be started to be solved, after such as a basis has been guaranteed.

In the evolution process of the 19 Mayıs Sports District, at first, it was considered a space for providing the young of nation with “health” and “energy”. In our time, it is occupied by several clubs and amateur training has left aside as a matter of second plan. Actually, this is a natural result of a change in the understanding of “sports” in international level. Beginning from 1970s, the rising industrialization trend in world has also begun to be observed in the field of professional sports. The competition aspect of sports has become more apparent than before. This situation invented sports clubs into a big challenge that they started to train their athletes and sportsmen in an advanced system. The specialization trend in sports led other people out of sports to define their relationship with “sports” in other ways. Most of them preferred being spectators, others have started to perform it as a leisure time activity, the rest has completely neglected it. In such an environment, spectatorship has risen and the phenomenon of “watching sports” rather than “doing sports” has come forward.

The critical rupture in utilization of the 19 Mayıs District would be associated to such a period in international sports. The rise in spectatorship in watching professional football and importance of success in Olympics has resulted in certain changes. The stadium has become a popular place for watching football matches. This has been one of the most contributive factors in masculine domination of which effects are seen even today. Moreover, as we have seen the barracks for facilitating Olympic sports were all built in 1970s as an “ad-hoc” solution. Of course, the national athletes should be trained in control of state to win good reputation in the international sports arena.

After “National Committee” took the mission over in the beginning of 1980s, the large scale constructions were abandoned in the area. Nevertheless, not a better solution has been adopted for the district. Therefore, in the last thirty-year period, the facilities have been managed under the control of state, namely, by the Directorship of Youth and Sports. However, “plodding” bureaucracy of the country has not met the needs of such an “active”

field of “sports”. -In the last a few years federations has started to break up their managerial relationships with the state, and to work in their own.- However, this managerial conflict between “active-ty” of sports and “plodding” of bureaucracy has led to the “sports campus” in the 19 Mayıs District.

We propose that today the best solution both for the future of the “19 Mayıs District” and “our professional sports clubs” is to relocate the facilities from the center of Ulus to another appropriate place. Not only the barracks, but also the stadium and other halls are not proper for the contemporary needs of professional sports. Of course, the stadium may be utilized again for national celebrations by re-constructing it according to its original design. Moreover, those buildings with historical importance should be preserved. Nevertheless, they should be utilized for amateur sports and by ordinary citizens and through proper managerial systems. Consequently, if we want “substantial” and “sustainable” success in sports, we should provide our professional sportsmen with better conditions.

5.2. Social and Cultural Basis: “What Sports Is” And “What is Aimed”

By negative transformation of the environment and the life around the sports district in Ulus, -as it happened in other portions of it- ordinary citizens of Ankara do not, perhaps would not, utilize it as a place to “meet at”. Each facility is provided in its own “box” which introduces “individuality” to each element of the campus.

Today, the managerial and physical boundaries restrict the “access” of ordinary citizens in the sports facilities in the second division of AKM. They are managed as if it is a campus of only amateur and professional sports clubs. The “membership system”, “ticketing for sports matches”, and “club-privileged organization” are all managerial boundaries restricting “access” and, consequently, resulting in “social exclusion”. The exclusion also reveals itself in the physical access restrictions around the district. There are barracks or buildings for each kind of facility. Certain group of facilities has been encircled among physical boundaries, such as Ankara Tennis Club, museum of Turkish Aviation, and police headquarters. Furthermore, there is an additional fence surrounding the whole block of buildings. Even though there are pitches and courts for daily use, those restrictions create a sense that it is a space “reserved for others” for non-members or those without tickets. For a total “social inclusion”, it is quite clear that “a district with sports facilities in the central city should be

utilized by ordinary citizens rather than sports clubs” and should be “inviting” for all students.

Therefore, the sports division is not a space of “social inclusion” today. Only a small portion of the public benefits from the facilities provided. The professional sportsmen, the members of certain sports clubs, a number of administrative staff, a few people running business in a number of cafes and markets, supporters of sports clubs – but only two or three times a month-, and rarely some passer-bys along the pedestrian way of two meters, and moreover most of all those are males.(fig.5.1-5.2) Moreover, because of the masculine domination in the vicinity of the site and its neighborhood, women do not prefer to occupy the space. Our visit to the site, also barely puts forth the situation of deterioration. –There, I came across “women” only twice: little girls in the gymnasium, where I was not permitted to take photos; and a female referee in the amateur football match- (fig.5.3)



Fig. 5.1

Men watching the amateur football match behind metal fences.

Source: Photograph taken by Nezhir Burak Bican in 26th March 2009



Fig. 5.2 Some of the occupants of campus: amateur football players, and a few supporters on the portable tribunes
Source: Photograph taken by Nezih Burak Bican in 26th March 2009



Fig. 5.3 A female re-free on the side of amateur football pitch
Source: Photograph taken by Nezih Burak Bican in 26th March 2009

In modern cities there are re-creational multipurpose areas in the city centers. These are generally open and/or closed sports centers belong to sports clubs, city clubs, and building complexes, and parks, gardens, and other green urban public spaces.¹ For instance, the Central Park of the New York City, located in the downtown, provides the ordinary citizens several possibilities of *gemeinschaft* through “sports”. (fig.5.4) Actually, Ulus being the very center of early republican Ankara, had been planned as a green public space with a crucial number of structures for sports, re-creative activities, national celebrations and other public gatherings. The Hippodrome, the Youth Park, and the 19 Mayıs Stadium Complex were all built in a search of such kind of utilization, together with having had further ideological intentions for building a “nation”. However, it gradually lost this identity and moved away from its intended guiding principles.

For a revival of this central district in Ulus, two conditions would be considered:

1. One would even say that the “sports understanding” of politics in Early Republican period was a result of very sudden and unexpected revolution, thus, it has not a strong basis. Or, another would say that large-scale sports facilities would result in extra and unbalanced crowd in the central city. The argument is that, ‘there is no good of “sports” in a central district of the capital’.
2. On the contrary, keeping the historical significance of the region in mind, one would also say that by adapting and integrating the “sports” with other cultural practices, it would be defined as a certain “life-style” for citizens. Therefore, both the existing sports facilities would be sustained -some of which are preserved- and further urban plans would be made to integrate it as a contributing element of a larger urban, green and historical tissue.

For us, the second proposal would be a reliable alternative providing the capital city with revitalization of its “forgotten” center, and be a chance for its revaluation.

We would argue that “sports” and “youth” is the crucial departure points of this revival. “Re-attaching them to here” means that introduction of the “memory spaces” of the “adults of tomorrow” to here. Of course, in order to re-write the “scenery” in this manner, redefinition of “sports” and its “new space” is the major condition. A space can only be defined if its “goals” and “intentions” are clearly defined at the very initial stage. Thus, before proposing a space for sports, one should define what “sports” is and what is aimed by it.

¹ Turgay Turan, "Rekreatif Amaçlı Açık ve Kapalı Spor Alanlarının Değerlendirilmesi.", *Mimarist* 30 (2008): 66-67, 67



Fig. 5.4 Photos from central park, New York, United States.

5.1.1.1. “Sports as a Culture for All”

The problematic related with “sports” is not only a specific problem for the 19 Mayis Sports District. On the contrary, the definition of “sports” is a problem of every country. It has generally taken as a problem of “competing teams” or of “professional clubs” conducted by the “young”. However, it is actually a “cultural” issue that needs a better definition and serious means of approach and management.

Basically, “culture” can be defined as “excellence of taste in the fine arts and humanities, also known as high culture” or as “an integrated pattern of human knowledge, belief, and behavior that depends upon the capacity for symbolic thought and social learning”, and or “the set of shared attitudes, values, goals, and practices that characterizes an institution, organization or group.”¹ In fact, culture is a certain kind of pattern related with humanistic tastes weaved by individuals to create a mutual creation that evolves to a kind of perfectness in time and constitutes valuable inheritance by historical evolution. As soon as societies realized this aspect of culture, they have been started to become aware of their cultural values and preserve it by conserving its products or sustaining the spaces of performable activities of culture, such as conservatories, concert halls, theatres, operas, museums, historical milieus, and so on.

We argue that “sports” is also a kind of cultural issue in a global level rather than a local. It is performed through coordination of muscles, and therefore harmonic movements of bodily organs resulting also in aesthetical series of improvised actions. A controlled and supervised training would result in not only in a healthy and disciplined body, but also excellence in the sports in the long run, just as a musician would only build up his talents through continuous practice. Therefore, for excellence and even for only satisfactory experience, sports should be a life-style, and in the long shut it should be integrated with “culture”. The success of such integration would result in a synergic togetherness of society and renders spaces of it as those of “social inclusivity.”

Furthermore, public spaces in urban centers reflect the inherent properties of a city and “culture” of the certain geography. That is, these are the places where “culture” is “produced” and mutual habits are put forward. Consequently, the urban district of 19 Mayis which inherited sports facilities would maintain its character by sustaining sports facilities

¹ *Wikipedia*. <http://en.wikipedia.org/wiki/Culture>.

with historical value and certain extra intervention to re-habilitate it as an urban sports park integrated into the existing urban tissue.

On the other hand, the 19 Mayıs Sports District is located on the very center of the capital city and symbolizes the approach of the country to “sports”. Therefore, be it good or bad, it would be argued that it is a product of official “policy for sports”. Unfortunately, the physical condition of the environment in the region today and related experiences of ours in the division justify the lack of such policy, as we have clearly put forward previously with reference to Fişek. Even in the early republican period we did have a social policy for sports, as “to improve the average health level of the citizens, build up their productive capacities and embed certain social and ethical norms”. However, the condition of the Sports District which central authority once had planned as a sample for other cities of country, today obviously presents the need to “re-define sports”.

Actually, a central green area with sporting facilities should be one for serving citizens to meet with “sports culture” rather than “professional sports”. The relation of society with “sports” should be established step by step. The center of the city should be a space for learning basics of sports as “running, jumping, climbing, and biking”. For those who are talented, extra spaces provided with advanced equipments and training possibilities should be facilitated in somewhere else. Perhaps, certain large-scale facilities may be included in the central city. However, their goal should be just to create an orientation possibility with “advanced sports”. For instance, it is reasonable to include routes for jogging, cycling, and running or open areas for certain group activities for the ordinary occupants of central city.

