# AN ‘ARCHEOLOGICAL’ GAME TO INVESTIGATE THE ANATOMY OF A SPACE OF RESISTANCE: METU LANDSCAPE AS A CASE STUDY

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# ABSTRACT

## AN 'ARCHEOLOGICAL' GAME TO INVESTIGATE THE ANATOMY OF A SPACE OF RESISTANCE: METU LANDSCAPE AS A CASE STUDY

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The main intention of this research is to explore methods for investigating and representing the embodied and 'more than human' aspects of space. First of all, a theoretical framework is presented which is developed mainly referencing the works of Science and Technology Studies (STS) scholars such as Bruno Latour, Albena Yaneva, Nigel Thrift, and Donna Harraway, in which the dynamics and actors that produce, consume and reproduce the historical divide between nature and culture, are re-defined and revealed. Within this theoretical framework, this study aims to investigate the anatomy of a 'space of resistance' which counters the conventional notions of production and embodiment of space. Considering its unique social, political and environmental history, the landscape of Middle East Technical University (METU) is selected as a case study. Through stretching the conventional architectural methods of representation of space, the study intends to adopt an alternative way of narrating space by offering 'archiving of landscapes' as an innovative and open-ended methodology. Archiving methodology aims to reveal the 'thingly' dynamics of space and create narrative landscapes.

Keywords: landscape, archive, architectural representation, space of resistance, METU

# ÖZ

## DİRENİŞ MEKANININ ANATOMİSİNİ ARAŞTIRMAYA YÖNELİK "ARKEOLOJİK" BİR OYUN: ODTÜ PEYZAJI ÖRNEĞİ

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Bu araştırmanın ana amacı, mekanın 'insan öznesinin' dışında kurduğu ilişkiselliklerin 'obje odaklı' bir anlayış ile izini sürmek ve bunu temsil etmek için yöntemler araştırmaktır. Öncelikle, çalışmanın teorik alt yapısının oluşturulduğu bir literatür taraması ortaya konur. Bu araştırma, doğa ile kültür arasındaki tarihsel ayrımı üreten ve devam ettiren dinamiklerin ve aktörlerin kurduğu ilişkisellikleri, başlıca Bruno Latour, Albena Yaneva, Nigel Thrift ve Donna Harraway'ın çalışmaları üzerinden inceler. Bu çizilen teorik çerçeve ışığında, geleneksel mekan üretim ağları tanımlarına karşı bir örnek olan 'direniş mekanı'nın anatomisinin araştırılması amaçlanır. Sosyal, politik ve ekolojik geçmişi göz önüne alınarak seçilen Orta Doğu Teknik Üniversitesi'nin (ODTÜ) peyzajı, direniş mekanına bir örneklem alanı olarak incelenir. Çalışma, geleneksel mimari temsil yöntemlerinin dışında kalan, yenilikçi ve açık uçlu bir metodoloji olarak 'arşivleme'yi önerir ve mekanı anlatmanın alternatif bir yolunu araştırır. Arşivleme metodolojisi, bir direniş alanı oluşturan aktörlerin meta hikayelerini, dinamiklerini, eylemlerini, çağrışımlarını ortaya çıkarmayı ve bunu sonucunda anlatı peyzajları oluşturmayı amaçlar.

Anahtar Kelimeler: peyzaj, arşiv, mimari temsil, direniş mekanı, ODTÜ

*to my beloved grandfather Necdet Genç*

*who taught me to root in with love, branch out with curiosity, and dance with the wind...*

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## LIST OF ABBREVIATIONS

ABBREVIATIONS

**METU**: Middle East Technical University

**ANT:** Actor-Network Theory

**NRT:** Non-Representational Theory

**CIAM**: The Congrès internationaux d'architecture modern (International Congresses of Modern Architecture)

**YÖK**: Yükseköğrenim Kurumu (Council of Higher Education)

**AKP:** Adalet ve Kalkınma Partisi

**ÖTK:** Öğrenci Temsilcileri Kurulu

**THKO:** Türkiye Halk Kurtuluş Ordusu (People's Liberation Army of Turkey)

**KYK:** Kredi ve Yurtlar Genel Müdürlüğü (Higher Education Student Loan and Housing Board)

**EBİ:** EBİ Elektronik Bilgisayar İnşaat A.Ş.

**STS:** Science and Technology Studies

**OKGT:** ODTÜ Kuş Gözlemi Topluluğu

# CHAPTER 1

# INTRODUCTION

## 1.1 Overview

This research intends to investigate a possible shift in the human-centric, de-animate, and hegemonic lens of current urban and architectural research. The main intention of this research is to explore methods for investigating and representing the embodied and 'more than human'[1] aspects of space. This thesis work follows the contemporary Anthropocene discussions problematizing the current hegemonic and hierarchical relations between nature and human that causes today's severe global climate crisis and aims to explore new ways of associating and relating both with ourselves and other earthlings. First of all, a theoretical framework which is a collection of theories that re-define and reveal the dynamics and actors that the concepts of nature and culture are produced, consumed, and reproduced, is presented as the foundation of the research. In the light of these discussions, this thesis study aims to investigate 'spaces of resistance' as a deviation from the hegemonic orderly where the alternative practices of co-habitation of 'others' in a mutual space, can be seen. Regarding that, considering its significant social, political and environmental history, the landscape of Middle East Technical University (METU) is selected as a case study. Later on, through stretching the conventional architectural methods of representation of space, the study intends to offer an alternative way of narrating space by adopting 'archiving' as an innovative and open-ended methodology. The proposed archiving methodology is applied on

[1] The phrase is used by Donna Haraway in her book *A Cyborg Manifesto Science, Technology, and Socialist: Feminism in the Late Twentieth Century*

the selected case study to investigate the anatomy of a ‘space of resistance’ which counters the conventional notions of production and embodiment of space. Archiving methodology aims to reveal the “thingly” dynamics, actions, and associations of actors constituting a resistive space and create narrative landscapes.

The thesis is composed of five main chapters; INTRODUCTION, THEORETICAL BACKGROUND, RESISTANCE SPACES, ARCHIVING AS A METHODOLOGY FOR NARRATING SPACE, and CONCLUSION. The second chapter, THEORETICAL BACKGROUND discusses some of the leading contemporary theories that are the foundations of this thesis work’s theoretical background. A narration of the historical evolution of nature-culture division and some contemporary theories that attempt to re-trace and re-assemble this binarity is discussed in this chapter. The second chapter is divided into three main sections; ‘Defining the Divide between Nature and Culture’, ‘Retracing the Social’, and ‘Reassembling the Social Through Production of Space’. Initially, through the critical theories of Theodore Adorno, Murray Bookchin, and Bruno Latour, the processes leading to the historical divide established between nature and culture are evaluated. Subsequently, two contemporary social theories - Non-representational Theory and Actor-Network Theory- that both attempt to retrace and redefine the social through opposing the binary approach of reading the relations between humans and non-humans, are explained and analyzed comparatively. Then, reassembling and reconstructing the social through the production of space is evaluated by discussing the relation between politics and architecture.

In the third chapter, RESISTANCE SPACES, the notion of resistance and its generation in and through space is discussed by mentioning Donna Harraway’s “companion species” and Deleuze and Guattari’s “clinamen” concepts. Initially, since the selected case study is a university campus area, in order to give a brief background information of the case study, the concept of ‘university’ and its historical establishment is discussed. Subsequently, the specific selection of METU Landscape as an example of resistance space is explained by briefly narrating METU’s resistive social history.

In the fourth chapter, METU LANDSCAPE AS A SPACE OF RESISTANCE, the 'archiving' methodology offered to investigate, narrate and present the history of the selected case study area is discussed by evaluating the evolution of how humans have perceived and delineated space by utilizing different mediums through time and finally the specific archiving methodology offered by this thesis work and the narrative landscape composed as an outcome of it is demonstrated.

The fifth and final chapter, CONCLUSION, briefly summarizes the works done in the whole thesis study and reflects upon the outcomes of the study. Moreover, it discusses the later directions of this thesis work by asking how it can continue to improve the knowledge produced within this research through archiving of the landscape of METU and also how this offered archiving methodology can be applied to other landscapes.

## 1.2 Problem and Aim

This study problematizes the human-centric and top-down attitude of rendering space as a static and abstract concept in which urban planners and architects approach to space as a phenomenon isolated from the social and political. Through mainly referencing the works of Science and Technology Studies (STS)[2] scholars such as Bruno Latour, Albena Yaneva, Nigel Thrift, and Donna Harraway, this study adopts a symmetrical understanding between nature and culture. It refuses the divides between the subjective and objective, human and non-human, natural-cultural. Both humans and nonhumans are acknowledged as the elements of 'agency' which defines an action or mediation among actors. An actor is defined as embodied form acting in physical space, producing a particular effect both on

[2] STS developed under the influence of structuralist studies in the 1980s. Bruno Latour, Michel Callon, Madeleine Akrich, Michael Lynch, and Peter Galison are some of the key STS scholars that "generated new concepts and methodologies for the understanding of the social" with their writings. (Yaneva, 2016 ,page 8)

themselves and others in space-time (Latour, 2008). This thesis work, proposes archiving as a method to both narrate human and non-human stories that generate (in) space and also reveal and re-trace the social dynamics behind the formation of the landscape. Accordingly, it aims to investigate the anatomy of a space of resistance in order to record, trace, connect and re-connect the actors, movements, events, and spaces that generate resistance and create emancipatory conditions for all.

To start with, even before the human existence on earth, the world has been and always will be developed, designed, and built by the species that occupies it (Coccia, 2021). Emanuel Coccia, the French philosopher, claims that for each species living on earth means living in space designed by others, living signifies a political relation from the start of it. Considering plants' significance in the producing of and maintaining the proper habitual conditions of Earth for animals, the world is a "garden rather than a zoo" and the plants are the gardeners, themselves (Coccia, 2021). Human beings, similar to all other animals, are the cultural and agricultural products of the gardening action of plants. Accordingly, in the book, *Homo Sapiens: A Brief History of Humankind* by Yuval Harrari, the Agricultural Revolution is approached from the viewpoint of wheat. Wheat was just a wild grass in a small range of the Middle East just approximately ten thousand years ago, however it has become the most widespread plant in the history of the earth (Harari, 2019). Today, wheat covers about 2,250,000 km2 of the globe's surface (Harari, 2019), but how exactly did this happen?

> "Wheat did it by manipulating Homo sapiens to its advantage. This ape had been living a fairly comfortable life hunting and gathering until about 10,000 years ago, but then began to invest more and more effort in cultivating wheat. Within a couple of millennia, humans in many parts of the world were doing little from dawn to dusk other than taking care of wheat plants. It wasn't easy. Wheat demanded a lot of them. Wheat didn't like rocks and pebbles, so Sapiens broke their backs clearing fields. Wheat didn't like sharing its space, water and nutrients with other plants, so men

> and women labored long days weeding under the scorching sun. Wheat got sick, so Sapiens had to keep a watch out for worms and blight. Wheat was attacked by rabbits and locust swarms, so the farmers-built fences and stood guard over the fields. Wheat was thirsty, so humans dug irrigation canals or lugged heavy buckets from the well to water it. Sapiens even collected animal faeces to nourish the ground in which wheat grew." (Harari, 2019, p.)

Nature is not a product of human actions, nor humans are objects produced by nature. As Coccia states, we all metamorphose in the world simultaneously. Perceiving nature and culture as a binarity, as Murray Bookchin, the anarchist thinker mostly known from his theory Social Ecology, claims is the main cause of our current ecological problems. Theodor W. Adorno, the German philosopher known for his critical theory of society, takes the era of Enlightenment and its ideals as a point of deviation in history. In *Dialectic of Enlightenment*, he claims that myths, magic and rituals and Gods, were replaced by calculable and regular scientific knowledge distinguished by the virtues of Enlightenment, thus creating this binarity between nature and culture where man became the dominant power over nature. (Adorno& Horkheimer, 1972/2002). On the other hand, Bookchin (1982) points to the dissolving of 'organic society' which was formed by non-hierarchical connections between things and people spontaneously based on innate human needs.

Bruno Latour takes 'project of modernization' as his focus of study and offers a new vision to look at our current political ecologies through bringing ourselves "down to earth" and avoiding making grand linear narrations as he calls Global with a capital G. Latour offers a new orientation, the Terrestrial, where actors, structures, events are grasped from up close as myopically as possible and "feet on the ground" (2018, p. 67). Thus, Actor Network Theory established by Bruno Latour is a method developed to overcome the dichotomies such as nature and culture, subject and object, Local and Global. It defines nature and culture as the outcome of the social production of networks emerged within human and

nonhuman entities. The key principles of this new method are; granting non-humans as actors, acknowledging social as an ever-shifting medium, focusing on and tracing of the actors from up close and aiming to reconnect or reassemble the social avoiding grand narrations (Callon et al., 2001; Latour, 2004b as cited in Latour, 2018). Non-Representational Theory, developed by the British geographer as a branch of Actor network theory, is more interested in events and movements. As Nigel Thrift claims, a non-representational study is a "geography of what happens" (Thrift, 2008). In this regard, questioning the production of 'space' and the associations it generates or generated from is given emphasis for the task of re-assembling the social.

Exercising the social and the spatial in tandem is not a contemporary approach. The urban space and the politics of it have been discussed in relation to each other since ancient times. Yet, Albena Yaneva claims that existing attempts to connect architecture and politics, assume "dichotomy between the world of the politics and the material and technical world of buildings" (Yaneva, 2016, page 26). They are treated as reflections of each other within a relationship of dependence and influence. Approaching architecture as an embodiment of political values, meanings and norms, renders buildings and cities as static (Yaneva, 2016). Yet, architectural production is a dynamic project co-produced by both human and non-human actors. Designing buildings or cities as if they are floating objects in a Euclidian space, miss out the whole process of a building, where it starts from the first sketch of the architects, meetings with clients, the movements of workers and materials in the construction site, to its first opening and decay. Indeed, as Bruno Latour and Albena Yaneva suggest in their work *Give Me a Gun and I Will Make All Buildings Move: An ANT's View of Architecture,* "buildings are not static objects yet moving projects" (Latour & Yaneva, 2017).

Accordingly, this study aims to investigate the anatomy of a space of resistance would be beneficial in order to reveal the actors, movements, events and spaces that generate resistance and create emancipatory conditions for all. A resistance space is defined as a counter space where alternative social and design practices are

adopted in order to co-habit with a variety of ‘others’ within a mutual space. This thesis work has chosen the landscape of Middle East Technical University as a case study which is aimed to be narrated by the proposed archiving methodology.

## 1.3 Methodology

This study consists of three main phases which are literature review and archive making as a method for site analyses. Initially, a literature review was conducted for creating the foundations of the theoretical background of this thesis. Within the framework of the thesis discussions, a selection of several theoretical frameworks is presented. It is crucial to note that the same research could be conducted within a different theoretical framework since the selection is conducted by the author, herself, in the light of the discussions held in the master’s courses, especially “ARCH512: Advanced Studies on Urban Architecture” given by Dr. Gökçen Erkılıç; “ARCH 524: Arch. Different Modes of Representation” given by Prof. Dr. Ayşen Savaş, “ARCH 526: Politics and Space” given by Prof. Dr. Güven Sargın and “ARCH 726: Mapping as Design” given by Assoc. Prof. Dr. Ela Alanyalı Aral, taken during the course of the master’s program at Middle East Technical University. A case study is conducted within this thesis work in which Middle East Technical University landscape is selected as an example of a space of resistance considering university’s social history. Archiving is proposed as a case study method for investigating and narrating of the “thingly” nature of space.

The proposed archiving methodology is applied to the selected case study to investigate its spatial and social histories in which the archival study helps dig out a variety of knowledges and authentic histories of the landscape rather than repeating the dominant knowledges and grand narratives. The archival study produces narrative landscapes that are critical, performative, experimental and rhizomatic. They are composed of textual, visual and both subjective and objective experiences of a space. Archiving method consist of 4 main procedures which are TRACING – freeze framing the landscape and tracing and outlining of the grounds zooming in

and out, ANECDOTING – short narratives, drawings, photographs, descriptions on the tracings done in the previous step that represent embodied experiences from the site, INDEXING – highlighting of the terms, names, locations, events, date, human and non-human actors and creating a list by mix and matching of the similar terms, PLAYING – creating narrative landscapes, networks and assemblages by collaging of the highlights and anecdotes.

# CHAPTER 2

## THE THEORETICAL BACKGROUND

It is the main intention of thesis to adopt an inclusive, non-hierarchical, non-spiciest understanding for investigating and representing the production of space. The aim is to acknowledge space as a sum of multitudes composed of movements, humans, non-humans, encounters, objects so to investigate a space means to trace the culture and the nature as a whole without any divisions between them. The theoretical framing of this thesis study centers symmetrical understanding of nature and culture adopted by the French sociologist, Bruno Latour's concept of agency including both human and non-humans as agents, which stems from the science and technological studies (STS) influenced by structuralism (Yaneva, 2016). In the first section, the historical evolution of the nature-culture discussion includes the works of the German philosopher whose thoughts are rooted from the Marxist Frankfurt School, Theodore Adorno, and the eco-anarchist thinker Murray Bookchin. The different bodies of theory, first a Marxist and eco-anarchist theorization of nature and culture, then the still ongoing theoretical works in humanities based upon French thought, are combined in order to narrate the shift of thought on the nature-culture binarity and take on the social through time. Subsequently, two contemporary social theories by Nigel Thrift and Bruno Latour - Non-representational Theory and Actor-Network Theory- that retrace and redefine the social, are explained and analyzed comparatively. Then, the relation of reassembling of the social with the production of space is investigated by evaluating the relation between politics and space.

## 2.1 Re-defining the Divide between Nature and Culture

This section aims to define the historical divide between nature and culture through investigating the different meaning ascribed to both nature and culture and evaluating the works of Theodor W. Adorno, Murray Bookchin and Bruno Latour, each offering unique perspectives to the discussion. To start with, the word nature comes from the Latin *natura* "birth, nature, quality" which is stemmed from the word *nat- "born"*, the noun version of *nasci* "to be born" (Merriam-Webster). The first known use of the word *nature* is in 14th century as in the meaning of "the inherent character or basic constitution of a person or thing: essence", the word now signifies an 'externality' in its meaning that is defined as "the external world in its entirety" (Merriam-Webster). Initially the word signified something that is inherent, experienced and known from the within, yet it is now defined something as an exteriority, it becomes something to be known or experienced from the outside. On the other hand, the word 'culture' comes from the Latin *cultura* stemmed from *cult-* meaning "inhabited, cultivated, worshipped" (Merriam-Webster). First usage of the word is noted as 15$^{th}$ century with the initial meaning defined as to cultivate a land, with also bearing the meaning of worship. The word now signifies the meaning of "the set of values, conventions, or social practices associated with a particular field, activity, or societal characteristic" (Merriam-Webster). In similar with the case of 'nature', stripped from its initial relation with the land and its cultivation as worship, in time the word 'culture' has been associated more with the social practices of human beings. Theodor W. Adorno, the German philosopher known for his critical theory of society, evaluates this distinction formed in the meaning of the terms 'culture' and 'nature' by criticizing our self-destructive relation to nature and taking the era of Enlightenment and its ideals as a point of deviation in history. The Enlightenment era, also referred as the 'Age of Reason' is a historical period that scientific, political and philosophical developments occurred during the 18th century in the Western societies, affected the thought processes and perception of the world by favoring exploration,

individualism, reason and scientific endeavor over old customs and traditions. With the scientific discoveries and publications such as *Principia* of Isaac Newton, *De Revolutionibus Orbium Coelestium* of Nicolaus Copernicus, emerged in 16th and 17th century, the view of the world and nature have changed drastically and led to the era of Enlightenment which is mostly associated with the writings of Immanuel Kant, Jean- Jacques Rousseau, David Hume, Gottfired Wilhelm Leibniz any many more whose works are counted as the intellectual heritage of the modern world (Duignan).

Adorno's criticisms on natural history emerges from the understanding of neglecting the entwinement between human history and non-human nature. In *Dialectic of Enlightenment*, the work which analyzes the demystification of nature within the era of Enlightenment, Adorno, and Horkheimer stress that an investigation of human history would reveal that all of our activities, believes, politics are tied to the natural (Adorno& Horkheimer, 1972/2002). Adorno (1972/2002) shares Marx's interest in evaluating the role of nature in human history, he also believes that understanding of our relation with nature and our inner nature is seriously flawed because the entwinement of human and natural history has been deeply disregarded.

> "History can be conceived from two sides, divided into the history of nature and the history of humankind. Yet there is no separating the two sides; as long as human beings exist; natural and human history will qualify each other." (Marx & Engels,1976 as cited in Cook, 2014)

Thus, Enlightenment worked as a disenchantment of the world and dispel myths but ironically re-created its own myths over the fantasy of knowledge (Adorno& Horkheimer, 1972/2002). Myths, magic and rituals and Gods, were replaced by scientific knowledge distinguished by the virtues of calculability and regularity. This distinction between human and the nature positioned nature as an object to human dominion. Ironically, objectifying of nature led to human beings turning themselves into objects of manipulation and control. The primary instrument of

Enlightenment, abstraction, liquidates objects as myth did by listing nature under the concept of fate (Adorno et al., 1972/2002; Cook, 2014). Adorno defines abstracted nature as "stripped of qualities, becomes the chaotic stuff of mere classification, and the all-powerful self becomes a mere having, an abstract identity" and so it became an object under the ruling of human survival (Adorno& Horkheimer, 1972/2002, p. 6).

Adorno, influenced by Freud, sees human history as "the history of renunciation", thus claiming that human beings have renounced and repressed their instincts for mastery over nonhuman nature (Adorno& Horkheimer, 1972/2002, p. 43). The measure of a civilized nation has become its exploitation over and protection against nature. The more we differentiate from and dominate nature, we become more deeply dependent on nature and become alienated from our human nature. All forms of oppression involve casting of the 'other' against the oppressor, and nature has been a major 'other' in human history. Thus, oppressed and marginalized groups or individuals in a society, often portrayed as animal- like, inhumane, instinctive and irrational. Adorno states that there is the need of extracting humans from nature and engaging humans in touch with their human 'nature'. For Adorno, a complementary relation to nature is not something that will potentially evoked but yet to be achieved (Adorno& Horkheimer, 1972/2002).

In similar with Adorno's approach, Murray Bookchin, the anarchist thinker mostly known from his theory Social Ecology, claims that ecological problems are mainly caused by the problematic relation between human beings and nature and the solution lies in the re-organization of an ethic and ecologic society. Social ecology, also critiques class-centered analysis of Marxism and simplistic anti-state forms of libertarianism, it focuses on the emergence of hierarchy and the dissolution of it (Bookchin, 1982). Bookchin prioritizes the concept of hierarchy, as the source of nature-culture division which he explains as "cultural, traditional and psychological systems of obedience and command" (Bookchin, 1982, p. 4). He claims that even in the absence of economic exploitation or political coercion, hierarchical relationships could easily exist in societies (Bookchin, 1982). Social ecology seeks

to explore the roots of social hierarchy which as Bookchin claims, starts with the dominion of human by human and later leads to the domination of nature by human. Bookchin explains the dissolution of the non-hierarchical society as;

> "The breakdown of primordial equality into hierarchical systems of inequality, the disintegration of early kinship groups in social classes, the dissolution of tribal communities into the city, and finally the usurpation of social administration by the state—not only altered social life but the attitude of people towards each other, humanity's vision of itself, and ultimately its attitude to the natural world." (Bookchin, 1982)

Bookchin (1982) points to a moment in human social history that an 'organic society', which is formed spontaneously based on innate human needs with non-hierarchical connections between things and people based on ethics of complementarity not superiority. An organic society is defined by its social dynamic based on mutual usage of things, providing of the minimum living sources -food and shelter- with the aim of achieving equality in unequals (Bookchin, 1982; White, 2013). In organic societies, people viewed themselves not as the creators of nature or outside of it, they were indeed a part of it. Bookchin (1982) claims that by the emergence of social hierarchies this unity of differences collapsed. Social ecology traces the initial start of domination as the forming of hierarchical relations between humans themselves with the influences such as sexual division of labor, the rise of the warrior, shift through shamans to priests (Bookchin, 1982; White,2013).

Like Marx, Bookchin advocates for the 'renaturing' nature to restore its ties with human beings so that a free and a participatory process reign between nature and human beings. In contrast with Bookchin, Adorno stresses that nature has been subsumed in human so much so that indeed there needs to be a 'de-humanizing' of nature. Thus, he counters the idea of seeing the prehistory as the so called 'golden times' since it creates another myth over the nature and human binarity. The following example will demonstrate clearly the two opposing approaches of

Adorno and Bookchin over the tracing of the nature-human binarity. Adorno suggest that women have been perceived as the image of nature, so mastery over nature has included mastery over women by using rape, torture and enslavement as instruments of taming (1972/2002). In this case nature has been humanized in order to tame it. On the contrary, Bookchin acknowledges maternal care as a 'natural and intrinsic' attribute of loving, mutual support and cooperation" and regarding that claims that mutual cooperation is indeed a 'natural' attribute in the evolution of human (Bookchin,1990 as cited in Cook, 2014, p. 136). In this case, as Adorno criticizes, maternal care is defined as a 'natural' phenomenon associated with womanhood only, thus this approach again relates to the act of humanizing nature and associate women with nature thus isolating men apart from it.

In his book *Down to Earth: Politics in the New Climatic Regime* published in 2018, Bruno Latour, the French sociologist who is well known for his works in the field of science and technology studies, tries to map out the present ecological mutation, global climate crisis which has rapidly increased its impact on the life on Earth in the last 30 years. Compared to Adorno and Bookchin, Latour takes the 'project of modernization' as his focus of study. He offers a new vision to look at our current political ecologies through focusing on the terrestrial beings by bringing ourselves "down to earth" rather constantly shifting between two opposite poles of 'Global-Local' or 'Nature-Society' (Latour, 2018).

Latour (2018) delineates the project of modernism as a vector going from the local to the global which signifies wealth, ease and knowledge. In the project of modernism, if we wanted to participate in the movement of development, the Local had to be abandoned and our native land, traditions and habits be sacrificed. After disconnecting from the old relations, traditions or myths, modernization drained the whole territory of Local, so that it is now "Local through contrast", "an anti-Global" (Latour, 2018, p. 28). The 'modern' project of today comes to a dead-end where the flight headed to the Global has no land under its feet or the land below was not modernizable from the beginning of it (Latour, 2018).

Latour offers a new orientation, the Terrestrial, where compared to the Globe, the same structures are grasped from up close with "feet on the ground" (2018, p. 67). With the current global climate crisis, our well-defined circles and centers divided as of human and nature has become irrelevant within the current context and we need to start thinking about 'terrestrials'. The word 'human' comes from the same roots as 'humus' does, so to speak to think about humans is to also think about the ground, mud, humus, the earth itself (Merriam-Webster). Rejecting the utopias of the moderns, the Global or the Local, the Terrestrial offers digging deep into the ground and discovering/tracking other beings/actors' wants, desires, potentials, abilities, conflicts and "and this applies to workers as well as to birds in the sky, to Wall Street executives as well as to bacteria in the soil, to forests as well as to animals" (Latour, 2018, p. 87). So, how does one track the terrestrials, dig into the earth? In the following section, two social theories -Non-representational Theory and Actor-Network Theory developed by Nigel Thrift and Bruno Latour- that each offer unique perspective and methodology for re-tracing of the 'terrestrials', will be further evaluated.

## 2.2 Retracing the Social

This section aims to re-define and re-trace the nature and culture binarity which is elaborated in the previous section. As discussed previously, within the understanding of binarities, nature is considered as a non-social world out there evolving without any human impact opposed to the cultural world. The two theories that will be elaborated in this section both define nature and culture as the outcome of the social production of networks emerged within human and nonhuman entities. They dissolve the nature-culture binarity and rather redefine the world through tracing the social encounters that make up both nature and culture. Thus, the word 'social' needs to be further explained. The word social is derived from the Latin *socius* stemmed from seq-, *sequi* meaning "to follow", signifies a relation of association and companionship (Merriam-Webster). In time, the word

‘social’ has derived from its initial meaning of following someone to allying and companionship and, then to a relation of a particular group of individuals with common characteristics or interests (Latour, 2018).

The definition of the word shrinks from coextensive associations of all to a limited meaning of association between only humans (Latour, 2018). By rejecting the current limited understanding of social, Latour offers a new way of ‘re-tracing’ and ‘reassembling’ the social, the Actor Network Theory (ANT). The key principles of this new social theory are; granting non-humans as actors not as symbolic projections, searching of an ever shifting social, tracing of actors and aiming to reconnect or reassemble the social instead of only deconstructing it (Callon et al., 2001; Latour, 2004b as cited in Latour, 2018). Latour also calls this approach a ‘sociology of association’ instead of a ‘sociology of the social’ which connect a vast array of things as to create a dramatic grand narrative. The task of an ANT social scientist is to simply ‘follow the actors themselves’ and learn from them as they unfold their own worlds (Latour, 2018).

To thoroughly understand how to trace the social through actors, defining the key concepts of ANT is crucial. First is to ask the question: ‘What is an ‘actor’?’. An actor-network ‘actor’ is an any kind of entity that moves/acts or granted action through other actors, thus it is never clear who or what is acting since there are too many actors acting simultaneously, constantly engaging with each other (Latour, 2018, p. 46). Non-humans are also granted as actors, ANT extends and explores the list of participants of a social assembly. Latour (2018) stresses that ANT does not aim to establish a symmetry between humans and non-humans, rather it refuses to impose a priori asymmetry among human intentional action and causal relations among materials.

There are also mediators and intermediaries which are at first hard to differentiate but each produces different socials. An intermediary is transport of meaning or force without any transformation made in the output compared to the input (Latour,

2018). On the other hand, mediators transform the meaning or the elements they are transporting, the output is never pre-determined (Latour, 2018).

Subsequently, Latour (2018) calls ‘translation’ a birthplace of ANT and defines it as the relation that induces two mediators to encounter one other and co-exist. Accordingly, ‘network’ is defined as a tool to help trace the social by revealing the connections created by the translations. Social moves around everywhere and connects actors through its movement. A translation occurs between actors where they make other do things and create a central co-existing network. Latour (2018) states that the aim of the ANT is to trace the associations generated by the translations between mediators.

Movement is also necessary to ‘sense’ the social since the absence of movement has a blurring effect on the senses. Latour gives the example of holding one’s hand, “if you clasp someone’s hand and keep the grasp perfectly still, very soon you no longer feel anything but a vague, embarrassing dullness—even if it’s the hand of your beloved.” (Latour, 2018, p. 159). ANT, ‘sociology of associations’, tries to trace a range of heterogeneous actors by allowing and accepting the uncertainty of their associations and controversies, ‘sociology of the social’, on the other hand, grasps actors as thigh as possible so to produce a more homogenous, stable grand narration. Also, there is an emphasis on the concept of ‘flatness’, the social is kept as flat as possible. Avoiding adding any volume over social interactions and jumping into big conclusions, Latour offers a 2D projection of social such like a Flat-Earther so to trace the processes that generate and maintain dimensions (Latour, 2018). The flattening of the social does not mean of flattening of the world of actors; indeed, it grants actors the ability to establish their own process of becoming.

So, after we settled the concepts of ANT, ‘sociology of associations’, how do we start to trace the social? Latour (2018) offers two principles to trace the social which are; first to relocate the global, second to redistribute the local, then finally by connecting the sites which are revealed through previous steps, a re-assembling

of the social can be managed. The first step is to ‘relocate the global’ in which it is crucial to hold the landscape as flat as possible, without letting any extra dimension being added up and laying continuous connections from one local interaction to other. This way, we will avoid jumping in to the global and focus on tracing and relocating with a ‘myopic vision’, seeing things only from up-close (Latour, 2018). ANT also encourages one to ask many questions as possible, especially to question the ‘where’ of the production of structures because tracing of the production sites reveals the various relations in between the local and global.

When the local sites that produces the global structures are traced, then the macro no longer defines a wider or larger site in which micro is embedded (Latour, 2018). The flattening of the landscape also helps avoiding any hierarchical ordering like bottom-up, above-bellow, so only connections, connectors and connected actors are highlighted. ANT do not claim that there are no hierarchical relations, no ups and downs, indeed it tries to see and trace the relations of each situation in a flattened way without giving any priori dimensions to any actor or relation. (Latour, 2018).

As an example, to ‘relocating the global’, Donna Harraway traces the global paths of chickens in human history in her book “When Species Meet” Harraway where she tracks the co-evolving relation between humans and their ‘companion species’[3]. Harraway is one of the leading scholars in contemporary ecofeminism, post-humanism and new materialism movements, mostly known from her work "A Cyborg Manifesto: Science, Technology, and Socialist-Feminism in the Late Twentieth Century". Harraway states that chickens have been alongside homo sapiens since the earliest days and have witnessed and been a part of all the big events of our history:

[3] a further explanation will be made in the later sections yet a simple definition of the term is: species that co-evolve, co-exist, make and re-make each other by their encounters.

> "Chicken labored on the Egyptian pyramids when barley-pinching pharaohs started the world's first mass egg industry to feed the avians' co-conscripted human workers. Much later—a bit after the Egyptians replaced their barley exchange system with proper coins, thus acting like the progressive capitalists their exchange partners always seem to want in that part of the world—Julius Caesar brought the Pax Romana, along with the "ancient English" chicken breed, the Dorking, to Britain. Chicken Little knows all about the shock and awe of History, and he is a master at tracking the routes of Globalizations, old and new." (Haraway, 2008, p. 265)

Chickens have a lot to say about misogynism - the word chick was used to cast women as delicate, reproductive, fluffy 'creatures' and it was considered an insult in times of women's liberation acts in the 70s, later the was term revived and started used by the women themselves for empowerment- , animal trafficking – the worldwide illegal animal trade is second in global illegal trade network only to illegal drugs -, global pandemics - global avian flu outbreak and mass culling in domestic flocks and migrating birds, food security and genetic manipulations – since the 1950s chickens are being manipulated genetically to fasten the growth -, global health - chickens fed with antibiotics and living in close contact causes public health failures- , illegal human labor- mostly illegal immigrants, former prisoners, people of color are working and their ununionized labor have been exploited in the chicken industry - and many more (Haraway, 2008). Haraway's study is an efficient example of acknowledging the non-human agency in ANT studies, through tracing the relations between humans and chickens a lot is revealed on the production and composition of social ties.

The second step is to redistribute the local and to do that non-human agents are brought in to reveal new set of connections. Latour (2018) claims that the assemblage of 'local interaction', which is formed by interactions with other local interactions, can be revealed through tracing the movement of various non-human actors. Latour discusses further by analyzing the case of a classroom where the local site, in this case, is the classroom, made to be a place by the now absent yet

still present phantomlike mediations of “drawings, specifications, wood, concrete, steel, varnish, and paint; through the work of many workers and artisans” (Latour, 2018, p. 194).

> “… you sit in a chair in a lecture hall surrounded by well-ordered tiers of students listening to you in an amphitheater, I need only half a day’s work in the university archives to find out that fifteen years ago and two hundred kilometers away an architect, whose name I have found and whose exploratory scale models I have ferreted out, has drawn the specifications of this place down to the centimeter. She had no precise idea that you would be lecturing out loud today, and yet she anticipated, in a gross way, one aspect of such a scene’s script: you will have to be heard when you speak; you will sit at the podium; you will face several students whose maximum number, space requirements, etc. must be taken into consideration.” (Latour, 2018, p. 194)

After the previous two-steps, it is finally possible to connect the sites since they detached from the previous misconceptions of cause-and-effect relations. To be liberated from the so-called outside forces, a multiplication of our connections with the outside is needed so that we can have a chance to seize our interiority and individuality (Latour, 2018). Latour gives the example of the puppeteer and the marionette and thus claim though the puppeteer still holds the strings of the marionette in his hand, the more strings attached to the marionette and connect with the puppeteer’s fingers, the more the relation becomes articulated and communicative (Latour, 2018). ANT makes sure to ‘de-socialize’ everything or redistributes things that have been stuffed into the society, individual, market, structure, interactions, communication, and cognition, to re-write, reassemble the social. To sum up, ANT aims to reassemble the social by tracing the associations and actors without jumping to the structure, the grand narratives of the past. Actor-network theory can be a beneficial methodology for positioning non-humans in social and discovering our existing yet neglected ties and re-writing new bonds, connections with each other.

On the other hand, Nigel Thrift, the British geographer mostly known for his works on time, representation, and the body, offers – as Thrift defines in his own words- a 'style of thinking', influenced by actor-network theory, which he calls 'Non-Representational Theory'. It utilizes some of the concepts of ANT such as the emphasis on the agency of objects, the rhizomatic and multiple spacetimes, appropriating an inventive approach rather than a reflective one, and the emphasis given to movement and its temporality. Yet, Thrift criticizes ANT for having a weak understanding of events and neglecting human capacities of expression and invention to achieve a flattened topography of things. Compared to ANT, Non-Representational Theory (NRT) is more interested in events and movements as Thrift claims, a non-representational study is a "geography of what happens" (Thrift, 2008, p. 2). The word representation comes from the *re*- "again" and *praesentare* meaning "to be before one", stemming from *prae*-, pre- 'before' and *esse* meaning "to be" (Merriam-Webster). While the word 'present' signifies a performance or a showing of something, a bodily experience, in the existing time, the word 'represent' takes on the meaning of something formed in the mind rather than the body, a portrayal or exhibition of something that bearing in both the present moment and the past which the represented things was constructed (Merriam-Webster). In short, NRT aims to re-align geographic analyses toward an emphasis on process, materiality, embodiment, and practice, rather than an overemphasis on representation.

For NRT theory, the world "is a making; it is processual; it is in action; it is 'all that is present and moving'" (Thrift, 2008). As the world is being acted into, there emerges an infinite becoming various number of circumstances. To fully grasp the mindset of a non-representational work, its several number of tenets will be explained briefly. NRT asks the question of 'how' rather than 'what' for grasping the world in the reality of events/ movements/ embodiments rather than representation (Thrift, 2008). Thrift (2008) argues that life in all forms is based 'on and in' movement and investigates the many forms of movements which are briefly listed as such; (a) movement that has increased our bodily capacity and produced

much of our rhizomatic brain (b) movement that reflects each individual's characteristic (c) movement that captures the joy of living in both extraordinary and mundane instants (d) movement that escapes a consciousness-centered self-reference (e) movement that reveals the potentials of life for invention and creation

Thrift (2008) claims that our ways of living and thinking are affected according to the circumstances in which we find ourselves, indeed this constant movement of 'being affected' and 'affecting others is the true essence of things. NRT offers "a material schematism in which the world is made up of all kinds of things brought into relation with one another by many and various spaces through a continuous and largely involuntary process of encounter and the training that such encounter forces." (Thrift, 2008, p. 8). Concerning that, the concept of 'becoming' is defined as an endless process of life that is constantly created through the effects of new encounters. Events, on the other hand, emerge from the continuous encounters that take place in various spaces, and bear many alternatives and exceeding possibilities in them.

NRT values the cognitive unconscious rather than the narrow-sighted perception of consciousness which is arguably responsible for only five percent of all our thoughts (Thrift, 2008). Also, Thrift argues that things and the biological body co-evolve as the body takes things in and adds things out so as to produce hybrids with new and evolved reaches. He claims that "the evidence suggests that organs like the hand, the gut, and various other muscle and nerve complexes which have evolved in part in response to the requirements of tools have subsequently produced changes in the brain." (Thrift, 2008, p. 10) Even though, NRT aims to trace the 'thingly' nature of life through a focus given to movement, unconscious and to non-humans, it still holds a humanistic tone in its studies. While refusing to give central stage to humans and consciousness, it still acknowledges the power of human abilities of invention and imagination.

NRT traces the embodied experiences emerged in the infinite circumstances generated in space-time. Embodiment has the capacity to transform the things from

the everyday world and come up with unique ways of being (Thrift, 2008). By refusing the supposed constant intentionality and willingness for action of bodies, Thrift (2018) claims that there is always an unforeseen that exceeds the ability of the body and this is a normal situation since it is an integral part of being a bodily being. Embodiment is non-existing in absence of encounters since it appears through embodied people engaging together. Also, a mode of communication is generated in space where bodies encounter and relate with things and each other. There are as many various kinds of perceptions as there are many spaces and folds. Space and time are generated along with the forming of various types of relations, they are not forms of our perception that our mind made use of in order to cope with the multiplicity of beings and entities (Thrift, 2008). Space-times are all parts of reality produced as moving along networks of relations.

Non-representational theory offers 'play' and 'performance' as a way of experimenting space-times and capturing life. Play is defined as an everlasting human activity which works through many basic ethical dilemmas in both performative and theoretical ways (Thrift, 2008)**.** Play is also a part of the process of performance which is involved with the action rather than the text, it deals with the construction of reality, not its representation. NRT is experimental considering its inclusion of play, it creates an experimental setup such like a laboratory, to capture the richness of the worlds. The emphasis of play, Thrift hopes to inject a note of wonder back into a social science. Hence, NRT offers utilizing play as a way of capturing the 'continual flux' of the city which is defined by Lefebvre as "a series of times, polyrhythmically interacting with one another to produce a 'music of the city'" (Lefebvre, 1991 as cited in Thrift, 2008). To hear and analyze the music, first you have to be out of it and then you have to give in yourself to the rhythm which resembles greatly the act of dancing (Thrift, 2008).

> "If one attentively observes a crowd during peak times and especially if one listens to its rumor, one discovers flows in the apparent disorder and an order which is signaled by rhythms: chance or predetermined encounters, hurried or nonchalant meandering of people going home to withdraw from

> the outside, or leaving their homes to make contact with the outside, business people and vacant people – so many elements which make up a polyrhythmy. The rhythmanalyst thus knows how to listen to a place, a market, an avenue." (Lefebvre, 1991 as cited in Thrift, 2008)

Dancing as a way of understanding the city and its performative skills such as rhythms, enables us to give sense to outer situations and rediscover new ways of urban living. Thus, the city can now reveal itself through several rhythmic sequences rendering the many connections that it bears in it. (Thrift, 2008).