As England –a country with a social policy of sports- has done, we should define sports as “sports for all” with all its qualities. We should define it as a branch of “culture” rather an “activity of spare time”. A positive consequence would only be achieved if the related space is designed after such a definition is agreed upon by the governing authority. There should be possibilities for children, for young, for adults, and moreover, for amateurs and for professionals. The spaces of “sports” should offer the citizens all those opportunities in appropriate spaces in the city.

Moving on those arguments, for rehabilitating the sports space in the 19 Mayıs District, in the next part we will offer some concrete arguments, keeping the historical, ideological, social and cultural arguments we discussed in mind.

5.3. Spatial Basis: “Re-definition of Space”

A space would be one of “meeting”, “living”, and “sharing” common feelings for all, if only there are certain “meanings” that people would attach to it. In the case of “19 Mayıs Sports District”, there is a need for a total consideration of ideological goals and principles of “social inclusion” in defining spatial guidelines to amend it.

For rehabilitating a space in Ulus, actually, the historicity of the region is a substantial chance. The historical inheritance in the region is a point of “common-share” for the citizens. Of course, although the historicity would provide a departure point for a “revival”; it may provide only one of the bases for sustainability of the district in the future. Keeping also the socio-cultural aspects in mind, the space would be one to “meet on”, “spend time in”, and collect new memories, if only an integral solution with the surrounding regions of AKM and the whole city center is maintained.

In speaking on an urban tissue with public opportunities, we also should be aware of the role of the open and green areas. The quotation below summarizes the properties of a balanced urban environment:

A living environment and an urban tissue of high quality are results of a balanced relationship of buildings, transportation possibilities, and green and open areas... types, sizes, facilities, functions and service areas of green and open areas put forward their impacts over the quality of urban life.²

The statement that Mahmut Sert refers to Emür and Onsekiz in his essay in the magazine “Mimar-ist”, puts forward the importance of a balance of build and green tissues of urban areas with proper tools of accessibility. For Sert, open and green areas provide a city with spaces of social and economic property beyond supplying just a proximity to the natural life. Again for him, “conservation of green tissue and harmony of it with social and cultural life would be planned by re-creative and sportive designs”. Furthermore, with reference to Gül and Küçük in the essay, he clearly reveals the relation of build environment, green and open areas and quality of life:

² Sert, 58.

Architectural structures, open-green areas, and their relations and unity with each other designate the general character of a city. Open-green areas stand as critical elements in terms of balancing the deteriorated relationship between man and nature and rehabilitating conditions of urban life. Therefore, in developed countries the qualities and quantities of open and green areas are regarded as an indicator of civilization and quality of life. In such an extent, so many countries endeavor to plan and generate the optimum urban space and ecology by considering the intellectual and physical needs of their people.³

In parallel to this idea, we are going to propose an area which composes the harmony of open-green spaces with appropriate build structures and functions that will sustain the life of the urban tissue. Of course, in this work, we do not claim to re-shape a whole city. Nevertheless, our proposal is going to be a product of a will which would provide the capital city with “a sample area with an environment of high quality for living” in its “forgotten” center.

So, through “re-definition of the space”, we are going to propose tangible guidelines for the district keeping the ideology laid behind, the historicity accumulated, and the social-cultural goals to be realized. Our suggestions are going to be stated in two parts. First, we are going to talk about the relations of the site with its outside environment. In there, we open up the principles to maintain the “accessibility” of the site, to provide the “continuity” of green and cultural tissue in the region, to increase the “legibility” of the division by outsiders. Then, secondly we put forward the interventions for the conditions inside, talking on maintaining interventions inside and the new scheme of utilization.

5.3.1. Proposal for Relations and Links / Connectivity with Outside

In proposing relations and connectivity principles of the Sports District in Ulus, we keep in mind that it is among other urban tissues, neighborhoods and functions. An analogy between “human anatomy” and urban design may be helpful for us to explain the logic of such relations. For instance, it is not possible to live for tissues in a certain part of body, if other tissues in the vicinity are damaged because of a wound on the body that prevents organic material exchange with each other. Furthermore, such wound would result in blood leakage and would prohibit balanced distribution of minerals and other organics. Such a discontinuity in bodily organs would be overcome in a short time period by a medical

³ Sert, 57.

intervention targeting a continuous material exchange and durability of the cells; and the process can be called a “cure of a wound”.

The process in organizing relations of urban tissue can be taken in hand in such manner of “medical cure”. The cure would be based on maintaining “continuity” with other districts nearby and providing “accessibility” of the region in a harmony with existing tissues. However, there is another important point to touch on: the factor of man. People are not just “organic materials” which automatically move from one place to another whenever appropriate functions of transport are maintained. People have brains and “souls” which reads, interprets, decides, and memorizes. Therefore, other than maintaining “continuity” and “accessibility”, “legibility” of a region should also be supplied. For “legibility”, of course, both physically and mentally legible elements should be considered. Thus, stating the proposals on “outside relations” we are going to talk under those three headlines: “continuity”, “accessibility”, and “legibility”. As the last remark, in this stage the basic arguments we exhibited in the second and third chapters related to “social inclusion” and “spatial discourse” of the historical region will be fundamentals that frame our interpretations and proposals.

5.3.1.1. Continuity

“Continuity” can be defined as the opposite of “fragmentation” or disconnection. When the issue is one of urban regions, elements restricting “continuity” would result in “fragmentation” of urban tissues. Whenever urban regions of different functions, social groups, or population densities are fragmented, it is not possible to discuss a case of unity or a continuous entity. Moreover, if a urban region turn its back to its extensive historical inheritance, it loses a great opportunity to maintain its “historical continuity” providing a bridge between its past and future. For the case of 19 Mayıs District in Ulus, we are going to propose some guidelines which would maintain continuity of “historicity”, “cultural activity”, “green tissue”, and its “Experiential and Psychic continuity”.

5.3.1.1.1. Continuity of “Historical and Ideological Links”

Through the previous portion of this study, we have put forward the central place of Ulus region in the Turkish history and national policy. It has been the physical ground where the initial intellectual and spatial steps of “Turkish Modernization Project” have been taken. However, there have been crucial alterations in the urban geography of Ankara, as a result of political, social, and economical changes in local, national, and international levels in the last century. These changes have blurred the “historical and ideological origins” of the republic in the spatial perspective of today. Therefore, it is time go back and recover the “historicity” of the central urban space of Ankara.

The 19th of May is the day of National Celebration of “Youth and Sports”. The name of the stadium and the campus has been also attributed this date. The national celebrations are hold every year in the stadium. However, the space is not enough integrated with the “youth” of nation, except that certain club players. Therefore, in planning the master plan of AKM region, and its “Second Division” for “sports”, all the young and should be “socially included” in the region. The space should not be a “campus of sports” but and “urban sports space”. It would only then be possible for the society of Ankara to remember that the sports district has been inherited from the early republican heritage and to recover the space of “urban memories”, consequently pass them on to the next generations.

We should keep in mind that “urban space” is the concrete and the permanent media of urban history where its discourse displays itself. When we remove the “disconnection” between the past and future, between old generations and new ones through “urban space”, we would ensure “the continuity” and its mental sustainability in the future.

5.3.1.1.2. Continuity of “Cultural Activity”

As we discussed in chapter two, the sports district is officially named as “the second division of AKM region” since 1980s. Although there is not already a master plan concretized for the future of AKM, official regulations necessitate an organization for praising cultural activities and there is a number of facilities of certain types in the region in the existing situation. Therefore, in search of such a goal in the neighborhood, within the historical realities of Ulus, *AKM* region, and also the Atatürk Forest Farm, we would propose physical and

cultural continuity of those districts in the region. For example, a jogging route may bind all the museums, concert halls and certain types of sports structures. Or, a group of tennis players may watch a cinema film just on the end of training. Or, a group of musician may participate in a volleyball team finishing their rehearsal for a concert. Such sceneries would be maintained through a mix-use scheme inside the region. Of course, for success of such integration, as we strongly argued previously, “sports” should be defined as an issue of “culture” and be performed not just as a spare-time activity but more as a discipline of body culture.

Another imaginary but realistic scenario may be more helpful to direct the attention on “cultural continuity” in the whole region. As we talked on previously, the central train station stands besides the south corner of district. A group of tourists –a hypothetical group of “inter-rail” students from Europe or one from another Turkish city- would start their city tour as soon as they stepped their foots on the square in front of the station in an ideally designed environment for AKM. Their route in one day may include the green and well-designed urban sports park in the division paving their way to the center of historical buildings on Cumhuriyet Street and in the end of day; they may lodge in a hotel on the southeast of the region. Then, on the next day the urban park may be point of departure for a walk-tour aiming to reach the region of AOÇ.

As the scenarios for the potential occupiers of the district reveal, the regions in the neighborhood should be designed in such a manner that enables a continuity of cultural activities and their facilities to provide the users with routes of numerous combinations. As a consequence, the percentage of occupation would be increased, the number of different types of social groups occupying the district would increase, and a peaceful and “living” environment of “social inclusion” would be maintained.

5.3.1.1.3. Continuity of the “Green Tissue”

Discussed on the beginning of this chapter, “a living environment and an urban tissue of high quality are results of a balanced relationship of buildings, transportation possibilities, and green and open areas”. Moreover, “the qualities and quantities of open and green areas are regarded as an indicator of civilization and quality of life”. Therefore, in an effort to invite citizens of the capital to its “forgotten” center, “the green tissue” should be one of the

fundamental meta-principles of design, not only a problem of the humans-scale but also of urban scale in master plan of the region.

In planning “the green” of Sports Park, thus, one should be aware that it is not only a part of AKM region but of a larger green district on the west, namely, the Atatürk Forest Farm – AOCÇ-. By providing continuity of the “green” as an extensive band in the capital city, the capital city would be one of clean air and peaceful environment. Especially for the case of Ankara, this would be a fundamental attraction not only for problem-constituting regions of the AKM, but also for the ignored region of AOCÇ, and for the on-going lack of “green land and fresh air” in the city center . (fig.5.5)



Fig. 5.5 Proposed “Continuity of Green Tissue” in the central city.
Source: Processed by Nezhir Burak Bican on “Google Map” Image

5.3.1.1.4. “Experiential and Psychic” Continuity

“Experiential and psychic” continuity of a region would be explained as a defragmentation in accumulation of past and present memories related to that region. If ever a region sustains its mental continuity, its occupants have strong anchors on it. Moreover, they do not just occupy the region, but build “nostalgic” binds with it that will keep them attached to there in the future .