To sum up, NRT is an alternative style of work that values and works with everyday practical activities as they occur. It is concerned with the relation, dialogical actions, events rather than representations and texts. It is an "anti-cognitivist" and "anti-elitist" attempt to find poetry over common daily practices through 'therapeutic interventions' emphasizing embodiment and performance (Thrift, 2008, p. 112). In particular, the theory tries to take in and include the rich archive of experiments of constructing space-times provided by the performing arts such as theatre, sculpture, dance, music, poetry. The non-representational theory claims that the world is there to act, it is time to move and quit words.

## 2.3 Reassembling of the Social Through Production of Space

After we deconstruct, dismantle, re-trace and detach from all previous ties, it is finally possible for us to re-connect and re-assemble the social but how? This section aims to discuss the re-assembling of social through production of space. So, to start with, what is the significance of space in the process of re-assembling the social? The word 'space' comes from Old French, the shortening of *espace* meaning "period of time, distance, interval" (Merriam-Webster). First known use of 'space' is in 13$^{th}$ century, after that the meaning evolved as in 14$^{th}$ century signifying "a limited extent in one, two, or three dimensions" then, in 18$^{th}$ century "a boundless three-dimensional extent in which objects and events occur and have

relative position and direction" (Merriam-Webster). The initial meaning signified a stretch of time, the relative positioning of things or instants, the distance between them, yet in time it evolved in to an understanding of a boundless dimension independent of what occupies it. In this thesis work, in reference with the initial meaning of the word, space is defined as a part of reality, a stretch of time generated along with the forming of various types of relations (Latour, Thrift). In this regard, questioning the production of 'space' and the associations it generates or generated from is given emphasis for the task of re-assembling the social.

Exercising the social and the spatial in tandem is not a new approach, architecture and politics have been discussed ever since Aristotle. In his book *The possibility of an absolute architecture* Pier Vittorio Aureli, the well-known architect and scholar, traces the definition of *politics* from the works of Aristotele in which politics is defined as the act of decision making for the sake of the common good, for the co-habitation of individuals and different groups of people (Aurelli, 2011). The word 'politics' is derived from the Greek *polis* 'city' (Merriam-Webster). Regarding that, the existence of politics is associated with the forming of the polis which as Aurelli defines is "the space of the many, the space that exists in between individuals or groups of individuals when they coexist" (2011, p. 3). For Aristotle, the polis and politics are not external to the individual, indeed a full human life is possible only through the participation in a polis (DeVries, 2007).

Accordingly, centuries later, in his lecture 'Politics as a Vocation', Max Weber conceptualize the politics as a very broad range of concept as "the currency policy of the banks, of the discounting policy of the Reichsbank, of the policy of a trade union in a strike; one may speak of the educational policy of a municipality or a township, of the policy of the officers of a club, and, finally, even of the policy of a prudent wife who seeks to guide her husband" (Weber, 1988, page 505 as cited in DeVries, 2007 ). Hence, this wide scope of the term was limited later in his writing to an extend that it relates to "the leadership, or the influencing of the leadership, of a political association, hence today, of a state" (Weber, 1988: 505 as cite in DeVries, 2007, p. 506). Yet, much has changed since the times of Aristotle and

Weber, in today's society, there are massive numbers of people living in cities, the search of a 'common good' is no longer sufficient and also state and its institutionalized political orders are not the only political association that matters (DeVries, 2007; Yaneva, 2017). There is a displacement of politics where 'sub-politics' which is outside the institutionalized domain of politics, is given importance in today's political philosophy (Latour, 2004; DeVries, 2007; Yaneva, 2017).

Accordingly, Albena Yaneva (2017), claims that in accord with this contemporary 'a-foundational' understanding of politics which do not limits itself to big politics, Politics with a capital 'p' such as state, power, domination, revolutions, ideologies, this must be reflected in the field of architecture and its relation with politics. The existing attempts assume the relation between architecture and politics as an 'asymmetrical equation' in which politics is defined as a domain of reality that can be used to explain and justify everything aspects of architecture which is acknowledged as a static, dependent and unable to stand by its own autonomy (Yaneva, 2017, page 15). Architecture cannot be limited to being the spatial reflection of state ideologies and its bureaucratic regulations. Indeed, architecture is co-produced by the connections, movements, encounters of human and non-human entities more than it is produced by the power officials. Buildings, cities, public spaces are not static objects yet moving projects and through tracing the actors that participate in the making of this architectural project, it will be possible for us to reveal the connections and also the dis-connections between different actors and grasp the politics of architecture.

Yaneva (2017) suggest five places to look in for tracing how architecture becomes political; the agency of non-humans in everyday social life in a building in use, design process of starting from the drawings and models prepared in architectural bureaus for a building to be, the multiple realities of the city, the process of a building in renovation and architectural presentations to enact buildings and urban concepts to public. Accordingly, this thesis study aims to investigate the politics of a space of resistance, a counter space opposing to the hegemonic orderly, and

provide alternative ways of relating, communicating, co-habiting of different in a mutual space. In the next chapter, the notion of resistance and the selected case study will be discussed thoroughly.

# CHAPTER 3

# RESISTANCE SPACES

## 3.1 Defining Resistance Spaces

With the previously discussed contemporary studies on re-tracing and re-defining the relation of nature and human, this thesis work aims to investigate ‘spaces of resistance’. The word ‘resistance’ stems from Latin *resistere* "to make a stand against, oppose; to stand back; withstand," derived from the suffix *re-* "against" and *sistere* "take a stand” (online etymology). Accordingly, a space of resistance is defined as a space where a capacity to withstand the hegemonic forces such as state power, domination, hierarchical relations, is generated and an alternative way of relating and being with ‘others’ is formed. The notion of resistance, resisting subjects, conflict and mediation, communication, companionship, co-habitation and contact zones are some of the key aspects of resistance spaces which all will be further elaborated in the following paragraph through referencing the works of Donna Harraway and Gilles Deleuze.

The term ‘*clinamen*’ which have made use in the book *A Thousand Plateaus: Capitalism and Schizophrenia* by the two well-known French philosophers Gilles Deleuze and Felix Guattari, is adopted from the works of the ancient philosopher Lucretius. Clinamen is a slight swerve of an atom, the smallest deviation in a straight path, happening in no way predictable fixed time or place (Lucretius, 1910). Declination of an atom on flow, clinamen, is not a contradictive or a secondary act rather it is the intrinsic nature of the movement of atoms. This slight swerve, declination in the straight direction of movement also bears the meaning of “a break through the degrees of fate” as Lucretius suggests, a moment of freedom for creation and invention of life occurring despite the hegemonic, predictable laws

of the orderly (Lucretius, 1910, p. 73). It is “a turbulence that rejects forced flow” as for Deleuze and Guattari (Deleuze et al., 1987).

The aspect of creativity cannot be found in a stable, constant, unified and finished movement, it is rather found in the unpredictable, uncomplete and ‘fallacious’ (Çalcı, 2014). Indeed, clinamen is an unpredictable phenomenon that can be found even in the nature of the most orderly. It is the possibility of regeneration, resurrection, renewal in time-space. Clineman is manifested in the space of resistance by fusing into everyday life through the symbolic virtues it holds (Balkanay, 2013). Thus, it can be regarded both as an element of hope or threat.

The laws under the institutional politics always protect its institutions and authorities for the continuity of the its hegemony, it rules out and considers as threat the possibility of a deviation in the orderly (Çalcı, 2014). As institutionalized politics de-potentiate, homogenize, discriminate, hegemonize on the contrary, space of resistance is concerned with inventing cooperation and coexistence between ‘others’. As origin, it presupposes and embrace the possibility of fractures and deviations to take place so that it brings out freedom for inventing new ways to communicate, associate and exist with others (Çalcı, 2014). Beyond the world of institutionalized politics where rules, laws and orderly principles are foundational, there is also the possibility of deviation and resistance becoming the order itself. (Ulus Baker, 2005 as cited in Balkanay, 2013).

In accord with the discussions made in the previous chapter, this thesis study argues that this notion of clinamen manifests itself through spaces in which constant encounter, contact, conflict and mediation differents, others, human and non-human, is generated and as an outcome of it an alternative and emancipatory relation between human and non-human entities is developed. “They (The animals, humans, and machines) touch; therefore, they are. It’s about the action in contact zones.” (Harraway, 2008, p. 262).

Harraway investigates the possible outcomes of the meeting of species through elaborating a comparative discussion over two different encounters which one of

them is Jacques Derrida's encounter with his cat, 'Logos' and the other and the other is Barbara Smuts's encounter with the baboons in Tanzania. Jacques Derrida, the well-known philosopher, wrote about the encounter with his cat in the bathroom on one morning, in his work "The Animal That Therefore I Am (More to Follow)". Harraway recalls Derrida misjudgingly calling "the animal to be capable only of reaction as an animal–machine" in one of his lectures given in 1997, but this time the cat was indeed not a machine reacting or a representation rather a present 'someone' looking at him. (Haraway, 2008, p. 19). Derrida problematized the ways we engage with animals; one is from a position of an outside observer without any contact, and the other is engaging only in literary and mythological sense. He explains his encounter as such;

> No, no, my cat, the cat that looks at me in my bedroom or in the bathroom, this cat that is perhaps not "my cat" or "my pussycat," does not appear here as representative, or ambassador, carrying the immense symbolic responsibility with which our culture has always charged the feline race, from La Fontaine to Tieck (author of Puss in Boots), from Baudelaire to Rilke, Buber and many others. If I say "it is a real cat" that sees me naked, it is in order to mark its unsubstitutable singularity. (Derrida, 2008, p. 378)

He refused to fall into the idea of "giving speech back" to animals and indeed suggests to see the "absence of the name as something other than a privation" (Derrida, 2008, p. 416). 'To speak' is to the communicate in spoken words, it is associated with humans and their ways of communicating. So, to "give speech back" to animals as refused by Derrida, would again be a human centric approach since it neglects to acknowledge, look back at or wonder about how animals communicate. This "absence of words" may lead to an investigation of other non-verbal ways of communication and extend our knowledge and abilities of associating with others. Unfortunately, Derrida did not attempt to 'look back' at nor communicate with his cat Logos, his encounter come to an end after acknowledging his cat sole presence.

In the case of Barbara Smuts, a bioanthropologist University of Michigan, she had the courage to meet the gaze of the baboons and experiment on ways of communicate with them. At the beginning of her study, Smuts tried to collect data by avoiding getting in contact with the baboons as much as possible. She stood there like a rock so that baboons can go on with their business without feeling threatened by her. Later she realized, her performance as a rock did not comfort the baboons at all, since they kept looking at her. Then, she decided to looked back at them and respond. "By acknowledging a baboon's presence, I expressed respect, and by responding in ways I picked up from them, I let the baboons know that my intentions were benign and that I assumed they likewise meant me no harm. Once this was clearly established in both directions, we could relax in each other's company" (Smuts, 1987 as cited in Harraway, 2008, p. 25). From the data she collected from her encounter with them, she manages to came across some of their social behaviors such as their greeting ritual. She defines these rituals as an embodied communication which is "entwined, semiotic, overlapping, somatic patterning over time, not as discrete, denotative signals emitted by individuals, … a communication through dance rather than words" (Smuts, 1987 as cited in Harraway, 2008). This nonlinguistic embodied communication is an influential example of looking back, respecting and greeting one other.

So, what will we become when we meet other earthlings without the existence of any divide and binarity? Harraway uses 'companion species' as to define this relation. The word 'companion' comes from the Latin words *cum* and *panis* which mean 'together' and 'bread', so initially it signifies a sharing of bread between the two (Merriam-Webster). Now the meaning evolved in to "one that is closely connected with something similar", an associating with the similar rather than the other. On the other hand, the word 'specie' comes from the Latin *specere* which 'to look at, to behold' (Merriam-Webster). Now, the word refers "to a class of individuals with the same characteristics and to the specific and particularity of a thing", so that the initial meaning of the observed outer appearance or sight of things, turn into a segregation of similar looking things from the others (Merriam-

Webster). Also coming from the same root as specie, the act of respect, *re-specere*, refers to ‘looking back, paying attention, regarding for’ (Merriam-Webster). Regarding this etymological study, Harraway defines being companion species as an act of respect, looking back one other and sharing the world.

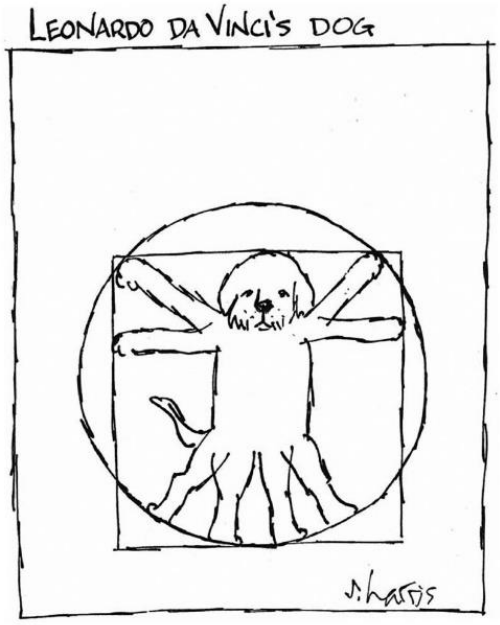



Figure 3.1 Leonardo da Vinci's Dog by cartoonist Sidney Harris

Source: (Harraway, 2008, p. 8)

Harraway references a humorous drawing of Sydney Harris, named ‘Leonardo’s Dog’ where a dog is placed at the center of the famous drawing of Leonardo da Vinci’s Vitruvian man, instead of man. While’ the ‘Vitruvian man’ signifies the Renaissance humanism, the seeds to modernism, High Art, High Science, genius, progress, beauty, power, the drawing of the dog which replaced the seat of his ‘master’, shakes us out of our seats and influence us to be seated closer to the ‘other’ earthly beings (Haraway, 2008).

The notion of ‘other’ has an immense capacity to cause panic and phobias in the centers of power. And considering the societies of today where as an outcome of the environmental, political, economic and social crisis such as Russian-Ukrainian War, global warming, Syrian War, Covid19 pandemics, colonization of Mars and

many more, there is a constant shift between people, animals, climatic regimes, viruses, bacteria throughout the globe. The list of 'others' is piling up increasingly also, with the emerging of the 'post-human' others (Haraway, 2008). In this regard, thinking on how to create companionship between our others and to form resistance spaces where others can encounter, communicate, resist and co-habit respectfully. This thesis work aims to investigate the spatial formation of resistance spaces and has chosen the landscape of Middle East Technical University as a case study which will be evaluated in the further chapters.

## 3.2 University as a Space of Resistance

To start with, the discussion on universities includes the evaluation of the significant relationship between its social subjects and its campus area. The word 'university' bears the meaning of "bodies that turn into one, a collective body", etymologically the word stems from the words *unus* -meaning "one" and *versus* - meaning "to turned" (Merriam-Webster). On the other hand, the word 'campus' meaning "the grounds and buildings of a university, college, or school", is derived from the Latin *campus* meaning "level ground, plain" (Merriam-Webster). The first known usage of the word is in 18$^{th}$ century as to describe the university ground of Princeton University (Harper). Thus, from its initial meaning signifying an open space, a flat land, a ground zero per se for further 'cultivation', the meaning evolved into a ground for constructing a collective body. Balkanay (2013) defines university as a 'space of resistance', a 'clinamen', since it bears in resistive subjects and a search of alternative thinking. From the earliest traces of universities in ancient Greece to contemporary modern universities, universities have become the ideological state apparatuses, sustaining the cultural values and beliefs of the state (Balkanay, 2013). Althusser defines 'ideology' as "the structure whose specific role is to mystify the workings of social formations, and to the science of historical materialism which can decode the complexities of the social whole" (Callinicos, 1978, p. 52). In other words, the dominant social class utilizes ideologies, dogmatic

ideas, myths to reproduce and reinforce their social relations. Yet universities bear the potential of resistance with its collective body which produce a space of alternative thinking. The student movements in 1960s which flourished as a counter-culture and resistance act against the conservative state and the Vietnam War, is an example of the capacity of universities for revolt and generating resistance. In the following paragraphs a brief history of universities and its social and spatial constitution will be narrated.

The modern understanding of the university dates back to 11$^{th}$ century yet the earliest traces of universities are found in the antiquity when the schools of Plato and Aristotle, Greek philosophers, were the foundations of the ancient Greek education system. The word 'academia' comes from the Greek word *akademeia* which is initially the name of the garden outside of ancient Athens where Plato taught his students (Merriam-Webster). It is assumed that the garden was presented to Plato and his colleagues by Athenian Anniceris and/or Dion, yet the place did not belong to Plato nor any other particular (Dillon, 1983). If they wished, students of the scholars were given the chance to live in the huts erected in the garden and houses were lent to scholars near the area of the Academy. Most of the educational activities took place in the garden where the gymnasium was filled with sand to practice geometry or geography, ethical or metaphysical questions were pursued at the walkways or patios shaded by the trees of the garden. Communal meals were held in the garden or in the houses of the scholars. Shared traditions and the common living ground held the institution together (Dillon, 1983). The Greek education system was adopted by Romans with slight changes. The education of Rome was more practical in character, a system for education was established by the Romans such as schools of rhetoric, medicine, philosophy, law (Mccormick, 1997). In the early Christian period, monastic schools were established for defending and spreading the doctrines of the Church.

In the 11$^{th}$ century, universities in the modern sense were established in parts of Europe such as Universities of Bologna, Paris and Oxford (Mccormick, 1997). The medieval universities formed as guilds of students' or professors' where lectures

were mostly given in small halls rented by the masters (Tekeli, 2003; Coulson et al., 2015). The University of Oxbridge (now Oxford University) established in the 11th century in England, is the first university that owns its buildings, has an independent law within the university, employs staff and manages its finances. In the 12th century university curriculum expanded with the establishing of 'seven liberal arts' which are grammar, logic, rhetoric, arithmetic, astronomy, music and geometry (Mccormick, 1997). From the conditions of each institution, universities differentiated by their specific focus of study. With the Reformation and The Renaissance, Greek and Roman sources were re-read and a humanistic view of world emerged. With the reforms made in the Catholic Church and rise in the exploration of knowledge, the basis of the modern universities has been generated. The education in universities evolved in accord with the developments of human society.

Initially Oxbridge was constituted by buildings having introverted courtyard plans. This quadrangle scheme was carried out until the 17th century when a new model was designed by the architect Christopher Wren with an emphasize given to focal points positioned on strong axes (Coulson et al., 2015). This new model was also adopted by the colonialist universities emerged in America. In the year 1636, the first university of America, Harvard College, was established, where the campus was located outside the city and designed by locating separate buildings in a vast open space which is not accessible to the outside community (Coulson et al., 2015). Differentiating from the European universities, American campuses emphasized greatly on the open space created in between building to create an academic atmosphere for social interaction and face to face encounter of the students and the professors.

In the 20th century, campus design approaches were influenced by the ideas and principles of International Congresses of Modern Architecture (CIAM). Campus design was regarded as a practice of urban planning, thus university evolved into a small model of the city. The fundamental functions determined by CIAM which are education, accommodation, leisure activities and circulation are still relevant in

designing of today's universities (Coulson et al., 2015). Today, universities have become a community of organizations shaped under the influence of market forces apart from its initial being, a community of academics (Tekeli, 2003). This influence of the market forces also commodified the social relations. Compared to the medieval university where an 'elitist' education was carried out in smaller groups of scholars coming from distinct classes, today universities have turned in to a place of 'education' of the mass. Tekeli (2003) relates this transformation to the transition from Fordist production to flexible production which led to the information society of today's world. Regarding that, unskilled labor has been replaced by well-trained manpower in production. Human capital has become the most important factor of development. Thus, education of the masses in the interest of the capitalist state power turned universities in to an ideological apparatus (Althusser, 1970/2014).

Although universities are represented commonly as neutral research environment excluded from any ideology (Althusser, 1970/2014), considering the hierarchical organization in the academic staff, measuring the academic 'performance' through 'Publish or Perish' mentality and the up-coming development of 'Technopark' where mostly technology-based companies establish their offices and laboratories in the area of university campuses in order to collaborate with academic and research institutions in developing new technologies, the contemporary universities portray a different environment. Universities provide specialized professional training in order to create a useful work force to the capitalist market, most of the researches are done to support economic development and national defense (Tekeli, 2003).

Institutionalized and ideologized education of all kinds attempt to tame and discipline the individual within the interest of the ruling power. Yet universities also bear in the potential of revolt, to deviate from the hegemonic orderly with its resisting collective body and its production of resistive alternative thinking and actions. Balkanay (2013) defines university as a 'space of resistance', a 'clinamen' since it holds in the search of alternative thinking and resistive subjects. Indeed,

resistance comes as a reflex where the instrumental and theoretical knowledge of resistance is produced by the bodies of resistance and also the other way round. After the Second World War, a fracture in thought process happened especially in the pioneer European counties of capitalist system. The student movement emerged in the 1960s, criticized the university for failing to fulfill its role in the democratization of societies (Tekeli, 2003). The university was asked to use its autonomy in the criticism of society. The participation of students in the management of the university was also argued in order to create an un-hierarchical relation between the students and the scholars in the academia. Despite, the failure of fully actualizing the emancipatory ideals of student movements of 60s in the university structure, this counter-movement is still influential for acknowledging the capacity of universities and its collective body to resist.

From the start of it all, universities have been associated with the production of knowledge and the space that upholds the educational activities. From Plato's Garden to modern university campuses, universities have become ideological state apparatuses, sustaining the cultural values and beliefs of the state. Thus, re-evaluating and associating with the garden of Plato which is not a private property of a particular individual or institution, indeed a community of free individuals co-existing within the common interest of learning, creating, communicating and being in search life, construction of communal rituals and many more, can be inspirations for re-generating the resistive quality of universities. Noting that even though each university space bearing the potential for generating resistance, not every university can be acknowledged as space of resistance. METU is a unique example where this potential is actualized, with the specific formation of its physical and social space. In the following section, METU landscape will be narrated through emphasize given to its history of resistance.

## 3.3 METU Landscape as a Space of Resistance

### METU Project: Building the Modern Republican Identity

METU was established on 15 November 1956 as "Middle East High Technology Institute" in Ankara with the financial aid provided by the United Nations. In 1950s, with the economic and political conditions after the ending of Second World War II, Turkey was in the midst of establishing its new ‘modern’ Republican identity and ideology (Sargın & Savaş Sargın, 2016). This modernization program included both the construction of a ‘modern’ society and also ‘modern’ cities. Thus Ankara, the new capital of the developing Turkish Republic, was designed as to become a “representation of modernism” and a preliminary model for the country (Sargın & Savaş Sargın, 2016). Western standards of urbanization were adopted in the process of developing a comprehensive urban plan for Ankara.

The initial attempt for the planning of Ankara took place in 1924 where German urban planner C. Ch. Lörcher was appointed to develop two urban plans for both the old city center, and the new city center, Yenişehir. Consecutively, another urban planner from Germany, Herman Jansen came up with a second plan for Ankara in 1928 as a part of an international urban planning competition. These two consecutive plans both envisaged a capital city containing all its modern bureaucratic facilities by emphasizing on the development of the environmental qualities of the city and the constitution of a relation between the old city and new city center (Sargın & Savaş Sargın, 2016). Yet, due to unexpected rapid growth of Ankara, exceeding the projections of the former urban plans, state administration launched a new international competition in 1957. The selected urban plan, as known as the Yücel-Uybadin Plan, by following mainly the design principles of the earlier plans, proposed a new corridor for locating some of the state facilities towards the western periphery on which the METU Campus is located today (Sargın & Savaş Sargın, 2016).




Figure 3.2 Construction of a Modern Republic

*[1]Ankara Development Plan in 1932 by Hermann Jansen, [2]a drawing of Atatürk Orman Çiftliği by Hermann Jansen, [3]Bird's-eye perspective of the residential settlement (Siedlung) in Çankaya, Carl Christoph Lörcher, Berlin/Istanbul, 1924-1925, [4]New Zoning Plan for the capital Ankara [Bebauungsplan der Türkischen Haupt- und Residenzstadt Angoral, Carl Christoph Lörcher, 1924, [5]a photograph taken in Ankara, Yenişehir in 60s, [6]a photograph taken in Ankara, Ulus in 60s*

Source: (https://www.arkitektuel.com/hermann-jansenin-ankara-plani/), (http://mimdap.org/2009/07/lorcherin-ankarasy/), (https://www.ego.gov.tr/tr/fotogaleri/resimler/1028/ankara-nostalji-fotograflari)

Furthermore, the involvement of United Nations and United States in the establishing of METU is a consequence of the political alliance formed by USA-led international post-war policies in which Turkey signed into (Sargın & Savaş Sargın, 2016). Regarding that, in 1954, UN executive Charles Abrams was summoned to further investigate the condition of housing vacancy in Turkey, due to Turkey's technical support demand from the UN (Bürkev, 2016). In his report, Abrams points to the lack of sufficient number of urban planners in Turkey and the need in establishing of an architecture and planning institute in Ankara. With Vecdi Diker, the former director of General Directorate of Highways, taking over the task of establishing the institute, the project turned into constitution of a well-rounded university including several other faculties (Bürkev, 2016). In 1955, after the signing of an agreement between UN and the Turkish government chaired by Adnan Menderes, the prime minister at that time, the university established under the funding of the UN.

In 1956, education was started by accepting the students of the first two faculties, Department of Architecture and Mechanical Engineering, to a temporary location which was a three-storey old office building on Milli Müdafaa Street, in the center of Ankara (Sargın & Savaş Sargın, 2016). By taking the American state university as an educational model, METU established an innovative promotion system and determined the language of education as English which caused debates in other Turkish universities. The academic staff of the university was consisted of very young and dynamic people. METU has created a productive and innovative working and research environment where everyone was welcome to contribute. With the new student recruitments and establishing of new departments, the initial three storey building became insufficient and, in the fall of 1957, the university moved into the office building in the premises of the Turkish Parliament, TBMM which was still under construction at that time (*ODTÜ Tarihi Belgeseli Bölüm 1 - Bozkırı Yeşertenler* 2020).

Once again, the new building also has become insufficient for the growing university and its community, so as a temporary solution university build barracks

in the courtyard area. Those barracks, *baraka* in Turkish, became a symbol for METU, representing the emerging of a new determined and productive community (Sargın & Savaş Sargın, 2016). Still to this day, the social metaphor of the barracks and its culture is present in the university.

**Establishing of a modern campus: Site selection and design principles**

Meanwhile, the search of a permanent site for establishing of a modern university campus continued. The planning started in 1955 coordinated under the direction of the Dean of the Faculty of Architecture, G. Holmes Perkins and Thomas B.A. Godfrey (Sargın & Savaş Sargın, 2016). The Turkish government proposed four alternative areas for the campus as one of them being the current campus area which is approximately 15 kilometers away from the center of the city and bears in the Lake Eymir and several archeological sites (Akman, 2016). Considering the influence of United States in the establishment of the METU, the site selection criteria reflect the American campus design ideals. As previously discussed, in American university campuses, the physical environment and academic community is designed as a whole with an emphasis given to the creation of a 'picturesque nature' within the campus area. The creation of 'picturesque landscape' includes a conscious manipulation and taming of nature by man. The land is approached as a 'tabula rasa', a ground zero for further cultivation and manipulation in order to achieve an 'ideal' landscape (Sargın & Savaş Sargın, 2016).

Adopting these ideals, four alternative sites were selected from the 'undeveloped' and 'untamed' areas of Ankara. In the reports prepared by Orhan Alsaç, the south part of the current campus area, near Yalıncak Village was regarded as the best option considering its distance from the city center and the 'ideal' surrounding allowing a modern university to flourished from the barren lands (Sargın & Savaş Sargın, 2016). On 3 October 1957, a ground breaking ceremony held in Yalıncak village, yet, the area left untouched after the ceremony without any construction activity. (Akman, 2016). In November 1959, due to the need for a new permanent building cannot be set aside any longer, the Board of Trustees launched an

international competition (Sargın & Savaş Sargın, 2016). However, through unknown reasons, the winning project prepared by Turgut Cansever, Ertürk Yener, and Mehmet Tataroğlu was rejected by the university administration (Sargın & Savaş Sargın, 2016). Consequently, a second competition was held in the same year and it was decided to move the campus from Yalıncak to its current location.

Although the first two attempts, the first ground breaking and the first campus design competition, did not result as a success, the initial approach to the campus area and its relation with the community of academics were established during these years. The series of reports presented by Perkins and Godfrey to the Board of Trustees determined the main principles for the design of the campus which were also given to the participants of the competition as a design guide.

These principles include; first, the concentration of the academic core within a 10-minute walk circumference so that it is possible to walk from one class to the other during the interval between classes; second, the exclusion of automobiles from the central academic zone; third, planning of the open spaces which will provide pleasant walks throughout the campus, offering a variety of views of the panoramas of Ankara and the surrounding hills and valleys; fourth, creation of a system of courts to provide protection against the weather and create socializing space between different faculties; fifth, the use of local materials and avoidance of excessive mechanical equipment and color; sixth, the providing accommodation for 2/3 to 3/4 of the students with the established dormitories (Sargın & Savaş Sargın, 2016). In the report, it is noted that:

> "A University is a society. Its purpose is to search for and disseminate truth and knowledge. This means that it is always on the move, fluid and flexible, expanding and contracting in sometimes-unpredictable directions. Further, the qualities with which the university buildings should be infused seem often to be mutually conflicting—seclusion and adventurousness, humility and dignity, spaciousness and intimacy, flexibility and order." (Sargın & Savaş Sargın, 2016)

Establishing of a ‘university city’ supporting the development of this new budding community both academically and socially with its architecture and landscape, was given at most importance. It was noted that the campus design should include the design of the landscape as well, to do so, it was suggested to establish a Faculty of Agriculture and Forestry in order to study the heavily cultivated and grazed land of the campus (Sargın & Savaş Sargın, 2016). The barren lands of the site were defined as ‘virgin’ and it was noted in the design brief to treat the landscape with ‘care and sensitivity’ and ‘paying respect to the site’ (Sargın & Savaş Sargın, 2016).

The ‘untouched’ Anatolian steppe, without any existing development on the site, has been taken as a tabula rasa, a zero point for the establishing of an ideal modern university campus (Savaş, 2013). The empty, ‘untamed’ steppe left the architects confused in terms of establishing an architectural style for the design of the campus. The topographical maps and the landscape images included in the competition documents provided by the jury, did not include any existing anchor points for architects to establish a further design proposal over (Savaş, 2013). The answers provided by the jury commission to the questions asked by the participants portrays the circumstances of the site and the baffled architects very clearly:

> “Question: Can you give information about the architectural styles of the existing buildings? a) facades b) typology
>
> Answer: There are currently no buildings on the site.
>
> Question: Is it possible to give the current road elevations to show the building entrance elevations?
>
> Answer: There are no existing roads on the site.” (Savaş, 2013)

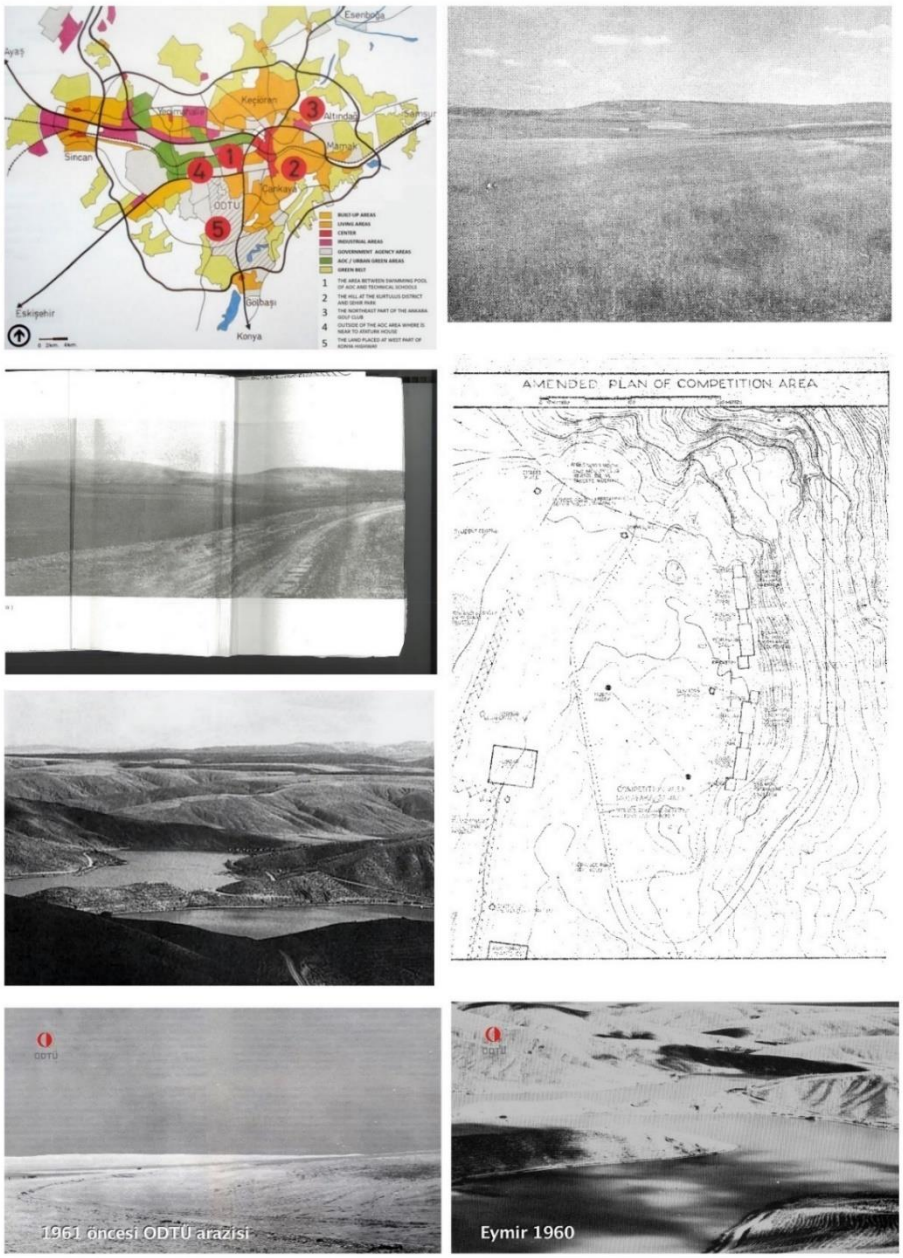



Figure 3.3 Barren Lands

*[1]Candidate Areas for METU Campus, a photograph of the campus area, [2]a photograph from the now,A1 gate, [3]a site plan provided by the jury to competitors, [4]a photograph of Eymir Lake, [5]a photograph of the campus area in 1960, [6]Eymir Lake in 1960*

Source: METU Archive, (Kurdaş, 1998), (Savaş, 2013), (Payaslıoğlu, 1996)

Anatolian prairie is not an ‘untamed’ land; indeed, it is the result of a long history of cultivation, taming and domination of the land by several human activities. To begin with, The Central Anatolia region of Turkey, in which Ankara is situated in, remains in the steppe ecosystem of Iran-Turan flora region (Gündoğan et al., 2019). A large part of the steppe land in Central Anatolia have emerged as a result of deforestation cause by human activities, thus they are not natural, but secondary, anthropogenic steppe areas (Gündoğan et al., 2019). There is still much debate over the unmodified ‘natural’ form of this anthropogenic steppe before the existence of any human activities. Commonly, the ‘natural’ vegetation of Central Anatolia is referred to as semi-arid deciduous oak woodlands (Asouti & Kabukcu, 2014). It is claimed that following the end of the Pleistocene[4] and the Last Glacial Phase woodlands did not spread in the Irano-Anatolian region compared to the Levantine Mediterranean region, due to prehistoric impacts on woodland vegetation such as burning and clearance of woodlands for cultivation, the harsh continental climate of the region and its distance from late Pleistocene arboreal refugia (Asouti & Kabukcu, 2014; Dönmez et al., 2021; Avci, 2013). Yet in the recent palynological[5] studies, new theories are building over the “natural” vegetation of the Anatolian landscapes[6]. Whether the natural vegetation of Central Anatolia is woodlands or steppe, it is clear that human activities have a serios impact on the environment.

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[4] “Pleistocene Epoch, earlier and major of the two epochs that constitute the Quaternary Period of Earth’s history, an epoch during which a succession of glacial and interglacial climatic cycles occurred.” (Johnson, 2022)

[5] “Palynology, scientific discipline concerned with the study of plant pollen, spores, and certain microscopic planktonic organisms, in both living and fossil form. The field is associated with the plant sciences as well as with the geologic sciences, notably those aspects dealing with stratigraphy, historical geology, and paleontology.” (Britannica)

[6] From the anthropological, pollen and modern vegetation data collected from Central Anatolia, Asouti and Kabukçu state that “post-Pleistocene species-rich and structurally diverse temperate semi-arid savanna grasslands were gradually substituted by low-diversity, even-aged Quercus-dominated parklands and wood pastures in the course of the early Holocene” by human activities such as hunting, foraging, woodland burnings, herding and cultivation (Asouti & Kabukcu, 2014). While sheep herding impacted the grass and forb vegetation, woodland management practices such as coppicing, pollarding and shredding controlled the competing arboreal vegetation and enhanced Quercus crown and stem growth, in opposition to the humid climate conditions favoring grassland expansion at the start of the Holocene (Asouti & Kabukcu, 2014). By the mid-Holocene, Anatolian

As Harraway (2015) claims that from the start of it all, there have been several planet-changing developments long before human existence, so many other major historically revolutionary ecological developmental events such as and spreading of seed-dispersing plant, the evolution of bacteria and their kin, glacial phases, taken place in the face of our planet. Nothing, no specie, is able to act alone, they all constantly move and encounter each other in ways that they make each other do things. Regarding that, Central Anatolia serves as an archive to trace the environmental changes occurred in the Holocene with the increase in the intensity of the human impacts on vegetation and the whole ecologic cycles (Dönmez et al., 2021). Although, the campus landscape was seen as a zero ground without a past, the interest and care given to its design has become a restorative approach rather than reductivist and hierarchical. An unexpected relation has emerged which did not tame the landscape rather regenerated, restored and co-existed with it by giving it an utmost respect. Accordingly, it is important to study the architectural projects' view of the landscape, the relation it establishes with it and its effects. In the follow sections, the reflections of this approach during the processes of construction of the campus and also the everyday campus life, will be narrated.

**Design and Construction of the Campus**

On 21st of August, 1961, the second campus design competition was concluded among twenty-one entries and the project of Behruz and Altuğ Çinici was given the first prize (Sargın & Savaş Sargın, 2016). According to the report of the jury, the Altuğ-Behruz Çinici master plan was selected due to the design of the campus

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savanna grassland was progressively substituted by Quercus-dominated Park woodlands and considering the pollen records these semi-arid oak parklands persisted in Central and South-Central Anatolia until the third to mid second millennia BC (Asouti & Kabukcu, 2014). The spread of Quercus-dominated Park woodlands was disturbed by major forest clearances in the beginning of the Early Bronze Age in which a dramatic expansion of upland pastures and arboriculture taken place, also referred as the Beyşehir Occupation Phase (Asouti & Kabukcu, 2014). So, as Asouti and Kabukçu argue in their paper, savannah grasslands are the primary habitat of Central Anatolia rather than Quercus-dominated Park woodlands.

being compatible with the topography of the site and the efficient usage of the area (Akman, 2016). On 15 August 1961, a contract was signed between the architects Altuğ and Behruz Çinici and the University Administration over the construction of campus, starting with the Faculty of Architecture and the first two dormitory buildings (Akman, 2016). Kemal Kurdaş, one of the most significant figures in the establishment of the METU campus, appointed as the university rector in 21 November, 1961 and the construction project of the campus finally taken a head start.

Current campus area, bearing in a variety of geological and cultural elements, was selected with the purpose of providing a well-balanced physical and social environment (Sargın & Savaş Sargın, 2016). It is located on the Ankara-Eskişehir Road, approximately 10 km away from Ankara city center. The campus which covers the area of 4,500 hectares, consist of two main parts; the educational zone and METU Forest in which Eymir Lake is located in the premises of the 3,043 hectares of forested area. Ahlatlıbel, Koçumbeli, and Yalıncak are the three archeological sites which are dated back to the Early Bronze Age, also found at the premises of METU Forest. In the *Preliminary Report of Campus Planning of Middle East Technical University* prepared by Çinicis, the site is described as:

> "Location: 5 km from the new Parliament on the outer outskirts of Ankara. west towards the south 10 km. It is a land with various topographic, geological and agricultural characteristics. The site will be arranged on 8,000,000 m2 of an area of 45.000.000 m2.
>
> View: Ankara city in the east, calm nature view in the west, lively mountain landscapes in the south" (Çinici&Çinici)

The campus master plan is designed by dividing it into three regions according to the main function groups which are academic, center and non-academic zones (Çinici&Çinici). The academic zone includes the faculty buildings of Science and Administration, Education, Arts and Sciences, Architecture, Engineering, and Agriculture which are situated on the highest hill of the site from where Ankara can

be glanced a top. The faculty buildings are connected with an “open academic square”, also referred as Forum or Alle (Çinici&Çinici). In the reports prepared by Perkins and Godfrey which established the guidelines of the architectural competitions for the design of METU campus, the first and foremost architectural elements given emphasis on was the pedestrian pathways, arcades and terraces (Sargın & Savaş Sargın, 2016). The central walkways and terraces were seen not only as circulation apparatus that connects separate faculties, yet a symbol for the new university community (Sargın & Savaş Sargın, 2016). So, the design of the main pedestrian axes, the Alley in the academic zone met these principles by creating a socializing space in between faculty buildings. The Center zone, is evaluated in two parts which are Administration and Student center areas. The central zone includes the central library, auditorium, administration buildings, cafeteria and also landscaping elements such as pine trees in between the buildings. Professors' housing, dormitories, stadium, central shopping center, an elementary and secondary school (which are not actualized) and other social facilities are located in the non-academic zone (Çinici&Çinici).

Moreover, the main entrance of the campus was from the Ankara-Eskişehir highway, located on the northern parts of the campus (Çinici&Çinici). The academic zone is only open to pedestrians and takes in service from the car parking areas located near each building. Daily scheduled buses, and private cars enter the campus from the highway and circulate in the campus by following the ring road surrounding the academic zone or the road leading to the non-academic zone branching through the central stadium.

The campus vehicular and the pedestrian network is designed efficiently in which the maximum walking distance in the academic zone is approximately 20 minutes, so that the social activities and campus life would concentrate on the pedestrian walkways (Çinici&Çinici). Underground galleries were constructed to maintain the clean water, power, telephone, heating and sewage lines. Overall, the modern structural schema of the master plan offers flexibility and structural variety for further development of the campus (Sargın & Savaş Sargın, 2016).

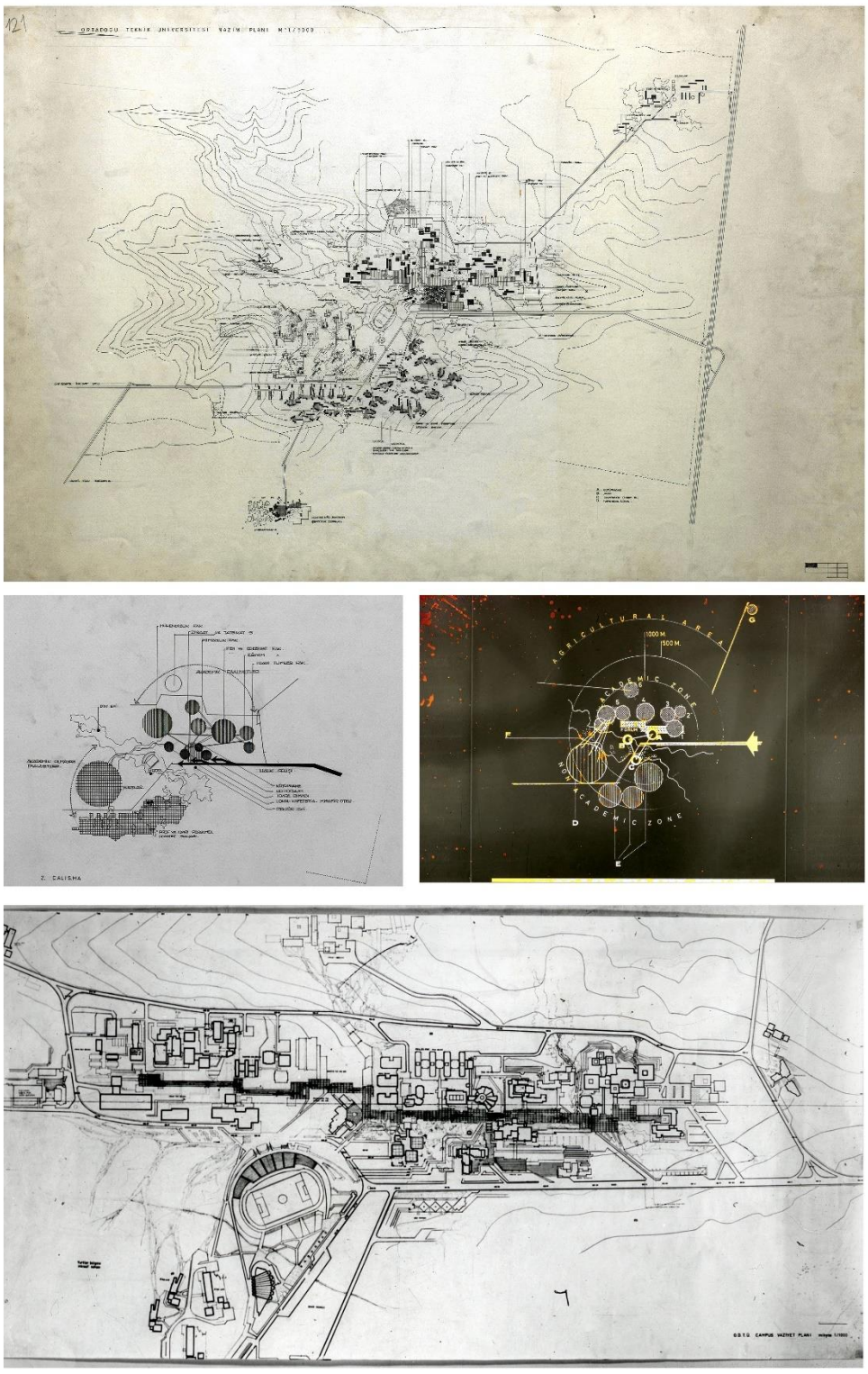



Figure 3.4 METU Masterplan designed by Behruz and Altuğ Çinici

[1]*Middle East Technical University, Competition Project, Site Plan,* [2,3]*Zoning Diagrams,* [4]*Site Plan of the Academic Zone*

Source: SALT Archive

In the light of the design principles established in the master plan, the construction work started rapidly on 12 March 1962 with the groundbreaking of the Faculty of Architecture building (Akman, 2016). In 1963, the construction of the Architecture building and infrastructure are finalized and the university moved into the new campus area. In the first years, all of the academic staff, students, library, administration offices, lecture halls, canteen were stuffed into the architectural faculty building, the only existing building on the campus. Regarding its spatial design and the special emphasis given to it by the architects as being the first designed building of the campus, it can be claimed that architectural faculty building in a way represents a micro-cosmos of the campus.

The underground installation project, which was one of the first examples of a modern thoroughly designed installation project, was started at the same time as the architectural faculty building, was completed between 1963-64. Architects also exhibit an innovative attitude in their use of materials. Exposed concrete was used for the first time in Turkey in METU which at first was not welcomed by everyone, including Kemal Kurdaş and the construction supervisor, Muhittin Kulin (Çinici & Tanyeli, 1999). During those times, the structures were being built by reinforced concrete skeletons and brick walling in between. In the book, *Importations in Architecture*, Behruz Çinici (1999) says that he was influenced by the concrete surfaces he saw at the Yunus Cement Factory, in İzmit, during his travels between Ankara and Istanbul by train. The architect Prof. E. Hein, who has articles on the concrete technologies, was invited to the campus in order to get information and advice for the construction of bare concrete. Many trials were conducted in the field until the conventional construction of bare concrete was learned, and then even prefabricated concrete was produced in the site for various elements such as window jambs, railing, sunshades and other landscape elements.



Figure 3.5 Photographs from the construction site

*[1]The underground installation tunnels, [2]DEVRİM Stadium, [3]METU Library, [4]METU Cafeteria, [5]A1 Gate, [6]Shopping Center*

Source: METU Library Archive

In his book, Behruz Çinici (1999) mentions the supportive attitude of Cemal Gürsel, the prime minister of that time, by recalling him referring to the bare concrete as the modern version for Anatolian rammed earth buildings. Although this approach is never mention by the architects, this resemblance of exposed concrete and rammed earth walls may also indicate architects' interpretation of the international modern architectural style to local architectural elements. In addition,

the first large apertured plexiglass and polyester production in Turkey took place at METU. The plexiglass domes at the top of the architectural studios and physics auditorium were made by a Greek father and son from Bomonti, İstanbul (Çinici & Tanyeli, 1999). Thus, the first artificial stone flooring, unit heater installation elements made by Alarko, and the use of aluminum window joinery exported from Israel by Profilo were also used for the first time in this campus (Çinici & Tanyeli, 1999).

On the one hand, landscaping was also carried out along the construction of the buildings. Çinici architects were responsible in the landscape design of the inner campus area -the whole academic zone, whereas the university administration managed the afforestation project of the outer campus area, METU Forest (Kurdaş, 1998). Kemal Kurdaş with the consultancy of Sadun İllez and Alaadin Egemen, started the afforestation works immediately after the decisions on the construction works were finalized. The first tree planting festival was held on December 3, 1961, with the participation of all METU staff including workers, students, academics, administrative staff and also their spouses and children (Kurdaş, 1998). Kemal Kurdaş describes the exciting atmosphere of the day as:

> "On December 3, I bought the university from the barracks to the campus area. Back then, the university was the size of a secondary school, so it had 350 students or something. We marched from here to there (to the current campus area) with students, marching bands and flags in the front. I was very excited, I was very much moved by the excitement of the children, the excitement of the teachers, and that evening I said to myself: 'I will build this university campus, there is excitement here.'" (*ODTÜ Tarihi Belgeseli Bölüm 1 - Bozkırı Yeşertenler* 2020)




Figure 3.6 METU Tree Planting Festival

[1]Dikmen primary school students attending the tree planting festival, [2]the first tree planted on the campus site, [3]students planting trees, [4]a photograph from the tree planting festival, [5]a photograph of Kemal Kudaş planting a tree

Source: METU Archive

The process started in 1961, continued for 8 years until the end of 1969 by planting trees in the winter, terracing and digging in the summer. A mixed forest consisting of different species, mainly oak, almond, idris, plane tree, and black pine, is being formed on the land where approximately 12 million trees are planted in total (*Odtü Ormanı*). One of the points that should be emphasized is that such a large-scale afforestation had never been done before in Turkey. Therefore, the afforestation initiative at METU has been a very important step in this field. In those years in Turkey but also in the world, afforestation projects mostly consisted of planting of

single species, usually pine which can also be called as green deserts from an ecological point of view (*Odtü Ormanı*). In the afforestation work carried out in METU, species specific to the steppe were also used in the forestation and this approach started to become widespread only after the 1980s and there are still very few examples in our country. The afforestation studies carried out at METU presents a great example for innovative forestation techniques and also trees have become a part of the university identity. Accordingly, METU campus was awarded the Aga Khan Architecture Award in 1995, due to the harmony between its landscape and architectural design.

Between 1962 to 1969 or during the rectorship of Kemal Kurdaş, a total construction area of 171,200 square meters was completed and put into service. A high percentage of the master plan was built in this time interval. With the transition to the new campus, the number of 118 academics at the beginning of 1961 increased to 836 and the number of students increases from 787 to 6048 (Kablan, 2019).

**Flourishing of the New Community and Forming of a Resistance Space**

In this section, the intertwined formation of space and the social body will be examined through the narration of the social history of METU, starting from its first settlement to the current campus area to nowadays by also briefly mentioning the political history of Turkey. Middle East Technical University created an important shift in the history of education in Turkey, and the main reason behind this was that the students were much freer compared to those in other universities (Bükrev, 2016). What made this difference was the democratic, egalitarian and un-hierarchical relationship established within students and the professors. At that time, nothing, not even the academic curriculum was settled in the newly established university. METU was open to all new possibilities and this liberated both the students and academics. The conversation between the Chief of General Staff Gen. Semih Sancar and the well-known former Professor of Mathematics Department of METU, Cahit Arf portrays the circumstances clearly:

> “Chief of General Staff Gen. Semih Sancar: "We also have a university, the Military Academy. There is no problem there, everything goes smoothly. Yet, there is always a problem within your campus. What is the reason for this?”. Cahit Arf’s answer defines the liberative spirit of METU educational system: “Do you know what the students will be taught at the Military Academy?” “Of course, we know,” says Semih Sancar. Cahit Arf: “That's the difference and that's where the problem comes from. We don't quite know what to teach."” (Bükrev, 2016, p. 15)

While this environment was partly a result of the adopted American educational and social system, evolving from that METU has also developed its unique local identity. Therefore, although METU was established as a university suitable for the American educational system, it turned into a unique experience by adapting it to the conditions of Turkey.

With the opening of the English Preparatory Department, many students who did not know any English, were able to apply to METU from different parts of Turkey and even from other Middle Eastern countries (Bükrev, 2016). In this cosmopolite campus life, students from different backgrounds interacted with each other while mutually participating in the cultural activities from sports to music, theatre and other arts. Akın Atauz, one of the first architecture students of METU, describes the campus atmosphere as follows;

> “When I came to METU, there was a freedom in the educational environment that I had never experienced before, as if METU was an isolated land outside of Turkey. There were various ways of being. Most of the students were educated in American, English or French schools and colleges, and this also had an impact on the social and cultural life of the university. Their intellectual levels were well above the normal level in Turkey. Those who came from public school like me, and taking English preparatory courses, could not easily let go of the traditional educational system and its cultural aspects; girls braided their hair, our clothing styles,

our male-female relationships... As a result of that, a desire to create a subculture arose and this led to the formation of the student association and the socialist idea club." (Bükrev, 2016, p. 39)

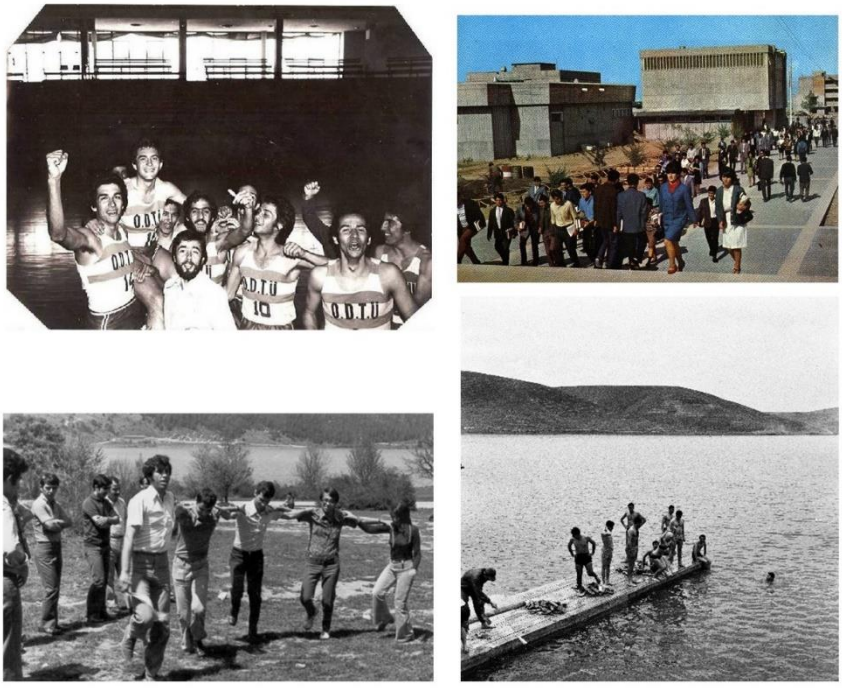


Figure 3.7 Student life on campus

*[1]A photograph of METU Basketball Team in 60s, [2]students walking on the alle, [3]a snapshot from the Tree Planting Festivals, [4]photograph of students swimming in Eymir Lake*

Source: METU Archive

The campus environment provided an opportunity for each student to express themselves, both with its social activities and with its physical space. There were various student clubs to appeal to all interests, such as various sports clubs, music clubs, film and photography club, Turkish folk-dance club, Socialist idea clubs for leftists, Social Democracy Associations for social democrats and also 'ülkü ocakları' (translated in English as Idealist Hearths) for nationalist. On weekends, all the students were participating in the tree planting activities in Eymir Lake. Within these tree planting festivals, student established a bond with the trees they

planted with their own hands and so with the nature of METU campus. These tree planting activities also provided a unifying and solidary environment for the students and academics. By organizing the afforestation project of METU campus, Kemal Kurdaş claims that he envisioned students to see a tree in front of their window, a grove behind the trees, and then the whole university forest behind all when they look out from the window of their classroom or laboratory (Kurdaş, 1998). Kurdaş (1998) suggested that the bond that students establish with the nature and the green in METU campus, will create ecologically conscious future leaders of the country that METU aims to raise. In addition, the students also went to Eymir lake for swimming and other sportive activities by taking the school buses, but the lake was closed to swimming after 4 students drowned in the lake in 1966 (Bükrev, 2016). Although swimming was banned, other sports activities continued such as the school's rowing team was training in Eymir. A boathouse and a social facility were built around the lake. Eymir has been open to Ankara residents since then and has been a recreational area for both METU students and Ankara residents on weekends.

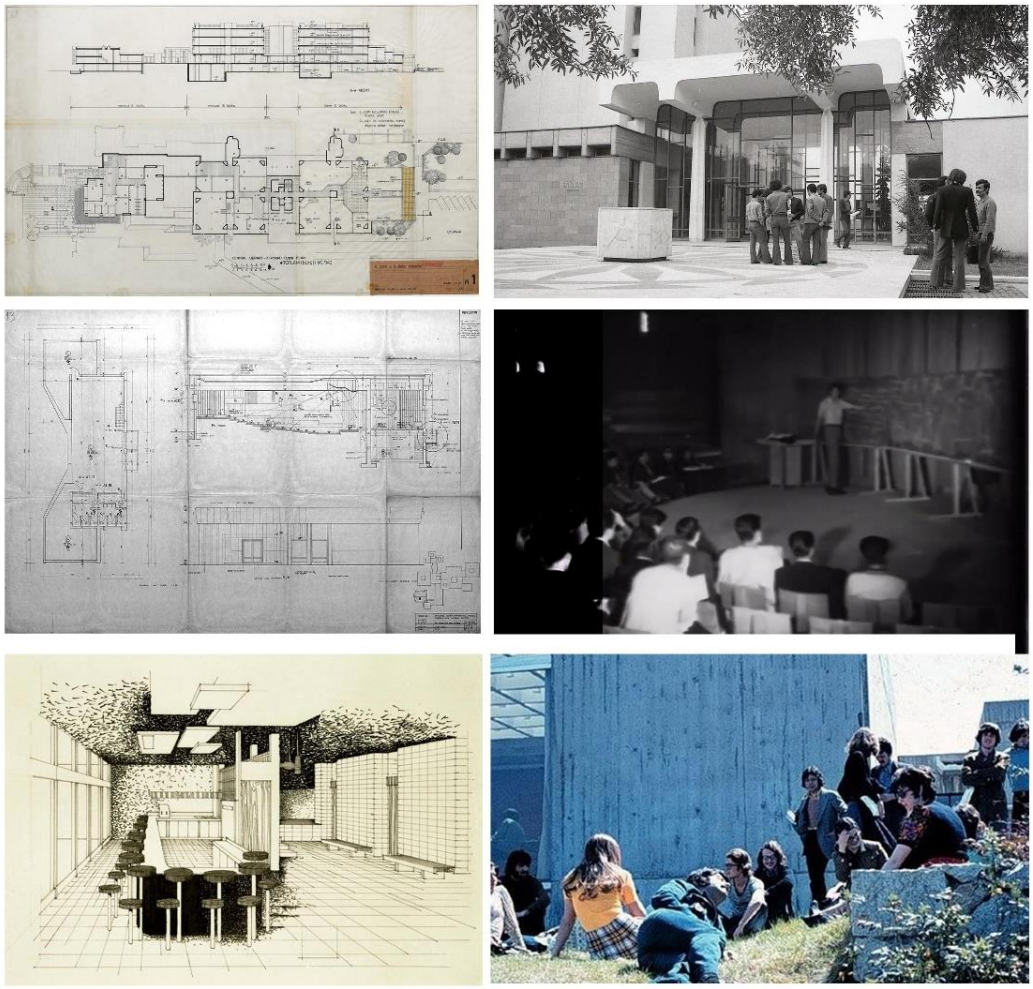


Figure 3.8 Events and Places: Library, Canteen and Auditorium of the Faculty of Architecture

*[1]Middle East Technical University Central Library Building Additional Block, [2]a photograph of student standing on the front courtyard of the library, [3]Middle East Technical University Faculty of Architecture, application drawings / Basement floor plan, section and elevation of the conference hall, 1/50, [4]a snapshot from a video praped by TRT on METU campus life, [5]a sketch of the canteen of Architectural Faculty by Behruz Çinici, [6]a photograph of students hanging out in the courtyard in front of the canteen at Faculty of Architecture in 80s*

Source: Bozkırı Yeşertenler Documentary, METU Archive, SALT Archive, (http://www.arkiv.com.tr/proje/ortadogu-teknik-universitesi-mimarlik-fakultesi/7915),

In the first years of campus, the library, faculty canteens, cafeteria, dormitories, stadium and Architecture Faculty Building have been important places in the social life of the campus. The interaction between faculties, which was not available in other universities, was formed as a result of the designed spaces open to the common use of all faculties. As the level of politicization in Turkey increased, this political tension was reflected in the university as well. The attitude of United States over the Cyprus-Turkey political struggle in 1964, the Vietnam War, the pro-Israeli stance of the United States in the Middle East and the Arab-Israeli Wars led the youth of many countries, including Turkey, to take an anti-American attitude towards the end of the 1960s (Bükrev, 2016). With the arrival of the 6th Fleet, the military power of the USA in the Mediterranean, to Istanbul in June 1967, it sparked the anti-American, independent and nationalist mass protest across the country (Karanfil, 2019). METU students also supported these mass protests. METU became rapidly politicized within a year by participating in the simultaneous revolutionary movements emerged all over the world in 1968, especially in universities. The period was the period of national liberation movements, the period of anti-colonial struggle and the period of guerrilla wars organized within this framework. The 68 events were a turning point both in terms of student movements in the country and in the formation of the protest identity of the university in particular.

On January 6, 1969, the student movement reached its peak with the burning of Ambassador Robert Komer's car[7] in METU. From then on, up until the military coup of September 12, 1980, METU campus was one the important sceneries of

[7] During the war years in Vietnam, a program called Phoenix was run by Komer to eliminate the Vietnamese people through torture, capture, counter-terrorism, interrogation and assassination (Karanfil, 2019). After all these inhuman activities, Komer who was the National Security Advisor at that time, was referred to as the 'Butcher of Vietnam'. Komer's appointment as ambassador to Ankara was protested by students in the country (Karanfil, 2019).

student movements emerged in Turkey[8]. Student forums were set up a forum in the Devrim Stadium, a communal life was lived on campus, especially in the dormitories during those years. A former METU student, Ahmet Asena, who was also the leader of the student union during 70s, describes the social atmosphere during 6-months[9] boycotts as such:

> "During the boycott period, there was a complete commune life in the dormitories. When the school was open, everyone's family sends them money or they have a scholarship, yet during the boycott everyone was short of money. As the struggle got tougher, our relations got tighter, and all expenditures were separated among us, everything that was eaten and drank together between nearly one thousand students living in the dormitories. We started the day with sports. After sports, we would have breakfast. Although there was a canteen in the dormitories, we went to the cafeteria every noon to show that the school was not abandoned. Meals were also prepared by

[8] In the beginning of 70s, an armed Marxist-Leninist organization, the People's Liberation Army of Turkey, THKO was established with the inclusion of some METU students (Bükrev, 2016). Members of the origination were hiding on the grounds of METU during these years. Thereupon, METU dormitories were evacuated several times and rooms were searched, and even the school got closed for a while- For further information see Bükrev, 2016.
As a result of similar events in METU and the country, the Turkish Armed Forces issued a memorandum on March 12, 1971, forcing the government to resign. Following that, the prime minister of the time, Süleyman Demirel, resigned, and after a while, Deniz Gezmiş, Yusuf Aslan and Hüseyin İnan, the founders of THKO, were caught and executed.

[9] After March 12, one of the important breaking points in the political history of Turkey, there have been several interventions by the government to the university administration in METU (Bükrev, 2016). During this period, there were many rector appointments, dismissals of academics and students, and management changes. Opposing to the appointment of the rectors, between 1974-1976 two student boycotts, as known as 6-months boycott and 9-months boycott, happened where student did not attended to classes and campus was occupied and run by the student body.

> the students. There were seminars almost every evening. Later in the night, it was time for socializing and having fun. We were sharing books with each other and discuss them together." (Bükrev, 2016, p. 288)

From 1970 until September 12, 1980, METU did not have a normal academic year. Despite this, students continued to organize various activities at the university and maintained their student association and organizations such as ODTÜ-DER (ODTÜ Cultural Association) in 1975 and ODTÜ-ÖTK (Student Representatives Council) in 1976 (Bükrev, 2016). ÖTK building was a 3-4 room barracks between the cafeteria and the central engineering building, which is now used by student clubs. ÖTK organized the first international art, culture and sports festival of Turkey in 1980 (Bükrev, 2016). Participants were invited from different countries such as the Soviet Union, Bulgaria, Iran, Germany and Poland. The festival included theaters, film screenings, folk dance performances, interviews and sports events.

As a result of the increasing political tension in this period, the mass massacres that took place throughout the country, the deep economic crisis in the country, the military coup of September 12, 1980 took place. The first half of the 80s passed under intense pressure prevailing throughout the country. Effected by the repressive atmosphere imposed by the military forces, METU also suffered from several restrictive interventions from the government such as it was forbidden to enter the forested areas, the gendarme was present in the campus 7/24 and the entrances of the faculty buildings were also monitored. The establishment of The Council of Higher Education (Yükseköğretim Kurulu or YÖK in Turkish) in 1982 is an important turning point. With the new regulations, universities, including METU lost their autonomy and affiliated to the supervision of YÖK (Akman, 2016). As a result of that METU Law was abolished and METU became an open target for further outside interventions.

Starting from 80s, the rise of the global neo-liberalism wave[10], this global political and economic shift manifested itself in the educational system where it enabled the commodification of knowledge and the academy to serve market values (Tekeli, 2003). As a projection of these turbulent political and economic atmosphere, the physical totality of the METU campus was put under stress due to the interventions made on the campus area by the university administration and government officials during the construction of new campus buildings and planning of new roads within the circumference of the campus. The construction processes, which progressed according to the master plan of Çinicis until the 80s, have started to be conducted completely unplanned in the 80s and 90s. During this period, there were several lawsuits filed by the architects against the university administration for the unplanned construction processes (Akman, 2016; Uçar, 2001). In 1986, some parcels from the western parts of the campus, were transferred to newly establishing private university, Bilkent, causing serious protests from both METU students and academics. Meanwhile, Bilkent was also transferring some of the qualified faculty members of METU, this affected the academic sphere of the university deeply. During the rectorship of Mehmet Gönlübol, the years between 1982 to 1987, a large Islamic complex was intended to be built in the area where the current Bilkent metro station is located, but due to protest its construction was blocked (Bükrev, 2016). During the rectorship of Ömer Saatçioğlu, the idea of

[10] The collapse of socialist regimes in the 1990s led to a massive shift in the global political and economic dynamics, where liberal market forces filled in the gap left by the leftist intelligentsia. This trend of global liberalization manifested itself in various fields where in the educational system, it enabled the commodification of knowledge and the academy to serve market values (Tekeli, 2003). In parallel with the rise of global liberalism, a rise of Islamism as a political force have begun to be seen in the political scene of Turkey which can be traced back to the 1960s (Batuman, 2018). The Municipal Elections of 1994 in which Ankara and İstanbul municipalities won by the Justice and Development Party (AKP) predecessor Welfare Party (Refah Partisi), was the preliminary steps of the rising Islamist political power.

establishing of Technopark for creating a financial resource for the university, was put forward due to the drastic reduction in the budget assigned to education universities had to create their own fund, but the project was actualized in the 90s (Akman, 2016; Bükrev, 2016).

In the early 2000s, with the Justice Party, AKP coming to power, both the physical and social integrity of METU was violated by several external interventions of the state powers, thus METU became an open target for the "nation-(re)building project" of the state (Batuman, 2018)[11]. Batuman (2018) states that this 'nation-(re)building project' of AKP defines itself as the "antithesis of the secular nation-building of the early republican period". This secular national building period corresponds with the period between the World War I and II, establishing of METU project being one of its extensions. AKP sought to redefine the nation in Islamic terms, thus representations of the secular nation project, including METU has become a target.

[11] 2000s started with a global economic crisis, which was started in 1998 and prevailed in the global markets for 3 years (Bükrev, 2016). The traces of this global economic crisis in Turkey have begun to be seen in 2001 and this severe fluctuation in the economy also created an instability in the Turkish political scene. The political instability and series of economic crisis over the past ten years led to the elections in 2002 in which the conservative Justice and Development Party (AKP) was brought into power, and have been the main political power of Turkey over the past twenty years (Batuman, 2018). AKP's new Islamism emerged as a synthesis of economic neoliberalism and political Islam (Batuman, 2018). Batuman (2018) states that AKP strengthened its hegemonic control "through the zealous fulfillment of neoliberal market demands and an urban welfare system utilizing Islamic social networks and municipalities". The rapid economic growth observed both in the world and in Turkey with the effect of neoliberal policies in the early 2000s resulted as a new global economic crisis in 2008 (Bükrev, 2016). By the 2010s, as a response to corruption and economic instability occupy movements have taken over the global such as Arab Spring, Occupy Wall-Street and Gezi Park Protests.

Until heating up of the global political scene in the 2010s, the early 2000s was a period of silence when a number of academics and students were dismissed, and turnstile entrance system and surveillance cameras placed in the campus for the 'security' of the university by the rectors appointed to the university from the government (Bükrev, 2016). The resistive culture of METU was muted out during those years and most of the students were apolitical, thus the relations between the academic staff and the student body have also begun to be hierarchical and rigid (Bükrev, 2016). This silence was disrupted by the student protests in 2010 upon the arrival of the then prime minister, Tayyip Erdogan, to METU. Erdoğan went to TUBITAK Space Technologies Research Institute in METU Campus to attend the meeting of the Supreme Council of Science and Technology in February 15, 2010.




Figure 3.9 Images from ODTÜ AYAKTA movement

*[1]A newspaper article on ODTÜ AYAKTA movement, [2,3,4] pictures from the campus taken on the day Erdoğan's visit to METU*

Source: (Bükrev, 2016), (https://haber.sol.org.tr/devlet-ve-siyaset/erdogan-odtuden-ayrildi-polis-geri-cekildi-haberi-64487)

As a milestone, this February 15 turned into the METU Resistance (ODTÜ AYAKTA) Protests, which were attended by a large number of students and academics for the first time since the 70s. A boycott was organized at METU with

the support of academics. Similar to the boycotts of the 60s and 70s, there were many open lectures, seminars, film screenings and forums/protests at the Devrim stadium with the participation of academics in the campus the resistance culture of METU was blooming again. Resistance of students, a fire in the dark, reflects the resistive METU spirit clearly. The Gezi Park Protests that took place in 2013 also carry the same spirit.

With the beginning of the 2000s, Ankara Metropolitan Municipality made various interventions that disrupted the campus integrity of METU. On 7th February 1994 a 1/5.000 scaled Master Development Plan of METU campus was prepared approved by the Metropolitan Municipality of Ankara as a part of the Ankara Structural Plan Proposal for 2015 (Akman, 2016). The development plan proposes an expansion through the western side of the campus and changes in the transportation structure of the campus. A new gate is offered on the western boundary of the campus, on the Bilkent Boulevard, in addition to the existing A1 and A4 gates (Akman, 2016). On the northern boundary of the campus, two new metro stations are proposed. Moreover, Anadolu Boulevard which is the vertical axis connecting Ankara from the north to south, is proposed to be extended southwards by opening of the Malazgirt Boulevard on the eastern boundary of the campus. Also, a new junction is introduced on the Anadolu Boulevard, on the east side of the campus, corresponding to the Faculty of Economic and Administrative Sciences in the horizontal direction. In addition, a new connection road is proposed between the vertical Anadolu Boulevard, lying in the north-south direction and the road perpendicular to it which passes through the Department of Basic English, as an alternative entrance from the eastern part of the campus. The project was highly criticized by the METU students and academic, and also by the Union of Chambers of Turkish Engineers and Architects (Türk Mühendis ve Mimar Odaları Birliği or TMMOB in Turkish). The plan was approved yet did not start to be actualized until 2013. The METU campus was declared as a 1st Degree Natural Protected Area with the decision taken by the High Council for Conservation of Cultural and Natural Heritage on March 6, 1995 (Akman, 2016).

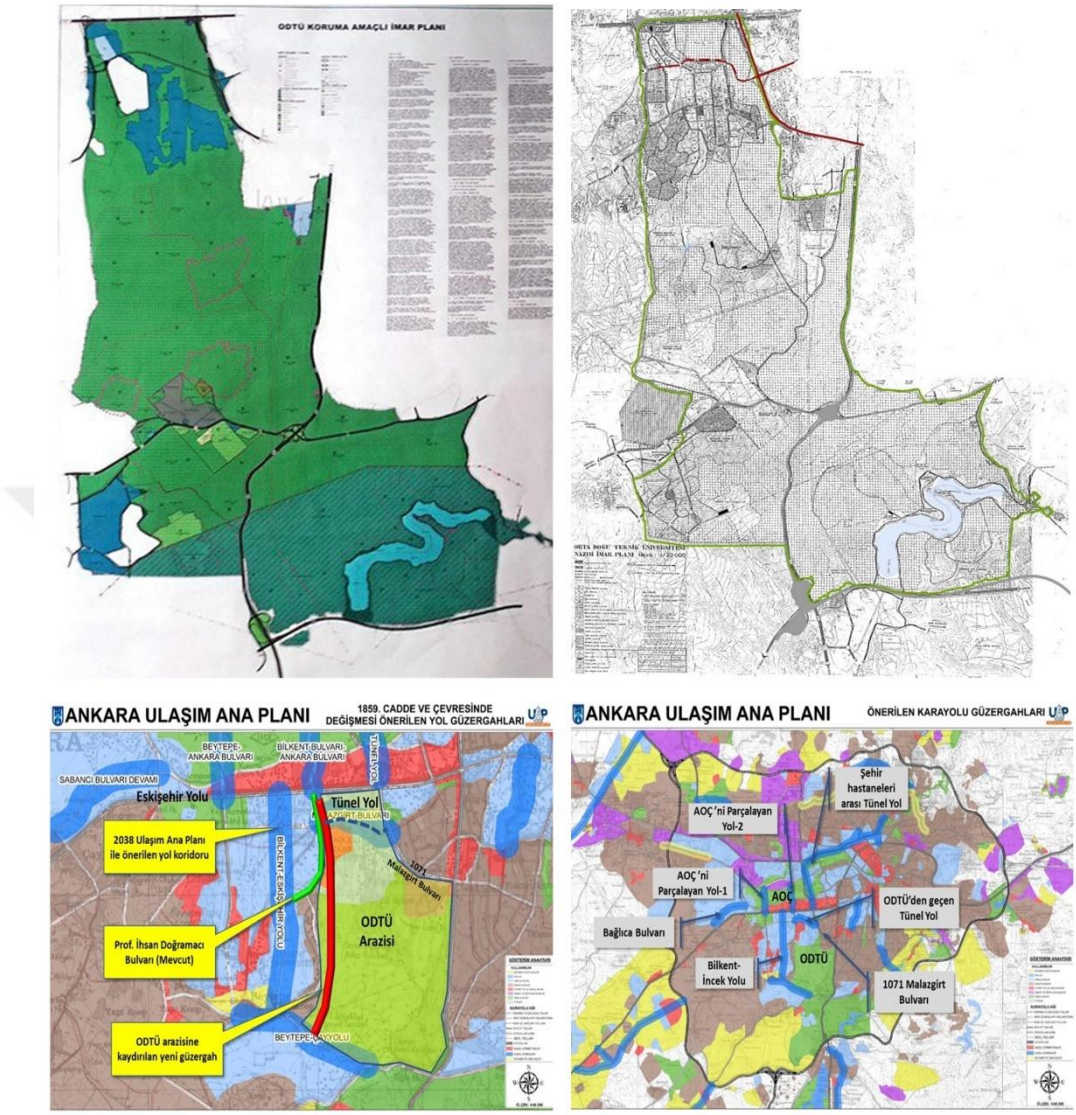



Figure 3.10 METU Development Plans

*[1]METU Conservation Development Plan, [2]METU Development Master Plan for 2015, [3]Ankara Main Transportation Network Plan*

Source: METU City and Regional Planning Maps and Plan Documentation Center, (https://www.evrensel.net/haber/331415/ankarada-yapilan-hangi-yol-trafigi-cozdu)

Yet, upon the decision taken by Ankara Metropolitan Municipality in September 2008, "Conservation Development Plan" was started to be prepared for METU. In addition, in the same year, Ankara Metropolitan Municipality decided to demolish 45 building groups and impose a fine of approximately 1.8 million Turkish Lira on the university, on the charge of illegality of METU buildings. After the METU Rectorate took these demolition and punishment decisions to court, the court have concluded that the demolition and punishment decisions have no legal basis and are contrary to the public interest (*ODTÜ // yolu: ODTÜ'YÜ Ikiye Bölen Yol* 2017). The "Conservation Development Plan" included the aforementioned two roads in the plan. In 2013, a protocol was signed in between the METU Administration and Ankara Municipality approving the Conservation Development Plan. Hence, on the morning of September 6, 2013, first the police and then the construction equipment of the Ankara Metropolitan Municipality came to the 100. Yıl neighborhood, the eastern boundary of METU.

METU students and residents of the 100th year neighborhood protested and occupied the construction site claiming that the proposed road is an 8-lane road in highway standards and that a road of this scale will directly affect the life of the people in the 100. Yıl and Çiğdem Districts and the protected METU forest, which is one of the few undisrupted natural areas that preserves its holistic quality in the city of Ankara (*100.Yıl ve Odtü'de Neler Oluyor*). On the other hand, the chamber of civil engineers filed a lawsuit with the administrative court for the cancelation of the construction. Despite the protocol signed with METU and ongoing lawsuits, on October 18, 2013, on an official religious holiday night, the highway construction was started illegally and the METU premises overlapping with the highway was de-forested in one night (Algedik, 2017). More than 3,000 trees on the route were destroyed overnight by starting the road construction. The construction was completed very hastily and brought into service on February 2014, despite the long-lasting protests against the highway construction.

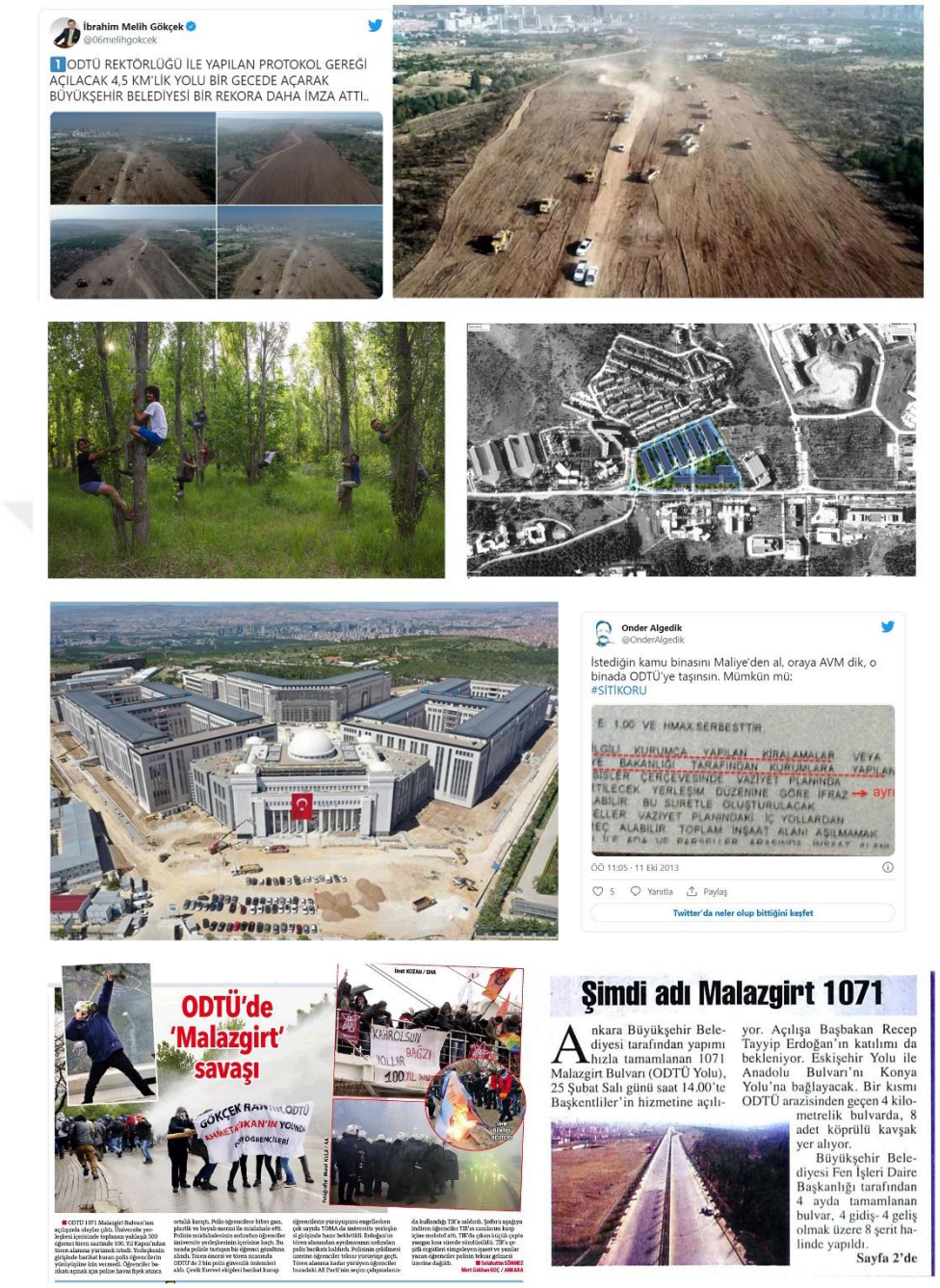



Figure 3.11 METU Road Incidents

*[1]A tweet posted by Melih Gökçek on the construction of Bilkent Boulevard, [2]a photograph of the Bilkent road construction, [3]a photograph of METU students at Kavaklık, [4]Planned KYK Dormitory montaged to satellite image of the Kavaklık area, [5]a photograph of Ahlatlıbel Supreme Court Building, [6]a tweet of Ömer Algedik on the note indicated in the*

*METU Conservation Development Plan, [7]a newspaper article titled "ODTÜ'de 'Malazgirt' Savaşı", [8]a newspaper article titled "Şimdi adı Malazgirt 1071"*

Source: METU Archive, (https://www.gazeteduvar.com.tr/yazarlar/2017/09/18/odtu-yolunun-altinda-ne-var), (https://m.bianet.org/bianet/ekoloji/238547-odtu-kavaklik-direnisi-davasi-yarin-ekosistemi-savunduk), (https://www.yargitay.gov.tr/index), (Kavaklık Resistance Booklet)

In 2016, the Ankara Metropolitan Municipality approved the plan prepared for the arrangement of the Bilkent City Hospital transportation route, located in the western boundary of METU (*ODTÜ // yolu: ODTÜ'YÜ Ikiye Bölen Yol* 2017). The approved plan included three roads which would pass through METU: the first descend from the Eskişehir road-Bilkent junction to İncek Boulevard, the second tunnel road connecting the Bilkent and Malazgirt Boulevards, which is also proposed in the METU Conservation Development Plan prepared in 2008 and the third road is in the area close to the entrance of Eymir Lake, connects the Turan Güneş Boulevard and the South Peripheral Highway (2017).