Sports are activities especially for the young even though they also would provide the adults and the old with suitable branches. Moreover, sports become an indispensable element in one’s life who deals with them, because it becomes a life-style as soon as one grows. Thus,

an urban sports park would provide young citizens with spaces where they would meet memories of old times, collect new memories and attach themselves to the space without certain intention. Therefore, the presence of a sports park would be a “mental anchor” for the old of the future. Consequently, the existence of a sports district in 19 Mayıs District would provide the “re-remembrance” of the central city and be a crucial element of the city for sustaining its “mental continuity” of its center.

To clarify, another case may lead us to explain the “experiential and psychic” continuity of a certain place. On the south and east of the region there are campuses of a number of universities in the city –Ankara University, Gazi University, Hacettepe University-. (fig 5.6) The sports park and other cultural facilities may be alternative activities with a multi-functional and integrative social program to “shopping centers” not only for the weekends but for the weekdays, for students of those universities in the region. Their permanent presence in the region would support sustainability of the social life in the central city, and in return mutual feedback would assure “social inclusion” and the “experiential and psychic” continuity of the region.



Fig. 5.6 University Campuses in the vicinity of the Sports District of 19 Mayıs.
 Source: Processed by Nezh Burak Bican on “Google Map” Image

5.3.1.2. Accessibility

Not only for the 19 Mayıs Sports District, but for other urban spaces as well, “access” is a key factor to occupy or utilize it. Accessibility of a region is also one of fundamental properties of any urban region without which it is impossible to share its resources, to benefit its service, or supply its service. Nevertheless, it does not only refer to one of physical

accessibility. As we have referred to Madanipour in the third chapter, it is a critical subject in terms of “social exclusion or inclusion” in a socio-spatial comprehension. Be it physical, or mental, or social, or economical, or else, in the urban environment there are “open”, “closed”, or “controlled” spaces, and this is way how society psychologically feels.

In the following part we will discuss the issue of “accessibility” in a dual approach. Actually, “physical access” is the solid reflection of other “access” restriction or possibilities in spatial level. There we will, firstly, talk about “social and mental” access. Then on the light of this discussion, we will spatial guidelines for the physical environment. A feedback of the “meta-discussion of accessibility” and case of “19 Mayıs District” will be useful for understanding both.

5.3.1.2.1. Social and Economical Access

“Social and Economical Access” are the initial problems that lead to physical access. Therefore, accessibility is not as pure physical phenomenon. One would have possibility of physical access into a certain region via intrusion. However, even if he physically enters in certain spaces because of his economical insufficiency he would be restricted. Or, perhaps even though there are no physical or economical barriers certain codes and signs would prohibit his access to the region. Madanipour discusses these issues as “social” and “mental” control. According to level of this control, condition of “social inclusion” or “exclusion” is formed.

To be more comprehensible, let us re-turn to our case of “19 Mayıs Sports District”. The system of “membership”, “ticketing for sports matches”, and “club-privileged organization” are results in not only economical barriers, but also social, mental and consequently physical boundaries. For instance, to be a member of Ankara Tennis Club one should pay 5.000 Turkish Liras as the entrance fee, and additional 380 liras monthly.⁴ Or, to watch the football matches of Turkish Super League one should buy a ticket of at least 20 liras. Or, to do training in the “Field of Athletics” one should get official permission from the directorship of sports by submitting certain documents. Or, to utilize barracks of Olympic sports you should have be a licensed player of an amateur or professional club, and furthermore your club should reserve a training hour for you or your team.

⁴ For the up-to-date pre-conditions of *ATK* Membership please see this website:
<http://www.atk.org.tr/uyeliklartlari.php>

On the other hand, actually there are some additional courts and pitches inside the campus. However, when those economical and official boundaries come together, they result in unavoidable “mental and social” boundaries in the public comprehension. One feels that he is not permitted to those spaces because he is not a club-member, or he is not a club-player, or he has not enough economical power to utilize some of those facilities, or he is not a member of certain “social class”. In summary, the economical and official boundaries results in social and mental exclusion, and this leads to physical exclusion of those out of barriers.

As we have previously discussed in this chapter, the “19 Mayıs Sports District” in the central city should not be one reserved place for professional sports and clubs. Even though it would be sensed as a radical intervention at first glance, the sports district should be “an urban sports park” that serves for public-use, by maintaining the historical character of the district. This would be the only way to overcome those social and mental barriers in the public comprehension. That is, “social and economical” access would only be possible if only the barriers of those are eliminated.

5.3.1.2.2. Physical Access

Physical access of a certain region is a result of physical “inclusion” or “exclusion” possibilities. It may be a result of both physical barriers, and social and mental barriers. That is, one would be physically excluded if he is excluded by social and mental barriers. Because we have discussed the effect of those, in this part we will discuss very physical properties controlling the “access” to the sports district in Ulus.

An urban tissue should be provided with easy and appropriate transporting facilities to sustain its life by maintaining number or its inhabitants in a moderate level. The conditions of transportation should be so carefully planned that the occupation of the region should be maintained in an average to sustain a healthy life for the region. For our case of 19 Mayıs region, today there is not a great problem of “physical access” to the site when we consider the occupation density of the division. However, once the division is converted to an urban sports park, there will arouse a need for extra transportation. Appropriate analysis may put forward the accurate need of transport for the whole region.

5.3.1.2.2.1. Access with Public Transport

In the very physical sense, accessibility of a region corresponds to its being available for transport to the potential users of it. In the region of *AKM*, today two exits of the metro system serves. However for our proposal to sustain continuity with the other divisions of *AKM*, and for unification of cultural and green tissues of the central city, another line of public transport should be provided to eliminate need for extra motorways. Today, one of the two existing metro lines of the city passes just on the northeast edge of the *AKM* region which has a stop on *Akköprü* and continues directly on the northwest towards *Yenimahalle* district. However, to unite the central green of the city there is a need to combine *AKM* to *AOÇ* with a light and fast transport. An urban rail system, for instance, having its eastern end on *Hacettepe*, may be introduced. As a result, students of universities, patients of hospitals or other residents of the district would be provided with direct connection with the central city, (fig 5.7)



Fig. 5.7 Metro Lines and Stops in the vicinity of the Sports District of 19 Mayıs.
Source: Processed by Nezhir Burak Bican on "Google Map" Image

5.3.1.2.2.2. Slowing Down the Motor Traffic Around the Lot

Today, in most of metropolitan cities the local governments are in a search for eliminating motorways and promoting public transport in the central city. Especially, if the central city has been set for public use, such as an urban park, the need of secure pedestrian traffic will

become even more essential than before. Therefore, if there is need for motorways, precautions should be taken to slow the vehicular traffic on them down, and pave the way for a safe environment for the pedestrians. Particularly, this need stands as one of topmost elements in an environment which targets body culture and pedestrian movement through an urban sports park.

As we discussed in the 3rd chapter, the motor traffic around the sports division of 19 Mays flows fast, because of under and over passes on the three out of four corners of the district. As a result, such an increased speed of traffic necessitates extra traffic lines. For the sake of this, the sidewalks on the edge of those roads get narrow to provide the motorway with the required width. Moreover, those sidewalks should not be perceived as “separated places beside motorways for pedestrians”. Actually, they are urban pavements for public use and should be considered as outlines of an urban public space which has the potential to invite people to inside. That is, once the pedestrians could not find the chance to move safely without being disturbed by physical nuisances, they do not prefer to walk on those sidewalks. Therefore, this condition also results in a decrease in the number of “invite-able” people to the public park.

Consequently, the four motorways along all four edges of the park, although they are intended to provide the region with vehicular transport, actually constitute sharp boundaries between the region and its neighborhood. Furthermore, they also decrease the chance of the region to be seen and sensed, because they serve as “flash by-passes” for the rest of the city. This also results in mentally by-passing one of the historical portions of the city. Therefore, precautions should be taken to slow the traffic on those roads down to render the central district of capital with a safe and “invite-able” environment.

5.3.1.2.2.3. Continuous Pedestrian flow between the divisions

Pedestrian access to an urban park is one of basic subjects to sustain public use. On the one hand, it is an issue of “sensitivity” as physical fundamental. Pedestrians move in a narrow range of speed, and this feature provides public space with enough time to be “sensed” and “memorized”. That is to say, one would see and realize more things, when he just walks and looks around than his moving in a car and just quickly passing-by that space.

On the other hand a traffic which focuses pedestrian movement would provide a public region with secure and pleasant atmosphere. For example, a man who does a long tour of jogging among green of the central city do not have to stop on each crosswalk during his journey. Such kind of nuisances would lead to disintegration of the public atmosphere searched.

Therefore, for our case of 19 Mayıs Sports park to maintain continuity with other divisions in the neighborhood, we propose to join them with appropriate pedestrian access. For instance, the motor traffic *Kazım Karabekir* Street on the northwest edge cutting preventing direct access between Hippodrome and the Sports District, may be prohibited or taken under the ground. Thus, a safe pedestrian flow may be maintained on that edge. On south east edge, on the other hand, the car traffic may be fully abolished for a full integration of the sports park with "Youth Park" in the third division of *AKM*. Furthermore, the street may then be transformed to a peaceful pedestrian alley that connects the square of train station with historical city center on the northern part of *Ulus*. (fig.5.8)



Fig. 5.8 Proposed pedestrian access in the vicinity of the Sports District of 19 Mayıs.
Source: Processed by Nezhir Burak Bican on "Google Earth" Image

5.3.1.3. Legibility

As another relational link, that provide certain level of connectivity with outside, we would refer to the term “legibility” defined by Kevin Lynch. In "The Image of the City" he defines legibility of a cityscape as "the ease with which its parts can be recognized and can be organized into a coherent pattern"⁵. Thus, "a legible city would be one whose districts or landmarks or pathways are easily identifiable and are easily grouped into an over-all pattern."⁶. Although, in these phrases, he speaks of the legibility for the whole cityscape, he also states that the term can also be adapted for the "environments at the urban scale"⁷.

Moreover, Lynch explains the basics of legible environment in very simple sentences:

Obviously a clear image enables one to move about easily and quickly: to find a friend's house or a policeman or a button store. But an ordered environment can do more than this; it may serve as a broad frame of reference, an organizer of activity or belief or knowledge...

A good environmental image gives its possessor an important sense of emotional security. He can establish a harmonious relationship between himself and outside world.⁸

In fact, both “continuity” in urban environment and the “accessibility” of it, contributes the "legibility" of an urban tissue. Once people are get used to the continuum of certain region in their "mental maps", they begin to read it better and feel more comfortable. Consequently they feel secure since they "know" it anymore.

Lynch defines another helpful term to comprehend physical properties of a city as "imageability", which refers to "the quality in a physical object which gives it high probability of evoking a strong image in a given observer."⁹ For him, "legibility" of a city may also be considered as "imageability" of it with its identity and structure in the “mental images" of people.¹⁰ Lynch provides us with an example drawing an overall picture of an "imageable" city and its inhabitants as such:

⁵ Kevin Lynch, *The Image of the City* (Cambridge, Massachusetts, and London: The M.I.T Press, 1960), 2.

⁶ Lynch, 3.

⁷ Lynch, 3.

⁸ Lynch, 4.

⁹ Lynch , 9.

¹⁰ Lynch, 9.

A highly imageable (apparent, legible, or visible) city in this peculiar sense would seem well formed, distinct, and remarkable; it would invite the eye and the ear to greater attention and participation... Such a city would be one that could be apprehended over time as a pattern of high continuity with many distinctive parts clearly interconnected. The perceptive and familiar observer... would be well oriented, and he could move easily. He would be highly aware of his environment.¹¹

Thus, the ideal "imageable" environment would be as written above in the light of Lynch's definitions. For Lynch, since the issue of "conscious remolding of the large-scale physical environment" is a new phenomenon of a century, "the problem of imageability" is also novel issue.¹² Consequently, it has not been so much time for people to have started working for "image development". Lynch defines this process as one of "two-way" relation which relates "observer" and "observed". He argues that to improve the image we would use whether "symbolic devices", or "re-train the perceiver", or "re-shaping one's surroundings".¹³

Moving away from such a frame drawn by Lynch, our work of proposing a legible environment for an urban sports park in central Ankara, may be considered as "re-shaping one's surroundings" or perhaps re-gaining the symbolism of certain historical properties rather than "re-training the perceivers" since that is not a sustainable alternative in the long-run. We believe that whenever a continuity of the district with the neighboring AKM divisions are maintained and the restrictions of all types of access are overcome, that would be the first step for creating a legible environment. The next step will be some extra spatial interventions inside the district. An environment of total quality will also maintain the "legibility of it".

Therefore in the next part, we will discuss possible interventions for rehabilitating environment inside.

5.3.2. Proposal for Interventions Inside

As it has been already mentioned, through this thesis we have built the bases for re-handling of the urban sports district in the central city of Ankara. It has the potential to be a more socially inclusive environment. For re-vitalization of such an urban tissue in the one of historical and strategic centers of the capital city, we are going to propose

¹¹ Lynch, 10.

¹² Lynch, 13.

¹³ Lynch, 11.

- to re-gain the symbolism of the region by re-considering its historical inheritance,
- to re-design the district in search of an "inclusive" life in the region,
- to re-shape or re-locate elements inside for a legible image both for outsiders and insiders,
- to sustain the life by a mix-use program that enables and provokes interactions between functions,
- to provide "capillary extensions" of the proposed accessibility for the outside inside the division,
- and therefore to remove all types of boundaries –social, physical, economical, mental- of the district and converting it to a urban sports park for public.

In his book, Kevin Lynch states that he focused on the physical properties, namely, the “form” of the city elements. He eliminates influences of “social meaning”, “function”, “history”, and or even the memorable “name” of an area, to uncover the role of form.¹⁴ However, in the context of Ulus which is the central of early republican Turkey, and so is precious with its symbolic being, we cannot omit any of those “influences”. Nevertheless, we are going to benefit from Lynch’s definitions of elements of a city, since his approach stems from the “mental maps” that are formed in brains of individuals through their interpretations of those “form”, “social meanings”, “symbolism” regarding the tissues of a city. Hence, proposing some guidelines for the district of 19 Mayıs, it would be proper to make use of Lynch’s definition for “district”. For him, “districts are the relatively large city areas which the observer can mentally go inside of, and which have some common character”¹⁵.

In the existing situation, the division of 19 Mayıs seems to have, more or less, a “differentiable character” because of the distinctive form sports structures which results from their functional properties. Furthermore, not only enveloping the whole district but also the sub-groups of facilities inside, the fences and other bounding features, create a “physical boundary”, and results in one of “social” in public comprehension.(fig.5.9-10) Unfortunately, we do not mention that this “differentiable character” is a product of positive and total design. However, the district has the potential to be “differentiable” with certain interventions.

¹⁴ Lynch, 46.

¹⁵ Lynch, 66.

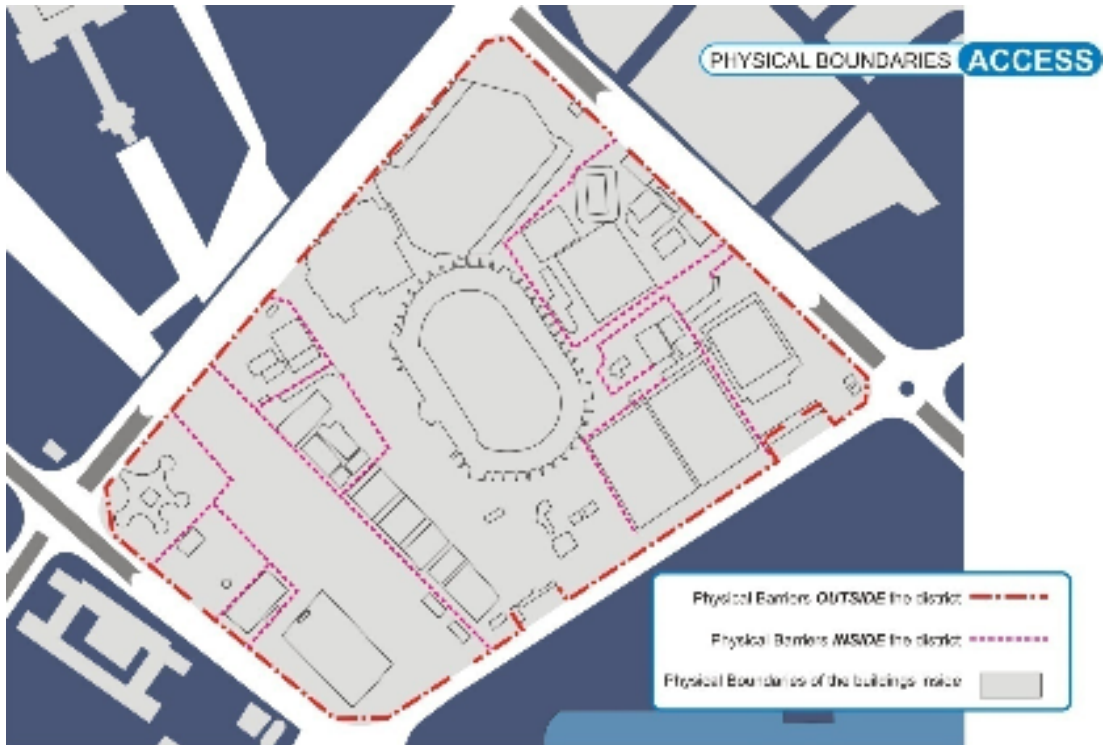


Fig. 5.9 Fences and other bounding features as elements of physical separation
 Source: Processed by Nezhir Burak Bican on "Google Earth" Image



Fig. 5.10 Metal fences around the Sports District as elements of physical separation
 Source: Photographs taken by Nezhir Burak Bican in 26th March 2009

To propose a physical intervention in the central tissue of a capital focusing on sports culture, one should carefully read the “historical intentions”, examine the urban geography, comprehend “the culture of sports” and its potential contribution to re-habilitation and “social inclusivity”, and therefore he would define the appropriate “usage” of the area through “objectives” lying on strong foundations. We have done all of these for or special case of “19 Mayıs Sports District”. Therefore, we have certain amount of knowledge to interpret the existing conditions inside the district and propose some guiding principles for the future planning and utilization of the district.

5.3.2.1. Maintain the Historical Intentions

In defining the physical environment inside the 19 Mayıs Sports District, we have more than one variable. As we discussed deeply enough in the previous chapters, by preserving certain old but “valuable” qualities of the district, the region would maintain its in-born authentic and urban values. Besides, we would maintain the “historical continuity” of the region to sustain a “mental continuity” by connecting the past of the district to its future.

We have already put forward the intensions of first master plan of Ankara by Jansen in the second and third chapters. At that time, the city was not planned to house more than a population of three hundred thousand. Therefore, it was logical to locate a sports district on almost the geometrical center of the city, besides the “Hippodrome”, the “Youth Park” and the train station. It was planned to be utilized for national celebrations and “sports” like athletics. Thus, this intention of Jansen was concretized by Viotti Violi who arranged the tribunes to maintain a vista of Ankara Citadel on the background. Violi also placed the “Tower of Marathon” just in the middle of “marathon tribune” targeting the future use of running track around the green field in the middle to be utilized for symbolic Olympic Games. (fig.5.11) However, it was demolished in 1965. Moreover, today the roof on the tribunes added for the soccer games renders it impossible to catch that vista for the spectators inside.



Fig. 5.11 The Tower of Marathon would be seen on the back in the middle of tribune and the Ankara Citadel is behind.

Today, of course, even if Olympics were held in Turkey, the Stadium of 19 Mayıs cannot meet requirements of our age lacking not only a certain desired capacity but also other contemporary functions needed. Additionally, one would argue that if the roof does not exist on the tribunes, spectators of soccer games would suffer from this shortcoming when it rains or snows.

Nonetheless, even if the Stadium would never be utilized as an Olympic one, the original architecture of the Stadium has to be recovered and sustained to maintain the historical continuity throughout the region. As a consequence, the stadium would be a structure of cultural value by re-gaining its authenticity.

On the other hand, lacking certain functions, the Stadium in 19 Mayıs District is not a proper facility for soccer clubs of the Turkish Super League today. This is not a problem of locating a larger contemporary stadium to be in the central city; however our unique problem is that 19 Mayıs Sports District is not only a venue of sports but also one of “historical inheritance”. Furthermore, in modern football of today, clubs search for large capacities and spectators needs extra services, and such a crowd is to be sustained in order to prevent the urban space from “spatial schizophrenia”. Therefore, it would be a better solution to suspend those clubs from the stadium, and provide them another place in another location in the city.