The first road in the western boundary of the campus is planned as approximately 4.8 km long and 50 meters wide highway which will lead to the destruction of a forest area of close to 24 hectares (*ODTÜ // yolu: ODTÜ'YÜ Ikiye Bölen Yol* 2017). Although the possibility of using İhsan Doğramacı boulevard, which provides a north-south connection between the METU and Bilkent and is used far below its capacity, to provide the connection between the hospital area and Incek Boulevard, the construction of a new road which will divide the forested area causes both unnecessary destruction of natural areas and waste of public resources. Accordingly, METU students and academics organized protests throughout the summer of 2017.

On August 22, 2017, a meeting was held with the participation of Ankara Governor Ercan Topaca, METU Rector Mustafa Verşan Kök and Mayor of Ankara Melih Gökçek. A protocol was prepared on the agreement which contains vague and contradictory statements and yields the full authority to the Ankara Metropolitan Municipality over the construction processes (Algedik, 2017). The protocol was signed on September 8, 2017, and in the evening of September 9, 2017, 100

construction machines belonging to the municipality, 400 trucks and police entered the METU land. In the statement made by the METU alumni association, it was announced that, contrary to the decisions taken in the protocol, the width of the constructed road was 90-100 meters- instead in the protocol it was declared as 50 meters, the total area of deforestation was 45 hectares, and additional service roads were opened for the passage of trucks in the forest (Algedik, 2017). The road, whose construction could not be completed during Melih Gökçek's term, was put into effect again with the tender announced by the new management of Ankara Municipality on 30 July 2021 and held on 25 August 2021 (Tuncçelik, 2022). However, METU and TMMOB are objecting to the resumption of the project, and still to this day, students have been organizing protests in the construction site since July 27 to put a stop to this project.

According to Ömer Algedik's article in the online independent gazette, Duvar, in the METU Conservation Zoning Plan prepared by the Ankara Metropolitan Municipality in 2008, it was noted that campus area parcels can be given to various governmental institutions by the Ankara Metropolitan Municipality or the Ministry of Finance (Algedik, 2017). Accordingly, The Supreme Court Building was built on the allotment road in the Ahlatlıbel region of METU Forest which was started on March 6, 2018 and opened in 2021. With the interventions made in 2018, METU Campus was divided by the Ahlatlıbel Supreme Court Building in the south, the planned but not realized METU tunnel in the north, the Malazgirt Boulevard in the east and Bilkent Boulevard in the west.

In 2019, this time an intervention was made directly inside the campus. On 14 May 2019, the construction of a KYK (Kredi ve Yurtlar Genel Müdürlüğü) dormitory started on a 40 decare land in the area of poplar trees within the METU campus. According to the protocol signed between METU Rectorate and KYK on 21 May 2018, the land was given to KYK for 49 years (*Mahkeme Odtü'ye Kyk Yurdu yapılmasıyla ilgili protokolü iptal etti* 2020). On June 25, 2019, it was revealed that the construction was gotten started without the license received from the Çankaya Municipality for the construction of the dormitory (2020). Students set up tents in

the poplar area where the dormitory was intended to be built. On the 55th day of the protests, hundreds of police officers evacuated the student from the area and surrounded the Poplar area with a barrier, there hundreds of trees were cut down that day. Afterwards, TMMOB and METU students revealed that the area belonged to the METU Development Foundation until 2034 and thereupon, the METU Development Foundation announced that it would not allow construction and the construction got canceled (2020).

In the 2000s, Ankara Metropolitan Municipality intended to 'open' Eymir Lake to public use, yet ever since the establishment of METU, Eymir Lake has been open to the access of the public by the university administration. The entrance of private vehicles has been inspected by the university only for the protection of delicate ecology of the lake. By evaluating the transformation of Mogan Lake over the years, the drastic results that would have occurred if Eymir Lake was given to the Ankara Metropolitan Municipality can be demonstrated. Eymir Lake, which was used as the main drinking water source of METU until the 1990s, lost its cleanness due to the disruption of its ecological balance over the years, effected by the development of Mogan Town in the 1970s and the pouring of the wastes created by the town directly into the canal connecting Mogan and Eymir (*Odtü Ormanı*). In 1997, a biomanipulation was conducted in the Eymir Lake initiated by the METU Biology Department under the leadership of Assoc. Dr. Meryem Beklioğlu (*Odtü Ormanı*). This project is the first ever lake biomanipulation in Turkey. As a result of the biomanipulation application, the lake regained its former clear state. Mogan, on the other hand, has become a concrete land with enormous construction taking place near it. Since the establishment of METU, 12 million trees are planted on the 11,100 acre METU land which has been desertified by intense human activity (*Odtü Ormanı*).

In its more than 50 years of history, the METU campus has witnessed many protests, interventions from outside, repressions, resistance and regeneration. Despite this turbulence over the years, METU has always been a place where all branches of science, art and sports are successfully practiced, a well-rounded

educational atmosphere raising its students both academically and socially. METU has regenerated the vegetation of Central Anatolia, which has been deserted for centuries by various human activities. It is home to around 700 plant species, more than 100 butterfly species, 200 bird species, and many mammals from foxes to bats in the unity of its forest and steppe ecosystems (Gündoğan et al., 2019). Among the animal species recorded at METU, there are more than 250 vertebrate species that should be under absolute protection according to the international Bern Convention, which Turkey also signed into (*Odtü Ormanı*). In addition, the METU campus has been selected as one of Turkey's 65 Important Butterfly Areas (*Odtü Ormanı*). This diversity of life on campus is due to the fact that there are different habitats within the boundaries of METU and that there is no other undisturbed natural area around Ankara similar to METU forest. In addition to this forest, it has also raised a forest of science with its students and academicians over the years. Students coming from all over Anatolia and also from different countries, have been living together in this mutual campus space, educating themselves both within and outside the classrooms. Architectural and landscape design of the campus has established a foundation for these encounters to happen in the campus site. The campus design enabled flexibility, diversity and unexpected results have flourished over the years with the contact between various human and non-human actors moving in the site. The campus as a totality is an educational facility where this diversity in its 45-hectare area provides various contact zones for encountering, communicating and mediating between others. This companionship between its residents generates a capacity to resist outside forces intervening the campus ecosystem. The Tree of Science statue at the A1 gate is a great representative of METU’s intertwined natural and social history. Finally, the phrase "Only tolerance and science enter here", which was wished to be written at the entrance of METU by Kemal Kurdaş, succinctly summarizes the history of METU (Kurdaş, 1998).

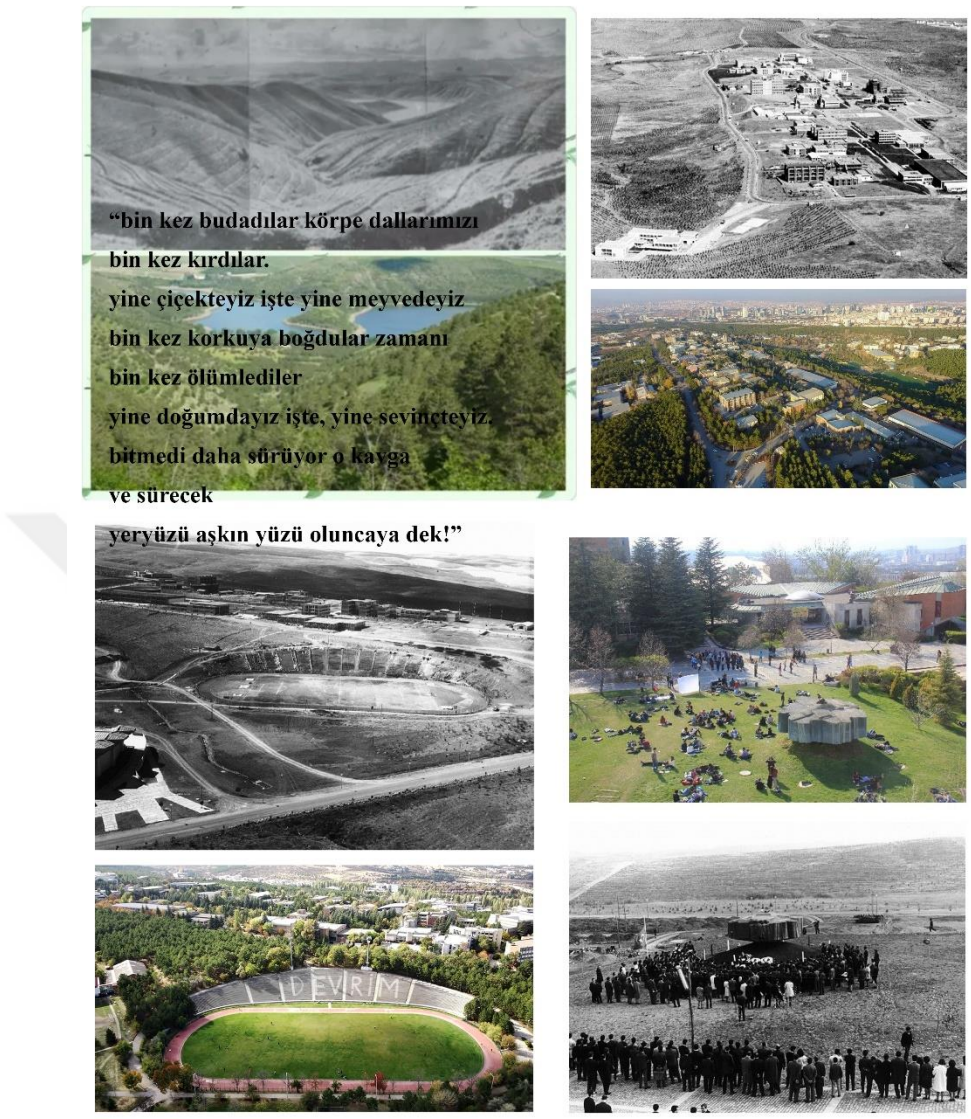



Figure 3.12 Photographs from the campus area taken in the 1960s and 2000s

*Photographs of [1]Eymir Lake, [2]Campus Site, [3]Devrim Stadium, [4]Atatürk Monument in 60s and 2000s, a part of “Yeryüzü aşkin yüzü oluncaya dek” poem by Adnan Yücel*

Source: METU Archive, (https://yazhocam.com/one-cikanlar/odtu-tarihi-kemal-kurdas-donemi-bolum-5/)

# CHAPTER 4

## ARCHIVING AS A METHODOLOGY FOR NARRATING SPACE

After establishing a framework on the chosen case study area, METU campus and its processes of becoming a space of resistance, this section is dedicated to explain the chosen methodology, archiving. Despite the common understanding of archive as a 'cold' bureaucratic filing, this thesis aims to see it as an 'archeological game' for investigating the 'anatomy' of space. The specific usage of the terms 'archeology' and 'anatomy' is influenced by Michel Foucault's works *Archeology of Knowledge* and *The Birth of the Clinic: An Archaeology of Medical Perception.* Foucault defines the word archeology as "a description that questions the already-said at the level of its existence: of the enunciative function that operates within it, of the discursive formation, and the general archive system to which it belongs." (Foucault, 1972, p.131). In other words, discourse is an orderly system of thought formed by obeying certain rules and archeology is a tool for uncovering the discontinuities and alternative histories homogenized under the structured knowledge and categories of discourses of particular subject. Archeology is only concerned with the tracing of the formation of a discourse, rather than repeating or interpreting the statements of a discourse. It asks the question of 'HOW?' rather than 'WHAT?'. In addition, it traces the discontinuities and distributions in the homogeneities of the discourse. Foucault describes archives as discursive formations that through archeological work the operating archive system can be revealed. This thesis work acknowledges landscapes as archives, themselves and aims to archive the 'archive'. Through archiving the actors, events, spaces, objects that form the landscape, the inner structural networks of space can be revealed.

On the other hand, the usage of the word 'anatomy' is intended to describe 'a body which is to be dissected in order to ascertain the structure of the organism, the

body'. The body is aimed to be acknowledged and sensed as its whole totality of being, tracing through both the visible and the invisible, the rational and the irrational. In addition, the body represents 'a one that is made up by many', an organism. So, as this thesis work refers to landscape as a body, the anatomy of it would refer to its deconstruction as to configure its inner networks. The definition of the word is influenced again from one of Michel Foucault work, *The Birth of the Clinic: An Archaeology of Medical Perception* in which he studies the shift occurred at the end of the eighteenth century in the discursive formations of the research structures in the field of medicine. Foucault describes the common medical approach to the human body as "the space of origin and of distribution of disease: a space whose lines, volumes, surfaces, and routes are laid down, in accordance with a now familiar geometry, by the anatomical atlas" (1973/2010, p. 3). This modern understanding of the human body dates back to the end of eighteenth century. Before then, doctors would have examined their patients through speculating over the unknown inner systems of the human body and the relation of it with the diseases. It was rather a mythic understanding of the body. From the Enlightenment to the nineteenth century, this notion of imaginary, invisible and inexpressible shifted in to again a formation of another myth based on reason, concrete knowledge, objectivity and visibility. The eye became the "source of clarity", the source of truth (Foucault, 1973/2010).

> "…the question: 'What is the matter with you?', with which the eighteenth-century dialogue between doctor and patient began, was replaced by that other question: 'Where does it hurt?', in which we recognize the operation of the clinic and the principle of its entire discourse." (Foucault, 1973/2010, p. xviii)

Yet Foucault (1973/2010) states that the portrayal of this orderly, solid and visible body as in which one "spatializes disease", neglects the fact that other distributions of illness, apart from the visible body have been and will exist. This medical gaze is somehow similar with the gaze of the architect or the urban-planner to the buildings and cities they design. Where the 'clinic' perceives the human body as a

solid geometry floating in Euclidian Space and represent the body by only considering its visible features with forming of an anatomical atlas, the architect also, perceive and represent space through the hegemony of the eye. This thesis work intends to experiment/play with a new approach of representing and narrating of space. Taking the landscape as an archeological site, the act of archiving is offered as a method to produce personal, local and also collective landscapes which both reveals the social dynamics behind each 'thing' and re-constructs new connections and new assemblies. Archive is a space for deconstruction, examination, storage, filing and also for re-construction, creation and play. In this chapter, the 'archiving' methodology will be discussed through first, evaluating the evolution how humans percieved and delinate space, then defining the act of archiving and archive, finally the processes of archiving which are offered by this thesis work will be evaluated by disccusing the outcomes of the application of the selected methodology to the case study area, METU landscape.

## 4.1 Theoretical Background

The first section of this chapter intends to demonstrate the theoretical background for the proposed methodology for investigating and narrating space. First, the problematic perception, representation and design of space in the contemporary spatial design discourse, then the historical transformation of perceiving and representing of space within the influence of social and technological developments, subsequently two experimental representational methods, psycho-geography mappings of Situationist and the anecdoted topography of Fluxus artist David Spoerri, and finally the concept of archive and archiving will be discussed in this section.

In their work *Give Me a Gun and I Will Make All Buildings Move: An ANT's View of Architecture,* Bruno Latour and Albena Yaneva problematizes the current understanding in the architectural field of perceiving and drawing buildings as static objects rather than the moving and transforming 'things' that they truly are.

Latour and Yaneva claim that “a building is not a static object but a moving project, and that even once it is has been built, it ages, it is transformed by its users, modified by all of what happens inside and outside, and that it will pass or be renovated, adulterated and transformed beyond recognition” but even if we knew this already, we still draw them as fixed and solid structures (Latour & Yaneva, 2017, p. 103). Believing that the ‘lived’ space has the simplicity of Euclidean space filled with solid objects, creates a human centered way of comprehending entities which does not able to represent the ways humans and things relate with each other (Latour & Yaneva, 2017). Buildings, architects, costumers, workers, pedestrians, inhabitants, concrete, sediment, construction equipment... none of them lives in Euclidean space, but we still draw buildings with the knowledges of perspective space invented in the Renaissance.

Our perception and representation of space changed immensely as we evolved and grasped the world in different forms. In prehistoric times, our ancestors had to navigate and read through the geographical signs of the landscapes to find food and shelter, so that they produced mental maps of the territory but also a physical map is generated on the ground by their walking traces (Careri, 2018). At first, we delineate space through the lines of our walks, as a reflex our embodiment in space turned into a map. Early mappings rendered these journeys of human beings from a point where the visual and the textual dissolves into each other (Corner, 1999). Our mental-maps, the things we seen with our eyes and perceived in our minds evolved through being drawn on the surface of rocks, then parchments and papyrus and now computer screens. With Enlightenment and the developing of the European colonialism, map-making became a cartographic representation of an ideological power. Cartographic signs such as symbols, lines, letterings and their size, thickness, color etc. also became a materialization of power and class. Thus, the aim of mapping turned towards illustrating a land as precise as possible than being a narration of a personal journey. However, a paradigm shift has taken place with the invention of the plane and photography at the start of 20$^{th}$ century, the aerial view became the main tool in perceiving and transforming the world. Thus, with

satellite imagery which supposedly captured the “real” and “objective” view of the Earth, the Earth became an image of itself that can be transformed and manipulated.

This way of seeing the world from afar, triggered a “god complex” which caused human beings to empower themselves to manipulate the Earth (Tümerdem, 2018). This “planetary thinking”, the aerial perspective, which is naturally nonexistent to human perception, became the main source of design to manipulate the Earth from high above. In the field of urban design and architecture, sites are treated as “blank areas (tabulae rasa) or as simple geometrical figures” and master-plans are “relegated to the relatively trivial role of marking location, inventorying resources and justifying future policies” (Corner, 1999, p. 224). With the current well-developed technologies, drawing the static view of buildings too well, ironically become a restrictive medium for design practices. Resembling the building project to a complex ecology of things, Latour et al. suggest that we need to acknowledge a building as a “moving modulator regulating different intensities of engagement, redirecting users’ attention, mixing and putting people together, concentrating flows of actors and distributing them so as to compose a productive force in time-space” (Latour & Yaneva, 2017, p. 109). Only with an understanding of space as a “pluriverse” habituated and constructed by material entities and their encounters with one other, we can manage to grasp space in its “thingly nature” rather than an objective, static, abstracted vision. In search of this, the methodology adopted in this case study is an amalgam of the terms, techniques and motivations of both the Situationist psycho-geographical maps and Fluxus artist, Daniel Spoerri’s book *An Anecdoted Topography of Chance.*




Figure 4.1 Examples of Situationists psycho-geographical maps

Left to Right: Ivan Chtcheglov, *Metagraphie*,1952; Gil J. Wolman, *Metagrahie*, 1954; Ralph Rumney, *The Learning Tower of Venice/Guide psychogeographique de Venise*, picture story, 1958;*Map of Copenhagen*, 1957; *The Naked City*, 1957

Source: (Carreri, 2018, p. 107,103, 109, 101)

The notion of ‘derive’ and psycho-geographical maps of the Situationists, still are influential interpretations of grasping the city from tracing it from the ground, by embodied experiences, flows, movements of daily life, outside the power dynamics of the ruling system. Emerged in the early 1950s, Situationists developed their concepts of drifting/‘derive’ which is defined as “a mode of experimental behavior linked to the conditions of urban society: a technique of transient passage through varied ambiances” as to explore the city (Internationale Situationniste, 1958 as cited in Careri, 2018, p. 97). Situationists establish their specific take on the city by adopting the Surrealists approach of subjective interpretation of the city, but with the aim of transforming it into a new method of exploration of the city which acknowledges the urban space as “an objective passional terrain rather than merely subjective-unconscious” (Careri, 2018, p. 90). Compared to the Surrealists and

their focus on the unconsciousness and the imaginary in the city, the Situationists refused this distinction between the boring real life and the flamboyant imaginary life, they suggest that the real had to become marvelous itself. Thus, 'psycho-geography' studies the emotions and behaviors of individuals in a specific geographical environment. Through 'drifting' and wandering around the city, new territories are constructed with memories. The city becomes a "psychic landscape" constructed by the connection of fragmentary memories (Careri, 2018). The Situationist city contains in both the rational/conscious and the irrational/ unconscious, it becomes a spontaneous playground for the wanderers. To play, wanderers invent their own rules instead of the common socio-cultural restrictions.

From a rather different scale of interest, works of Daniel Spoerri are focuses on capturing the stories embedded in the everyday objects. He began by making 'snare pictures' which are pictures of the residues of the ordinary, traces of everyday situations. In 1960, Lieu de Repos de la Familie Dellbeck, the first snare picture, is made up by gluing of the objects left behind on the table by Spoerri and his wife to the dining table in which two dirty plates, three yoghurt cups, cutlery, a pen, a frying pan, an ash tray and a packet of cigarettes were the residues of a dinner scene (Horvei, 2016). Spoerri explains his motivation behind fixating objects as;

> "In thinking about movement, I said to myself that the opposite of movement is the complete stop. I thought therefore about fixedness, which through the contrast would evoke movement in the spectator. The contradiction of movement is stability: the halting of movement signifies movement." (Polliti, 1990 as cited in Horvei, 2016, p. 16).




Figure 4.2 Daniel Spoerri's snare pictures

From the top: Daniel Spoerri, *Dejeuner sous l'herbe (Funeral of the snare picture)*; *Sevilla-Serie Nr. 27 Assemblage*, 1992; *Eaten by Marcel Duchamp*, 1964, Tracing of the snared table,

Source: (https://www.wikiart.org/en/daniel-spoerri/all-works#!#filterName:all-paintings-chronologically,resultType:masonry); (Spoerri, 1995, p. 140,142,143)

After a while the medium of snare-pictures became inefficient for Spoerri's aim of communicating the stories of the objects, then he turned snare pictures into a book where he map a selection of objects and wrote down their stories. The process behind the creation of the book is explained as;

> "On October 17, 1961, at 3.47 in the afternoon, artist Daniel Spoerri traced all the objects gathered on the blue tabletop of his Parisian hotel room onto a large sheet of paper. Paper clips, wine stoppers, matchboxes, burnt matches, spice jars, cutlery, leftover bread, spilled salt – nothing was left out, nothing was deemed too unimportant. Each outline – 80 in total – was then numbered and annotated in a corresponding note. In a sober, mock-encyclopedic style Spoerri described one object after the other, noting

> details such as visual appearance, text printed on product packaging, the cost of the item etc. A good deal of the notes was also furnished with additional anecdotal material, such as the circumstance of the objects' acquisition, the use they had been put to, stories relating to Spoerri's friends and acquaintances, short descriptions of how they ended up on the table in the first place, or other tidbits of information. Whenever he felt it necessary, Spoerri added footnotes to the notes for further elaborations, engaging the help of his good friend Robert Filliou to correct his memory or his French." (Horvei, 2016, p. V)

In his book, Spoerri 'snared' or 'glued' the objects by narrating them where he describes each object in a simple language, recounting the stories attached to them and elaborating the question of 'how these objects ended up on the table' (Horvei, 2016). He avoided any kind of 'poetry' or 'subjectivity' and indeed, aimed to vanish the personal position of the author. The book is also a collaborative and ever-finished work that evolved through time with the additions made to the stories of the objects by the friends of Spoerri. Further information about the objects were added as in the form of footnotes. Horvei (2016) argues that the work of Spoerri, *The Anecdoted Topography of Chance*, is indeed an archival study. Instead of being a collection of memories of Spoerri, the book is created through filing out every information -subjective or objective- under each numbered object traced on the table such like an archive. The word 'topography' used by Spoerri as the title of his book, etymologically is made out of the words *topos* which means 'place' and *graphe* meaning 'is written' (Merriam-Webster). Senel, through referencing J. Hillis Mille, claims that "topography initially meant the description of a place in textual form, but in time it came to be used to refer to graphic representations of particular features of place such as geological forms in landscape; furthermore, in the contemporary use the conventions of topography, it has become so powerful that we started seeing place and its representation as one and the same (Şenel, 2014, p. 109). Although Spoerri does not use the archive, *The Anecdoted Topography of Chance* manages to describe the 'thingly' nature of everyday events

in a textual form which resulted as forming of an archive. This thesis work, influenced by Spoerri's archival work on everyday objects and Situationist spontaneous, playful city maps, acknowledges landscapes as archeological sites. Thus, through establishing of an archive, it aims to both narrate human and non-human stories that generate (in) space and also reveal and re-trace the social dynamics behind the formation of the landscape.

As Jacques Derrida (1995) points out in his work *Archive Fever a Freudian Impression*, the meaning of the word *archive* comes from the Greek *arkheion* signifying "the residence of the superior magistrates, the archons, those who commanded" (Merriam-Webster; Derrida & Prenowitz, 1995, p. 9). Etymologically the word *arkheion* is stemmed from the word *arkhe* meaning "commandment" (Merriam Webster). So, initially archive was a place of authority where official documents were kept and filed. Regarding its relation with the commandment and commanders, the archived document represented the biased history of the victors and the superior class. In similar, Foucault defines the archive as the "first the law of what can be said, the system that governs the appearance of statements as unique events… it is that which defines the mode of occurrence of the statement-thing; it is the system of its functioning." (Foucault, 1972, p. 129). Thus, Foucault (1972) claims that the study of an archive resembles the archeological practice that helps us to learn about the past thorough its remnants. The uncovering of the archive reveals the discursive formation of the archive system to which it belongs. This self-reflexive aspect of archive is defined as the act of 'archiving archive' by Derrida. Archive is defined as an ever finished, ever fully achieved process that flows in between the present and the past. "The technical structure of the archiving archive also determines the structure of the archivable content even in its very coming into existence and in its relationship to the future" (Derrida & Prenowitz, 1995, p. 17).

To sum up, an archive does not only deal with the past, indeed it is a tool which helps us to dig out and pursue the traces of past that reside in the present. Regarding that, Slager (2015) mentions the usage of the term "para-archive" in the

artistic fields which is developed in order to transgress the archival order. Para achieves refuse to categorize, homogenize, stabilize the on flow of the multitudes for the sake of representation and knowledge production. They are concerned with tracing and connecting the obscure, lost or displaced rather than the absolute. They are "found yet constructed, factual yet fictive, public yet private", the in-between state of 'becoming' (Foster, 2004, p. 4). The definition of Thomas Hirschhorn who use archive space in his artistic works, is a very accurate and to the point definition of para-archives: archives are indeed "laboratory, storage, studio space" (Hirschhorn, 2000 as cited in Foster, 2004, p. 6)

How can all this be applied to a search of narrating a landscape? Through the act of archiving the stories of the objects, humans, events, buildings, plants, animals, the movement and encounters of humans and non-humans, a narrative topography is generated. It is composed of textual and visual representations of personal geographies which are delineated by a critical and rhizomatic performance of archiving. In the following section, the applied archiving methodology will be evaluated for investigating the case study area, METU Landscape.

## 4.2 Archiving METU Landscape

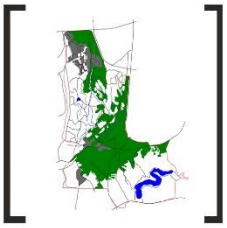
This thesis argues that an archival study does not need to produce an end product that is objective, static, and quantitative, instead, it can also result as a demonstration of open, subjective and qualitative ways of perceiving and being in space. Rather than the dominant modes of representation of space, this study proposes an experimental and performative mode of archiving. The proposed archiving methodology is applied to the selected case study, METU landscape in order to investigate its spatial and social histories in which the archival study helps dig out a variety of knowledges and authentic histories of the landscape rather than repeating the dominant knowledges and grand narratives. This study acknowledges landscapes as archives themselves and through an archival study, an archeological investigation of the grounds, narrative landscapes are generated. These narrative

landscapes are critical, performative, experimental and rhizomatic composed of textual, visual and both subjective and objective experiences of a space.

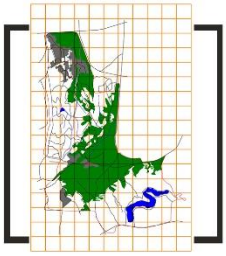
TRACE



FREEZE FRAME



OUTLINE



GRID



ZOOM IN



OUTLINE+LABEL

ANECDOTE

## TAG

A tag is created for each tracing including one key drawing or plan, name, location, and a brief definition of it. Ex:



**B3-16. Kafeterya Binası**
Designed by Altuğ and Behruz Çinici, its firts unit's construction started in 1962, 5240 square meters, was put into service in 1965. With the block added in 1972, the cafeteria building reached 7277 square meters. The cafeteria serves academic staff, administrative staff and students, and during the school days, 2 meals a day, an average of 8000-10000 people with table d'hote meals and an average of 500-600 people with a la carte meal service. In the cafeteria, there are 3 dining halls for students and 2 dining halls for academic and administrative staff.

## IMAGES

a collection of images, drawings, architectural plans, photographs, videos, reports, tables; all labeled, referencened and filed under the specific tracings. Ex:



Title: Meclis Binası Avlusunda Öğrenciler
Keywords: 60s, Meclis Binası, Baraka, Öğrenci, Grup Fotoğrafı
Location: B3-10
Source: Bozkırı Yeşertenler Belgeseli

## ANECDOTE

Anecdoted collected from several sources such as science journals, personal experiences, reports, archives etc are listed here



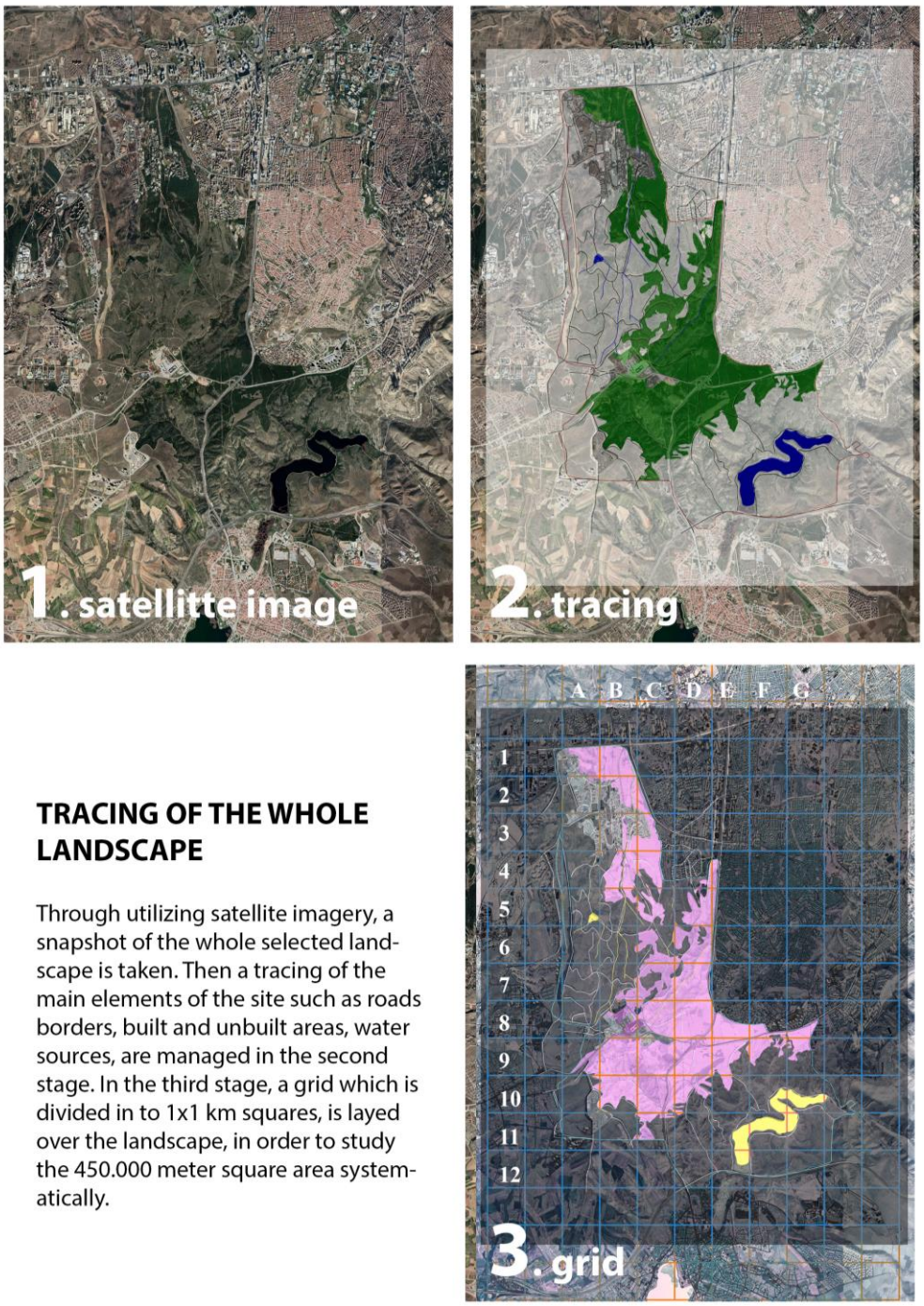

Figure 4.3 A map demonstrating the steps of proposed archiving methodology

This study proposes four main steps for constructing of the archive which can be briefly explained as TRACING – freeze framing the landscape and tracing and outlining of the grounds zooming in and out, ANECDOTING – short narratives, drawings, photographs, descriptions on the tracings done in the previous step that represent embodied experiences from the site, INDEXING – highlighting of the terms, names, locations, events, date, human and non-human actors and creating a list by mix and matching of the similar terms, PLAYING – creating narratives, networks and assemblages by collaging of the highlights and anecdotes. In the following sub-sections, each procedure is explained by demonstrating them on the three selected sample sites from the campus area.

This thesis only demonstrates the three sample grids in order to test the archiving system. The selection of the sample grids is according to the three main

characteristics of the site - Academic Zone, METU Forest and Eymir Lake-. Due to the short time span of the master's program, the archiving of each grid was not possible. Thus, considering the format of a thesis work, a more detailed demonstration of the archival material obtained from these methods are provided as an appendix at the end of the thesis work.

### 4.2.1 Tracing




**TRACING OF THE WHOLE LANDSCAPE**

Through utilizing satellite imagery, a snapshot of the whole selected landscape is taken. Then a tracing of the main elements of the site such as roads borders, built and unbuilt areas, water sources, are managed in the second stage. In the third stage, a grid which is divided in to 1x1 km squares, is layed over the landscape, in order to study the 450.000 meter square area systematically.

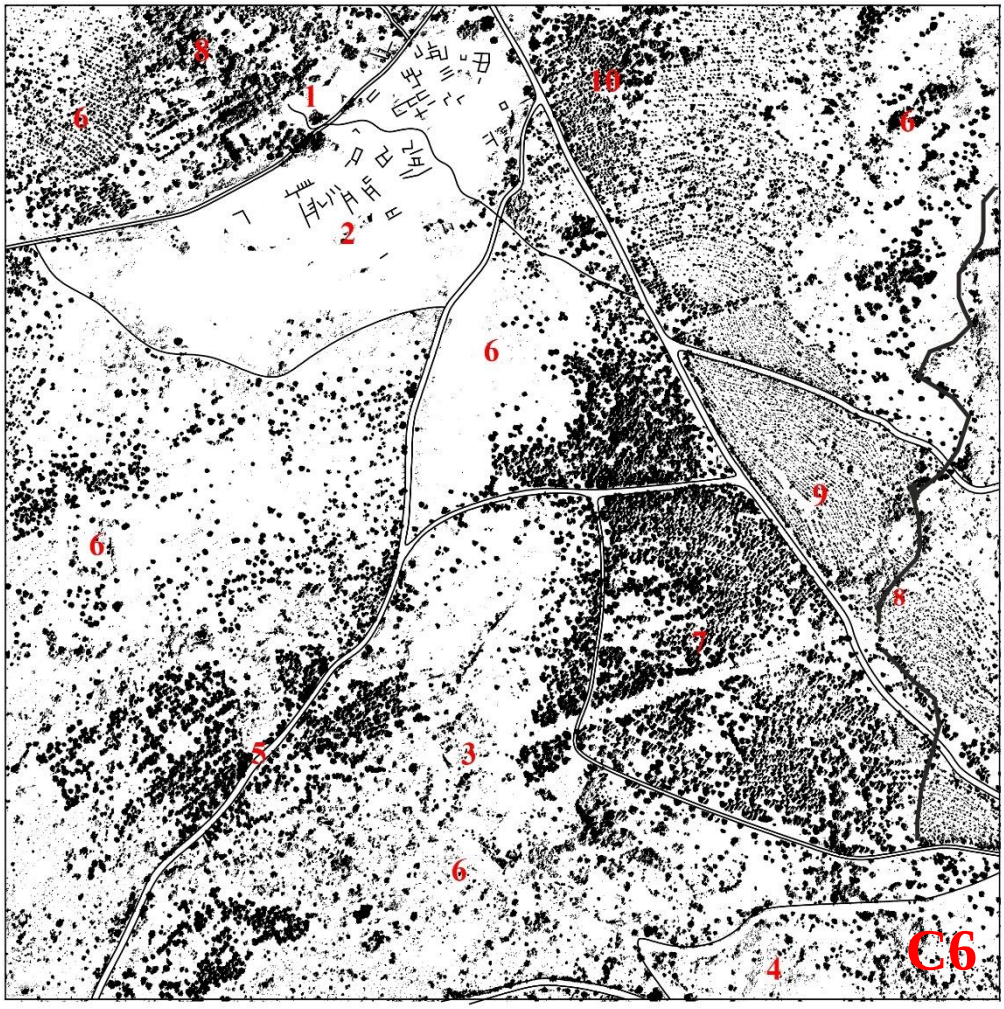
Figure 4.4 Demonstration of the TRACING process

The first step, TRACING resembles a crime-scene investigation; it includes the securing of the scene, scanning and seeing the scene, sketching the scene, collecting listing of evidence and witnesses. First step is to freeze frame the whole scene and taking snapshots of it. This translates into utilizing of satellite images from services like Google Earth. Online mapping services like Google Earth assist people in their daily transport by providing them the navigational information such as directions, distances and calculation of approximate time duration for specific travel. Today with its well-developed technologies, it also provides the experience of a virtual wandering of the surface of the Earth. Users can travel the earth by pin pointing to places on the face of Earth, zoom in and zoom out, and also experience the place in human scale with the 360 panoramic images provided by the service. Today, with the high-speed globalization, the design field turned into architects, urban planners, engineers designing building, cities, structures by utilizing online mapping services without even being on the construction site once.

By problematizing this approach, this study utilizes satellite images, God's eye view of the Earth, as a tool for tracing out the first outer layer of the archival ground and intends to ground this floating image by digging out embodied experiences of the site in the later steps. This constant change in scales, view, perspectives, zooming in and out, flowing over, walking on and digging in to the site resembles the act of stitching, thus this study stich in and bind out every perspective, angle, level to fully grasp the archival material or landscape. To be able stich and connect well enough, there are needs to be a whole lot of stiches, connections in which every building, square, forest, shrub, tree, hill, valley, road, stream has to be traced out. This trans-scalar and performative method create a more critical approach towards investigating of a space. The process, which starts with a blank transparent tracing paper, begins with delineating the roads, land borders, built and forested areas, over the satellite image of the entire terrain viewed from above. Then the terrain is divided into a 1 km interval grid in reference to the approximate minimum 10-minute walking radius of a student in the campus area. Then, each grid cell is first numbered, then scanned, traced and

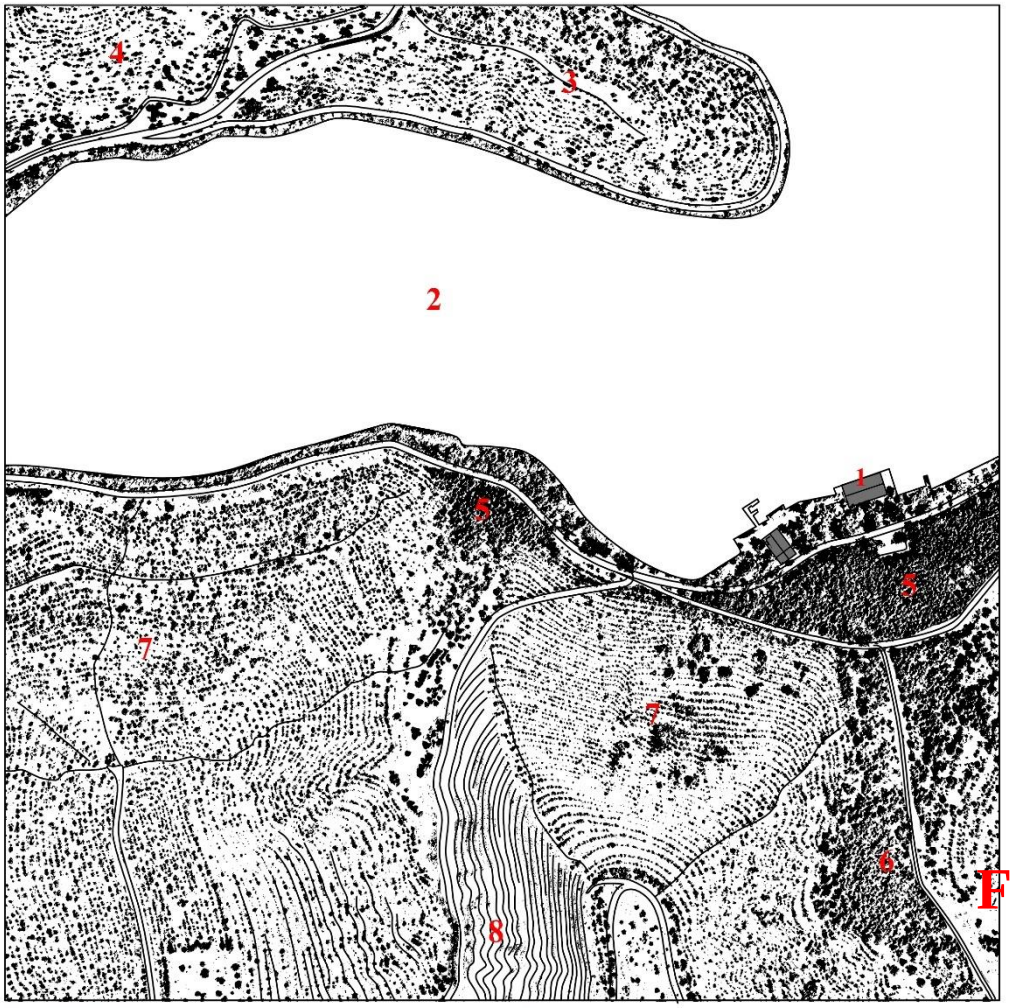
outlined by zooming in and out, by walking or taking a car ride in the site. Then, the outlined “evidences” delineated by several virtual and embodied performances, are labeled and numbered for further interrogation. This gridding of the site, provides the archiver to zoom in and out of the landscape and file the collected data systematically. It is only a tool for investigation, area of the grid cells may differ accordingly to the archived land or the alignment may be changed. This study has determined the grid structure accordingly to the total area of the selected case study and the maximum area that can be covered by walking. Thus, each grid is to be archived separately yet not independently to each other.