Moreover, “Memorial Statue of Fallen in Korea” and “Parachute Tower”, on the southwest edge of the district, cannot find the chance to be sensed as landmarks. (fig.5.12) As for Lynch, “the use of landmarks involves the singling out of one element from a host of possibilities”.¹⁶ Thus, “landmarks become more easily identifiable, more likely to be chosen as significant..., if they have contrast with their background; and if there is some prominence of spatial location.”¹⁷

On the contrary, those two tall structures become almost “missed” standing on a distant corner of district besides a motorway of fast traffic and almost no pedestrian movement. (fig.5.13) For this reason, while designing the master plan of the district, the two structures which have the capacity to be landmarks would be re-located in the region to some strategically determined nodes, or precautions should be taken to slow down the traffic and enable pedestrian circulation around.

Furthermore, central Ankara lacks natural water elements. In fact in the beginning of the previous century there have been two rivers: *İncesu* and *Bend Deresi* as we discussed in 3rd chapter. They had been planned to flow just through AKM regions in Jansen’s Plan. However, today their courses have already been filled up. We propose to re-gain those natural beauties of Ankara, through required scientific, geographical investigations, and appropriate engineering.

¹⁶ Lynch, 78.

¹⁷ Lynch , 78.



Fig. 5.12 Memorial Statue of Fallen in Korea” and “Parachute Tower”, on the southwest edge of the district *Source: Photographs taken by Nezih Burak Bican in 26th March 2009*



Fig. 5.13 Almost “missing” structures standing on a distant corner of district besides a motorway of fast traffic and almost no pedestrian movement *Source: Photographs taken by Nezih Burak Bican in 26th March 2009*

5.3.2.2. The New Scheme of Utilization: Use and Circulation

Having defined the issue of sports as a “cultural value” and a tool of “social inclusion” for urban sports park we propose in the 19 Mayıs District, in this part we will discuss on its utilization principles that would set guidance for an advanced master plan.

We exhibit the principles in three-fold: “legible environment”, “mix-used facilities” and “proper circulation among facilities”. “Legibility” is an important value for occupants inside the district. Furthermore, it is a matter of social or physical connectivity for the outsiders as we have stated previously. On the other hand, to sustain the life inside the district in the long run, a scheme of “mixed-use” facilities which anticipate interactions between distinct functions will be taken as a basis. Lastly, as we have proposed appropriate physical access and continuity of cultural activities throughout the whole AKM Region in discussing links with outside, the “proper circulation” among facilities inside will be a fundamental priority to increase possibilities of interaction.

5.3.2.2.1. Legible Environment

We have already defined legibility in “Lynchian” terms as the ease of recognition of parts in a certain pattern because of their inherent identifiable characters or their location in the pattern.

Lynch classifies elements of city in five groups: paths, edges, districts, nodes, and landmarks.¹⁸ “Paths” constitutes “streets, walkways, transit lines, canals, railroads” and so on which are “the channels along which the observer customarily, occasionally, or potentially moves.” “Edges”, on the other hand, are linear elements that are utilized but comprehended as “boundaries between two phases” just like “shores, railroad cuts, edges of development” or “walls”. “District” refers to two-dimensional sections of a city “which the observer mentally enters “inside of” and which are recognizable as having some common, identifying character.” “Nodes”, are “junctions, places of break in transportation, a crossing or convergence of paths, moments of shift from one structure to another”. They are “strategic spots in a city which an observer can enter, and which are the intensive foci to and from which he is travelling”. Lastly, “Landmarks” may be “physical objects” like “buildings, signs, stores, or mountains” or statues which are also a kind of “point reference” but with usually no possibility of entrance within.

In the existing campus of sports, there are few elements which have distinctive physical properties, such as the stadium because of its scale and huge lighting towers, the main building of Ankara Tennis Club because of its architectural quality, Korean Statue and Parachute Tower because of their “landmark” properties. Those other structures, on the other

¹⁸ Lynch, 46.

hand, even though some have historical importance lack “legibility” because mediocre physical organization of the district. The barracks for boxing, gymnastics, and taekwondo besides the entrance gate of the stadium all look like each other, and thus it is not possible to recognize the intended activity inside the building.

Moreover, the barracks are so introverted that no sign reveals the activity conducted inside. On the other hand the main building of Tennis Club is a work of successful architectural design. Nevertheless, the facilities of the Club are circulated with a second chamber of fenced walls inside the campus. Therefore, it is not probable for the ordinary citizen to meet the structures without membership.

On the contrary, we propose a master plan standing on rational bases integrated with the rest of *AKM* divisions and *AOÇ* region. Such a master plan would constitute a coordinating outline for the routes inside, thus bringing up better architectural solutions of quality would also add to the legibility of each, and consequently “legible” routes, nodes, landmarks, edges and a “legible” district as a result. To be more concrete, the structures with architectural and historical values should be preserved and supported with better landscaping; and those with landmarks properties should be reconsidered in terms of placement or other precautions.

5.3.2.2.2. Mixed-Use Facilities

Today, in the existing campus of 19 Mayıs, there are spaces for facilitating certain types of sports; however each facility has its own physical boundaries that one should exit one of them to enter another standing just besides. Moreover, a number of eating and dining facilities are provided a few of which search for alternative ways to come up with shortage of customers such as wedding or meeting organizations. However, the sports facilities and the “ad-hoc” closed-spaces for some minor needs are not appropriate for an urban public environment which is intended to “live” in the long-run.

A sustainable urban environment should offer the occupants a series of functions that will corroborate with each other. The functions should provide the region with alternating types and times of utilization. Therefore, the facilities inside should provide the environment with interactions between functions but not of same type. For instance, a couple with their children who visits the urban park to watch a volleyball game should find the possibility to

directly participate in a tennis match thanks to the required land provided and equipment which would be borrowed from through assigned offices, or should visit the museum of “musical arts”. Or a group of students from the universities nearby should not only play basketball but also have the chance to see the hall of fame museum in the campus while following training of athletes on the pitch.

Our concrete proposals to maintain social sustainability and to increase “inclusive” capacity of the district may be presented as follows:

- A mixed-use scheme with integrated building programs
- Facilities for other kinds of cultural activity with more permeable characters
- Facilities operating in a diverse time-range
- Facilities focusing a varying social groups leading to no social or sexual segregation.

To support those arguments, we will refer to some similar works searching for “sports facilities” in the downtown region of certain other cities. In thesis of Craig Penquite, a proposal for another type of urban sports park is presented. The author searches for an “urban ballpark” design. A “ballpark” means a stadium for baseball games in U.S that is supported with additional uses to be utilized also a “park” for some subordinate functions throughout a match-day. The central question underlying the thesis is “how architecture can exploit physical, social and economic issues in the design of a new stadium and its surrounding urban fabric”. In the study, he aims to create “a positive, generative urban impact” through his design intervention and search tangible means for facilities to “be used year-round”.¹⁹ Thus, his goal is “incorporating various functions” to create “an urban setting that augments the social aspects” and “an area that draws people at a consistent level”.²⁰

Penquite also highlights the argument of Richard Rogers and Richard Burdett who claim that “highly dense environments create cohesion, a sense of community, and the “potential to be ecologically sustainable, economically strong and socially inclusive.”²¹

In another thesis searching for an “urban stadium” John McDonald tries to utilize a historical ballpark in Baltimore as “an urban catalyst”.²² Through an investigation on sports, its

¹⁹ Craig Penquite, " *Urban Ballpark Design: A Holistic Strategy toward Vitalization*" (March diss., Cincinnati University, 2004), 44.

²⁰ Penquite, 45.

²¹ Penquite, 19.

²² John Patrick McDonald, " *The Contextual Stadium: Utilizing the Ballpark as an Urban Catalyst*" (March diss., Cincinnati University, 2007).

facilities and the history of the certain region, and analyzing its “context, urban vitality, and infrastructure”, he proposes certain design principles to “strengthen the existing urban environment through the integration of urban issues... with standard aspects of the facility”.²³ Therefore, he also drew his approach in such words:

By utilizing a new mixed-use facility capable of accommodating multiple programs and venues, the stadium has the opportunity to create an energizing atmosphere and sustain that environment into the future. Constant activity throughout the year as well as a more symbiotic relationship between the surrounding area and the stadium will sustain the pedestrian activity in the community and ensure its vivacity year round.²⁴

Moving on such arguments, he proposes three design principles for the very region in historical urban center in Baltimore: contextual integration, elimination of “secure perimeter”, and program augmentation. Firstly, He refers to integration of the surrounding environment into the stadium, and also maintaining continuity of elements of stadium with the neighborhood. As a second remark, “Secure perimeter” is the outermost cycle of a conventional stadium which consists “field, seating area, circulation and perimeter” respectively. McDonald proposes to remove it to establish more transparent relations between public and private and therefore to remove its appearance of a “closed-box”. Thirdly, he proposes to augment the program to “sustain the activity potential in non-event days.”²⁵ For us, the model he proposed would also be a basis when claiming a need of “mixed-use” activity to re-activating a similar urban region in the central city with historical significance standing on “sports”.

As we have done in previous two chapters McDonald examines Baltimore region in both micro and macro senses, and consequently proposes a program based on “mixed-use”. His proposal consists, “sports” facilities –entertainment facilities with theme of sports, team offices, student recreation center, luxury suites-, “entertainment” facilities -retail and leisure strip, clubs hall of fame museum, movie theater, concert hall, hotel-, and other “core” functions –college dormitories, transit station, residential apartments, existing buildings -.

In brief, one of the theses proposes to re-habilitate a historical region by conserving and re-activating an old ballpark. On the other hand, the other one searches for introducing a totally

²³ McDonald, 46.

²⁴ McDonald, 47.

²⁵ Penquite, 47.

new baseball stadium in Ohio, using “activating potential” of sports facilities as an urban impact. Consequently, written in 2007 and 2004 respectively, both of the theses search for urban “sports” structures and both proposes “mixed-used” solutions for their programs to sustain the life of districts. Therefore, our approach for the sports-based division in the historical center of Ulus would be justified to create an “active” and “socially inclusive” center by a “mixed-use scheme”.

5.3.2.2.3. Proper Outdoor-Spaces Defining Circulation and Gathering Space

In 19 Mayıs Sports District, it is obvious that there is not a planned circulation among facilities. They are all aligned along a wall or some pre-existing path, because no master plan for the district has existed. The paths around the separated “boxes” of facilities does not have a “legible” and “intentional” orientation that for a person unfamiliar with the region it is not possible to understand which path leads to where without asking another one for help.²⁶ However, an urban park should provide its users with legible circulation that necessitate nobody to ask for extra information other than physical information provided by a rational design applied with certain level of awareness.

“Paths” are one of the Lynch’s elements which constitute the circulation routes and crucial linear binds among facilities. A paragraph from Lynch reveals these properties and would help us to substantially claim the need of “paths” of quality:

The paths, the network of habitual or potential lines of movement through the urban complex, are the most potent means by which the whole can be ordered. The key lines should have some singular quality which marks them off from the surrounding channels: a concentration of some special use or activity along the margins, a characteristic spatial quality, a special texture of floor or façade, a particular lighting pattern, a unique set of smells or sounds, a typical detail or mode of planting.²⁷

Just as the paths, are crucial elements of a circulation system in an urban district, nodal points as gathering points or junctions are of importance. Therefore, squares of appropriate scale and meeting or resting nodes of functional quality should be provided. These items not only provide such pragmatic benefits but also increase the “legibility” of the sites. As for Lynch “nodes” are “either junctions of paths, or concentrations of some characteristic” on

²⁶ See ‘Appendix 1’.

²⁷ Lynch, 98.

which decisions are made just like “to turn where” or “to do what next”, thus they have perceptual importance.²⁸

Furthermore, Penquite searching for relevant fundamentals for an urban ballpark sustaining its life beyond the match-days, refers to Allan Jacobs and Donald Appleyard whose essay is concluded with some important “physical characteristics” of central urban life, as “livable streets and neighborhoods”, “integration of activities within reasonable proximity to each other”, “ a man-made environment that defines public place”, “many separate, distinct buildings with complex arrangements and relationships”²⁹

Therefore, the circulation in the “urban sports park” in 19 Mayıs District should be so integrated with such “paths”, “nodes” among built structures of the district that it would pave the way for a legible and “livable” environment as a result.

Covering a broad knowledge about the diverse issues of “social inclusion”, “sports”, “history of Ulus”, “republican ideology of Turkey”, “national policies concerning sports”, “recent progress in AKM project” , in this chapter we proposed some guidelines to be helpful for the further design and utilization processes in 19 Mayıs Sports District. In the last chapter, we will conclude with a final evaluation of our work in this study.

²⁸ Lynch, 72.

²⁹ Penquite, 18.

CHAPTER 6

CONCLUSION

When we have started to work on this study, our initial intention was to work on an urban sports stadium and to analyze positive and negative factors related to it. After we concluded a broad research period, we needed to decide on a specific case to work on a concrete basis. Although, I have been living for eight years in Ankara, the district around 19 Mayıs Sports Stadium had been the last alternative for me, as a person who has always done exercises and dealt with certain branches of “sports”. I watched a number of football, basketball, and volleyball matches, went to the tennis club in the district several times. However, the district always sent me out whenever the activity I attended was over. It was a problematic situation. Furthermore, despite being an architect, a specialist on space, I have always confused where the entrance-gate of the campus is. Besides, the campus has always been a place behind “barriers”, where I can only be there if I were a member, or had a ticket for a certain match.

Was it a misinterpretation of mine? I have visited the site several times. I have interviewed with the facility director of the campus. I have talked with direct users, who seemed to have some common properties. Most of them were club members: some of them were professional; some of them were sportsmen of amateur clubs; some were officers of official units in the campus; some were policemen-policewomen in the headquarters; some have been working in a café; some were ordinary citizens who had tickets for the match that night. Therefore, in general they all had a certain pre-condition to occupy the space.

Simultaneously, we have conducted a research on the history of the region, Ulus, AKM Regions, and the Sports District. The knowledge we gathered through this research have exhibited that the situation was more complicated than it was seen. Basically, Ulus was the unique central district of Ankara in the early republican period. It was the place where crucial steps of founding the Turkish Republic were taken. Moreover, it has been the ground where initial spatial interventions to build a modern country were conducted; it was the space of memorable national sports events, festivities, and national rehearsals. Therefore, Ulus had been both the tool and one of the objects of “Turkish Modernization Project” in the past. On the other hand, then, what had been the role of the sports district in the middle of a new-born capital? The country had been founded after independence war that lasted several years. The young nation of the future lost their energy and beliefs at times. The founders of Turkey planned to engineer a new nation out of a society. Additionally, for keeping members of a nation state to maintain guarantee of its future, there was need to have “robust and tough sons”. In such an environment, “sports” has been a tool of rehabilitating the young of the nation.

Nevertheless, in the eighty-six-years process after the foundation, Ulus and its districts have lost their central importance both physically and mentally. The project of Atatürk Culture Center in Ulus would have been a chance for rehabilitating it in 1980s. However, no concrete progress has been achieved during the last twenty years. Even, a master plan for the region has not been prepared and conducted yet. We have interpreted all of these as the problem of the sports district in Ulus was not only one of “social inclusivity”. Actually, exclusion was a result of spatial reflections of historical, political, and ideological accumulation.

Therefore, in this thesis, we have moved on basic memories of ordinary citizens and our neutral observations related to a central urban district in Turkish Capital, Ankara. According to them the Sports District in Ulus had been a “stage” which regenerates in their memories. However, in time, it has evolved into “a site of social, economical, and mental boundaries”.

When the un-planned construction of units of facilities combined with the simultaneous de-centralization process of Ulus, there was born a “central” urban district which has “mentally moved away from its place” leading to such an ironic result. This “mental forgetting” of Ulus caused the region to be sensed as a “distant” and “unsecure” place to go. As a

consequence, the mutual feedback between citizens and the space has strengthened the existing situation and space has turned into one of “socially exclusion”.

In this study, we tried to present the overall picture of the situation and propose ways for rehabilitating the sport district and elevating it in terms of “social inclusivity”. Pursuing such a goal, in the second chapter, we have presented the framework of underpinning elements of our study –*gemeinschaft* principles, social inclusivity, and urban public space-. In the next step, we have exhibited the historical background and the properties of the 19 Mayıs Sports District as a “national urban sports space”.

In the beginning of the third chapter, we have explained our scope of approach and method of study in evaluating and interpreting the Sports District and its spatial discourse. Then we evaluated the District and the “sports policy” of the country through historical and managerial aspects. On the last part, we have conducted an interpretation of historical and spatial transformation of 19 Mayıs Sports district with reference to its aerial photos and official decisions of the “National Committee”. In the fourth chapter, we have put forward the existing physical qualities of the Sports District in Ulus. We exhibited both the general urban layout around the district and the physical properties of the site.

Completed the research and evaluation stages, in the fifth chapter, we stated the bases that we propose to guide the future works to amend the 19 Mayıs Sports District and to elevate the “social inclusivity” of it. First, we dwelled on “the historical, ideological, and managerial bases”. Then, we discussed “the social and cultural bases” in detail. Thirdly, we proposed the guiding principle to “re-define the space” of the District as the “spatial basis”.

Actually, the Sports District is a significant division of AKM region including the most number of built facilities inside. Since 1970s the built environment of the district has not been significantly changed. It should have been an attractive center of the capital, but it is not. These are the result of shift in the international understanding of “sports”, inconsistent “sports policies of the country”, “the discontinuity of AKM project” which has prolonged more than foreseen.

Sports are more than bodily exercises or even amateur sportsmanship. They are also not activities to be conducted, but also “spectacular events” to be watched. It is not a peaceful environment for individual well-being, but more a challenging world of competing sports

clubs. It is obvious that this change of comprehension in “sports” reflects our sports environments. A sports policy should be defined as “sports for all” which maintain it as a culture rather than a tool of economic competition. Perhaps, establishing works of “sports” under the Ministry of Culture would be a first step rather than evaluating it a “distinct” problem under a State Ministry.

Moreover, urban public spaces for “sports” should be offered to the citizens to make it a “life-style” of their own, rather than a source of “fanaticism”. Through such an approach the sports district in Ulus would be converted to an “urban sports park” in relation with districts in the neighborhood. Consequently, it would be a chance for awakening not only for Ulus, but the downtown of Ankara.

The next step should be one of solving spatial politics of the country. The project of Atatürk Culture Center was started in the early 1980s; however, the complex has not been finished yet. The urgent issue is to prepare a master plan which will base on the further spatial interventions with no more delays. As we have witnessed, if the process extends again, other “mediocre” works to manipulate the region would result in further difficulties that cannot be solved in the future.

In a master plan concerning the AKM region, the sports division should not be devoted solely to “sports” facilities. As a matter of fact, it is one of the existing problems that lead to “social exclusion”. There should be a mix-use scheme that offers multi-programs of culture, for a range of social groups, and serves in a diverse time-range. Furthermore, the professional clubs should not facilitate in the district. They all are all bounded with separate managerial authorities, and this leads to the clustered physical situation among “physical and managerial boundaries”.

“Sports” has a potential to be a catalyst of social interactions and communications, and the problematic situation of the central urban tissue. However, before it was activated as a tool of “gemeinschaft possibilities” and “social inclusion”, the historical, ideological, political, and managerial problems should be solved, especially for the case of 19 Mayıs Sports District. We propose the researchers on the region of AKM should examine the historical process more deeply. Specifically, the condition after the establishment of “National Committee” deserves careful investigation, decisions of which have affected the recent developments in the region.

In Ulus, the initial mission should be to recover and protect the heritage of the history and Atatürk's foundational ideology as reflected on the physical space, and deliver this as heritage to the next generations. If we would tell this significant emphasis of the division in its very spatial reflections, it would only then be possible to sustain the continuity of the urban environment in Ulus.

APPENDICES

Appendix 1

The Essay below puts forward the personal experiences of the author, Bican, during a walk-tour around and inside the 19 Mayıs Sports District in 26th of March in 2009.