Below the traced sample grids chosen to demonstrate the archiving process are provided;



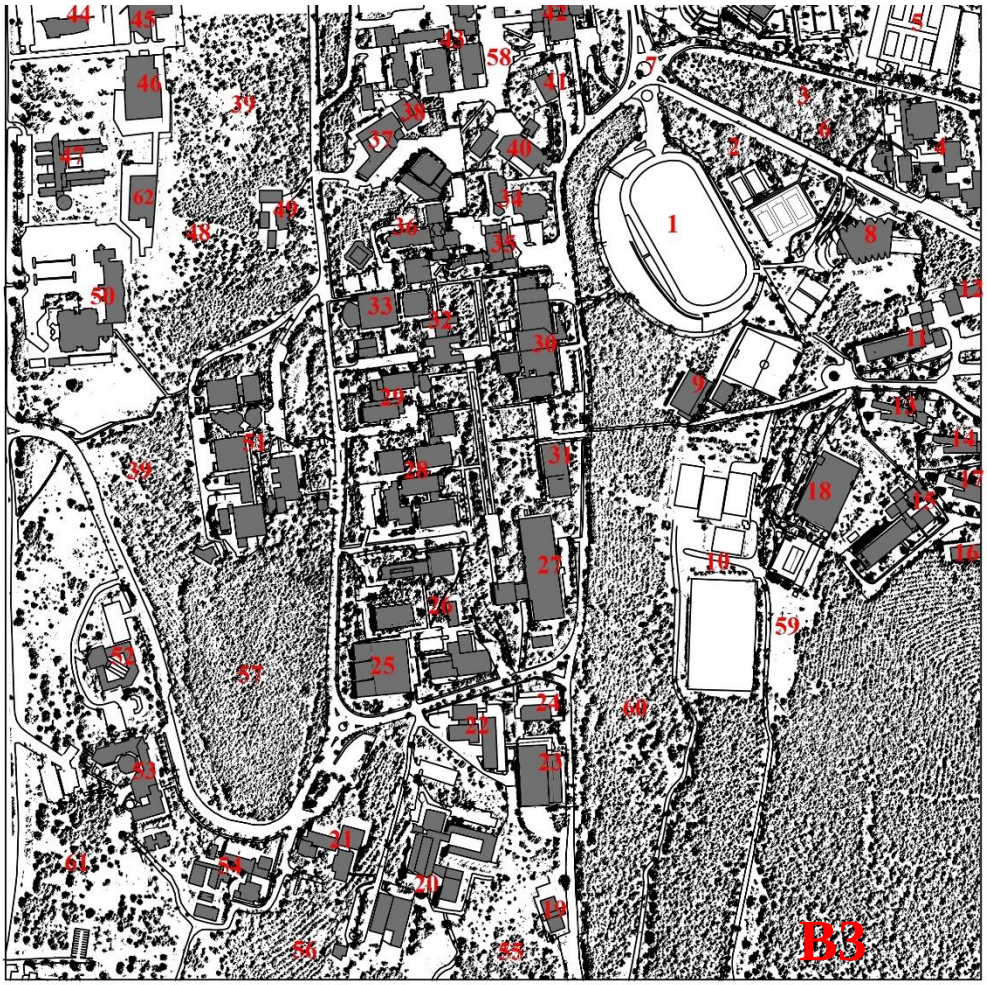

1. Yalıncak Fountain
2. Yalıncak Protected Area
3. Stone Quarry
4. Observation Terrace
5. Cedar, Almond, Black Pine, Hawthorn, Wild Pear Forest
6. Steppe with Black Pine, Cedar, Almond, Dog rose,Mahaleb Cherry
7. Black Pine, Cedar, Almond Forest
8. Riparian Vegetation with Reed, Rosehip, Willow, Apple, Plane, Hawthorn, Wild Pear Trees
9. Almond Forest
10. Black Pine, Almond, Dog rose, Wild Pear, Ash, Oak Forest

Figure 4.5 C6 GRID (Yalıncak Village and its surroundings)




1. METU Boathouse
2. Eymir Lake
3. Cedar, Almond and Black Pine Forest
4. Steppe with Almond and Black Pine Trees
5. Black pine, Scots pine Forest
6. METU Peace Fountain
7. Steppe with Almond Trees
8. Steppe

Figure 4.6 F11 GRID (the southern part of the lake Eymir, including the METU Boathouse)




1. Devrim Stadium
2.METU Gül Park
3.METU Bahar Park
4. Shopping Center
5. Tennis Courts
6. Yalıncak özü Stream
7. Devrim Road Hub
8. Main Sports Hall
9.Baraka Sports Hall
10. Outdoor Sports Fields
11.1. Dormitory
12.Medico
13. 3. Dormitory
14. 4. Dormitory
15. 8. Dormitory
16. EBİ 2 Dormitory
17. 7. Dormitory
18. METU Swimming Facility
19. METU Mosque
20. Metallurgical and Materials Eng.
21. Geology Engineering
22. Environment Engineering
23. Civil Eng. Lab. K5
24. Geodesy and Geoinformation Dep.
25. Yüksel Proje Auditorium
26. Chemistry Eng. A-E Blocks
27. Civil Eng. Lab. K3
28. Mechanical Eng. A,B,C Blocks
29. METU Central Lab.
30. Civil Engineering K1
31. Civil EngineeringLab. K2
32. Electric&Electronics Eng.
A-C Blocks
33. Ayaslı Research Center
34. Computer Science Eng. A-B Blocks
35. Department of Information Technology
36. Electric&Electronic Eng. D-E Blocks
37. Industrial Engineering
38. Çatı Cafeteria
39. Black Pine- Scots Pine Forest
40. METU Faculty of Eng. Headquarters
41. Student Barrack
42. Cafeteria
43. Dep. of Chemistry A-D Block
44. Cryptology Lab.
45. METU Biltir
46. METU Biltir Vehicle Safety Unit
47. Institute of Informatic
48. Barracks of METU Jazz Club
49. Barracks for Student Clubs
50. Tübitak Space Tech. Research Inst.
51. Mechanical Eng. D-G Blocks
52. Food Engineering
53. Petroleum Engineering
54. Mining Engineering
55. Black Pine and Almond Forest
56. Scots Pine Forest
57. Black Pine, Scots Pine Forest
58. Alley
59. METU Orchard
60. Black Pine, Scots Pine Forest
61. Steppe with Poplar, Pine, Almond
Trees
62. METU Gear and Power
Transmission Systems Research Center

Figure 4.7 B3 GRID (Southern part of the academic zone)

### 4.2.2 Anecdoting

The word anecdote etymologically comes from Greek *anekdota* meaning ‘unpublished items’, from *a*-suffix meaning ‘not’ and *ekdidonai* meaning ‘to publish’ (Merriam-Webster). According to Merriam-Webster Dictionary, the origin of the word is explained as;

> “The Byzantine official Procopius wrote three historical works in Greek. In the first two, he dealt with wars and public works projects, but the third was something of a departure from this kind of history. Referred to as "Anekdota," from the Greek a- meaning "not," and ekdidonai, meaning "to publish," it contained bitter attacks on the emperor Justinian, his wife, and other notables of contemporary Constantinople. Understandably, it was not published until after its writer's death. English speakers originally used an anglicized version of the book's name for similar secret or unpublished histories or biographies, and by the 17th century, the meaning of anecdote had been broadened to cover any interesting or amusing personal tale.” (Merriam-Webster)

What was traced, tagged and numbered in the previous stage; in the second stage, ANECDOTING, are narrated and described with anecdotes obtained from various sources such as scientific articles, historical studies, dictionary definitions, personal experiences, blogs, photographs, Google reviews, newspapers, videos and archival materials. Anecdotes are collected by asking the following questions on the traced materials listed in the previous stage; what is traced, how it is made, what it is made of, what it is used for, who uses it, what kind of movements, events or rituals it is associated with. In the light of these questions, the unseen and neglected embodied experiences and histories of the site is narrated through the act of ‘anecdote-ing’. Each anecdote is carefully selected by the archiver from myriad of photographs, texts, videos in order to narrate each tracing in its entirety.

Anecdotes help illustrate the human and nonhuman encounters, communications and associations within the landscape. Thus, anecdotes reflect the things that are invisible to the eye gazing at the landscape from above and produce personal and local, as well as collective narrations which help gather a well-rounded and grounded knowledge of the investigated landscape, in this thesis work the landscape of METU. Thanks to the information obtained during this anecdotal process, phantom tracings that were not able to scanned in the freeze frames, satellite images during the first stage of archiving, are revealed and added to the archive study. So, the whole process includes a constant going back and forth between each stage, adding, subtracting and looking again. As mentioned early, since a complete demonstration of the anecdotes in the writing format of a thesis is not efficient, a brief demonstration of the anecdotes archived for each three selected grids will be shown in the latter paragraphs. The whole archival material is presented in the appendix.



**F11-1. METU BOATHOUSE**

Located on the southeastern border of Lake Eymir, there is a boathouse for rowing and sailing sports, a cafe and a basketball court. The boathouse was built in 1960 when the first boathouse (the location of the current ORFOZ cafe) was not sufficient and has been serving the university since 1992. When viewed from the shore of the boathouse, students can watch the boats in Eymir lake and the birds in the lake. It is possible to see people feeding the coot and cormorant birds swimming in the lake.

**1. (ODTÜ Spor Müdürlüğü, Tesislerimiz, http://spormd.metu.edu.tr/tesisler)**

i. Üniversitemizde uzun bir geçmişe ve köklü bir geleneğe sahip olan kürek sporu, yerleşkemizde bulunan Eymir Gölü kıyısında 1960 da kurulan kayıkhane ile ilk adımlarını atmıştır. (ORFOZ Restoran ) Bugün kayıkhane olarak hizmet veren tesis 1992 yılında hizmete açılmıştır.

Kayıkhanede aynı zamanda Yelken takımımızın da bir adet sundurması bulunmaktadır, hava şartlarının müsait olduğu zamanlarda yelken takımımız da kayıkhanede antrenmanlarını yapmaktadır.

**2. (ODTÜ Tarihi: Eymir Gölü [Bölüm 13], https://vazhocam.com/one-cikanlar/odtu-tarihi-eymir-golu-bolum-13/, Baran Yancı, 29 Mayıs 2020)**

i. Kışları donarak büyüleyici manzaralar sunan göl, ODTÜ Spor Kulübü Kürek ve Yelken Takımlarının çalışma alanıdır, gölün kenarında takımlara ait kayıkhane bulunmaktadır.

**3. (Kayıkhane Tesisleri, http://www.odtukurektakimi.org/odtu_kurek_takimi/kayikhane_tesisleri.html)**

**i.** Takımımız kurulduğu yıllarda, şu anda ORFOZ Restoran olan tesisi kyıkhane olarak kullanmış, ve takımın temellerini atmıştır. O dönemde yüzme takımının da kullandığı tesis yetersiz kalınca 1966 yılında Şu anda Spor Kulübü Lokali olan bina kayıkhane olarak inşaa edilmiş ve 1992 yılına kadar birçok ulusal ve uluslararası başarıya tanıklık etmiştir. Gittikçe çoğalan ihtiyaçlar, tekne ve kürek sayısının artması burasının da

Figure 4.8 ANECDOTING process: F11-1. METU Boathouse

Initially, for each tracing a tag is prepared including the title, numbering of the tracing, a brief description and a key map of the tracing.

"B3-1. DEVRİM STADIUM

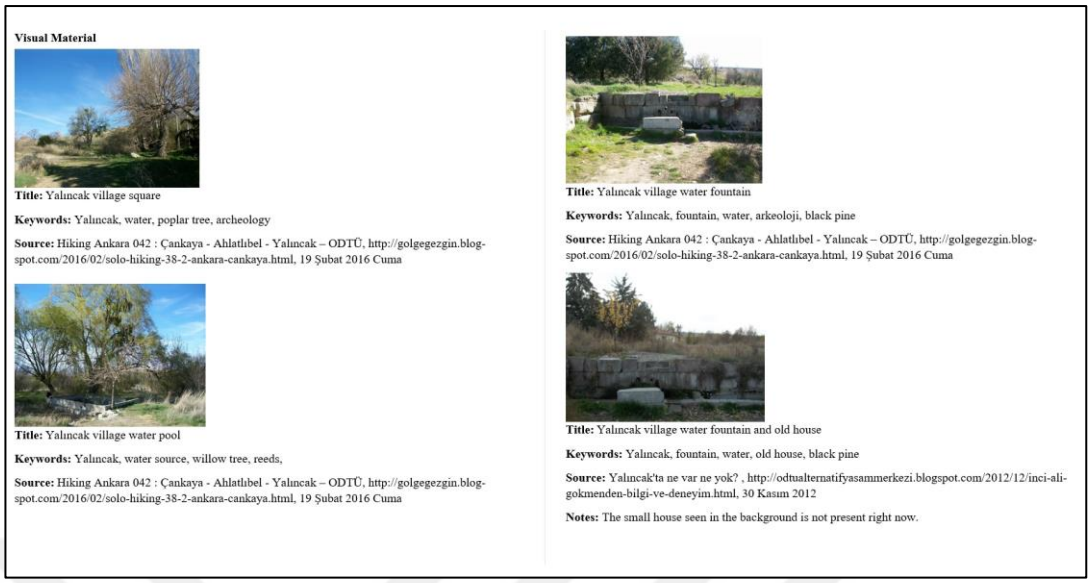
METU Stadium was opened in 1962. It has a capacity of approximately 13,000 people. Most of the sporting activities of the university take place at the stadium. It is also used as a gathering and socializing place for students. It is the place where graduation ceremonies and METU International Spring

Festival are held. The word “DEVRİM” was written on the sitting area in 1968 by METU students.” (Appendix D)

Subsequently, anecdotes collected from various sources are listed by initially noting the reference of the anecdote as a heading (name of the source, weblink if it is an online source, name of the author, date).

“1. ODTÜ SPOR MÜDÜRLÜĞÜ, https://spormd.metu.edu.tr/tr/tesisler” (Appendix D)

In addition, the notes of the archiver(s) can be given as footnote, if some information in the anecdotes needs to be clarified, changed or removed, and also if some connection between different tracings of grids needs to be given, such as inclusion of same actors or events in multiple tracings or grids. Each tracing has its own visual archive which is composed of photographs, architectural drawings, charts, tables, newspaper articles, reports. Each visual material is carefully selected from numerous amounts of data collected from both archival material, online blogs, satellite images, photographs taken by the author. They are all given a title and up to 5 keywords that includes the date, event, actors, location, topic of the visual source, thus the source of the materials are also provided. In addition, if needed archivers can add notes to visual materials for including their insights of from the visuals.



**Visual Material**

**Title:** Yalıncak village square

**Keywords:** Yalıncak, water, poplar tree, archeology

**Source:** Hiking Ankara 042 : Çankaya - Ahlatlıbel - Yalıncak – ODTÜ, http://golgegezgin.blog-spot.com/2016/02/solo-hiking-38-2-ankara-cankaya.html, 19 Şubat 2016 Cuma

**Title:** Yalıncak village water pool

**Keywords:** Yalıncak, water source, willow tree, reeds,

**Source:** Hiking Ankara 042 : Çankaya - Ahlatlıbel - Yalıncak – ODTÜ, http://golgegezgin.blog-spot.com/2016/02/solo-hiking-38-2-ankara-cankaya.html, 19 Şubat 2016 Cuma

**Title:** Yalıncak village water fountain

**Keywords:** Yalıncak, fountain, water, arkeoloji, black pine

**Source:** Hiking Ankara 042 : Çankaya - Ahlatlıbel - Yalıncak – ODTÜ, http://golgegezgin.blog-spot.com/2016/02/solo-hiking-38-2-ankara-cankaya.html, 19 Şubat 2016 Cuma

**Title:** Yalıncak village water fountain and old house

**Keywords:** Yalıncak, fountain, water, old house, black pine

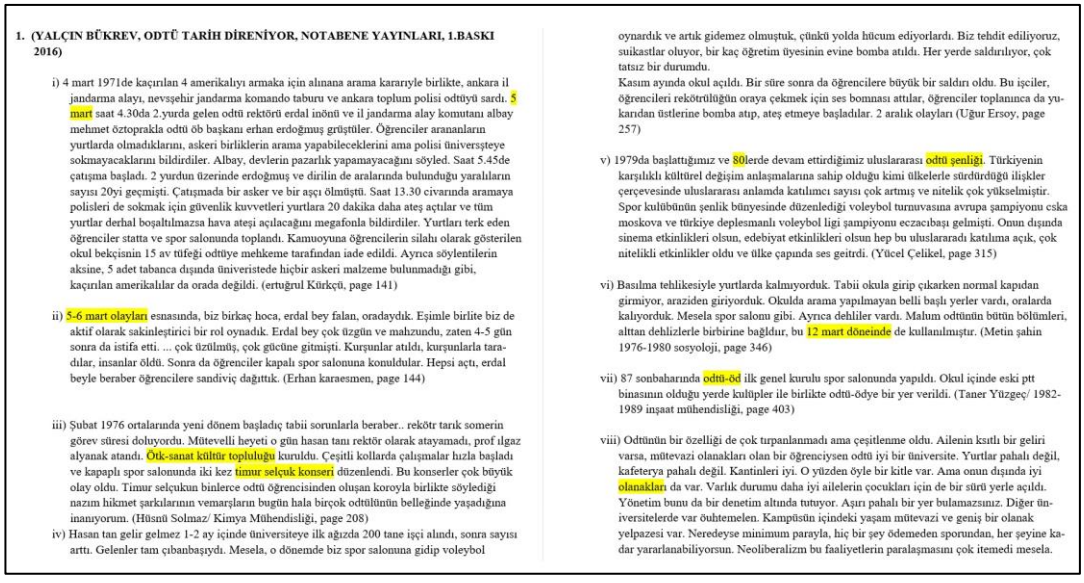
**Source:** Yalıncak'ta ne var ne yok? , http://odtualternatifyasammerkezi.blogspot.com/2012/12/inci-ali-gokmenden-bilgi-ve-deneyim.html, 30 Kasım 2012

**Notes:** The small house seen in the background is not present right now.

0

Figure 4.9 Visual Material: C6-1. Yalıncak Fountain

### 4.2.3 Indexing



**1. (YALÇIN BÜKREV, ODTÜ TARİH DİRENİYOR, NOTABENE YAYINLARI, 1.BASKI 2016)**

i) 4 mart 1971de kaçırılan 4 amerikalıyı armaka için alınana arama kararıyle birlikte, ankara il jandarma alayı, nevşehir jandarma komando taburu ve ankara toplum polisi odttüyü sardı. 5 mart saat 4.30da 2.yurda gelen odtü rektörü erdal inönü ve il jandarma alay komutanı albay mehmet öztoprakla odtü öb başkanı erhan erdoğmuş grüştüler. Öğrenciler arananların yurtlarda olmadıklarını, askeri birliklerin arama yapabileceklerini ama polisi üniversşteye sokmayacaklarını bildirdiler. Albay, devlerin pazarlık yapamayacağını söyled. Saat 5.45de çatışma başladı. 2 yurdun üzerinde erdoğmuş ve dirilin de aralarında bulunduğu yaralıların sayısı 20yi geçmişti. Çatışmada bir asker ve bir aşçı ölmüştü. Saat 13.30 civarında aramaya polisleri de sokmak için güvenlik kuvvetleri yurtlara 20 dakika daha ateş açtılar ve tüm yurtlar derhal boşaltılmazsa hava ateşi açılacağını megafonla bildirdiler. Yurtları terk eden öğrenciler statta ve spor salonunda toplandı. Kamuoyuna öğrencilerin silahı olarak gösterilen okul bekçisinin 15 av tüfeği odttüye mehkeme tarafından iade edildi. Ayrıca söylentilerin aksine, 5 adet tabanca dışında üniveristede hiçbir askeri malzeme bulunmadığı gibi, kaçırılan amerikalılar da orada değildi. (ertuğrul Kürkçü, page 141)

ii) 5-6 mart olayları esnasında, biz birkaç hoca, erdal bey falan, oradaydık. Eşimle birlite biz de aktif olarak sakinleştirici bir rol oynadık. Erdal bey çok üzgün ve mahzundu, zaten 4-5 gün sonra da istifa etti. ... çok üzülmüş, çok gücüne gitmişti. Kurşunlar atıldı, kurşunlarla tara-dılar, insanlar öldü. Sonra da öğrenciler kapalı spor salonuna konuldular. Hepsi açtı, erdal beyle beraber öğrencilere sandiviç dağıttık. (Erhan karaesmen, page 144)

iii) Şubat 1976 ortalarında yeni dönem başladıç tabii sorunlarla beraber.. rektör tarık somerin görev süresi doluyordu. Mütevelli heyeti o gün hasan tanı rektör olarak atayamadı, prof ılgaz alyanak atandı. Ötk-sanat kültür topluluğu kuruldu. Çeşitli kollarda çalışmalar hızla başladı ve kapaplı spor salonunda iki kez timur selçuk konseri düzenlendi. Bu konserler çok büyük olay oldu. Timur selçukun binlerce odtü öğrencisinden oluşan koroyla birlikte söylediği nazım hikmet şarkılarının vemarşların bugün hala birçok odttülünün belleğinde yaşadığına inanıyorum. (Hüsnü Solmaz/ Kimya Mühendisliği, page 208)

iv) Hasan tan gelir gelmez 1-2 ay içinde üniversiteye ilk ağızda 200 tane işçi alındı, sonra sayısı arttı. Gelenler tam çıbanbaşıydı. Mesela, o dönemde biz spor salonuna gidip voleybol oynardık ve artık gidemez olmuştuk, çünkü yolda hücum ediyorlardı. Biz tehdit ediliyoruz, suikastlar oluyor, bir kaç öğretim üyesinin evine bomba atıldı. Her yerde saldırılıyor, çok tatsız bir durumdu.
Kasım ayında okul açıldı. Bir süre sonra da öğrencilere büyük bir saldırı oldu. Bu işciler, öğrencileri rekötrülüğün oraya çekmek için ses bomnası attılar, öğrenciler toplanınca da yu-karıdan üstlerine bomba atıp, ateş etmeye başladılar. 2 aralık olayları (Uğur Ersoy, page 257)

v) 1979da başlattığımız ve 80lerde devam ettirdiğimiz uluslararası odtü şenliği. Türkiyenin karşılıklı kültürel değişim anlaşmalarına sahip olduğu kimi ülkelerle sürdürdüğü ilişkler çerçevesinde uluslararası anlamda katılımcı sayısı çok artmış ve nitelik çok yükselmiştir. Spor kulübünün şenlik bünyesinde düzenlediği voleybol turnuvasına avrupa şampiyonu eska moskova ve türkiye deplesmanlı voleybol ligi şampiyonu eczacıbaşı gelmişti. Onun dışında sinema etkinlikleri olsun, edebiyat etkinlikleri olsun hep bu uluslararadı katılıma açık, çok nitelikli etkinlikler oldu ve ülke çapında ses geitrdi. (Yücel Çelikel, page 315)

vi) Basılma tehlikesiyle yurtlarda kalmıyorduk. Tabii okula girip çıkarken normal kapıdan girmiyor, araziden giriyorduk. Okulda arama yapılmayan belli başlı yerler vardı, oralarda kalıyorduk. Mesela spor salonu gibi. Ayrıca dehliler vardı. Malum odtünün bütün bölümleri, alttan dehlizlerle birbirine bağldır, bu 12 mart döneinde de kullanılmıştır. (Metin şahin 1976-1980 sosyoloji, page 346)

vii) 87 sonbaharında odttü-öd ilk genel kurulu spor salonunda yapıldı. Okul içinde eski ptt binasının olduğu yerde kulüpler ile birlikte odtü-ödye bir yer verildi. (Taner Yüzgeç/ 1982-1989 inşaat mühendisliği, page 403)

viii) Odtünün bir özelliği de çok turpanlanmadı ama çeşitlenme oldu. Ailenin kısıtlı bir geliri varsa, mütevazi olanakları olan bir öğrenciysen odtü iyi bir üniversite. Yurtlar pahalı değil, kafeterya pahalı değil. Kantinleri iyi. O yüzden öyle bir kitle var. Ama onun dışında iyi olanakları da var. Varlık durumu daha iyi ailelerin çocukları için de bir sürü yerle açıldı. Yönetim bunu da bir denetim altında tutuyor. Aşırı pahalı bir yer bulamazsınız. Diğer ün-iversitelerde var öuhtemelen. Kampüsün içindeki yaşam mütevazi ve geniş bir olanak yelpazesi var. Neredeyse minimum parayla, hiç bir şey ödemeden sporundan, her şeyine ka-dar yararlanabiliyorsun. Neoliberalizm bu faaliyetlerin paralaşmasını çok itemedi mesela.

Figure 4.10 Highlighting keywords for INDEXING process: B3-8. Main Sports Hall

In the third stage, INDEXING, first, specific terms, dates, keywords, concepts, human and non-human actors and events are highlighted from the anecdotes obtained in the previous stage and highlights are grouped under each anecdote item. Afterwards, an index list is created by those groupings and also through sorting out new groups over mixing and matching of similar highlights associated with traced items (for example both architectural faculty auditorium and DEVRİM stadium has the highlighted word as 'student forum', so a new grouping under the heading of FORUM can be sorted out). Etymologically the word index comes from Latin index, indic- 'forefinger, informer', from *in-* suffix meaning 'towards' and *dicere* meaning 'say, make known' (Merriam-Webster). This correlates with the aim of scanning critically through the anecdotes by using the index finger and pointing out or highlighting of specific terms, within this stage. Creation of an index, helps establish certain links in between the archival materials obtained in the previous stages and create an outline for the later PLAYING stage in which a network or narrative landscape is tried to be formed by collaging of index material.

### 4.2.4 Playing

PLAYING, intends to create narrative landscapes by collaging, playing, mixing and matching of the index material and establishing a network within them by both utilizing the revealed connections, associations from the archival work and forming of new connections between actors, space, time and events. As mentioned in the previous stage, this creation of narrative landscapes resembles the formation of a Dadaist poem. Where, Dada artists takes a bunch of random words and images-randomly cut out of an article-, shaking them well and forming of a poem through picking and lining of words one by one, this study 'critically' highlights or cuts out words and images out of anecdotes and collage them in accordance with the associations it generates with space, ground and other Earthlings. By mentioning of a criticality, it is intended to emphasize the questioning, deconstructing and

analyzing aspect of proposed archival method which aims to create both personal and collective narrative landscapes. The criticality is aimed to be achieved by tracing of the actors, as Latour phrases ‘myopically’ as possible, where grand narrations, hegemonic knowledges, histories and meanings are avoided by asking of the basic questions of What, Where, Whom, Why, How to actors and following them on. The collective and playful aspect of the archival study is aimed to be achieved by the inclusion of a variety of knowledges and authentic histories of both human and non-human actors within a space and the open-ended, cooperative, anonymous, rhizomatic process of narrating of the archive, the landscape. Proposed archiving method and its results, narrative landscapes, are indeed ever-complete work, it is the primal intention of the archive to be expanded by continuous re-anecdoting process with collaboration of various co-authors. The archive bears in an infinite number of narrative landscapes which can be revealed through a collaboration of various authors, archivers or players.

Each archiver, player or author creates a different narrative landscape by their specific theoretical backgrounds and collaging of or connecting the archived material. This thesis work presents just one of the narrative landscapes of the selected site. With a different theoretical background, a different researcher, and different collaging of ‘things’, the result would have been non-identical to this research and that is acknowledged as a positive outcome of the proposed archiving method in which a creatively rich ‘playground’ is constructed by layering of collective narratives. It is an experimental attempt to investigate, narrate, present, reveal space and its actors yet it cannot be considered as a comprehensive urban history narrative. With its specific scope, this attempt can only be a collaborative game of tracing or highlighting the elements, actors and their encounters in space. This archival method as a critical method in order to trace and narrate a vast array of landscapes can act as a pre-design ‘archeological game’ that can provide a list of terms, concepts, references, materials, events, structures for design projects. The following paragraphs demonstrates the narrative landscape that this thesis work achieved as the outcome of the PLAYING step. It is crucial to note that, these

narrations are suggested to be read with utilizing the archive material provided as an appendix at the end of this thesis work.

**Eymir Lake Sample: GRID F11**

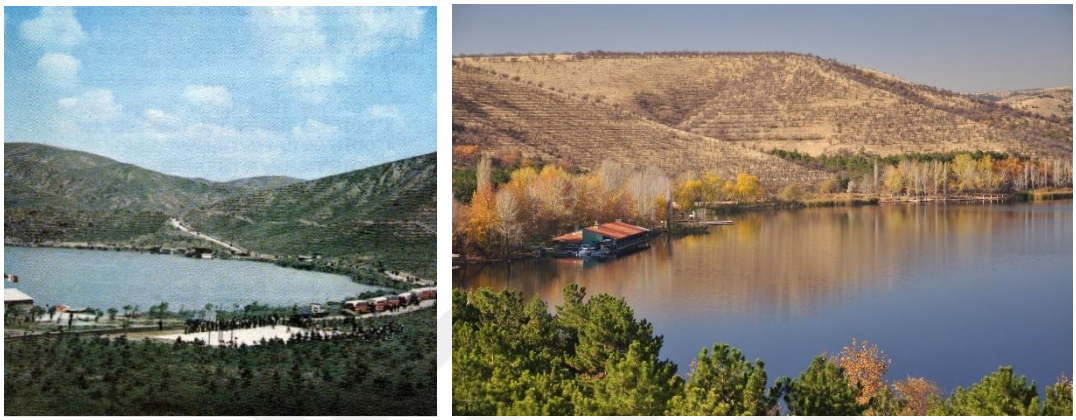


Figure 4.11 Photographs from boathouse in 1980s and the tree planting area in the 2000s

*Notes*. Photographs can be found in the Appendix B. F11-1

Source: METU Archive, https://www.metu.edu.tr/tr/galeri/eymir-golu-senligi-ve-agac-dikme-bayrami-yapildi

Eymir Lake (F11-2)[12] is located in the southern boundaries of the METU Campus, in Gölbaşı Gölbaşı Basin of the Ankara region. The formation of Gölbaşı Basin, including Mogan and Eymir Lakes, occurred approximately in 8000 BC, in the early Holocene, as a result of the alluvial damming extracted by two distinct high-energy watercourses in the central valley (Dönmez et al., 2021). Mogan Lake is located 2.5 km north of Eymir Lake and also provides 95% of the water mass of Lake Eymir with its underground and surface waters (*Odtü Ormanı*). According to the archaeological studies, the first human penetration in the Gölbaşı Basin occurred in the 10,000 BC (Archaeological Settlements of Turkey as cited in

[12] Archive entery of Eymir Lake

Dönmez et al., 2021). The first farming activities also occurred in the early phases of the Holocene in reference with the pottery sherds collected in the Neolithic settlement, between 8000-5500 BC (Dönmez et al., 2021). Accordingly due to the long history of taming of the lands by humans and the climatic changes over years, the landscape transformed immensely. The below table demonstrates the vegetation change from the Late Hittite era to modern times.

Table 4-1 The inferred vegetational phases, the main vegetation reconstruction with cultural activities of late Holocene for the Golbaşı Basin, Ankara

| Mogan Vegetation Phases-Subphases | MD Core Pollen Zones-Subzones | MS Core Pollen Zones-Subzones | Inferred Vegetation | Inferred Cultural Activities | Mogan Climate Phases | Regional Climate | Chronology | Historical Period |
|---|---|---|---|---|---|---|---|---|
| V V-2 | MD-3 | | Conifers dominated forest with steppe | Agropastoral; Increased cereal production | HUMID and DRY cycles | Modern Warming | c. 1940s CE | Early Turkish Republic |
| V V-1 | MD-2 | | Steppe expansion | Common | | | c. 1850s CE | Later Ottoman |
| IV IV-3 | MD-1b | MS-3c | More steppe cover with some expanded pine forest | Agropastoral; Mostly common | DRY | Little Ice Age (c. 1430-1850 CE) | 1800, 1799, 1745, 1639 CE | Middle-Late Ottoman |
| IV IV-2 | | | Partial forest recovery, with some openings | Common | DRY | | 1615 CE | Middle Ottoman |
| IV IV-2 | MD-1a | MS-3b | Steppe expansion | Common | DRY | | 1535 CE | Middle Ottoman |
| IV-1 | | MS-3a | Woody vegetation recolonization | Sporadic, more pastoral | WET | | 1430 -1165 CE | Seljuq-Earlier Ottoman |
| III III-2 | | MS-2c | Steppe cover | High cereal production | DRY | Medieval Warm Period (950-1250 CE) | c. 1020 CE (c.1000 BP) | Later Byzantine; Late Byzantine-Later Dark Ages |
| III III-2 | | MS-2b | Steppe cover | Agropastoral and arboricultural: *Beyşehir Occupation Human Impact Phase* | DRY | | After the 700s CE | Late Byzantine-Late Dark Ages |
| III-1 | | MS-2a | Arboreal cover expansion with pine, juniper and oak | Less | WET | | c. 700 CE (1323 BP) 395 CE | **Dark Ages** Middle Byzantine Early Byzantine |
| II II-2 | | MS-1c | Steppe expansion, forest clearance | Agropastoral; Common | DRY | Roman Warm Period | 27 BCE | Roman |
| II II-1 | | | Pine dominated forests expansion | | WET | c. 250 BCE-400CE | c. 2080 BP | Galatians phase in Hellenistic |
| I | | MS-1b MS-1a | Steppe with some pine dominated forests | Agropastoral; Common | DRY | Near Eastern Aridification Phase c. 975-250 BCE | c. 533 BCE (2548 BP) c. 923 BCE (3100 BP) | Late Phrygian Iron Age; Late Hittite LBA |

*Note.* Reprinted from "Vegetation record of the last three millennia in central Anatolia:Archaeological and palaeoclimatic insights from Mogan Lake (Ankara,Turkey)", by Dönmez et al, 2021, *Quaternary Science Reviews,* 262, p. 10. (Visual Material Appendix B.F11-2)

The landscape was found to be devoid of vegetation by the visitors of the lake in 1930s.

> "We saw both of them (Lakes Mogan and Eymir) at once. Emir Lake was very long and curved. Mogan lake had completely dried up. Yet, Emir Lake was not. However, the mountains around it are so bare that with their reflection on the lake, the water is yellow or even whitish. The water does not resemble the color blue at all. We stopped and watched this water from a distance for a long time with longing, longing for the sea. At the end of the road, we found ourselves on the shore of Emir Lake, neither a village, nor a house, nor a tree…"[13] (Örik, 1939)



Figure 4.12 Eymir Tree Planting Festival

*[1]A photograph of student planting trees in Eymir in 1960s, [2]A photograph from Eymir Tree Planting Festival in 2000s*

Note. Appendix B. F11.4

The afforestation campaign of the campus landscape which was led by the university rector Kemal Kurdaş, started in 1961, from the northern parts of the campus (near the A1 gate) and Eymir Lake. Kemal Kurdaş would gather the students whenever possible and go to plant trees together, this also includes him

[13] F11-2

going to the dormitories every Sunday and waking the students up for tree planting. Students recall these times as joyful memories and state that they are proud of every tree they planted with their own hands (*ODTÜ Tarihi Belgeseli Bölüm 1 - Bozkırı Yeşertenler* 2020). At the same time, the friendly and free environment created by this tree planting campaign, in which the rector, students, faculty members and workers participated all together, was also an important factor in the formation of the social identity of the university (Bükrev, 2016). Akın Atauz and Akın Dirik, two of the first graduates of METU, describe tree planting activities as such;

> "On the weekends, all the students, we were always going to plant trees. In the past, the place to plant trees was around Eymir Lake. Eymir Lake was a very nice place back then. We used to go swimming in buses, the boathouse was set up, there were racing boats and a boating team of boys and girls. But 2-3 years later, 4 new graduates drowned in the lake, after that the lake was closed to swimming. But the racing boats continued. There was something like a social facility around the Çobanoğlu. We used to go often, especially in autumn, if not every weekend. It was a nice get-together. Rector Kurdaş would definitely come, students, faculty members, workers, everyone together... he created such a very friendly and egalitarian environment. For me, at least, going to tree planting and planting was like a process of equalization."[14] (Bükrev, 2016, page 165)

[14] F11-4



Figure 4.13 Photograph of students with Kemal Kurdaş and İsmet İnönü during the Eymir Tree Planting Festival in 1960s

Note. Appendix B.F11-1

Source: https://filizyavuz.wordpress.com

> "When we first enrolled to METU, there was whole lot of activities going on the campus area. All of our friends led by the rector, with a shovel in their hands, were attending the famous tree festival of METU. For the first time, we were all participating a collective production, an investment for the future by planting trees which will live for 40-50 years. Of course, there was something else interesting that day. İsmet İnönü, with Mevhibe Hanım and his daughter Özden next to him, was also planting trees with us as the guest of the Kurdaş. As students coming from İzmir, we took photos with İsmet Pasha, and we send the photos to our family. This was my first important moment in METU."[15] (Bükrev, 2016, page 166)

[15] Appendix B.F11-4

The METU Eymir Lake and Tree Planting Festival is still celebrated every year in autumn. Within these tree planting festivals, students have established a bond with the trees they planted with their own hands and so with the nature of METU campus. These tree planting activities also provided a unifying and solidary environment for the students and academics.



Figure 4.14 Photograph of METU Rowing Team training in Eymir Lake in the 1980s

Note. Appendix B.F11-1

Source: METU Archive

Students also went to Eymir lake for swimming and other sportive activities. The first boathouse was established in the place of now Orfoz restaurant (not in the borders of F11), then the current boathouse and its facility (F11-1) are established in 1966 and got renovated in 1992. The lake was closed to swimming after 4 students drowned in the lake in 1966 (*ODTÜ Tarihi Belgeseli Bölüm 1 - Bozkırı Yeşertenler* 2020). Although swimming was banned, other sports activities continued such as rowing and sailing. On weekends, the lake is visited by both visitors from outside and METU students for having a picnic, hiking, cycling, rowing, bird watching. It is one of the few places to get in touch with nature in the city. Eymir Lake has a unique fauna and flora that the lake and its surrounding

provided both a recreational and laboratory space for METU. Academics and student at METU Bird Watching Community, METU Nature Reserve Center, METU Faculty of Biology and Eymir Bird Ringing Station, record and study the ecology of the Eymir and METU Forest. METU Bird Watching Community, visit Eymir lake and record bird population which is about 160 species (Yancı, 2020).



Figure 4.15 Birds of METU

[1] *Photographs of a crested grebe* [2]*A photograph of a Syrian woodpecker spotted in the lake area by METU Birdwatching Community (OKGT)*

Note. Appendix B.F11-2; F11-4

Source: http://okgt.blogspot.com/2013/11/eymir-agac-dikme-senligi-gozlemi.html

> "Upon the suggestion of Melike Eren, a member of OKGT, we decided to go to Eymir Lake on Sunday morning to both attend the Tree Planting Festival and observation of the bird population there. Our observation was always on the road, in places far from the regions where the birds are more concentrated. On the way back, Yasin, Pemra and I saw long-tailed tit with which the total count added up in to 17 species. I think I might choose the wren as the bird of the day. You can see the full list of the 17 species we were able to see below, despite our inexperience of the site and the crowd: Syrian woodpecker, Eurasian tree sparrow, Carrion crow, Fringilla, seagull,

Wren, Great crested grebe, Eurasian coot, Leaf warbler, Great tit, Coal tit, long-tailed tit, Remiz, blackbird, Magpie."[16] (Özgencil, 2014)

**METU Forest Sample: GRID C6**

Yalıncak settlement (C6-2) is located about 2 km south of the academic region. The area has been continuously inhabited since the Late Phrygian Age, 6th century BC (*Tacdam*). On May 8, 1933, the Minister of National Education, Dr. Reşit Galip said the following about the village after a trip that Gazi Mustafa Kemal Atatürk also participated in:

"The present location of Yalıncak Village is an old city ruin, which seems to have covered a very large area. There are neat cut stones, some statues, and many small earthen vases. The foundations of this city ruin can be said to be in the square."[17] (Yancı, 2020)





Figure 4.16 Yalıncak Archeological Site

*[1]A photograph from Yalıncak excavation from 1960s, [2] Roman Zeus Relief found during Yalıncak Excavations*

[16] F11-2
[17] C6-2

Note. Appendix C.C6-2

Source: METU Archive, https://muze.metu.edu.tr/galeri/yalincak

After the campus area was given to METU, Yalıncak Village was expropriated and excavations were started with the support of the university rector Kemal Kurdaş. Between 1962 and 1964, excavations were carried out under the direction of Burhan Tezcan in cooperation with METU and the Anatolian Civilizations Museum (*Tacdam*). During the excavations, it is noted that, while new houses were being built in the village, it was seen that the remains from the Roman period were used as stones for construction of houses, such as the marble Zeus relief found in the passages and Cybele statue re-used in the door threshold (*Tacdam*). The stone quarry (C6-3) established in the region, 100 meter north of the Yalıncak Site, to extract stones to be used in the construction of the Ankara Cement Factory also caused destruction due to removing of the marble remains and blocks from the site (Yancı, 2020).