19 Mayıs stadyumu deneyimler...

Ulus Meydanında otobüsten inerek, trafik ışıklarından karşıya geçerek aşağıya doğru yürümeye başlıyorum. Ankara Palas, Eski Meclis Binası, Kurtuluş Savaşı Müzesi gibi tarihi kent yapılarının arasından, bir yanında metro çıkışı bulunan dolmuş duraklarına ulaşıyorum. Henüz uzakta yükselen stadyum ışıklarından başka spora ilişkin bir işarete rastlanmıyor. Sadece tel örgülerin üzerinde bir iki bez afişte “açılan kursların” tanıtımı var. Atatürk spor salonunun demir parmaklıklı bahçe duvarının dışında kalabalık bir otopark görünüyor. Biraz ilerliyorum. Bitişik iki spor sahasının kotu, üzerinde yürüdüğüm ana caddeden 7-8 metre aşağıda. Makinememin objektifini parmaklıkların arasına sokarak sahadakileri ve arka planda duran 19 Mayıs stadyumunu fotoğraflıyorum. Bir süre maçı izliyorum. O sırada, benle beraber parmaklıklar boyunca dizili insanlar gözüme takılıyor, kiminin bir eli cebinde çekirdek yiyor. Kimi sıkılıp yoluna devam ediyor. Kimi sırtında çantası, ayağında spor ayakkabısı, üzerinde okul formasıyla, belli ki öğrenci. Sahadakileri izleyen yalnız biz değiliz. Futbol sahasının karşı tarafındaki prefabrike tribünlerde oturan on beş-yirmi kişi ve saha kenarındaki kadın yan hakem de, tüm dikkatlerini oyuna vermiş durumdadır. Yol kenarında, bir yanda maç izleyenler ile öbür yandaki yolda sıra sıra park etmiş araçların arasından ilerliyorum. Nihayet yerleşkenin ana giriş kapısında buluyorum. Bu alanı fotoğraflayıp, ana kapıdan içeri giriyorum. Maç günlerinin aksine kapıda beni engelleyen ya da üstümü aramak isteyen kimse yok. Hemen sağda 3-4 katlı “Gençlik ve Spor İl Müdürlüğü Binası” duruyor, cam kaplı bir bina. Onun yanında tek katlı barakaya benzer “Türkiye Spor Yazarları Derneği Yapısı” duruyor. Girişteki otoparkın arasından geçerken hemen solumdaki prefabrike bilet gişelerini fotoğraflıyorum. Onun az yanında, üzerinde “polis” yazılı barikatlar gözüme geliyor. Maç zamanında protokol tribününün yanına yaklaştırmayan bu barikatlar, bir köşeye dayanmış. Tabii bu sefer, atlı ve köpekli polisler de ortada yoklar. Bu cesaretle 19 Mayıs stadyumunun giriş kapısına ilerlerken yol boyunca sıralanmış büyük kapalı barakalara gözüm geliyor. Birbirinin kopyası gibi görünen bu barakaların üzerlerindeki yazılardan, hangi spor dalına hizmet verdiklerini anlayabiliyorum. En baştakinin adı “Cemal Alpman Jimnastik Spor Salonu”. İçeri girerken, belki de sırtımdaki çantayı, spor çantası sanan görevliler herhangi bir şey sormuyorlar. Girişin sağındaki panoda, hangi takımların hangi saatlerde çalışma yaptıklarını gösteren “haftalık çalışma programı” var. Görünüşe bakılırsa, sabah 10dan akşam 9a her dakika kullanılıyor bu salon. Bir üstteki yazıdaysa, çalışan kulüplerin tesis kullanım ücretlerini zamanında ödemelerini hatırlatan bir yazı var “Tesis Amirliği” imzasıyla birlikte. Tesis amirinin odasının açık kapısından kafamı uzatıp kendimi tanıtıyorum. Ancak salonda çalışan sporcular olduğundan fotoğraf çekmeye izin alamıyorum. Kısa bir süre, tribünlerden içeride çalışan küçük jimnastikçi kızları izleyip, oradan ayrılıyorum. Bir yandaki salon “taek won-do” için ayrılmış. Üzerindeki tabelaya balthırsa, tahminimce “İsmet İraz” gibi bir sporcu adı ile anılıyor. Bu salonda antrenman olmadığından, boş salonun içini fotoğraflayabiliyorum. Oradan çabucak çıkıp “Şefik Tetik Boks Eğitim Merkezi” salona giriyorum. İri yarı birkaç adamın

arasında sıyrılıp, kendimden emin adımlarla az önceki iki salondaki deneyimlerden sonra tribünlerin üst katına çıkan yolu daha kolay buluyorum. Bu sefer kimseye sormadan boynumdaki makine ile bir-iki fotoğraf çekiyorum. Salondaki sporculardan başka, burada da tribünlerde kimsecikler yok. Oradan da ayrılıyorum. Şimdi hedef daha büyük: 19 Mayıs Futbol Stadyumu. Protokol alanını sınırlayan tel örgünün açık kapısından kolayca girsem de, tribün girişindeki kapı kapalı. Güvenlik görevlisine kendimi tanıtmama rağmen, beni içeri almaya yetkisi olmadığını anlatıyor. Kendisinden ilgili “Gençlerbirliği” kulübünün telefonunu rica ediyorum. Aldığım numaradan “tesislerden sorumlu” yetkiliye ulaşıyorum. ODTÜ’de “spor mekânları” üzerine mastır yapan bir öğrenci olduğumu belirtiyorum. Telefondaki ses durumu anlayınca orada beklememi, güvenliğin bir iki dakika içerisinde yardımcı olmaya geleceğini söylüyor. Verilen talimatla, kapıyı açan güvenlik görevlisi kimlik kartımı istiyor. Biraz inceledikten sonra bana yeşil alana kadar eşlik ediyor. Elimde fotoğraf makinesiyle, saha zemininden yürüyerek karşı tribünlere geçiyorum. Hocam Baykan Günay’dan duyduğum, burayı tasarlayan mimar Vietti Violi’nin temel fikirlerinden birinin “stadyum ile Ankara Kalesi arasında görsel ilişki sağlamak” düşüncesi aklımda duruyor. Ancak stadyumun üst örtüsü buna engel olduğundan bu tribünün hemen arkasında, üst örtünün altındaki açıklıktan ve çevreki diğer binaların izin verdiği kadarıyla “kale”yi fotoğraflıyorum. Daha sonra aynı rotadan stat kapısına ulaşım, görevliden kartımı alıyorum. Dışarıda yağın yağmurun dinmesini beklerken bir süre görevli ile sohbet ediyoruz. Bana, stadyum 1936’da açıldığında İsmet İnönü’nün giriş duvarının sağına yazdırılmış sözünü fotoğraflayabileceğimi hatırlatıyor. Çıkar çıkmaz bu sözü okuyorum: “Türkiye’yi idare edenler stadyomu en kıymetli mektep gibi her yerde kurmaya çalışacaklardır. Türkiye’nin istikbalini idare edecek olan genç nesil açık alanlarda açık meydanlarda yetişecektir.”

Kampustaki yürüyüşüme devam ediyorum. Protokol çıkışının karşısında, irili ufaklı binalardan biri “GSGM Sağlık İşleri ve Daire Başkanlığı”na ait. Büfenin yanındaki panoda, ok işareti öyle gösteriyor zira. Sonra aslında “Büfe”nin bahçeli bir lokalin girişindeki küçük kulübe olduğunu anlıyorum. Gerçi orası da çalışmıyor. Mekânı işletenlerin seyrek müşterileri artırmaya yönelik girişimleri bahçeyi çevreleyen tel örgünün üzerinde uçşan bez afişte mevcut: “Kır Dügünü - Nişan - Okul Baloları - Kokteyl ve Her Türlü Toplantılarınızda hizmetinizde”. Anlaşılan o ki, çevredeki insan yoğunluğu bu mekânın ekonomik olarak ayakta kalmasını sağlayamaya yeterli değil çoğu zaman. Yağmur hızlanırken bir sonraki durağım az ilerideki “Yaşar Doğu Güreş Salonu” oluyor. Girişteki heykelin altındaki “Balkan Avrupa Dünya ve Olimpiyat Şampiyonu” yazısını okuyup, devam ediyorum yürümeye. Ancak daha yerleşkedeki tüm yapıları gezmeden kendimi kampusun dışında buluyorum. Yağmur eşliğinde, bu sefer dışarıdan turluyorum kampusu. HAVAŞ’ın otobüs durağının ilerisinde yükselen heykel “Kore Anıtı”. Demir parmaklıkların bittiği yerdeki kapı girişi, “Kore Bahçesi”ne davet ediyor. Ancak bir elimde şemsiye ile vakit kaybetmeden tek elimle deklanşöre basıp devam ediyorum yoluma. Köşeyi dönüp tekrar yürüyorum. Sağda uzanan “Gar Müdürlüğü Binası” katlı kavşağın ardından yavaşça kendini belli ederken, solumdaki kampus alanında yine kendi parmaklıkları ardında “Türk Hava Kurumu Müzesi”nin bahçesi duruyor. Bu alandaki en dikkat çeken öge ise meşhur “Paraşüt Kulesi”. Müze alanına giriş ücretsiz de olsa, çevrede burayı kullanacak insan trafiğinden ziyade, katlı kavşağın sayesinde daha da hızlanan yoğun bir araç trafiği var. Genişliği bir buçuk metreyi geçmeyen kaldırımdan yürüyorum. Bu sefer sağımda Tarihi Gar Binasının “saat kulesi” yükseliyor yavaş yavaş. Alt geçitten hızla çıkan trafiğe karşın, daha ağır ve “acelesiz” bir duruşu var onun. Kampustan çıktığımdan beri, yağın yağmurun sesini ilk defa bir grup insan sesi bozuyor. THK’nın komşu bahçesindeki halı-sahada top oynayan gençler bunlar. Maçlarını, benle birlikte önümdeki parmaklıklar ile saha etrafını çeviren tel örgüler arasındaki birkaç kişi ve sahanın yan çizgisi boyunca uzanan portatif tribündeki 3-5 insan izliyor. Yolun devamındaki boş alanda bir grup genç toplu halde koşuyorlar ortadaki yeşil alanın çevresinde. Ben makinemin kadrajına onları alırken, bir ikisi dönüp el sallıyor. “Belli ki tribün aşığı bir sporcu olacak ileride” diyorum içimden. Gençlik Parkı’yla rastlaştığım köşede tekrar sola dönüyorum. Az önceki boş sahanın girişinde park etmiş bir grup taksi var. Sanırım, burayı bir “durak” haline getirmişler. Girişin hemen yanındaki

seyyar köfteci onlara servis yapıyor küçük mangalıyla. Giriş açıklığından boş alana girip az evvel koştuklarını gördüğüm gençlerin, ısındıkları yere doğru ilerliyorum. Burası Baraka salonların arkası ile “Ankara Tren Garı”nın arasındaki boş arsa. Amatör kulüpler için bir antrenman yeri de olsa, kimi zaman deplasman takımlarının taraftarlarının otobüs ve araç park yerine dönüştüğünü hatırlıyorum. Geri dönüp aynı kapıdan çıkmak üzereyken civarda bir de “Gençlik Parkı”nın varlığına dair tek işaret olan yüksek eğlence aracının tepesindeki “Ankara Lunapark” yazısı oluyor. Hızlı adımlarla soldan devam edip, yerleşke ana giriş kapısına tersten tekrar ulaşıyorum. Yağmur dininceye kadar hemen girişteki, açık iki büfeden birinde tost ve çay ısmarlıyorum kendime. Her ne kadar o an içerideki tek müşteri ben olsam bile, herhalde yerleşkenin dışa bakan ve giriş-çıkışının hemen yanı başında olmasından, bu büfe açık duruyor. Diğer olası müşteriler ise, antrenmandan çıkan amatör sporcular, onları izleyen liseli öğrenciler, öğle tatilindeki bazı idari görevliler ve belki de az önceki taksi durağının şoförleri diye düşünüyorum. Havanın açması ile yerleşkenin diğer yarısını dışarıdan dolaşmaya başlıyorum. İlk uğrak yerim olan açık futbol sahalarından tekrar geçerken, tüm yolculuk boyunca beni rahatsız eden demir korkulukları özellikle makinemle çekiyorum.