At first, University Administration chose the region near Yalıncak Village for the establishment of the campus thus on 3 October 1957, a ground breaking ceremony held in Yalıncak Village (Akman, 2016). Yet, the construction did not start immediately after the ceremony, the area left untouched for a while. Then, in 1961, the current location of the campus was decided for the construction.



Figure 4.17 Yalıncak Fountain and view from Çithane region

Note. Appendix C.C6-1, C6-3

Source: Google Earth, http://golgegezgin.blogspot.com/2016/02/solo-hiking-38-2-ankara-cankaya.html

There is a Yalıncak fountain (C6-1) located at the northern region of the settlement. It is connected to the Yalıncak Özü Stream which runs from the northern parts of the campus area. Yalıncak fountain was used in between the year 1960-1963 for tree irrigation, drinking and building construction of the campus as a temporary solution while the project of opening two artesian wells in Bursalı Valley, located at the exit of Eymir Lake to İncesu creek (Kurdaş, 1998). There is poplar, willow, plane trees around the area which were planted by the old Yalıncak villagers. Although the region is dominantly covered with steppe with having some tree species, there are also small forested areas consisting of trees such as taurus cedar, black pine, which are used in campus afforestation and endemic trees such as almond, pear and hawthorn (Gündoğan et al., 2019). The species that are commonly seen in the steppe on the southern ridges of Yalıncak are chamaephyte species[18] and among these acantholimon, rock samphire and sage can only be seen at these heights (Gündoğan et al., 2019).



Figure 4.18 Dogs and Stonechat bird spotted at Yalıncak

Note. Appendix C.C6-6, C6-8

[18] A chamaephyte, also known as subshrub is a plant that bears its budding shoots near the ground level. They are commonly seen on the nutrient poor soils or rocks. (Gündoğan et al., 2019).

Source: http://golgegezgin.blogspot.com/2016/02/solo-hiking-38-2-ankara-cankaya.html, http://okgt.blogspot.com/2016/03/okgt-yeniden23-mart-yalncak-gozlemi.html

> "The main shrubs that you can see in these regions are almond, jackfruit and cerhi. These species, which do not attract your attention in the summer months, start to be seen when they bloom, especially in the spring. In this season, you can easily take a few hours of walk by wondering about the jackal plums and eastern almonds that you will see from afar in the valleys of METU. You will start to see plum or almond trees, but dozens of other things will stop you on your way. Sometimes weasel clusters catch your attention, sometimes you stumble upon a mouse or a grasshopper. An hour-long road may take you half a day to look for butterflies or birds."[19]
> (Gündoğan et al., 2019, page 25)



Figure 4.19 Inhabitants of the Yalıncak Village

*[1]Alternative living trails in Yalıncak Area, [2]A photograph of a butterfly spotted in Yalıncak Region*

Note. Appendix C.C6-1, C6-6

Source: http://golgegezgin.blogspot.com/2016/02/solo-hiking-38-2-ankara-cankaya.html, İNaturalist App

[19] C6-6

Towards the northern part of the region, a stream which is mostly dried out, runs through lands where the stone quarry called Çithane region[20] is located. There are reeds, rosehip, willow, hawthorn, apple, sycamore species through the line of the stream (*METU Nature Map*). This variety in the habitats seen in the area is the results of the innovative approach of the METU afforestation. While traditionally only pine trees or other coniferous species were preferred in this type of afforestation, in addition to coniferous trees, shrubs and herbaceous plants were also used in the afforestation of METU campus. Regarding that, Yalıncak site and its surrounding is a must in every hiking or bird watching route. Even some students tried to establish an alternative living space in the area by utilizing the old house[21] (the building do not exist today) near the Yalıncak fountain and also building a rammed earth houses in the area. This alternative space did not come to existence yet there is a small fireplace[22] left behind near the Yalıncak fountain as a remnant of this project.

**Academic Zone Sample: GRID B3**

This grid includes both the southern part of the academic district where mostly Engineering Faculty buildings are located and a large part of the non-academic zone including the districts of sports, dormitories and culture and commerce. Academic zone is situated on the highest hill of the site[23]. The academic zone is only open to pedestrians and takes in service from the car parking areas located near each building. It is surrounded by a ring road for vehicles. The faculty buildings are connected with an "open academic square", also referred as Forum or Alley (B3-38) (Çinici&Çinici). This pedestrian axis was designed as the spine of the campus in which academic units and recreational areas are scattered around it.

[20]Appendix C.C6-3
[21] Appendix C.C6-1
[22] Appendix C.C6-1.Visual Material
[23] Archive entries from B3-19 to B3-57 are located in this zone

Alley is the focus of the social activities occurring in the academic zone where students from different faculties are gathering and interacting continuously. Alley is not seen not only as circulation apparatus that connects separate faculties, yet a symbol for the new university community (Sargın & Savaş Sargın, 2016).

Source: METU Archive

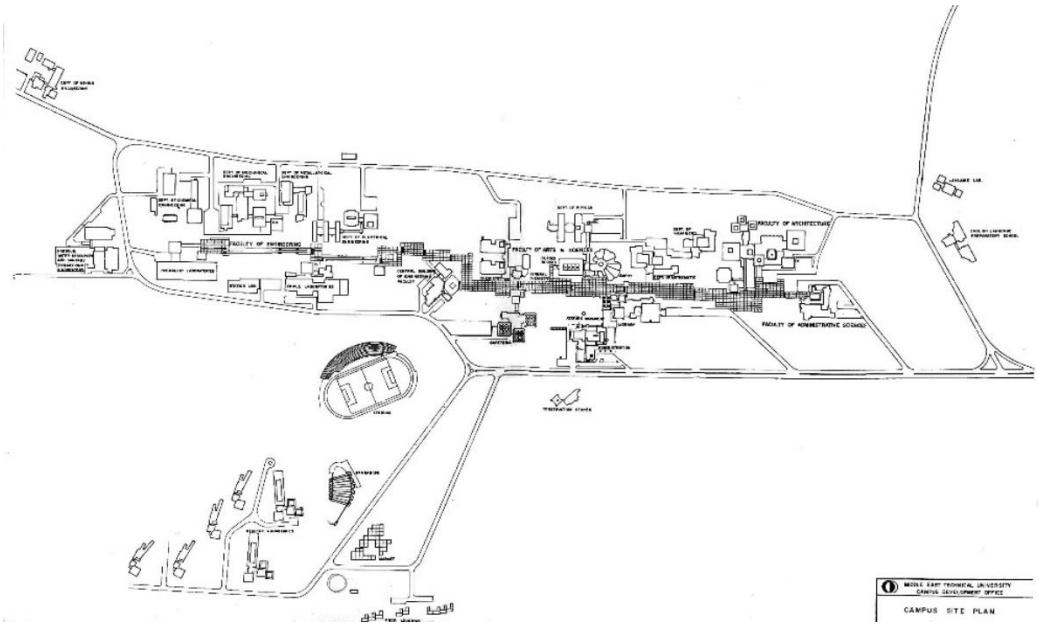



Figure 4.20 Campus Site Plan from 1960s

The Alley starts with Faculty of Economics and Administrative Science and ends with Faculty of Engineering. The spatial character of the Alley changes as we travel from the cafeteria building (B3-42) to K3 Building of Department of Civil Engineering (B3-27). After the Faculty of Computer Sciences (B3-35, B3-34), the modular terrace platforms dissolve in to linear walkways. This spatial change has an effect on the social atmosphere, with the terrace platforms on the northern parts where social facilities such as Cafeteria (B3-42), Çatı Café (B3-38), MM Building (B3-40) and Baraka building (B3-41) are located, the Alley creates a space for social interaction and gathering. The cafeteria building was designed by Çinici

Architects for the common use of all faculties; therefore, it has become an important socializing area. In addition, the car park next to the cafeteria is used as a stopping point for minibuses coming from the Ankara city center, and the cross-sectional road that connects the academic district to Devrim stadium passes here. For this reason, the cafeteria provides a place for a wide variety of encounters. The walls of the entrance hall of the cafeteria are covered with posters of campus social events, also ticket sales and boycotts take place there.




Figure 4.21 Baraka Lawn and Cafeteria Entrance Hall

Note. Appendix D..B6-41, B6-42

Source: https://www.evrensel.net/haber/448498/odtu-topluluklari-barakaya-sahip-cikti, https://haber.sol.org.tr/turkiye/odtude-yemekhane-mucadelesi-suruyor-1600-imza-rektorluge-teslim-edildi-271546

The student barrack is very near to Cafeteria building which is used by the METU Student Clubs which are Environment, Archeology, Amateur Photography, Mountaineering and Cinema Club. The barrack culture of METU has been flourishing since 1956, when the university was first established in the office building behind the Turkish Grand National Assembly (Sargın & Savaş Sargın, 2016). Barracks were built in the courtyard of the office building due to lack in the

number of classrooms, thus for a while METU was known “gecekondu üniversitesi” or “shanty university” (*ODTÜ Tarihi Belgeseli Bölüm 1 - Bozkırı Yeşertenler* 2020). Despite all financial and spatial difficulties, those barracks bore in a very hard-working academic body. Barrack, *baraka* in Turkish, became a symbol for METU, representing the emerging of a new determined and productive academic community (Sargın & Savaş Sargın, 2016). Still to this day, the social metaphor of the barracks and its culture is present in the university. Thus, this student barrack is one of the remnants of this university culture in the campus area. The lawn in-front of the barrack is also a very lively place, it is mostly crowded in lunch hours and afternoon. Some of the activities of the student clubs such as outdoor cinema nights, rope climbing, meetings are held in the lawn where pine trees provide natural shading.

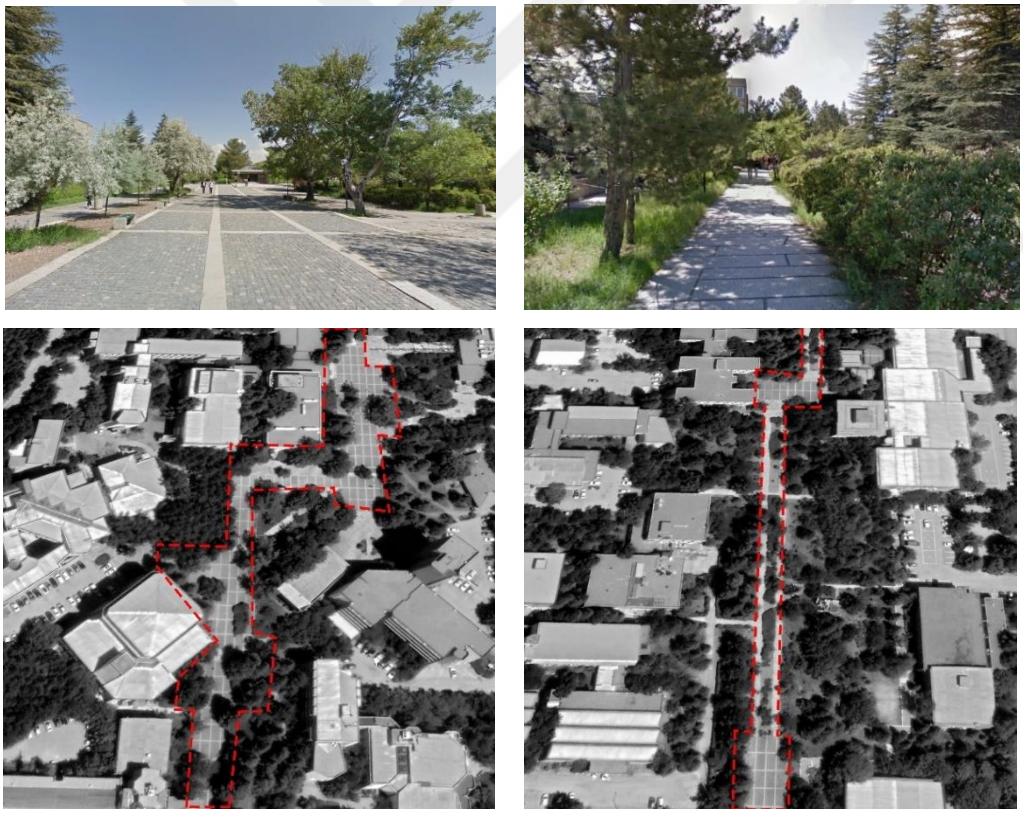


Figure 4.22 Photographs from the Alley: in front Student Barracks and the Faculty of Engineering

Note. Appendix D.B6-58

Source: Google Earth

On the other hand, connected by linear walkways, each Engineering Department has its own closed ecosystem. There are less landscape elements such as benches, sculptures, water elements, bins throughout the walkways from Computer Science to Civil Engineering K3 compared with the northern Alley. This isolated structure of the Engineering Departments is also due to the dense tree cover which avoid visual connection from the walkways with the buildings' façades, the positioning of the main entrances of the buildings on the secondary walkways and the design of opaque facades facing the main walkway. Most of the events such as protests, marches, gatherings, activities of the student clubs happen in the northern parts of the Alley. Accordingly, considering the sudden decrease in the number of people after class hours along the region of Engineering Faculty and the herd of dogs living in the forested areas (F11-57) near the region, walking along the southern part of the Alley and the ring road at night time is an unsettling experience[24].

[24]Appendix D. F11-57




Figure 4.23 METU Religious Facility: METU Mosque

Note. Appendix D.B6-19

Source: https://www.aa.com.tr/tr/pg/foto-galeri/odtudeki-mescit-gerginligi-/0/185039, METU Archive, https://basinda.metu.edu.tr/

METU Mosque (B3-19) is located at the end of the Academic Zone. In terms of its architecture and location on campus, the design shows a secular approach for locating a religious facility to a university campus. The mosque, which is approximately 800 meters away from the main center of the campus, remains hidden in the campus both vocally and visually due to its size and lack of a minaret. According to the initial masterplans prepared by Çinici Architects, it was planned

to establish a religious facility including places of worship for more than one religion, in the southern part of the dormitories. The initial plan was separate from the academic zone and was connected with the dormitories, thus it was more inclusive as it accommodated various religions in a mutual space. This plan did not actualize, today there are religious facilities only for Muslims on the campus. The issue of mosques and masjids inside the university is a very controversial topic, there has been allegations that various religious organizations have infiltrated the university through these facilities[25].

The ring road surrounding the academic zone branches from the hub (F11-7) in front of the central stadium and led to the non-academic zone. This road hub is an important transportation node of the university. There are several stands for university ring, taxi, hitchhiking and city bus, indeed hitchhiking which is not a common practice in Turkey, became a cultural aspect of the METU campus[26]. Through walking in the southern direction of the hub, the road leads to the Devrim Stadium and other sports facilities of the campus. Behruz Çinici explains the design idea behind locating the stadium as a central core in between the academic 1and non-academic zones in the master plan as:

> "It was the days of June '61... Together with Altuğ, we first discovered the location of the stadium: Usually in university campuses, the main road ends with a magnificent administrative building, for example the Rectorate, library or social facility. It is often seen that the Center is formed between these structures. We assumed that the natural bowl on the land where the main road will end is ideal for the stadium. In our project, we decided to

[25] Appendix D.B6-19

[26]Appendix D.B6-7

finish the main road with a stadium that is the symbol of youth. This should have been the center."[27] (Çinici&Tanyeli, 1999)




Figure 4.24 METU Devrim Stadium

*[1]A photograph from Devrim Stadium during 9 Months Boycott, [2] METU Gradution Ceremony in 2000s*

Note. Appendix D..B6-1

Source: https://yazhocam.com/one-cikanlar/odtu-tarihi-9-aylik-boykot-bolum-9/, https://www.birgun.net/haber/mezuniyet-yasagina-buyuk-tepki-395914

The famous writing of the METU stadium, "DEVRİM" meaning revolution in Turkish, was written in 1968 by several METU students, Hüseyin İnan, Taylan Özgür, Alpaslan Özdoğan, Mustafa Yalçıner, Mete Ertekin. They wrote

[27] Appendix D.B6-1

"DEVRİM" in 33-meter-high letters on the METU Stadium stairs with using 50 meters of rope, Japanese made road paints and glass acids (Bükrev, 2016). From this moment on, the name of the stadium was no longer METU Stadium, it became DEVRİM Stadium. Having witnessed many legendary student forums[28] in the history of METU, today Devrim Stadium is the place where graduation ceremonies are held in which students march with the banners that they prepared themselves. It also hosts events such as the METU International Spring Festival and DEVRİM March, which take place every year. It is also a common socializing place for METU students where they gather around mostly after lecture hours, lay on the grass, listen to music, do sports activities, socialize with friends and many more…

Sports facilities are concentrated around the vertical zone starting from Devrim Stadium. Initially in 1964, the Main Sports Hall (B3-8) was opened in the campus and in the following years, outdoor sports fields, Baraka Sports Hall and the indoor and outdoor swimming pools were established in the campus. Various student clubs and sports teams of the university utilize these sports facilities. On the eastern side of this recreational zone, eastern dormitories (B3-11 to B3-17) are located. In the first years, a very large percentage of students lived in the dormitories (Bükrev, 2016). Compared to other university dormitories in Ankara, these modern dormitories offered students comfortable living conditions with hot water, electricity and proper working environment (Bükrev, 2016). Also at that time, the dormitories were managed by student committees. The 7/24 presence of students in the campus, contributed to the liveliness of the campus life and also caused student to bond with each other and with the campus area in a deeper way. Akın Dirik from Mechanical Engineering describes the dormitory life as follows;

[28] Appendix D.B6-1

“I remember very well, I went up to the top of the bunk, the ceiling was so close and white, I thought to myself for a long time. No mom, no dad, no siblings, there are only my other roommates in the 12-person dorm room. So, these were my new family. Although there were political differences in between us, I was with my family all along my school years. Although we all had different opinions, our friendship, commitment and fondness for each other continued.”[29] (Bükrev, 2016, p. 50)

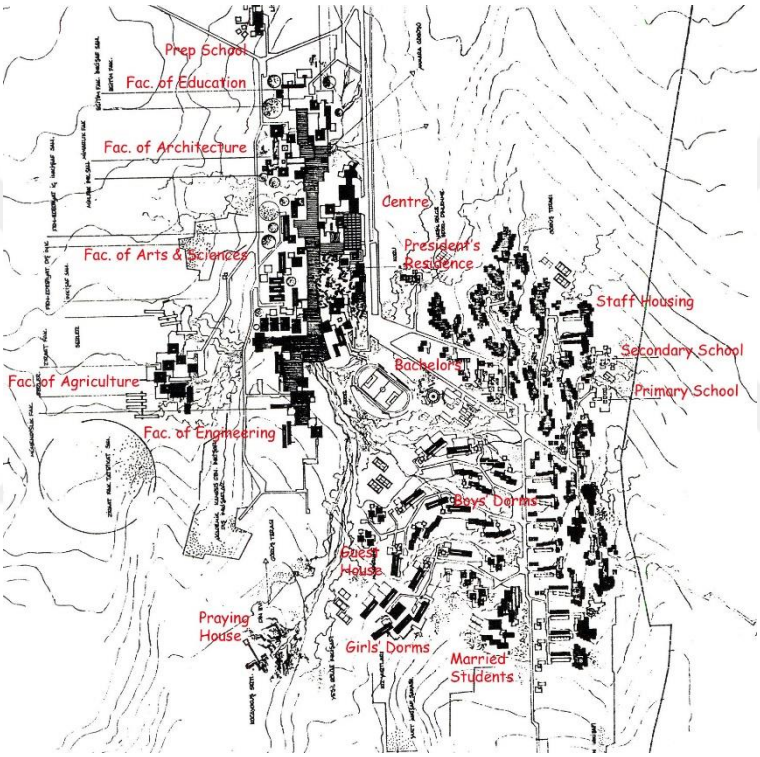



Figure 4.25 METU Campus Competition Masterplan

Note. Appendix D..B6-11

Source: METU Archive

[29]Appendix D. B6-11

According to the masterplan prepared for the METU campus design competition by Çinici Architects[30], the dormitories for girls and boys were planned and grouped separately, yet latter plans did not apply this separation. The planning of dormitories, in which the dormitories of female and male students were located side by side, affected the free and modern approach to male and female relations at METU. METU campus area provided a libertarian space for its students to live, study and create together and form all kinds of relation between them. This libertarian environment of METU also has given support to the women's liberation movements. There was a conflict in between the students coming from the western parts of Turkey and the ones coming from Anatolian parts (Bükrev, 2016). The students coming from smaller towns of Anatolia generally wanted to continue their traditional male-female relationships by not breaking away from the culture they came from. This tension began to decrease when the two groups started to relate to one other by living a common campus life; encountering, talking and spending time together. Education continued not only in lecture halls, but also in all areas of the campus. This educational environment is described by Nilgün Toker, a former mathematics student, as follows;

"When you come to the Faculty of Administration and walk around for an hour, you will hear and learn something. Or when you go into the Faculty of Architecture, you will learn something else. You learn by hearing. You can spend two hours and hear something else in the student clubs. I used to love the Cinematheque canteen. The discussion there teaches you something completely different. You learn from the people you meet in the canteen, campus, dormitory and departments. In addition, the campus, itself teaches you also. Sometimes the campus even teaches you despite the things you think you know already. It also teaches somethings that loosens the rigidity of your thoughts." (Bükrev, 2016, p. 337)

[30] Appendix D.B3-11

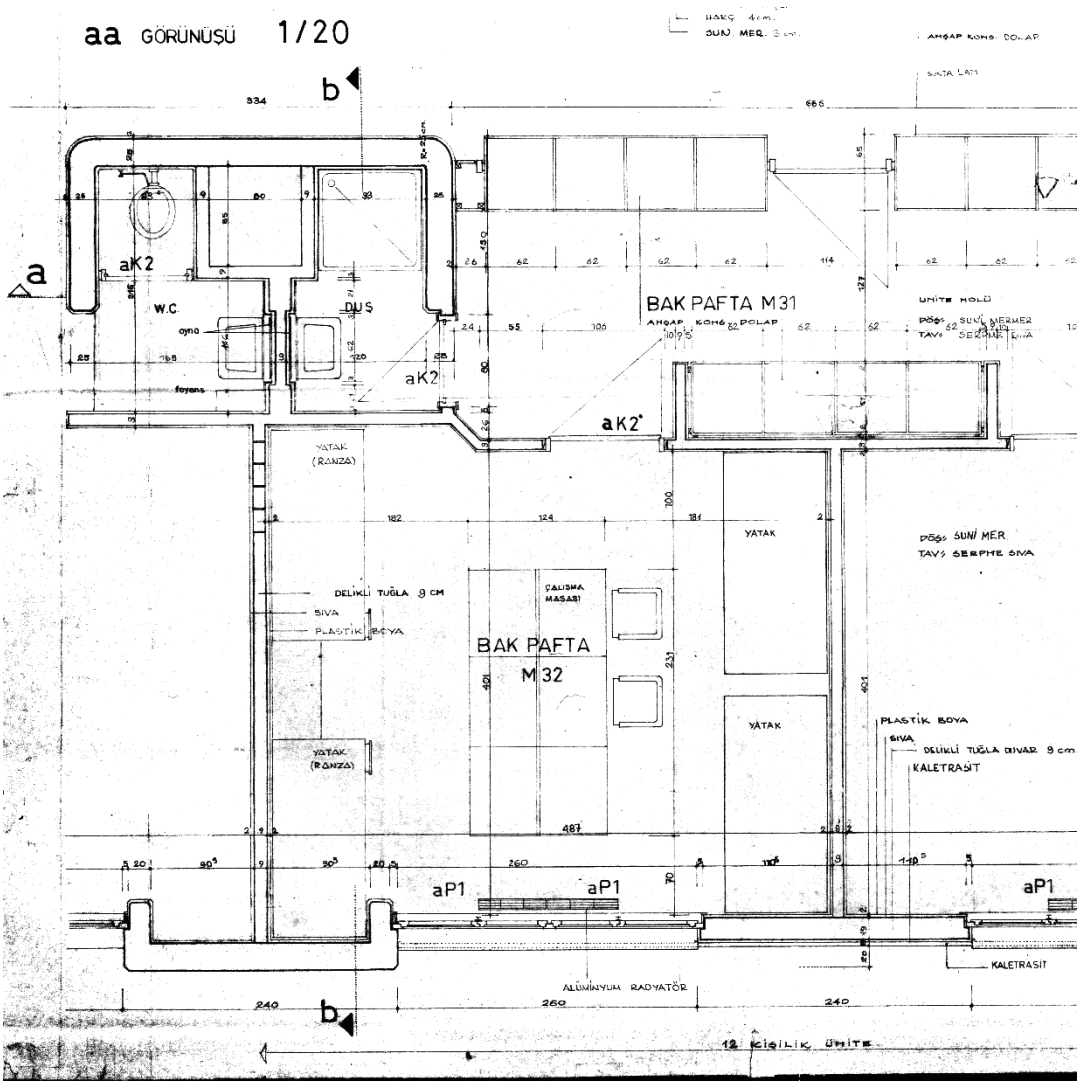



Figure 4.26 METU 1. Dormitory Plans: Bedding Unit for 12 People

Note. The plan is cropped by the author, Appendix D..B6-11

Source: METU Archive

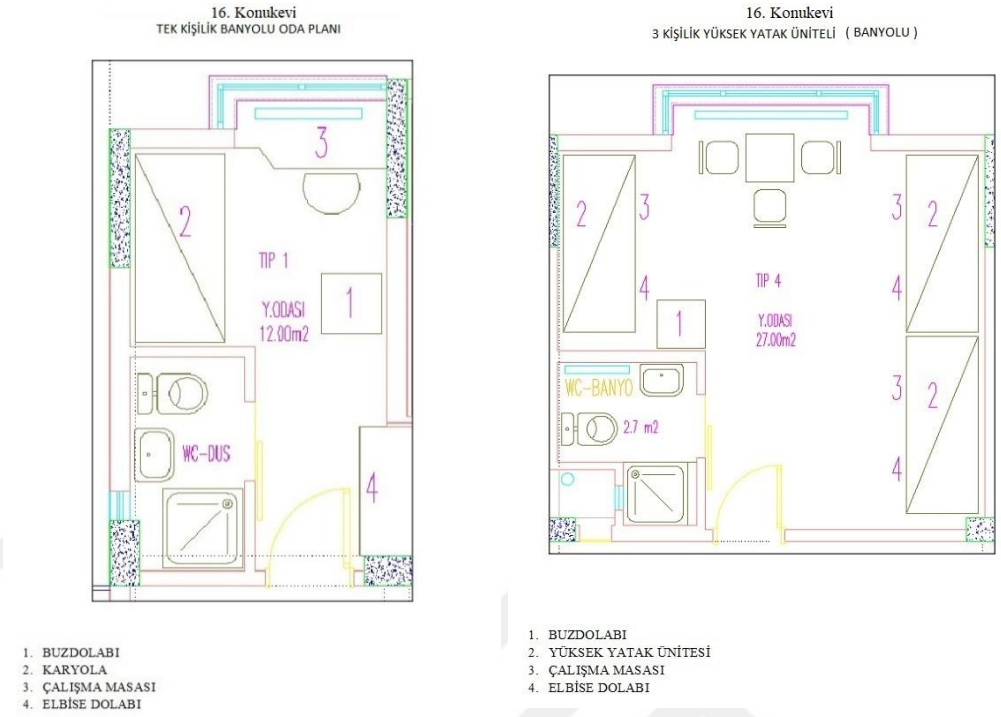



Figure 4.27 METU EBİ 2 Dormitory Plans: Bedding Units for 1 and 3 People

Note. Appendix D..B6-16

Source: https://yurtlar.metu.edu.tr/tr

In 1980, with the new regulations made by the government of Turkey, universities lost their autonomy and affiliated to The Central Higher Education Board (YÖK) (Akman, 2006). Accordingly, the budget allocated to universities reduced dramatically and universities began to seek private funds. The first semi-private enterprise of METU, Electronic Computer Construction and Tourism Company (EBİ) was established in 1983 (*Odtuebi*). With the opening of private universities such as Bilkent University located in the western border of the campus, in the 1980s, to attract new students, many new facilities like private EBİ dorms, the main shopping mall, Culture and Congress Center and METU Collage were constructed in the campus with the agency of EBİ (Akman, 2016) . EBİ dormitories provide more private space for students where the dormitory rooms are designed for the mutual use of a smaller number of students compared to the initial METU dormitories such as the dorms 1. and 2. During the 1960s to 1980s, students lived in a much communal manner where initially, in 1965 the dorm rooms were shared

with 12 students, then in 1973 it was reduced to 6. In the following dormitory constructions in 1968, the rooms were designed for the sharing of 4 students. EBİ Dormitories, opened in 1983, provide rooms for individual or mutual use of 2 student and also the prices are much higher compared with METU Dormitories. Yet over the years, with the change in the both global and the local political scenery in the 80s, the rise of neo-liberalism, privatization of the education and many other sectors and individualistic ideals reflected in the design and the social structure of the campus.



Figure 4.28 METU Bahar Park and Main Shopping Center

*[1]METU Spring Festival stage infront of Yalıncaközü Stream, [2]A photograph from the Main Shopping Center in 1990s*

Note. Appendix D..B6-3, B6-4

Source: Google Earth, METU Archive

Towards the north of the eastern dormitory zone, cultural and commercial zone is located, including small parks, Shopping Center, Culture and Congress Center. In the *Preliminary Report of Campus Planning of Middle East Technical University*, it is stated that the university plan aims to create a "university city" where students could access cultural, sports and social activities on campus as well as academic activities. The first compartment of the shopping center, market place is opened in 1965. According to the drawings of Çinici architects[31], market place included a

[31] Appendix D.B6-4

discothèque (it was used as a pastry shop) and shops. The main shopping mall was constructed by the EBİ in the 90s. Shopping center is mostly crowded on the weekends where students and also METU graduates come here to socialize.

Small parks, Gül and Bahar Park(B3-2 and B3-3), serving the shopping center and sports facilities are places for having a picnic, gather and socialize in nature on weekends. There is a stream, called Yalıncak Özü, running through the non-academic zone, the line of the stream can be traced starting from the northern border of the campus, from Eskişehir Road, passing through the main tennis courts, Bahar Park, Main Sports Hall, Baraka Sports Hall, outdoor football fields, branches from Yalıncak Village and runs until the Ahlatlıbel Archeological Site. The stream crosses the whole campus, from north border to south, with minimal interventions to its natural flow. Nowadays, it is mostly dried out, yet it still enriches the campus environment with riparian vegetation cover along its line.

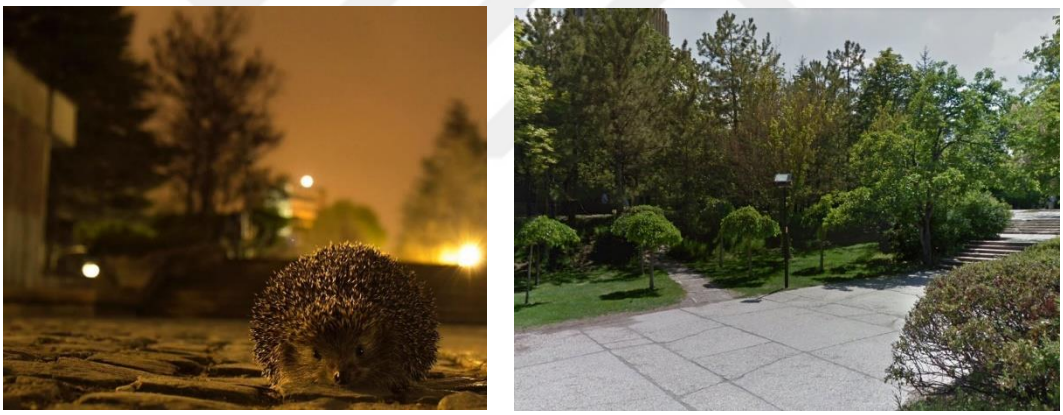


Figure 4.29 Inhabitants of the Alley

*[1]A photograph of a hedgehog spotted on the Alley, [2]Mulberry trees infront of Cafeteria*

Note. Appendix D..B6-58, B6-42

Source: Google Earth, *ODTÜ'de Doğa* Instagram Account

The forested areas have a dominant pine tree cover, yet other tree species can be seen around the Alley and in the recreational areas. Plane and aesculus trees can be seen in the lawn between MM building, Çatı and Department of Chemistry and also in the lawn in front of K2-K3 buildings of Civil Engineering Department,

some mulberry and linden trees are planted in the lawn between the cafeteria and student barrack. It is not a common practice, yet some of the students pick apple, mulberry and rosehip from the trees found around the campus area. Compared with the forested and unbuilt areas, the number of species found in the academic zone is less, yet various types of plants and animals[32] can be seen during a walk in the Alley or from Dormitories to Devrim Stadium.

[32] According to the İNaturalist App used by METU Nature Reserve Center to record spotted species in the campus area, 10 mamalians, 15 insects, 9 fungi, more than 200 plant species are recorded in the B6 GRID area.

# CHAPTER 5

# CONCLUSION

The creation of a narrative landscape through archiving of METU landscape has followed a trans-disciplinary research for crossing-over the divides of local-global, micro-macro, human-nonhuman, past-present. By problematizing the human-centric, top-down attitude of rendering space as a static and abstract concept, a new method for understanding and narrating landscapes was explored in the study. Our perception and representation of space changed immensely as we evolved as humanbeings. In prehistoric times, our ancestors had to navigate through 'reading' the geographical signs of the landscapes to find food and shelter, so that they produced mental maps of the territory (Careri, 2018). Our mental-maps, the things we seen with our eyes and perceived in our minds evolved through being drawn on the surface of rocks, then parchments and papyrus and now computer screens. With satellite imagery which supposedly captured the "real" and "objective" view of the Earth, the Earth became an image of itself that is to be transformed and manipulated by human beings.

Accordingly, in the field of urban design and architecture, buildings are treated as static objects and construction sites as zero grounds. Yet, a building is a dynamic project, from the first sketches of the architect, to its decay, it is constantly produced, consumed and re-produced by the actions of various human and non-human entities. As Donna Harraway phrases it, a building is a 'one made out by many'. Thus, architecture as an autonomous practice, generates its own politics, with a small 'p', despite the traditional understanding that architecture is a mirror reflection of national politics, ideologies, institutional policies and other power dynamics, big politics as Albena Yaneva phrases it.

> "Design matters politically as it holds the unfolding capacity 'to propose and open up the possibility of novel forms of action and thought' (Domínguez and Fogué 2015: 148). The 'political' is the ontological condition of politics and of being together in general; it is performed on many sites related to design, construction and renovation practices; it is enacted by architectural visuals, design experiments, material arrangements and urban artefacts." (Yaneva, 2016, page 5)

In the light of these discussions, this study has taken 'resistance spaces' as its focus of study where resistance spaces are acknowledged as a counter space that demonstrates a deviation from the hegemonic order with its social and spatial relations. METU Landscape has been selected and investigated for understanding the inner dynamics, the anatomy of a resistance space.

Subsequently, archiving has been offered as a case study methodology to represent the "thingly" and dynamic politics of space. This study has adopted Michel Foucault's description of archives and archeology where archeology is defined as a tool for uncovering the discontinuities and alternative histories homogenized under the structured knowledge and categories of discourses of particular subject. Archives are defined as discursive formations that through archeological work its operating system can be revealed. This thesis work acknowledges landscapes as archives, themselves and archiving as an archeological study. Thus, through critical, careful and "myopic" digging out of the landscape of METU, it has been intended to achieve a narrative landscape that demonstrates the anatomy of its resistive body. The archival methodology offered by this thesis work has been developed as an outcome of the previously discussed theoretical framework. It is an experimental attempt unique to this particular study.

The archive has been constructed by four main steps which are TRACING, ANECDOTING, INDEXING AND PLAYING. Initially, the case study area, METU landscape, has been freeze framed and traced and outlined by zooming in and out. Then a grid has been laid over the whole area, in order to file the archived

data in a systematic manner. In the next step, for each traced ‘item’ short narratives, drawings, photographs, descriptions that represent the embodied experiences from the site, has been collected. Subsequently, an index has been prepared by highlighting and matching terms, actors, locations, dates, events from the collected anecdotes. Thus, narratives, networks and assemblages has been created by collaging of the archival material established in the previous steps. Regarding the short amount of time provided for a master’s study, the whole process has been applied on three sample grids which are selected in order to demonstrate the main characteristics of the METU landscape. Considering the focus of this thesis study, these narrations has aimed to reveal the production of the contact zones, the initial generators of resistance spaces, and re-production of the resistance space as an outcome of the events generated by the encountering of various actors within these contact zones.

The archive bears in an infinite number of narrative landscapes which can be revealed through a collaboration of various authors, archivers or players. Each archiver, player or author creates a different narrative landscape by their specific theoretical backgrounds and collaging of or connecting the archived material. With a different theoretical background, a different researcher, and different collaging of ‘things’, the result would have been non-identical to this research and that is acknowledged as a positive outcome of the proposed archiving method in which a creatively rich ‘playground’ is constructed by layering of collective narratives.

Archiving of METU landscape is an ever-complete and open-ended study, the archive is still on construction. Indeed, the offered ‘archiving’ method, itself is still developing and open to changes. It is an experimental attempt to investigate, narrate, present, reveal space and its actors yet it cannot be considered as a comprehensive urban history narrative. With its specific scope, this attempt can only be a collaborative game of tracing or highlighting the elements, actors and their encounters in space. This archival method is a critical method in order to trace and narrate a vast array of landscapes can act as a pre-design ‘archeological game’ that can provide a list of terms, concepts, references, materials, events, structures

for design projects. In the further studies, the whole campus area can be archived with the application of the proposed methodology. Also, the archive can be presented on an online platform where other archivers can participate in the construction of the archive and create their own narrative landscapes for METU. With the same archive material and a different theoretical background, various other narrative landscapes can be achieved in the further studies. The methodology of archiving landscapes is not intended to remain restricted to METU or resistance spaces, in further studies it may be adapted to any other landscape.

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# APPENDICES

## A. INDEX

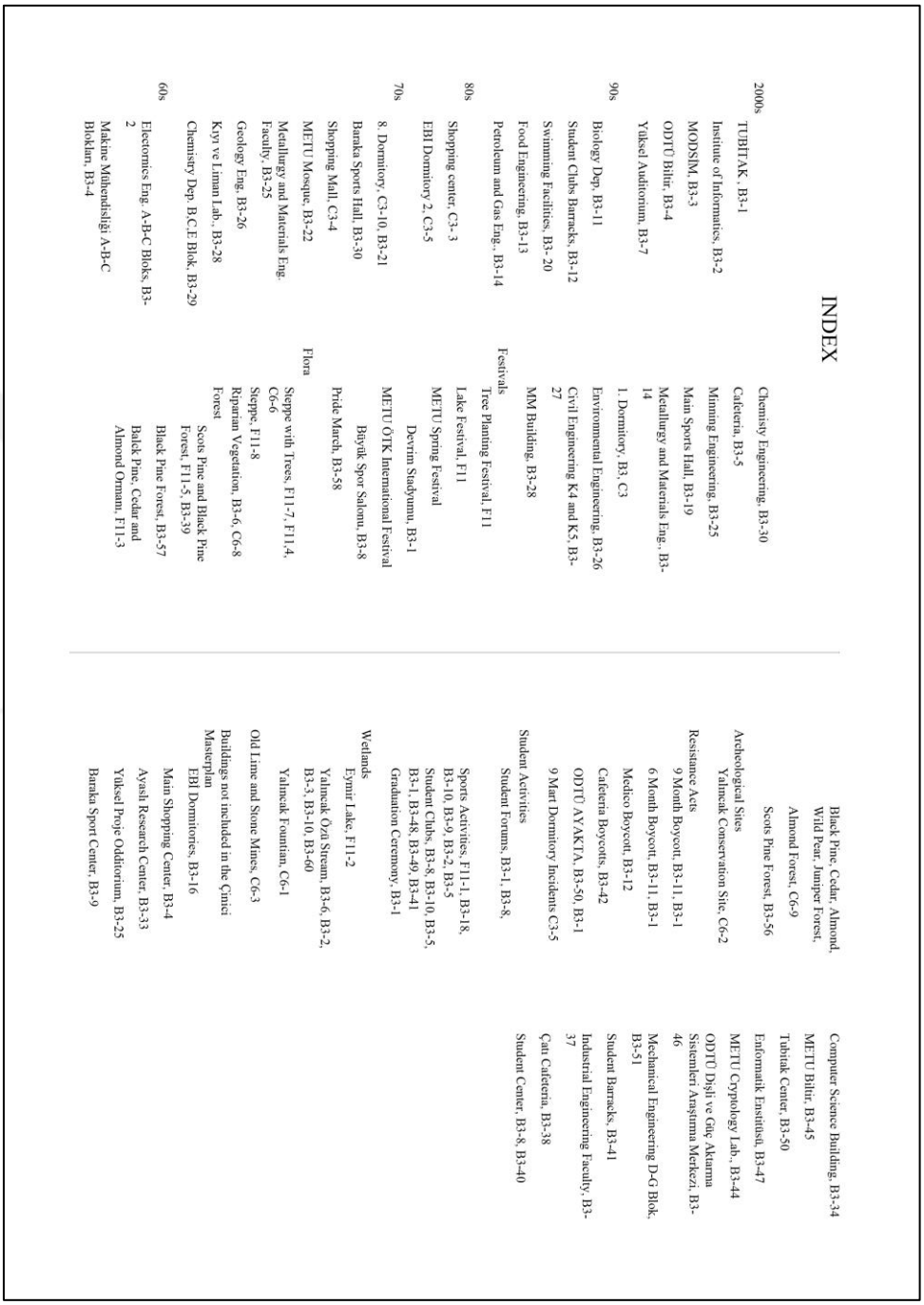



Figure 5.1 INDEX

## B. F11 GRID Archive Material



F11-1. METU BOATHOUSE

Located on the southeastern border of Lake Eymir, there is a boathouse for rowing and sailing sports, a cafe and a basketball court. The boathouse was built in 1960 when the first boathouse (the location of the current ORFOZ cafe) was not sufficient and has been serving the university since 1992. When viewed from the shore of the boathouse, students can watch the boats in Eymir lake and the birds in the lake. It is possible to see people feeding the coot and cormorant birds swimming in the lake.

1. **(ODTÜ Spor Müdürlüğü, Tesislerimiz, http://spormd.metu.edu.tr/tesisler)**
   i. Üniversitemizde uzun bir geçmişe ve köklü bir geleneğe sahip olan kürek sporu, yerleşkemizde bulunan Eymir Gölü kıyısında 1960 da kurulan kayıkhane ile ilk adımlarını atmıştır. (ORFOZ Restoran ) Bugün kayıkhane olarak hizmet veren tesis 1992 yılında hizmete açılmıştır.

   Kayıkhanede aynı zamanda Yelken takımımızın da bir adet sundurması bulunmaktadır, hava şartlarının müsait olduğu zamanlarda yelken takımımız da kayıkhanede antrenmanlarını yapmaktadır.

2. **(ODTÜ Tarihi: Eymir Gölü [Bölüm 13], https://yazihocam.com/one-cikanlar/odtu-tarihi-eymir-gole-bolum-13/, Baran Yancı, 29 Mayıs 2020)**
   i. Kışları donarak büyüleyici manzaralar sunan göl, ODTÜ Spor Kulübü Kürek ve Yelken Takımlarının çalışma alanıdır, gölün kenarında takımlara ait kayıkhane bulunmaktadır.

3. **(Kayıkhane Tesisleri, http://www.odtukurektakimi.org/odtu_kurek_takimi/kayikhane_tesisleri.html)**
   i. Takımımız kurulduğu yıllarda, şu anda ORFOZ Restoran olan tesisi kayıkhane olarak kullanmış, ve takımın temellerini atmıştır. O dönemde yüzme takımının da kullandığı tesis yetersiz kalınca 1966 yılında Şu anda Spor Kulübü Lokali olan bina kayıkhane olarak inşaa edilmiş ve 1992 yılına kadar birçok ulusal ve uluslararası başarıya tanıklık etmiştir. Günkçe çoğalan ihtiyaçlar, tekne ve kürek sayısının artması bırasının da yetersiz olmasına yol açmış ve şu an kullandığımız kayıkhane 1992 yılında hayat bulmuştur.

   ODTÜ Kürek Takımı Kayıkhanesi Türkiye'de yer alan örnemli tekne parklarından birisidir. Kayıkhanede bir antrenör odası, bir toplantı odası, iki adet erkek, bir adet kadın soyunma odası, bir adet malzeme odası ve üç adet tekne hangarını içeren kapalı alan ile 350 m2 yeşil alan, 200 m2 beton alan ile iki adet ahşap iskeleyi kapsayan açık alan yer almaktadır. Kayıkhanede; 1 adet 8'li, 7 adet 4'lü, 8 adet 2'li, 14 adet tekli antrenman ve yarış tekneleri mevcut bulunmaktadır. Ayrıca, kullanılabilir 24 adet tek kürek (20 Balta Pala, 4 Macon Pala) ile 25 çift(14 çift balta pala, 11 çift macon pala) yer almaktadır. Güvenlik ve antrenman takibi için kullanılan 2 adet Zodiac Bot ve bunlar üzerinde 2 adet 15 beygir, 2 zamanlı su motoru bulunmaktadır.



**Visual Material**



**Figure 1:** OKGT Eymir Yürüyüşü

**Keywords:** Boathouse, Autumn, 2013

**Source:** https://okgt.blogspot.com/2013/11/eymir-ogac-dilimce-senligi-gozlemi.html



**Figure 2:** Eymir Boathouse

**Keywords:** Boathouse, Spring, Pine Trees,

**Source:** Google Earth



Figure 5.2 GRID F11 Page 1-2

**Figure 3:** İsmet İnönü attending METU Tree Planting Festival

**Keywords:** Tree Planting Festival, 1960s

**Source:** filizyavuz.wordpress.com



**Figure 4:** METU Rowing Team Training in 1970s

**Keywords:** Rowing Team, Eymir Lake, Sports, 1970s

**Source:** METU Archive



**Figure 5:** METU Rowing Team Training in 1963

3

**Keywords:** Rowing Team, Sports, Eymir Lake, 1960s

**Source:** METU Archive



**Figure 6:** Eymir Lake and Tree Planting Festival

**Keywords:** Boathouse, Eymir Lake and Tree Planting Festival, 1970s,

**Source:** METU Archive



**Figure 7:** METU Boathouse View

**Keywords:** Boathouse, Eymir Lake, 1960s

**Source:** METU Archive

4

Figure 5.3 GRID F11 Page 3-4

**Figure 8:** Basketball Match

**Keywords:** Boathouse, Basketball Court, Sports, Eymir, 1970s

**Source:** METU Archive

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## F11-2. Eymir Lake

Eymir, located in the southern part of the campus, is a relatively shallow and large lake. Its shore length is 9 kilometers, its average depth is 3.8 meters and its deepest point is 5.5 meters from the surface. Its main source is Mogan Lake, located just south of it and 3 meters above Eymir. Eymir is both a laboratory and a lake that hosts sportive and cultural activities for METU students. The lake is also open to the people of Ankara, but it is necessary to be a member of the school and have an entrance card to enter by car. There are walking and cycling paths around the lake.

1. **(ODTÜ Tarihi: Eymir Gölü [Bölüm 13], Baran Yancı -29 Mayıs 2020, https://yazbocuma.com/one-cikanlar/odtu-tarihi-eymir-golu-bolum-13/)**

   i. Eymir Gölü, Ankara'nın Gölbaşı ilçesinin kuzeyinde ODTÜ Kampüsü sınırları içinde bulunan doğal bir göldür. Gölün orijinal adı "Emir"dir, bu ismi Emmir'un aynı adlı sancak beyinden almıştır. Ana kaynağı hemen güneyinde yer alan ve Eymir'den 3 metre kadar yüksekte olan Mogan Gölü'dür. Tek çıktısıyla Eymir'i besleyen Mogan Gölü, Eymir'le aynı havzada bulunur ve bundan yaklaşık 8 bin yıl kadar öncesinde kuzeye doğru akan bir akarsuyun yandan gelen kollarla boğulması sonucu oluşmuştur. Mogan'dan birkaç yüzyıl sonra da Eymir Gölü oluşmuştur. Eymir, nispeten sığ ve büyük bir göldür. Işık



uzunluğu 9 kilometre, ortalama derinliği 3.8 metre ve en derin noktasının yüzeyden uzaklığı 5.5 metredir. Kışları donarak büyüleyici manzaralar sunan göl, ODTÜ Spor Kulübü Kürek ve Yelken Takımlarının çalışma alanıdır. Gölün kenarında takımlara ait kayıkhane bulunmaktadır. Kürek Takımı kayıkhanesinin yakınlarında çok az ODTÜ'lünün bildiği Barış Çeşmesi adında bir çeşme de bulunur, bu yapı iyi durumda olmamasına rağmen suyu tıpalı akmaya devam etmektedir.

   ii. Eymir Gölü'nün kuzeydoğuda Oran ve güneybatıda Gölbaşı olmak üzere iki girişi vardır. İki girişte de gölün etrafında turlamak için bisiklet kiralayabileceğiniz yerler bulunmaktadır. Gölün kıyısında açılmış gideribileceğiniz tesisler bulunmuyor, ateş yakmadığınız sürece piknik yapmak da serbest. Göle girişler ücretsiz ancak araçla giriş yapmak istiyorsanız kart çıkarmanız gerekmekte.

   iii. Eymir Gölü, kendine has bir faunaya ve floraya sahiptir, göl yaklaşık 160 kuş türüne ev sahipliği yapmaktadır. Bunların arasında en sık rastlanalar ise sakarmeke, yeşilbaş ördek, elmabaş patka ve bahçıdır. Gölün çevresi ise tıpkı kampüsümüzün geri kalanı gibi ODTÜ'ye ihtiyaç edilmeden önce kiraçlı ve bazı otlar dışında hiç yeşillik bulunmuyordu, ne var ki yakın zamanda yapılan araştırmalarla birlikte gölün çevresinin 1800 'lü yıllara kadar %60 oranında ağaç örtü ile kaplı olduğu keşfedilmiştir. 19. yüzyıl sonrasında bitki örtüsünde görülen bu dramatik düşüşün sorumlularından biri de küresel ısınmadır.

   iv. Eymir Gölü ne yazık ki tarih boyunca iyi bir şekilde korunamamıştır. Eymir'in ODTÜ arazisi içinde bulunması her ne kadar gölün Ankara'da 1960'lerde başlayan ve 1980'den sonra yüzce artan sağlıksız ve plansız büyümeden en az şekilde etkilenmesini sağlamış olsa da çeşitli faktörler nedeniyle göl zarar görmekten kurtulamamıştır. 1970'li yıllarda Mogan Kasabası'nın gelişmesiyle birlikte kasabanın oluşturduğu atıklar doğrudan Mogan'la Eymir'i bağlayan kanala dökülmeye başlamıştır. Eymir'in 1990'larda yapılan testleri sonucu su kalitesinin oldukça düşük olduğu ve bu durumun gölün ekosistemi için tehlike arzettiği görülmüştür, örneğin gölde balık ölümlerine o senelerde sıkça rastlanmıştır. ODTÜ'nün ana içme su kaynağı olarak kullanılan gölde ötrofikasyonun (bir büyük su ekosisteminde çeşitli nedenlerle besin maddelerinin büyük oranda artması sonucu plankton ve alg varlığının aşırı şekilde çoğalması) da artmasıyla 1995 yılında göl bu özelliğini kaybetmiştir. Tüm bunların sonucunda ise 1997 yılında ODTÜ Biyoloji Bölümü Öğretim Üyesi Doç. Dr. Meryem Beklioğlu önderliğinde çalışmalar başlatılmıştır. Gölü iyileştirmek için Türkiye'deki ilk biyomanipülasyon işlemi Ağustos 1998'de Eymir Gölü'nde başlatılmıştır. Göldeki ötrofik sorunu daha da derinleştiren sazan ve kadife gibi balıkların gölden uzaklaştırılması suretiyle gerçekleştirilen biyomanipülasyon uygulaması sonucunda göl eski özelliklerine geri kavuşmuştur. Işık geçirgenliği bir yıl gibi bir sürede yarım metreden 5 metreye çıkmış, göldeki fosfor miktarı azalmıştır. Günümüzde Eymir Gölü'nde Kemal Kurdaş Ekolojik Eğitim ve Araştırma merkezi de bulunmakta ve Eymir ve Mogan göllerinden 15 günde bir örnekler alınarak kontroller yapılmaktadır.

   v. Eymir'in karşılaştığı bir diğer tehlike ise Türkiye Cumhuriyeti tarihinin gördüğü en rant dürtülü hükümeti ve çevre dışmanı politikalarıyla bilinen bu hükümetin göl ve etrafındaki "yalgın proje"leriydi. Zamanında bu hükümette de yer almış olmasına rağmen geçirdiğimiz yıllarda boş bir dameanın gibi



Figure 5.4 GRID F11 Page 5-6

kapının önüne konan bir isim. Türkiye Cumhuriyeti'nin başkentinin başına geçmiş ve uzun süre Ankara'yı nalan bırakmayan eligan bir belediye başkanı olmuştur. ODTÜ Kampüsünün zamanla genişleyen şehir sınırları içinde kalması ve büyük bir alana yayılması nedeniyle bu arazi, rant dışkıntı belediye başkanının eğzını sulandırmıştır. Eymir'in yakınında yükselen ve çehreyi bozan bazı yapıların ortaya çıkmasına rağmen ODTÜ bileşenleri, buna dönemin seçilerek görev'e gelen rektörleri de dahil, çevreciler ve STK'ların bilinçli mücadeleleyle ODTÜ ormanı ve Eymir Gölü daha acı bir sonla karşı karşıya kalmamış. Atatürk Orman Çiftliği'nin başına geçenlerden Eymir kurtulmuştur.Ankara'nın yeni belediye başkanı Mansur Yavaş isc 6 Kasım 2019'da ODTÜ Rektörlüğüne Eymir'le ilgili bırakımı iyileştirmeler içeren bir teklif sunmuş, Rektörlük bu teklifi kabul etmiştir.

2. **(EYMİR GÖLÜ; https://ekosam.metu.edu.tr/tr/eymir-ve-mogan-golleri-uzun-donemli-ekolojik-izleme programı#:~:text=22%20y%C4%B1l%C3%A7in%20ekl%20restorasyon%20%C3%A7al%C4%B1%C5%9Fmalar%C4%B1%20y%C3%BCr%C3%BCt%C3%BCm%C3%BCn%C5%9Fl%C3%BC.)**

   i. Eymir ve Mogan Gölleri birbirine bağlı alkalin göllerdir. Göller başkım olarak Akdeniz iklimının, sıcak, kurak ve hazirun aynada başlayıp kasım ayına kadar devam eden uzun yaz dönemlerinin ve Orta Anadolu kurak-soğuk step iklimının etkisi altındadır. Akdeniz iklimından farklı olarak soğuk ve kar yağışlı kış dönemleri de sıkça gözlenmektedir (Peel ve ark., 2007). Bölgede yıllık ortalama sıcaklık 12°C olmakla birlikte (en düşük -8, en yüksek 36°C), sıcaklık yavaş bir şekilde de olsa son yıllarda artış göstermiştir (ortalama sıcaklık 1980'de 11.2°C iken 2018'te 13.4°C olarak kaydedilmiştir) (Coppens J. ve ark., 2016; Türkiye Meteoroloji Kurumu). Havzadaki yağış miktarı ortalaması yaklaşık 408 mm dir (kurak dönemlerde < 350 mm, ıslak dönemlerde > 500 mm). Yaz dönemlerinde göllerdeki suyun buharlaşma miktarı, gelen yağış miktarından önemli derecede fazladır. Bu şekilde oluşan periyodik kuraklık dönemleri, yıl içinde ve yıllar arası dönemde göl suyu seviyesinde belirgin değişikliklere sebep olmaktadır.

   ii. Bu alanın %68'lik bir bölümü özellikle kuru buğday yetiştiriciliğinin yapıldığı tarım alanlarından oluşmaktadır. Göllerin etrafında her ne kadar şehirleşme yoğun olsa da göller yaban hayatı ve biyoçeşitlilik açısından oldukça zengindir. Ülkemizde bulunan 16 özel çevre korunma alanından biri de bu gölleri içerisinde bulunduran "Gölbaşı Özel Çevre Korunma Bölgesi"dir. Mogan Gölü ayrıca "Önemli Kuş Bölgesi" olarak ilan edilmiştir.

   iii. Daha yıllarda bulunan Mogan Gölü hem yer altı suyundan hem de yüzey suyundan beslenir. ayrıca 3'ü girdi 1'i çıktı olmak üzere genel olarak yıl boyunca akan 4 ana deresi ve kısa ömürlü bir sürü birçok akıtısı vardır. Gölün çıktısı taşkın sebebiyle 1974'ten beri kontrol edilmektedir. Mogan Gölü'nün bu akıntısı Eymir Gölü'nün en büyük girdi kaynağıdır. Eymir Gölü'nün, Mogan gırdısının yanı sıra yüzey ve yer altı suları ile beslenen ve sadece bahar döneminde akış gözlenlenen bir gırdısı daha bulunur (Kışlakçı). Eymir



Gölü'nün de tek çıktısı Mogan gölünde olduğu gibi kontrol edilmektedir (Beklioğlu, 2017).

2. **(EYMİR GÖLÜ; https://60yil.metu.edu.tr/eymir-golu)**

   i. Biz de ODTÜ Biyoloji Bölümü, Limnoloji Laboratuvarı olarak 1997 den bu yana Eymir ve Mogan Gölleri'nde sürdürdüğümüz "Ekolojik İzleme Programı" ile bu amaç doğrultusunda önemli aşamalar kat ettik.

Mogan-Eymir-İncesu deresi hattı, tektonik olayların çökerek oluşmuştur. Eymir Gölü ise bu hattı izleyen çukurluğun, derelerden gelen alüvyonla dolmasıyla oluşmuştur. 1.25 km2 yüzey alanı, 3.1 m ortalama derinliği ve 11 km kıyı uzunluğu vardır. Mogan ve Eymir Gölleri aynı su toplama havzasına bağlı 2 kardeş gibidir. Mogan Gölü kot farkıyla 3 metre yukarıda olduğu için, yeraltı ve yerüstü sularıyla Eymir Gölü su bütçesinin %95'ini sağlar.

Gölbaşı kasabasının artırılmamış kanalizasyon suları 1970'lerden başlayarak, Eymir Gölü'ne doğrudan verilmiştir. Bu, göldeki besin tuzlarının (azot ve fosfor) aşırı artışına, aşırı bitkisel plankton üretimine ve dolayısıyla da sudaki oksijen miktarının azalmasına yol açmıştır. Bunu, ötrofikasyon ya da besin ağı bozulması diyoruz. Eymir Gölü ODTÜ yerleşkesinin ana içme suyu kaynağı olarak kullanılmaktaydı; ancak ötrofikasyon nedeniyle, göl suları ne içme ne de başka amaçlarla kullanılabilir kalitede değildi. 1995'te ODTÜ'lü öğretim üyelerinin ASKİ ile yaptığı işbirliği sonucu devreye sokulan Gölbaşı kanalizasyon sistemiyle Eymir Gölü'ne doğrudan evsel atık suyu verilmesi durdurulmuştur. Böylece, Eymir Gölü'nün korunması için ilk somut adım ODTÜ'lü bilim insanlarının önerdiğinde atılmıştır.

Ancak, evsel atıkların uzaklaştırılmasıyla uzun yıllar boyunca göl dip çamurunda biriken besin tuzlarının bir bölümü, çamurdan suya bırakılarak gölün ötrofik yapısını korumuştur. Gölde azalan su bırakılığını arttırmak, su içi bitki gelişimini hızlandırmak ve dolayısıyla gölün ekolojik zenginliğini tekrar geri kazanmak için ekolojik izlenmem ilk yıllarında (1998-1999), Avrupa ve Amerika'da yaygın olarak uygulanan biyomanipülasyon restorasyon yönteminin uygulanmasına karar verdik. Bu yöntemle, bozulmuş su kalitesinden yarar sağlayıp sayısal olarak aşırı artış gösteren balık türlerinin azaltılması hedeflenir.

Sazan ve kadife balık stokları denetimli olarak %50 azaltılmıştır. 2000–2003 yılları arasındaki bu azalma sonucunda Eymir Gölü'nün su berraklığı artmış, ekolojik zenginliğin en önemli göstergesi olan su içi bitkileri geniş alanları kaplamış ve 1940'larda gözlenen, yalnızca berrak sularda yaşayabilen bitki türleri bile yeniden üremeye başlamıştır. Bu değişimle Eymir Gölü'ne gelen su kuşlarının sayı ve çeşidi de artmıştır.



Figure 5.5 GRID F11 Page 7-8

Ancak, 2003'te başlayan kurak dönemde gözlenen göl su seviyesindeki aşırı düşüş ve göl suyu hidrolik bekleme süresindeki artışla, biyomanipülasyonla kazanılan ekolojik iyileşme tersine çevrilmiş oldu. Göl dip çamurunda biriken besin tuzları, sıcak ve kurak yıllarda suya karışarak birkısel planktonların özellikle de zehir üreten türlerin (Siyanobakteri) üremesini arttırmıştır. Böylece, göl, kurak dönemde daha da ötrofikleşmiştir. Bunun yanında, kuraklık sonucu su seviyesi düştüğünden gölün su çıktısı akamamış, bu durum da tuzlanmayı tetiklemiştir.

Bozulan bu ekolojik yapıyı düzeltmek için başlatılan ikinci biyomanipülasyon çalışması (yeniden artan sazan ve kadife balık sayılarının denetimli olarak azaltılması) sürmektedir. Yapılan bu ikinci biyomanipülasyon, Eymir Gölü'nde su kalitesini belli ölçüde arttırmıştır.

Islak dönemin 2009'da gelişiyle artan yağışlar gölün su seviyesini arttırmış, hidrolojik bekleme süresiyle tuzlanma ve ötrofikasyon problemini gidermiş, su kalitesini ve ekolojik yapıyı iyileştirmiştir.

Eymir Gölü'nde, ıslak dönemlerde görülen iyileşme, hidrolojik koşulların ülkemiz göllerinin ekolojik durumunu belirlemede ne kadar önemli olduğuna dair bir kanıt sunmuştur. Gölde ıslak ve kurak dönemlerde yaşanan dramatik değişimler ülkemiz göllerinde küresel ısınmanın etkilerinin anlaşılması açısından adeta prova niteliğindedir. Zira küresel ısınma ile birlikte ülkemizin çok büyük bir bölümünde kış ve bahar yağışlarında azalma, yani kuraklık ile birlikte sıcaklığın artması beklenmektedir. Uzun süreli ekolojik izlemeye dayalı bu bulgularımız, yarı kurak Akdeniz iklim kuşağındaki göllerin yapıları ve değişimlerinin tanımlanmasına uluslararası düzeyde önemli katkılar sunmuştur.

**3. (ODTÜ) KIŞ GÖZLEMİ TOPLULUĞU, GÖZLEM BLOGU. https://okgt.blogspot.com/2013/11/eymir-agac-dikme-senligi-gozlemi.html, 5 Kasım 2013 Salı)**

i. OKGT üyelerinden Melike Ereri'in önerisi üzerine Pazar sabahı hem Ağaç Dikme Şenliğine katılmak hemde gözlem yapmak için Eymir Gölüne gitmeye karar verdik. Biraz geciktiği gerçi her zaman olduğu gibi =) Çok kalabalıktı gerçekten Eymir. Bizde 12 kişilik bir grupla daha bir kalabalık yaptık orayı. Daha sonra, kalemli üyelerimizden olan Pınar'ın katılımıyla 13 oldu aslında. Gözlem sırasında hem Eymir Gölünün mükemmel doğasının tadını çıkartacak hemde bazı su kuşlarını tanıyacak fırsatı oldu gelenlerin =) .Ağaç Dikme Şenliğine çok katılabildiğimiz söylenemez =D Zira yemeğimizi bitene kadar fidanlar çoktanmın bitmişti. Herkes fidanları dikmiş akın akın Eymir'e hücum ediyordu =) Yinede bir fidanı sahiplenip biz dikmişiz gibi önünde fotoğraf çekildik tabi =D İşte o fotoğraf ve Eymir Gölünün güzelliğini gösteren bir kaç fotoğraf daha.08:30 gibi başlayan gözlemimiz yaklaşık 2 saat sürdü ama o 2 saat pek bir çabuk geçti =/ Eymir'de binlerce insanı dinasına ve geç saatte gitmiş olmamıza rağmen bence güzel bir gözlemdi. Kuşlarına daha yoğun



olduğu bölgelere uzak yerlerde, hep yol üzerinde oldu gözlemimiz. Biraz Eymir'e yabancı olduğumuzdan pek iyi yerlere gidemedik açıkası =( Bir daha gidersek nereye gideceğimizi biliyorum artık çocuklar =D Neyse yeni arkadaşlar özellikle Eymir mütevellileri olan sakarmekee ve bahri gibi türleri tanımış oldu. Tam yolda dönerken Yasin, Pınara ve benim gördüğüm uzun kuyruklu baştankara ile 17 tane tür görmüş olduk. İşte gördüğümüz türlerden bazılarının gözlemiz sırasında çekilmiş fotoğrafları =D Bunların arasında kendileri inanın sanarı boz kızlar da var =D Özellikle sakarmekelerin olduğu fotoğraf kartpostallık gerçekten! Fotoğraflar için Oğuzhan'a teşekkür ediyoruz tebrardan. Tüm acemiliğimize ve kalabalığa rağmen görebildiğimiz 17 türümüzün tam listesini aşağıda görebilirsiniz. Sanırım günün kuşu olarak çalıkuşunu seçebilirim.

- Alaca ağaçkakan
- Ağaç serçesi
- Serçe
- Gri leş kargası
- Küçük martı (? - doğrulanma bekliyor)
- Işpinoz
- Çalıkuşu
- Bahri
- Sakarmeke
- Çıvgın
- Büyük baştankara
- Çam baştankarası
- Uzun kuyruklu baştankara
- Çulhakuşu
- Karatavuk
- Saksağan

**4. (Vegetation record of the last three millennia in central Anatolia: Archaeological and palaeoclimatic insights from Mogan Lake (Ankara, Turkey)**

i. The Mogan and Eymir lakes are located in the northern part of an NeS running depression, namely the Gölbaş € , 1 Basin (Fig. 2; Akyürek et al., 1997). The northern border of this Plio-Quaternary depression is controlled by strike-slip faults (Ocakoglu et al., 2018 ). The closed basin of the time by which a branch of the Ankara Creek to the north has been captured due to backward erosion was opened to external drainage in the early Holocene (Ocakoglu et al., 2018). The formation of the lakes occurred later in early Holocene (~8 ka) because of the alluvial damming issued by two distinct high-energy tributaries in the central degradational valley. Drillhole studies showed that sediments over 35m thick, deposited beneath the lakes and neighbourhood since then (Ocakoglu et al., 2018)

ii. The climate in the study area is continental characterised by warm and dry summers and cold and rainy winters. The maximum temperature in July is 40.8 C (with a minimum of 31.6 C), and the minimum temperature in January is 4.4



Figure 5.6 GRID F11 Page 9-10

C (with a maximum of 16.6 C). The mean annual precipitation is about 400 mm (Turkish State Meteorological Service,). In general, the basin receives most of its precipitation in May, and it faces drought periods from July to September. The total precipitation during these three months corresponds to only 9% of the annual precipitation. The location of the study area is close to the northern parts of the semi-arid Konya Basin on the central Anatolian plateau.

iii. The natural vegetation around the Mogan Lake is predominantly steppe with pine-oak-juniper forest stands at higher elevations. Mogan and Eymir lakes which are hydrologically connected in the basin support similar wetland species associations (Seçmen and Leblebici, 2008). In wet places Phragmites australis (common reed), Typha angustifolia (narrow-leaved cattail), Bolboschoenus maritimus (sea club-rush) and Schoenoplectus litoralis (club-rush) become common. In the lakes, Alisma gramineum (narrow-leaf water plantain), Ceratophyllum demersum (hornwort), Myriophyllum spicatum (spiked water-milfoil) and Potamogeton pectinatus (fennel pondweed) prevail. Today, the main human activity in villages and rural areas of Golbas € ¸ ı town is agriculture in plains. It mainly comprises bread wheat and pulse production. Fruit trees, including Juglans regia (walnut), Malus sylvestris (apple) and Pyrus communis (pear) are grown locally

iv. Archaeological surveys suggest that the first human penetration into the Golbas € ¸ ı Basin occurred in the Palaeolithic/Epipalaeolithic period (Table 1) (c. 10,000 BCE)(Archaeological Settlements of Turkey,). Pottery sherds of the Neolithic period (8000e5500 BCE) collected from Ayvaz Hoyük II situated in the Yenice area near € Haymana (Omura, 1996) suggest that the first farmers reached the basin in the early phases of the Holocene. A continuous historical occupation spanning from the Chalcolithic period (5500e3000 BCE) with a greater intensity of Bronze Age (3000e1200 BCE) settlement to the post-medieval periods is recorded for the study area (e.g. Kos¸ ay, 1934; Ank, 1939; Omura, 1996; Erdogan, 2007 ; _ Ilgezdi Bertram and Bertram, 2012; www. tayproject.org).

v. Koşay (1934) conducted archaeological studies at Ahlatlıbel Hoyük ( € Fig. 2) which has a wide range of Chalcolithic and Early Bronze Age (EBA) finds. He suggested dense population about 4000e5000 years ago and then abandonment of the site probably due to an enemy attack or scarcity in water resources caused by dry conditions. Studies at Karaoglan H oyük ( € Fig. 2) revealed a multicultural character ranging from Late Chalcolithic to Ottoman times (Arık, 1939; Oztan, 2012 € ). Remains from the Hittites of Late Bronze Age (c. 1700e700 BCE) and the Phrygians of Iron Age (c. 700e600 BCE) are especially prominent in the site.

vi. It is known that the Phrygians lost power in central Anatolia at the beginning of the seventh century BCE due to attacks of the Cimmerians (Sargın, 2012). The province of Ankara was then occupied by the Lydians in the seventh century BCE, followed by satrapy of the Persian Empire from the middle of the sixth century BCE to the middle of the fourth century BCE. Later, the Golbas € ¸ ı area hosted the Galatians after 278 BCE (Vardar, 2005). They built many fort settlements, mostly dating to the late Hellenistic Period, in the



Ankara region in order to defend their farmlands, including the Golbas € ¸ ı district (Vardar, 2005; Ulusoy, 2006). In the classical period, Ankara Province was invaded by the Roman Empire under the control of Augustus in 27 BCE (Buluç, 1991) and then controlled by the Byzantine Empire (the Eastern Roman Empire and Byzantium) from 395 CE (Eyice, 1996). In Golbas € ¸ ı monasteries, fortresses and settlement ruins dating to the Byzantine period can be seen around some modern townships and villages (Erdogan, 2007 ). After the defeat of the Byzantine Empire in Manzikert (Malazgirt) in eastern Anatolia by Seljuqs in 1071 CE, Sultan Alparslan took control in central Anatolia (Sargın, 2012). In the thirteenth century, the Seljuqs Dynasty was defeated by the Mongols who invaded most of Anatolia. The Ankara Region was occupied by the Ottoman Empire in 1354 CE, but the Ottomans lost control in the region from 1402 to 1411 CE after their defeat by Tamerlane (Timurlenk) (Tas¸ , 2012). The region was then recaptured by the Ottoman Empire. Ankara became the capital city of the Republic of Turkey founded in 1923 CE, following the fall of the Ottoman Empire. Golbas € ¸ ı has been issued as one of the major towns in Ankara Province since 1983.

**5. YALÇIN BÜKREV, ODTÜ TARİH DİRENİYOR, NOTABENE YAYINLARI, 1.BASKI 2016**

i. Eymir gölü mevzusu bizim belediyebaşkanımızın hep gündeme getirdiği, hep gündemde tuttuğu bir şey. Oradaki iddia, bu göl bölgesini halka açmak ve daha iyi gelişmesini sağlamak. Eymir gölü halka açık. Hatta biz kendi otobüslerimizle ücret almadan herkesi taşıyoruz. Otobüsler giriş çıkış yapmamızın nedeni de özel araçlar girdiği takdirde içeride yayaların, bisikletlilerin dolaşakları bile yer kalmıyor. 1950li yılların mogan ve eymir göllerinin fotoğraflarına bakın ve onar yıllık süreçlerle bugüne kadar getirin. Mogan en oldu? Eymire gölü ne oldu? Eymir çorak bir araziden bir ormana döndü .... mogan göltündeki kirlenmeye karşın, eymir gölü bugün orta anadoludaki en temiz su havzasıdır. Moganda ise çıplak bir arazi, üzerinde muazzam yapılaşma var ve gölün çevresi bir beton yığını haline geldi. Ahmet acar, Page 589

**6. ODTÜ Tarihi: 12 Mart Sonrası ODTÜ ve ÖTK [Bölüm 8] https://yazhocam.com/kampus/odtu-tarihi-12-mart-sonrasi-odtu-ve-otk-bolum-8/ By Ömer Uğur Can -29 Kasım 2019**

i. ÖTK da aynı zamanda üniversitedeki kültür sanat faaliyetlerini canlandırmak amacıyla birtakım girişimlerde bulunuyordu. Sanat Kültür Topluluğu; film gösterimleri, tiyatro çalışmaları, sergi ve konserler düzenliyor aynı zamanda da işçilerin grevlerine katılım sağlayarak işçilere destek veriyor, geleneksel göl şenliği yıllar sonra tekrar kutlanıyordu.

**7. 1402 ANKARA SAVAŞI VE ANKARA, KENAN ZİYA TAŞ**



Figure 5.7 GRID F11 Page 11-12

i. Emekli general ömer halis bıyıktayın savaşın geçtiği arazi üzerinde 1930lu yıllarda yaptığı inceleme ve tespitlere göre; ankaranın güney ve kuzey bölgesinde; arazide ve haritalarda rastlanan birçok mevki isimleri, Timur ve devri ile ilgilidir.
ii. Emir dağı, Emir gölü: Timurun emir unvanından gelir bugünkü eymür telaffuzu son dönemde ortaya çıkmıştır.
iii. Mogan gölü, Timurun kafkasya-azerbeycandaki ordugahının adından mütlhemdir. PAGE 91

**8. 'A University is a society': an environmental history of the METU 'campus' Güven Arif Sargın & Ayşen Savaş**

i. During the winter of 1956–57, plans moved ahead for the expansion of the facilities and the acquisition of 'a modern campus', and the TBMM soon passed a Provisional Law authorising the establishment of the University. The government acquired a tract of land near Lake Eymir, about 15 kilometres from the city centre, which was chosen from four alternative locations. The selection criteria called for a well-balanced university life, and the Lake Eymir site was selected so as to encourage recreation and sports, with the specific purpose being to provide a healthy physical and social environment.

**9. Eymir ve Mogan Gölleri'nde kış ortası su kuşu sayımı keyfi, https://gaiadergi.com/eymir-mogan-gollerinde-kis-ortasi-su-kusu-sayimi-keyfi/, Selma Çam -17 Şubat 2016**

i. 2 Şubat 2016 günü sabah sekiz gibi kalktım dışarıya bir baktım ki neredeyse yazdan kalma bir gün.
ii. İlk noktaya vardığımızda saat 10.04'tü ve göl yüzde 70 oranında donmuştu. Sıcaklık, saatin kaç olduğu, bulutluluk, rüzgar ve don not etmemiz gereken çevresel şartlardı. Eymir'in ilk noktası ile ikincisi arasında giderken büyük akbalıkçıl, kızıl şahin, mavi baştankara, saksağan ve leş kargası gördük. Not etmek benim görevimdi. Her noktayı ayrı ayrı yazmayacağım; fakat yolculuğumuz boyunca yaklaşık 2 bin 567 adet sakarmeke (Fulica atra) gördük. Diğer kuşların sayısı sakarmekelerin yanında çok az kalıyordu.
iii. Sakarmekeler ismini kafalarındaki beyaz izden alıyorlarmış, aynı beyazlığı atlarda da görebiliyoruz onlara da "sakar" deniliyormuş. 2'inci noktaya geldiğimizde karada bir sürü kaz vardı; ama onlar evcilleştirilmiş oldukları için sayımımıza not etmedik. Ayrıca kıyının çok yakınında birkaç tane küçük batağan ve yine bir kaç tane angıt vardı. Arkadaşlar bana çok şanslı olduğumu;çünkü normalde bu türlerin kıyıya bu kadar yaklaşmadığını söylediler. Kaçmasalar başlarını sevebileceğimiz mesafedeydiler. İlker'in en sevdiği kuş angıtmış. Angıtları bu kadar yakından görünce bir çocuk gibi sevindi. Güler de küçük batağanlara hayranlıkla baktı. Küt popoları ve küçük cüsseleriyle küçük batağanlar suya batıp batıp çıkıyordu. Bunun dışında serçeler, "eser" miktarda su tavuğu ve kaşıkgaga da gördük.
iv. Eymir içerisinde tam turumuzu attığımızda bahri, alakarga, yeşilbaş, gri balıkçıl, çamurcun, bıyıklı baştankara ve bataklık çintesi türlerinin de



bireylerine rastladık. Bataklık çintesi, bilmeyen için serçeden çok da farklı bir kuş değil.

**10. ODTÜ'NÜN KUŞLARI 1995-2008, ODTÜ Kuş Gözlem Topluluğu**

i. ODTÜ arazisinin güneydoğusunda yaklaşık 120 hektarlık, sığ (max.6m) bir tatlısu gölüdür. Çevresi yoğun sazlıklarla kaplı, kimi kısımlarda ise çalık ve kumlu sahilleri olan ve etrafı ODTÜ ormanıyla çevrili bu alanın, geçmişte Mogan Gölü'yle bağlantılı olduğu kısmı halen sazlık kalıntılarını barındırmaktadır.

**11. (Anadolu'dan Yol Notları, Nahid Sırrı Örik, 1939)**

i. Birden ikisini de gördüm. Emir gölü çok uzun ve kıvrıktı. Mogan göl tamamen kurumuştu. Emir gölü hiç kurumamış. Ancak onun etrafındaki dağlar o kadar çıplak ki, bunların akisliği ile rengi sari ve hatta beyazımtırak. Mavi renkle hiç bir alakası yok. Durduk ve daha uzaktan, hasretle, denizen hasretiyle bu suyu uzun uzun seyrettik. Yolu bitirince kendimizi emir gölünün sahilinde bulduk, ne bi köy, ne bir ev, ne bir ağaç…

**Visual Material**

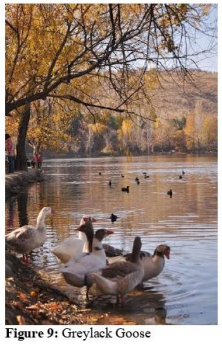


**Figure 9:** Greylack Goose

**Keywords:** Birds, Eymir, OKGT, goose

**Source**: https://okgt.blogspot.com/2013/11/eymir-agac-dikme-senligi-gozlemi.html,



Figure 5.8 GRID F11 Page 13-14

**Figure 10:** Crested Grebe

**Keywords:** Birds, Eymir, OKGT

**Source:** https://okgt.blogspot.com/2013/11/eymir-agac-dikme-seniigi-gozlemi.html,



**Figure 11:** Coots

**Keywords:** Birds, Eymir, OKGT, coot

**Source:** https://okgt.blogspot.com/2013/11/eymir-agac-dikme-seniigi-gozlemi.html



**Figure 12:** Eutrophication of METU Lake

**Keywords:** Fish, Eymir, OKGT

**Source:** H, Nafi Ipek, 2006

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**Figure 13:** Dice Snake Spotted in Eymir Lake

**Keywords:** Eymir, Snakel, Animals

**Source:** INaturalist App



**Figure 14:** Simplified geological map of the Golbas € ı Basin and the vicinity

**Keywords:** Eymir, Gölbaşı Basin,

**Source:** Vegetation record of the last three millennia in central Anatolia: Archaeological and palaeoclimatic insights from Mogan Lake (Ankara, Turkey), Dönmez et al. 2021

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Figure 5.9 GRID F11 Page 15-16

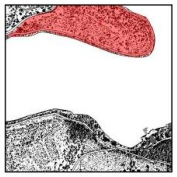
| Mogan Vegetation Phases-Subphases | MD Core Pollen Zones-Subzones | MS Core Pollen Zones-Subzones | Inferred Vegetation | Inferred Cultural Activities | Mogan Climate Phases | Regional Climate | Chronology | Historical Period |
|---|---|---|---|---|---|---|---|---|
| V | V-2 | MD-3 | Conifers dominated forest with steppe | Agropastoral<br>Increased cereal production | HUMID and DRY cycles | Modern Warming | c. 1940s CE | Early Turkish Republic |
| | V-1 | MD-2 | Steppe expansion | Common | | | c. 1850s CE | Later Ottoman |
| IV | IV-3 | MD-1b | MS-3c | Agropastoral<br>Mostly common | DRY | Little Ice Age (c. 1430-1850 CE) | 1800, 1799, 1745, 1639 CE | Middle-Late Ottoman |
| | IV-2 | | Partial forest recovery with some expansion | Common | DRY | | 1615 CE | Middle Ottoman |
| | IV-2 | MD-1a | MS-3b | Steppe expansion | Common | DRY | | 1535 CE | Middle Ottoman |
| | IV-1 | | MS-3a | Woody vegetation reconstruction | Sporadic, more pastoral | WET | | 1430 -1165 CE | Seljuq-Earlier Ottoman |
| III | III-2 | | MS-2c | Steppe cover | High cereal production | DRY | Medieval Warm Period (950-1250 CE) | c. 1020 CE (c.1000 BP) | Later Byzantine |
| | | | | Steppe cover | Agropastoral and arboricultural<br>Boyalık Occupation Human Impact Phase | | | | Late Byzantine-Later Dark Ages |
| | III-2 | | MS-2b | | | DRY | | After the 700s CE | Late Byzantine-Late Dark Ages |
| | III-1 | | MS-2a | Arboreal oak(?) regeneration with pine, juniper and oak | Less | WET | | c. 700 CE (1323 BP) | Dark Ages<br>Middle Byzantine |
| | | | | | | | | 395 CE | Early Byzantine |
| II | II-2 | | MS-1c | Steppe expansion, forest clearance | Agropastoral<br>Common | DRY | Roman Warm Period | 27 BCE | Roman |
| | II-1 | | | Pine dominated forests expansion | | WET | c. 250 BCE-400CE | c. 2080 BP | Galatians phase in Hellenistic |
| I | | MS-1b | Steppe with some pine-dominated forests | Agropastoral<br>Common | DRY | Near Eastern Aridification Phase c. 975-250 BCE | c. 533 BCE (2548 BP) | Late Phrygian Iron Age |
| | | MS-1a | | | | | c. 923 BCE (3100 BP) | Late Hittite LBA |

**Table 1:** The inferred vegetational phases, the main vegetation reconstruction with cultural activities of late Holocene for the Golbaşı Basin

**Keywords:** Eymir, lake vegetation,

**Source:** Vegetation record of the last three millennia in central Anatolia: Archaeological and palaeoclimatic insights from Mogan Lake (Ankara, Turkey), Dönmez et al, 2021





## F11-3. Black Pine, Cedar, Almond Forest

In this area, there are sparsely Black Pine, Taurus Cedar and Almond trees..