Atatürk Spor Salonu’nun kuzeydoğu yanında başka bir giriş kapısı yok. Bu sefer demir parmaklıkları da aratan engel, kampusun bu kenarı boyunca uzanan reklam panoları oluyor. Panoların sona erdiği yerde bir sokak uzanıyor kampusun içerisine doğru. Burası daha öncesinde katıldığım bir düğün organizasyonu sayesinde hatırladığım üzere, “Tenis Kulübü”ne uzanan yol. İçeri sokuluyorum. Ama bahçe duvarının bittiği yerdeki yazı bugünlük fazla ileri gidemeyeceğimi anlatıyor: “Ankara Tenis Kulübü – Üye olmayan giremez”. Ben de karşı yanda arabaların park ettiği binaya yöneliyorum. “Naili Moran Atletizm Tesisi”nin kapısı açık. İçeri girip yetkiliden fotoğraf çekmek için izin istiyorum. Pistin karşı tarafındaki “Tesis Amirliği”nden izin almam gerektiğini öğrenerek, içeri giriyorum. Koşturarak izin aldıktan sonra, cirit atan, engel atlayan, koşan sporcuları fotoğraflıyorum. “Atletizm Federasyonu”na ait derme çatma bina, fotoğraf çekerken aldığım izinlerin ciddiyetiyle fark edilir bir zıtlık yaratıyor. Bu düşüncelerle giriş yaptığım kapıdan geri dönerek dışarı çıkarken panodaki yazılar gözüme takılıyor. “İl müdürlüğünden “tahsis” yazısı olmadan hiçbir sporcunun antrenman yapamayacağını”, “milli takım sporcularının antrenörleri dâhil, ferdi sporcu çalıştıran tüm antrenörlerin tesis amirliğinin izni dışında tesise alınamayacağını” öğreniyorum. Fotoğraf makinemi çantasına koyup, girişte izin aldığım bayana teşekkür ederek kapıdan çıkıyorum.

Appendix 2

The Summary of the Interview with the Manager of Facilities of the Directorship of Youth and Sports in Ankara, İdris Baynazođlu

Place: The Directorship of Youth and Sports
(The Entrance of 19 Mayıs Sports Campus, Ulus, Ankara)
Date-Time: January 28, 2009, 15.00-16.00

Görüşmede, 19 Mayıs Stadyumu ve çevresindeki yapıların neler olduđu ve bunların kimler tarafından, hangi zamanlarda, hangi kurallar ve düzenlemeler dâhilinde kullanıldığını ilişkin bir soru ile başladım. Bu mekânların halkla, kulüplerle ve çevreyle olan ilişkisini düzenleyen belge ve dayanakların neler olduğunu sordum. Aldığımız cevapların özeti aşağıdadır:

19 Mayıs Stadyumu ve çevresindeki spor alanı aslında, Ulus bölgesindeki daha geniş bir alanı kapsayan ve temelde Kültür Bakanlığı'na ait olan bir alanın parçasıdır. Gençlik parkı ve AKM alanı aslında bu bölgenin diğer temel unsurlarıdır. Spor için ayrılmış bu alanda birçok unsur var. 19 Mayıs stadyumu, Atatürk spor salonu, Yaşar Dođu Spor salonu (güreş), SESAD Sporcu eğitim ve sağlık daire başkanlığı, Atletizm pisti, Gençlik ve Spor İl Müdürlüğü Binası, Dış sahalalar (kırk yıl kadar önce yapılmış ve Ankara'nın ilk sahaları), ve diğer sporlara ait ayrı salonlar (Boks, Halter, Tekvando, Jimnastik, Tenis Kortları, vs.) ayrıca bu kampusun dışında Ankara Garı'nın ilerisindeki Selim Sırrı Tarcan Spor Salonu bu bölgeye ait sportif amaçlı unsurlardır.

Temel politika devlete ait tüm bu spor yapı ve alanlarının halkın kullanımına açık olmasıdır. Yani, spor salonlarının her birini, kullanım harici zamanlarda isteyen her vatandaş, o salonun amaçladığı sporu yapmak için talep edebilir. Ancak bu mekânların da kullanımında öncelik, profesyonel ve amatör spor kulüplerine tanınmaktadır. Her yılın ocak ayında ilgili sporların kulüplerinin yöneticileri bir araya gelir ve o yıl içerisindeki takvimlerini belirlerler. Yıl içerisinde hangi günler ve hangi saatler içerisinde, kimin ilgili salonu kullanılacağı böylece imzalanıp, kayıt altına alınır. Salonun kullanım takviminde boşluk varsa, o saatler vatandaşlar tarafından talep edilebilir.

Ancak görüşmeden anlaşıldığı üzere, özellikle futbol, basketbol, voleybol gibi spor alanlarında bu takvim hâlihazırda kulüpler tarafından hemen hemen hiç boşluğa mahal vermeyecek şekilde doldurulduğundan, halk için bu mekânları kullanmak çođu zaman imkân dışıdır.

Geri kalan spor dallarında, bu sporlara olan talebi arttırmak için, televizyon, internet, basın ve afiş benzeri duyurularla GSM ilgili kurs, spor okulu ve müsabakalara ait duyuruyu yaptığını belirtmektedir. Oysa temel sorun sporu çođu zaman, futboldan ibaret gören halkımızın diğer dallara, hatta günlük spor ihtiyacına yönlendirilme durumunun yine de sınırlı oluşudur. Çünkü mevcut yerleşke alanı, bugünkü haliyle, dışa kapalı ve sadece ilgisine hizmet verir bir görüntü çizmektedir, ancak GSM Tesis müdürümüz bunun aksini iddia ederek, bu alanı bilenlerin bildiğini, kaldı ki kullanıcıların taleplerinin sınırlı olduğunu ve ülkenin ekonomik koşullarının bu durumu şekillendirdiğini belirtmektedir.

Spora asıl hizmetin kulüpler tarafından yapılabildiğini düşünmektedir. Amatör kulüplerden maddi herhangi bir destek beklenmemektedir. Kampus içerisindeki spor mekânları, maç ve antrenmanlar için kulüplerin kullanımına bırakılmakta, gerekli elektrik, su, doğalgaz, temizlik ihtiyaçları ve personel giderlerini karşılamak amacıyla profesyonel kulüplerden belli bir ücret talep edilmektedir.

Yerleşke içindeki 19 Mayıs stadyumu, yakın zamanda Ankaragücü ve Gençlerbirliği Ortak girişiminin işletmesine bırakılmıştır. Yani bu stadın kullanımı bu iki kulübe aittir. Ancak yine de devlet, bayram, tören vb. organizasyonlar için bu alanı kullanmakta özgürdür. Halk için, ise yerleşkenin gara yakın tarafında ayrılmış bir açık spor sahası bulunmaktadır. Bu alanda birkaç basketbol potası ve açık alan bulunmaktadır.

Son birkaç yıl içinde GSGM ye bağlı spor federasyonları, özerkleşmektedir. Bu durumun federasyonları hantal devlet bürokrasisinden uzaklaştıracağı ve federasyonlar arasında bir rekabet ortamı oluşturacağı, beraberinde sporun gelişimine daha faydalı olacağı düşünülmektedir.

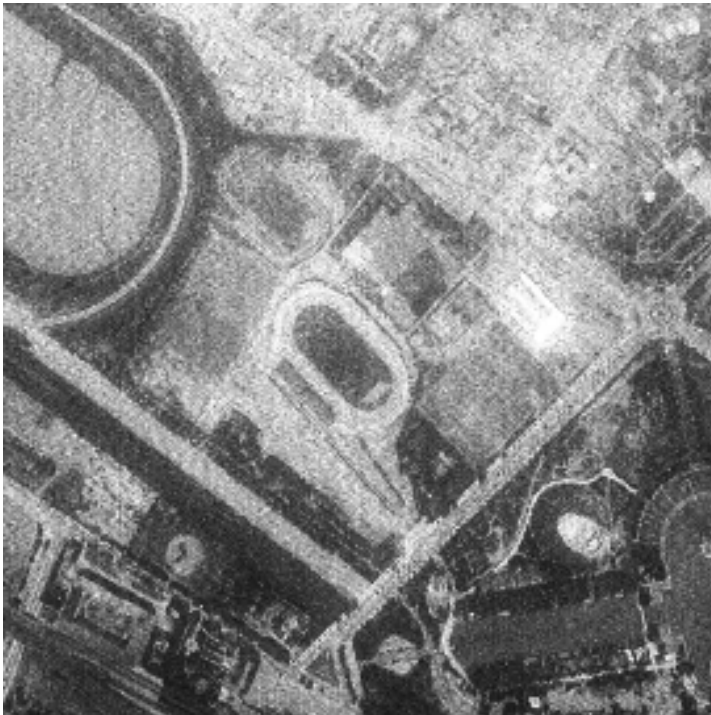
Yerleşkenin yine gara yakın bölümünde, 2010 yılında Türkiye’de yapılacak olan Dünya Basketbol Şampiyonası için 10.000 kişilik bir basketbol salonu için altyapı çalışmaları yürütülmektedir. Bu alana ait ihale ve inşaat işleri Ankara Büyükşehir Belediyesi kontrolindedir. Ancak Tesis Müdüründen aldığımız cevaplar, bu salonun yerleşkenin gelecekteki durumunu öngören bir master planı olmadığı kanısını oluşturmuştur.

Appendix 3

The Aerial Photographs are provided from the “Hava Komutanlığı Genel Müdürlüğü” in Dikimevi, Ankara.



1942



1957



1968



1978



1990



1999

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