1. **(ODTÜ FLORASI, https://60yil.metu.edu.tr/odtunun-dogasi)**
   i. ODTÜ ormanı büyük oranda karaçamlardan oluşmaktadır. Karaçamın yanı sıra sarıçam ve Toros Sediri en çok kullanılan ağaç türleri olmuştur. Bu türlerin dışında yerleşkenin doğal alanlarında yirmiden fazla ağaç türüne rastlanabilir.

2. **(ODTÜ ORMANI, https://60yil.metu.edu.tr/odtu-ormani)**
   i. Öncelikli olarak vurgulanması gereken noktalardan biri, o yılların Türkiye'sinde böyle büyük çaplı bir ağaçlandırmanın daha önce hiç yapılmamış olmasıdır. Bu yüzden ODTÜ'deki ağaçlandırma girişimi bu alanda çok önemli bir adım olmuştur. İlk yıllarda başarılı olup olamayacağı ile ilgili tartışmalar yaşanmışsa da, sonuç etkileyici olmuştur. Elbette bu çalışmalarda ormancıların desteği ve çalışmaları yadsınamayacak derecede önemlidir. Ağaçlandırma çalışmalarında en çok kullanılan tür karaçamdır. ODTÜ ormanının 1650 hektarı karaçam ağaçlandırma sahasıdır. Karaçam İç Anadolu bozkırına en uygun türdür, Beynam'daki kalıntı karaçam ormanı da bunun en güzel kanıtıdır. Bütün İç Anadolu bozkırında yaşamını sürdürmeyi başarmış birkaç orman parçasından biridir. Beynam Ormanı bize Anadolu doğasında insan etkisi ile yaşanan 10.000 yıllık bozulma sürecini gösterirken ODTÜ Ormanı da bu süreci tam tersine çevirebilmek için ortaya konan çabayı göstermektedir.Karaçamlarla birlikte yaygın olarak kullanılan diğer türler sarıçam ve Toros sediridir. Toros sedirleri de İç Anadolu iklimine uyum göstermeyi başarırken, sarıçamlarda sıkıntılar yaşanmaktadır. Aslında sarıçamın en iyi yetiştiği yerin kuzey doğu Anadolu'nun yüksek dağlarında 2500 metreden yüksek platolar olduğunu düşünürsek neden buralara uyum göstermekte sıkıntı çektiğini de anlarız. Özellikle önümüzdeki dönemde iklim değişikliğinin etkileri sonucunda Ankara'nın daha kuraklaşacak olması, sarıçamların dayanmasını hepten zorlaştıracaktır.

3. **(Ankara'nın Ağaç ve Çalıları , https://www.odtumd.org.tr/agac-tanimlari)**
   i. Badem ağacı: 12 metre boylanabilen, geniş tepeli bir ağaçtır. Uzun mızrak biçimindeki yaprakların kenarları dişli ve yeşil renklidir. Pembemsi beyaz çiçekleri baharda erken açar. Taze meyvesi (çağla) boz yeşil renkte, olgun meyvenin odunsu kabuğu serttir. Meyve potasyum yönünden varsıldır. Dış görünüşünden ayırt edilemeyen acı badem zehir içerir. Eczacılıkta acı badem siyatiğe karşı, badem yağı ise deri yumuşatıcı olarak kullanılır. Ankara'da

İmrahor vadisi ve Hatip Çayı çevresindeki erozyon önleme ağaçlandırmalarında, ayrıca bahçelerde yaygın olarak badem yetiştirilmiştir

**ii.** Karaçam: Tokat ile Kahramanmaraş arasında uzanan hattın batısında kalan bölgede yaygın olarak yetişir. Türkiye'de beş varyetesi bulunmaktadır. Genellikle 500-700 metre yükseltilerin üzerinde ve kimi yerlerde orman sınırına değin yayılış gösterir. Saf veya sarıçam, kızılçam, sedir, meşe türleri, kayın, göknar gibi türlerle karışık orman oluşturur. 40 metre boy, 2 metre çap yapabilen ve 1000 yaşına ulaşmış örnekleri bulunan bir türdür. Dalları uzun ve kalın, ikili iğne yaprakları sert ve koyu yeşil renklidir. Aşırı iklim değerlerine, özellikle kuraklığa dayanıklıdır. Erkek çiçekleri sarı-kırmızı renklerde, silindiriktir ve kurul oluşturur. Aynı ağaç üzerinde ve sürgünün ucunda bulunan dişi çiçekler ise kırmızı, mor veya haki renklerde olabilir. Olgunlaşan kozalağı kahverengi, topaç biçimlidir. Pulların dış yüzünde dikensi çıkıntı bulunur. Gövde kabuğu gençken koyu gri renkli, yaşlanınca açık kül renkli ve derin çatlaklıdır. Bu nedenle bazı bölgelerimizde akçam, alaçam olarak adlandırılır. Üç ibreli olanlarına da rastlanır. Yurdumuzun çeşitli illerinde anıt ağaç niteliğinde çok sayıda örneği bulunmaktadır. Nallıhan, Çubuk ve Kazan'da anıt karaçamlar vardır. Ankara parklarında ve bahçelerde örnekleri çoktur. Çamların dallarının fırınlarda ısıtılmasıyla (kuru destilasyon) elde edilen katrana pix pini adı verilir ve deri hastalıklarında kullanılır.

**iii.** Toros Sediri: Ormanlarımızın ve parklarımızın görkemli ağaçlarından birisidir. Uzun sürgünlerdeki yapraklan birerli kısa sürgünlerdeki 2-2,5 cm uzunluğundaki batıcı yeşil yaprakların 10-15 tanesi bir arada bulunur. Şarkikaraağaç-Kızıldağ ve Fethiye-Babadağ'da bulunan sedirlerin çoğu kül renklidir. Erkek çiçekler sonbaharda oluşur, sarı veya haki renklidir. Başlangıçta yeşil olan dişi kozalak olgunlaşınca kahverengidir, pullar dağılarak düşer, eksen dal üzerinde kalır. Kozalak pullarının dış yüzü tüylüdür. Adını almış olduğu Lübnan Dağları'nda sedir ormanları yok edildiğinden, günümüzde az sayıda birey kalmıştır. Asıl yayılış alanı Toros Dağları olmasından ötürü Toros Sediri denilmesi daha uy-gun düşer. Elverişli ortamlarda 40 metre boy, 2 metre çap yapabilen ve 1000 yıl yaşayabilen bir ağaçtır. Kahramanmaraş-Göksun ile Muğla-Köyceğiz arasında kalan bölgede 800-2400 metrelerde yetişir. Kelkit Vadisi, Erbaa Niksar'da küçük meşcereleri vardır. Kızılçam, karaçam ardıç türleri ve toros göknarı ile karışık orman oluşturduğu gibi saf orman da oluşturabilmektedir. Kerestesi Hazreti Süleyman'ın Sarayı'nda, Efes'teki Diana Tapınağı'nda Gordion Kral Mezarları'nda ve Beyşehir Eşrefoğlu Camisi'nde kullanılmıştır. Yapraklarından elde edilen Folia Cedri parfümeri sanayisinde kullanılır. Odunundan elde edilen oleum cedri ise halk arasında sarı katran olarak adlandırılır; idrar yolu ve deri hastalıklarının iyileştirilmesinde kullanılır. Kentlerdeki kirli havadan etkilenirler. Bu nedenle Sıhhiye'de kurumuş olan sedirlere rastlanır. Hava kirliliğinin yoğun olduğu yerlere dikilmemesi uygun olur. Ankara'da park ve bahçelerde yaygın olarak yetiştirilmektedir. Bunlardan Orman Bakanlığı Gazi Yerleşkesi (bir tanesi anıt ağaç olarak tescil edildi,



diğerleri yok edildi, Kaç-Ak Saray yapıldı) ve Köy Hizmetleri Araştırma Enstitüsü bahçesinde bulunanlar görkemlidirler.

**Visual Material**



**Figure 15:** Panoramic View from the Hill

**Keywords:** Eymir, Pine, Cedar Forest

**Source:** Google Earth



**Figure 16:** Common Kingfisher bird

**Keywords:** birds, Eymir, kingfisher

**Source:** İNaturalist

## F11-4. Steppe with Black Pine and Almond Trees

In this area, there is a steppe with larch and almond trees. In addition to the forests, the original steppe cover, and the many herbaceous species they contain, form biologically extremely valuable and rare ecological areas. This area is also referred to as the METU Afforestation Area.

**Visual Material**



**Figure 17:** Turtles spotted near Eymir Lake

**Keywords:** Turtle, Eymir, Animals

**Source:** Google Earth



**Figure 18:** Syrian Woodpecker spotted near Eymir Lake

**Keywords:** birds, Eymir, Animals, Syrian Woodpecker

**Source:** https://okgt.blogspot.com/2013/11/eymir-agac-dikme-senligi-gozlemi.html

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**Figure 19:** A snake spotted near Eymir Lake

**Keywords:** Snake, Eymir, Animals

**Source:** iNaturalist



**Figure 20:** Eymir Tree Planting in 1960s

**Keywords:** Eymir, Tree Planting, 1960s

**Source:** METU Archive

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Figure 5.12 GRID F11 Page 21-22

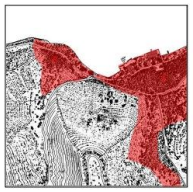


**Figure 21:** Eymir Tree Planting Area

**Keywords:** Eymir, Tree Planting, 2000s

**Source:** METU Archive

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## F11-5. Black Pine and Scots Pine Forest

In this area, there is a forest with black pine and yellow pine trees. Both tree types are the most frequently used coniferous tree type in the afforestation of METU.

1. **ODTÜ'[LÜ]NÜN DIRENIŞ KÜLTÜRÜ: BIR KURUMSAL HABITUS, Reyhan Varlı Gök**
   i. 26 Nisan 1956 yılında bugünkü yerleşkesinde kurulmasına karar verilen ODTÜ'de ağaçlandırma çalışmaları 1957 yılında başlamıştır. Kemal Kurdaş'ın 22 Kasım 1962'de rektör olmasından bir yıl önce başlattığı girişimleriyle, 45 milyon metrekarelik Orta Doğu Teknik Üniversitesi kampüsü içinde hayata geçirilen ormanlaştırma çalışmaları, her yıl düzenlenen geleneksel ağaç dikme şenliklerine katılan çalışanlar, öğrenciler ve mezunlarla günümüzde de sürmektedir. Orta Doğu Teknik Üniversitesi'nin Ağaçlandırılması Projesi Müdürlüğü'nü 1981 yılına kadar aralıksız sürdüren Prof. Dr. Alaaddin



Egemen, bozkırda insan eliyle bir orman yaratan bu proje ile 1995 yılında Ağa Han Mimarlık Ödülü'ne layık görülmüştür.

2. **ODTÜ ORMANI**, https://60yil.metu.edu.tr/odtu-ormani
   i. Öncelikli olarak vurgulanması gereken noktalardan biri, o yılların Türkiye'sinde böyle büyük çaplı bir ağaçlandırmanın daha önce hiç yapılmamış olmasıdır. Bu yüzden ODTÜ'deki ağaçlandırma girişimi bu alanda çok önemli bir adım olmuştur. İlk yıllarda başarılı olup olamayacağı ile ilgili tartışmalar yaşanmışsa da, sonuç etkileyici olmuştur. Elbette bu çalışmalarda ormancıların desteği ve çalışmaları yadsınamayacak derecede önemlidir.
   ii. Ağaçlandırma çalışmalarında en çok kullanılan tür karaçamdır. ODTÜ ormanının 1650 hektarı karaçam ağaçlandırma sahasıdır. Karaçam İç Anadolu bozkırına en uygun türdür, Beynam'daki kalıntı karaçam ormanı da bunun en güzel kanıtıdır. Bütün İç Anadolu bozkırında yaşamını sürdürmeyi başarmış birkaç orman parçasından biridir. Beynam Ormanı bize Anadolu doğasında insan etkisi ile yaşanan 10.000 yıllık bozulma sürecini gösterirken ODTÜ Ormanı da bu süreci tam tersine çevirebilmek için ortaya konan çabayı göstermektedir.

3. **ODTÜNÜN FLORASI https://60yil.metu.edu.tr/odtunun-dogasi**
   i. ODTÜ ormanı büyük oranda karaçamlardan oluşmaktadır. Karaçamın yanı sıra sarıçam ve Toros Sediri en çok kullanılan ağaç türleri olmuştur. Bu türlerin dışında yerleşkenin doğal alanlarında yirmiden fazla ağaç türüne rastlanabilir.Ağaçlandırma çalışmasının ilk planlandığı yıllarda bu kadar büyük ölçekli bir ağaçlandırma henüz Türkiye'de hiç yapılmamıştı. ODTÜ'deki ağaçlandırma girişimi, getirdiği yaklaşım ve sonuçları ile bu alanda çok önemli bir adım olmuştur.

4. **KEMAL KURDAŞ ODTÜ ANILARI**
   i. Biz bir gün bu 45 bin dönüm araziye ankaranın gözlerinin dikileceğini ve bunu paylaşamk istediğini biliyorduk. Onun için burasının yoğun ağaçlandırmasını yaptık. Fen lisesini yapmışızdır ki oradan cephemizi tutalım. Yol boyunun ağaçlandırmasını takviye etmişizdir. Gölü ağaçlandırdık ki, o yöremizi de emniyete aldık. 1961de vişne ağaçları diktik. 1964deki diploma töreninde o vişneler meyve verdiler. Mezun olana diploması yanında küçük torbacıklarda bir de vişne. Onu hiç unutmuyorlar...(Odtülü dergisi, 1993.cilt 1sayı 1 kemal kurdaşla röportaj, fevzi gümrah, sıdıka karaman ,Page 32)



Figure 5.13 GRID F11 Page 23-24

## Visual Material



**Figure 22:** Walking Route in Eymir Forest

**Keywords:** Black Pine, Scots Pine, Forest

**Source:** Google Earth

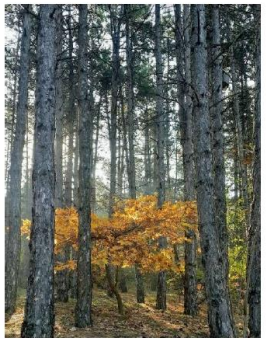
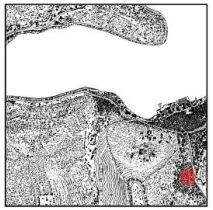


**Figure 23:** Pine Forest

**Keywords:** Black Pine, Scots Pine, forest

**Source:** Google Earth





## F11-6. METU Peace Fountain

It is a fountain built in 1963, located in the forest about 100 meters ahead of the boathouse.

1. **ODTÜ Tarihi: Eymir Gölü [Bölüm 13], https://yazhocam.com/kampus/odtu-tarihi-eymir-golu-bolum-13/ By Baran Yancı -29 Mayıs 2020**
   i. Kürek Takımı kayıkhanesinin yakınlarında çok az ODTÜ'lünün bildiği Barış Çeşmesi adında bir çeşme de bulunur, bu yapı iyi durumda olmamasına rağmen suyu usul usul akmaya devam etmektedir.

2. **EYMİR'DE BİR BARIŞ ÇEŞMESİ VAR, ODTÜLÜLER BÜLTENİ – 180, PAGE 43, Aydın TİRYAKİ (CHE' 81)**
   **i.** Eymir'de ağaçların arasındaki bir çeşmenin varlığından 2006'da gelen e-posta ile haberim olmuştu (1). O zamandan bu yana Eymir'e her gittiğimde bu çeşmeyi bulmaya çalışmış ancak bulamamıştım. Geçen ay Eymir'e yaptığımız bir fotoğraf gezisi sırasında görevlilerden yerini öğrenmeye çalıştım. Orada yeni çalışmaya başlamışlardı ve böyle bir çeşmenin varlığından haberleri yoktu. Daha önce konuştuğumuz zamanlardan aklımda kalan bilgiyle ağaçların arasına daldım. Daha önce bir fotoğrafta gördüğüm şeklin, gerçeğini uzaktan gördüğümde heyecanlandım. Yaklaştığımda çok iyi durumda olmadığını gördüm. Çeşmeden az da olsa su akıyordu ancak, akan suya erişilmesi için düzgün bir borunun olması gerekiyordu. Çeşmeye kulak verdiğimde, eski günlerini çok özlediğini duydum, su sesinin yokluğunda (2). Çeşme birçok bölümden oluşuyor. Üst bölümünde çeşmeyi oval şekilde saran bir beton blok, onun altında farklı yüksekliklerde biri taş, diğeri mermer iki hazne bulunuyor. Yuvarlak mermer haznenin üzerinde "Barış Çeşmesi - Fountain of Peace - 1963" yazıyor. Suyun akış yönünde zemin üzerine yapılmış birbirine bağlı değişik boylarda sığ havuzlar sıralanıyor. Suyun çok aktığı zamanlarda içinde suların biriktiği, bıraktıkları su izlerinden belli oluyor. ODTÜ Rektörlük binasında asılı fotoğraf panolarının birinde, Barış Çeşmesi'nin açılışında çekildiğini sandığım, siyah-beyaz bir fotoğraf duruyor. O fotoğraftaki çeşmenin oluklarının sıralanması, gerçeğinden biraz farklı. O zamanlar, çeşmenin değişik yerlerinden akan fıskiyeler varmış. Çeşmenin üzerinde duran oval beton, anlatılanlara göre, toprağın içinde gömülü bir su veya gözyaşı testisinin dışarıda görünen kulpuymuş, fıskiyeler de gözyaşlarıymış (3). Barış Çeşmesi'nin hemen yanındaki üçüz ağaçlar, çeşmenin özel bir parçası gibi duruyor. Doğa, çeşmedeki güzelliğe bu ağaçlarla eşlik etmiş. Eymir'de bir



Figure 5.14 GRID F11 Page 25-26

Barış Çeşmesi var, 1963 yılından bu yana ODTÜ' lünün barış isteğini dile getiriyor. Eymir'e gittiğinizde bu çeşmeyi görmek isterseniz; Kayıkhane'nin yakınında, üzerinde Göl Amirliği yazan binanın önünden yolun karşısına geçin ve ağaçların arasında dümdüz yürüyün. 100 metre sonra çeşmeye ulaşırsınız.

**Visual Materials**




**Figure 24:** A tweet about METU Peace Fountain

**Keywords:** Eymir, Peace Fountain,

**Source:** @armen_day Twitter Account




**Figure 25:** METU Peace Fountain

**Keywords:** Eymir, Peace Fountain,

**Source:** 1956-2006 ODTÜ'nün Kuruluşunun 50.yılı, Bellek Dizisi 4, Slayt,

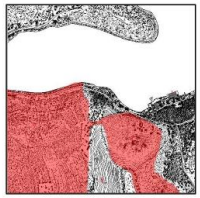




**Figure 26:** METU Peace Fountain and 3 Trees

**Keywords:** Eymir, Peace Fountain

**Source:** 1956-2006 ODTÜ'nün Kuruluşunun 50.yılı, Bellek Dizisi 4, Slayt,



## F11-7. Steppe with Almond Trees

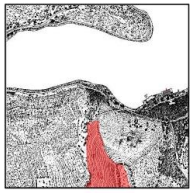
**Visual Material**



**Figure 27:** Eymir Tree Planting Festival

**Keywords:** Tree Planting, Eymir, 2000s

**Source:** https://www.metu.edu.tr/tr/galeri/eymir-golu-senligi-ve-agac-dikme-bayrami-yapildi



## F11-8. Steppe

This area has been terraced for afforestation.

1. **Home in Eden: The Uncanny Philosophy of Dwelling by Nature – A Prelude to the METU Housing Experience,** https://gasmekan.wordpress.com/2016/09/01/home-in-eden-the-uncanny-philosophy-of-dwelling-by-nature-a-prelude-to-the-metu-housing-experience/

    i. The METU Campus was conceived as a loci of an imagined setting, which became an essential notion in the formation processes of both its exclusive architecture and its academic and social program. Initiating a novel and yet completely Modern institution in parallel with its staunchly Modernist architecture was possible only through the presentation of an envisioned society that would support this social entity known as Turkey's new "civic domain".[2] In this respect, METU certainly requires an alternative history for further and yet critical readings. Taking up the challenge, its history is presented here from a relatively different perspective, tracing the root of its development back to the United States' long lasting policy of Pax-Americana in Eastern Mediterranean geographies that relied heavily on a unique tradition of idyllic academic campuses and pastoral sceneries – well-blended with the faculties of Modernism. The Turkish state's desire to modernize during the second half of the 20th Century presents a similar dictum, by which the nation's social engineering programs and their spatiality reflect an environment of revolution. The "Edenic" reconstruction of the bozkir, its Modernist implications and the related social utopias demystify how the state reformulated their ideological mappings and conceived the qualities of the Anatolian landscape in its imagined inventions.

    ii. In this respect, "home in Eden" should be regarded as a social metaphor, allowing an understanding of the significance of the said bozkir and the unique ways it is perceived in the surrounding political contexts of institutional and everyday practices; and more importantly, how it was presented relationally with architecture through performative subjectivities. METU was, without doubt, part of Turkey's second wave of modernization efforts, and gained its spatial impetus through the American vision of university campuses that flourished in the late 1800s. There, the idyllic backdrop and architecture came together to develop an underlying intellectual premise, and the most outstanding results have been produced since then. In tune with that, the



Anatolian prairie established a strong sentiment towards the cultural associations with nature, while its architecture represented Turkish Modernism with all its necessary norms, codes of conduct and institutions. The uncanny unrest between the two then became at the same time a powerful social metaphor, symbolizing an urban setting, the faculties of modernity, pastoral virtue, an imagined society and a desire for secular academic community.

2. **ODTUNUN DOGASI , DKM KİTABI, 2019**

    i. Ayrıca doğal bozkır örtüsünde yaklaşık 700 bitki türü bulunur. Bunların yaklaşık 50'si sadece Türkiye'de bulunan endemik türlerdir.

    ii. Türkiye'nin bozkırları en genel hatlarıyla Yüksek Dağ Bozkırı (Doğu Anadolu Dağları), Alçak Dağ Bozkırı (İç Anadolu Dağları), Ova Bozkırı (Güneydoğu Anadolu, İç Anadolu'da Tuz Gölü ve Sakarya Nehri Havzası) şeklinde sınıflandırılır. İç Anadolu'nun alçak dağ bozkırları genel olarak 800-1200 m arasında uzanır. Bu alanlarda eskiden ormanların olduğu söylenir. Bu söylenti ile ilgili bulgular antik çağa kadar dayanır. Bu söylentiler arasında Timur'un filleri ile ilgili fikralar bile vardır.

        i. 1. Antik çağdan günümüze kadar olan yoğun bir insan yerleşimi ve etkinlikleri. Bu etkinlikler arasında tarla açmak, yapacak ve yakacak olarak kullanmak için orman tahribatı ve hayvancılık baskısını sayabiliriz

        ii. 2. Değişen iklim şartları sonucunda ormanların kendini yenileme kapasitesinin düşmesi

    Bu iki etmeni yan yana düşündüğümüzde bugün İç Anadolu'nun Alçak Dağ Bozkırı dediğimiz formasyonlarının ağaçlı bozkır olarak niteleyebileceğimiz, içinde ağaç olan ama orman denemeyecek bir bitki örtüsü olduğunu kabul etmek gerekir.

    iii. Ancak İç Anadolu bozkırlarının hepsi de Alçak Dağ Bozkırı değildir. Tuz Gölü ve Sakarya Havzalarında daha tuzcul bir bozkır örtüsü hakimdir. Ova bozkırı niteliğindeki bu bozkırları İç Anadolu'nun en yaygın ekosistemi olan Alçak Dağ Bozkır'ından ayırmakta fayda var. Bunu biz söylemiyoruz, bozkırın üstadları söylüyor (Davis 1965, 1971, Çetik 1972, 1973, Walter 1972, Zohary 1973). Bunun sebebi de bu alanlardaki toprak yapısının tuzlu ve jipsli olması, bitki örtüsünün de daha farklı olması.
    Aslında bu harita bize neden Tuz Gölü ve Sakarya havzasındaki bozkırlara gerçek bozkır, bizim ağaçlı dağ bozkırı dediğimiz bozkırlara da antropojen bozkır dendiğini açıklamaktadır. Yerleşimler ve insan aktiviteleri yoğunlaşmadan önce tuzcul taban arazi dışındaki yerlerde orman yetiştiği düşünülmektedir (Louis 1939, Walter 1956). Bunu destekleyen polen analizleri de bulunmaktadır.

    iv. Her yerin Karaçam ormanları ile kaplı olmadığını varsaysak bile yine de Çetik ve Vural (1965, 1979) hocaların çalışmalarına kulak verip İç Anadolu'da hatırı sayılır bir orman varlığı olduğunu kabul edebiliriz bence. Bunun en güzel kanıtlarından biri de Beynam ormanı ve Ankara civarındaki karaçam kalıntı ormanlarıdır.



Figure 5.16 GRID F11 Page 29-30

v. Bunların arasında en önemlilerinden biri Anasaylı coğrafyacı Strabon'dur. Strabon'a göre Kapadokyalılar evlerini yaparken Erciyes Dağı'ndaki ormanlardan kestikleri ağaçları kullanmışlar. Bugün baktığımızda Erciyes Dağı ve etrafı ağaçsız bir bozkır örtüsüne sahiptir. Hititlilerin (M.Ö. 2000-1200) savaşları, Persler ve Yunanlılar arasındaki savaşlar, Romalıların Anadolu'yu işgalinin İç Anadolu'nun bitki örtüsünün bozkıra dönüşmesinde önemli bir rolü olduğunu öne sürer. Strabon'a göre Romalı komutanlar Anadolu'yu işgal ederken büyük bir orman yakmışlardır. Herodot'a göre II. Xerxes'in 1 milyon kişilik ordusu ile Yunanistan'ı işgal etmek için Anadolu topraklarından geçmesinin çok büyük etkisi olmuştur. Yine aynı şekilde Büyük İskender'in Hindistan seferi için yola çıkardığı koca ordusu Anadolu topraklarını ve bitkilerini çiğneyerek buralardan geçip gitmiştir. Bir de Ankara'daki Roma Hamamı vardır. İç Anadolu bozkırından bahseden çoğu eserde, baş günahkar rolünü üstlenmiş. Selçuk'lular zamanında bile çalıştığı söylenir bu hamam, rivayete göre üzerimizdeki kirleri temizlerken bir yandan da İç Anadolu bitki örtüsünü ceyır ceyır yakmıştır. Bütün İç Anadolu'nun olması bile en azından Ankara'nın etrafındaki kerkeçan ormanlarının günahı bu hamama yıkılmıştır. Tabi tek bir hamam bu kadar geniş bir coğrafyadaki ormanları yok edecek kadar ağacı nasıl tüketmiştir, bir hesaba vurmak lazım ama anlarınızın bayağı bir temizlik meraklı olduğunu söyleyebilirsiniz. PAGE 13

vi. Bozkır en genel tabiri ile otların ve çiçeklerin egemen olduğu doğal alanlar olarak tanımlayabilirsiniz. Bozkırda ağaç da görülebilir ama bunlar ya kalıntı niteliğindeki çok yaşlı ağaçlar ya da kuraklığa dayanıklı ufak tefek ağaççıklardır.
Adına bozkır dediğimiz bu ekosistemlerde ağaçların pek bulunmamasının sebebi bu bölgelerdeki yağış azlığıdır. Yağış miktarı yılda 500-600 mm'nin altına düştüğünde etrafta ağaçlara pek rastlayamazsınız. Elbette bir yerde ağaçlar yerine ağırlıklı olarak otların bulunmasının tek sebebi yağış miktarı değildir. Bazen başka iklim olayları, bazen sürekli tekrar eden doğal yangınlar, çiğlar ya da seller, bazen de oradaki toprak ve anakaya yapısı buna neden olur. Ama Avrupa'nın bir ucundan başlayıp Çin'in doğusuna kadar yayılan uçsuz bucaksız bozkırların temel özelliği yağışın azlığıdır. PAGE 14

vii. Bozkırlar dünyadaki ana biyocoğrafya grupları içerisinde çayırların içinde yer alır. Çayırlar da bulundukları bölgeye göre iki gruba ayrılır:

i. Tropik çayırlar: Bütün yıl boyunca sıcaktır, kış soğukları olmaz. Kurak ve yağışlı olmak üzere iki ayrı mevsimi bulunur. Afrika'daki savan ekosistemleri bu gruba örnek olarak verilebilir. Bu savanlarda fil, zürafa, gergedan, zebra, aslan, çita, sırtlan ve aslan gibi dünyanın en dikkat çekici türleri yaşar.

ii. Ilıman Çayırlar: Yılda yaklaşık 250-750 mm yağış alan (Ankara'da 400 mm'dir) bu bölgelerde daha kısa otlar hakimdir. Ilıman çayırlarda büyüme dönemi ve durağan dönem diyebileceğimiz iki ayrı dönem bulunur. Durağan dönemde soğuklar yüzünden bitki büyümesi durur.



Bozkırların da dâhil olduğu bu grupta savanlarda yaşayan dikkat çekici hayvanlardan çok az bulunur. Gazel, yaban koyunu, kurt, çakal gibi hayvanlara rastlanabilir. PAGE 15

viii. Bozkırlar ağaçsız oldukları için biraz önemsiz görülürler. Oysa dünyanın (Antarktika ve Grönland hariç) %40'ını kaplayan çayır ve bozkırlar yaşanın devamı için en önemli ekosistemlerden biridir:
i. - Dünyayı besleyen buğday, arpa, yulaf, mısır, pirinç gibi ana besin kaynaklarının anavatanı bozkırlardır.
ii. - Diğer bir önemli besin kaynağımız olan hayvan ürünleri de büyük oranda bozkırların olduğu bölgelerde yapılan hayvancılık sonucunda elde edilebilir. Bozkırların bulunduğu bölgelerde büyükbaş ve küçükbaş hayvan yetiştiriciliği yapılır. Süt üretiminin %27'si ve et üretiminin %23'ü sadece bozkır alanlarında yapılmaktadır. Büyük ölçüde bozkırlara dayanan hayvan endüstrisi yoksulluk sınırı altında yaşayan yaklaşık 1 milyar insan için geçim kaynağı sağlamaktadır.
iii. - Yeryüzündeki karbonun %33'ü bozkırlarda tutulur.
iv. - Bozkır otçul memeliler, kelebekler ve bitkiler açısından en önemli ekosistem tipidir.
v. - Dünya üzerindeki korunma altındaki alanların %50'sinden fazlası bozkır alanıdır. PAGE 16

ix. Parlak mavi bir gökyüzü, ya da kızıl renkli bir günbatımına bozkırlarda diğer yerlere göre daha sık rastlanır. Suyun az olduğu bu ekosistemde buharlaşma az miktarda olduğu için gökyüzünde pus da az olur. Bu da gökyüzünü daha parlak ve canlı renklerde görmemizi sağlar PAGE 18

x. Yakın zamana kadar insanların büyük bir kısmı köylerde yaşayıp tarım ve hayvancılıkla geçiniyordu. Bu yüzden de bozkırlar ya tarım alanına dönüştürülür ya da yoğun otlatma baskısına maruz kalırdı.

xi. Bozkırlardaki otlatma baskısı en önemli sorunlardan biri olarak görülüyordu. ODTÜ arazisini de uzunca yıllar İç Anadolu'nun en iyi korunmuş bozkırlarından biri olarak görüyorduk. 1960'lı yılların başından itibaren artık otlatma baskısına maruz kalmayan bu bozkırlar sahip olduğu yoğun bitki örtüsüyle Ankara civarındaki ve İç Anadolu'daki diğer bozkırlardan kolaylıkla ayırt edilebilir durumdaydı. Ancak Türkiye'de hayvancılık eskisi gibi yoğun bir şekilde yapılmadığı için diğer birçok yerdeki bozkırlar da kendini toparlamaya, iyileşmeye başladı. Yine de halen ODTÜ bozkırı İç Anadolu'daki 'Alçak Dağ Ağaçlı Kekik-Geven Bozkırı' dediğimiz bozkır tipinin en iyi temsilcilerinden biridir dersek yanlış söylemiş olmayız. Bu koşullarda dere boyları ve sazlık alanlar hariç bütün kampüs alanının bozkırla kaplı olmasını bekledik. Ancak kampüsteki bozkırların önemli bir kısmı ağaçlandırma çalışmalarıyla ormanlık alana dönüştürüldü. Bu nedenle, bozkır biyolojik çeşitliliğimizin bir kısmını da kaybettik. Ancak ağaçlandırma çalışmaları yapılmamış olsaydı da, şehrin ve üniversitenin büyümesi sırasında bu bozkırlar hiçbir şekilde boş arsızı olarak görülecek ve kolayca gözden çıkarılacaktı. Şimdiyse, üzerinde ağaç olduğu için bu alanlar daha kolay korunabiliyor. en azından ağaçlarını kesilmesi söz konusu olduğunda bir kamuoyu baskısıyla



Figure 5.17 GRID F11 Page 31-32

karşılaşılabiliyor. Oysa bozkırlar için benzer bir duyarlılık ve tanışmadan
balsetmek pek mümkün değil.

xii. ODTÜ yerleşkesinde bulunan bozkırlarını büyük bir kısmı üzerinde alıç, ahlat, badem gibi ağaççıkların yetiştiği bozkırlar olduğu için ağaçlı bozkır niteliğindedir. Bu bozkırların büyük bir kısmı kampüs binalarının bitiği yerden güneye doğru uzanır. En güzel örneklerini de Yalıncak surlarında görmek mümkündür. Ağaçlı bozkır dediğimiz bu bozkırın üzerindeki ağaççıkların önemli bir kısmı dikilmiş ağaçlardır. Ancak çoğu yerde bunların hangisinin doğal hangisinin sonradan dikilmiş olduğunun ayırt etmek çok da kolay olmaz çünkü alıç, ahlat, badem, kuşburnu, patlangaç gibi ağaççık ve çalı türleri zaten buralara özgü türlerdir. PAGE 21

Bozkırın en baskın türleri baldırgiller, baldırbaşgiller, papatyagiller ve buğdaygiller ailesine aittir. ODTÜ'deki bozkır örtüsüne kekik-geven bozkırı diyebiliriz. Bunlar bu bölgedeki bozkırın ana türleridir. Ancak bozkır işi o kadar kolay değildir. kekik ve geven onlarca tür daha eşlik eder. Kimi yerde adaçayı baskındır, kimi yerde ayı perçemlerinin egemenliğini görürüz. Salkım otu ve yumaklar da öyle geniş alanları kaplar ki acaba buralara kekik-geven bozkırı yerine salkım otu - geven bozkırı mı desek diye düşünürsünüz.

Kekik ve geven eklemeniz gereken diğer bir önemli tür de adaçayıdır. Tabi kekik dediğimizde işin içine sipsi kekiği, ana kekik, dağ kekiği türleri, geven dediğimizde de başta anadolu kitresi, keçi geveni, basık geven ve aydın geveni türleri olmak üzere yaklaşık 10-15 çok yaygın geven türü devreye girer. Adaçayı gurubundan en yaygın göreceğiniz tür kekik şalbasıdır. Kamefitik türler dediğimiz bu bitkiler sağlıklı, talimp edilmemiş, iyi durumdaki bir bozkırın iki ana gurubundan birini oluşturur. Diğer grubun da buğdaygiller ailesi olduğunu söylemiştik zaten. PAGE 24

Kamefitik bitkilerin temel özelliği üst kısımlarının otsu, dip kısımlarının odunsu olmasıdır. Gövdelerinin alt kısmı güçlü odunsu bir yapıdadır. Bu grubun çok gelişmiş kökleri vardır ve bazen 2 m derine kadar gidebilir. Yaprakları dar ve tüylüdür. Bütün bunlar kuraklığa uyum sağlamak içindir. Bozkırın belli başlı kamefitik türleri olarak sipsi kekiği, ana kekik, dağ kekiği, anadolu kitresi, keçi geveni, basık geven, aydın geveni, otice keçiturfu, sekiz kudruzonu, katırtırnağı, sapsız katırtırnağı, yer meşesi, yer güneyonu, has güneşonu, sarı keten, doğu küre çiçeği, küre çiçeğini sayabilirsiniz.

xiii. Sayısından bahsedince bozkırın toprağına da değinmeden geçmek olmaz. Ne yazık ki, suyu gibi toprağı da fakirdir bozkırın. Bozkır toprağı genelde bazik, organik maddesi düşük, kireçli topraklardır. O yüzden çok besleyici değildir. Ama yine de rengarenk çiçekleri beslemeye, büyütmeye yeter. Bu çiçeklerle birlikte bir yığın kelebek, kuş, küçük memeli de kampüste hayatını sürdürmeye devam eder.



i. Köfünе (Spalax xanthodon) Gözleri körelmiş, tamamen toprak altında yaşamaya uyum sağlamış bir kemiricidir. Kösteksiz bir memeli değil ortası olması ve pençeleriyle değil dişleriyle kazmasıyla ayrılır. Tahminen, günümüzde ODTÜ'deki en etkili otçul türüdür. Yaşam alanı daha çok toprağın altında olduğu için çok da dikkat çekici değildir ama yaz-kış özellikle yumru köklü bitkileri tüketir. Ayrıca tünellerden çıkardığı toprağı aralıklarla yeryüzüne tümsekler halinde yığar. Bu davranışları bozkırın bitki çeşitliliğini ve örtüşünü etkiler, bu türü bir ekosistem mühendisi ve hatta bir kilittaşı tür yapar.

ii. Tatlı Fareci (Microtus hartingi) Küçük koloniler halinde yaşar. Keskin bir sesikla alarm verir. Kış uykusuna yatmaz. İlkbaharda ve yaz boyunca hızla çoğalır. Populasyonu bazı yıllarda dikkat çekecek kadar artıp bazılarında azalır. Birçok yırtıcı için önemli besin kaynağıdır. Birçok türün besin kaynağı olarak bozkır besin ağının en önemli türlerinden biridir diyebiliriz.

iii. Tavşan (Lepus europaeus) Günümüzde ODTÜ'nün en büyük otçul türüdür. Ada tavşanı ve evcil tavşanın aksine toprak altında oyuklar kazmaz. Gündüzleri gün emli bir yerde yatak yapar, daha çok geceleri aktiftir. Yavruları oldukça gelişmiş bir şekilde doğar ve kısa sürede kendi başlarının çaresine bakarlar. Kamuflajlarının yetmediği durumlarda hızla koşarak düşmanlarından kaçarlar.

iv. Kızıl Şahin (Buteo rufinus) İç Anadolu bozkırının en yaygın büyük yırtıcı kuşudur. Nereleyse küçük bir kartal kadar iridir. Açık kızıl renkli ve çizgisiz kuyruğu ile diğer şahinlerden ayırt edilir. Kanatlarını sırmadan uzun süre çemberler çizerek süzülerek avını arar.

v. Kızıl Şahin (Buteo rufinus) İç Anadolu bozkırının en yaygın büyük yırtıcı kuşudur. Nereleyse küçük bir kartal kadar iridir. Açık kızıl renkli ve çizgisiz kuyruğu ile diğer şahinlerden ayırt edilir. Kanatlarını sırmadan uzun süre çemberler çizerek süzülerek avını arar.

vi. Kaşıklıkara veya büyük ağaçlarda yuva yapar. 3-4 yavru yetiştirir. Keskenez (Falco tinnunculus) Ülkemizde görülen en yaygın yırtıcı kuş türüdür. Diğer yırtıcıların yoğundan nice uzun, sivri uçlu kanatları ve hızlı kanat çırpışlarıyla ayrılır. Havada olduğu yerde duracak şekilde de uçabilir. Başta tarla fareleri ve küçük memelilerle beslenir. Morötesi ışığı algılayebilmesi sayesinde tarla farelerinin yaşadıkları yerleri kolayca bulur.

vii. Konyalıkakan (Oenanthe oenanthe) Erken gelen Afrika göçmenlerinden küçük bir kuş türüdür. Kuyruğunu sık sık sert bir şekilde oynattığı için bu adı almıştır. Kuyrukları siyah beyaz desenlidir. Taşlık alanlarda daha sık görülürler. Üredikten sonra, çiftler bir kaya oyuğundaki yuvalarında yavrularını birlikte büyütürler

viii. Tatlı Kırazkuşu (Emberiza calandra) Açıklık alanların en tipik türlerindendir. Kahverengi çizgili, boz renkli bir kuştur. Üreme mevsiminde ot veya çalıların tepesine konup yaptığı karakteristik ötüşle kolayca tanınırlar. Yere yaptıkları yuvada yumurtlarlar. ancak çoğu zaman yırtıcılara yem olurlar.



Figure 5.18 GRID F11 Page 33-34

ix. Toshoğa (Testudo graeca) Mart ayında kış uykusundan kalktıklarında arazide kolayca rastlanabilir. Yaz aylarında günün sıcak saatlerini serin kuytu bir köşede geçirirler. Aralıklarla yaz boyunca yumuşak toprağa bıraktıkları yumurtalardan çıkan yavrular kendi başlarının çaresine bakarlar. Taze otları, çiçek ve meyveleri yiyerek uzun yıllar yaşayabilirler.

x. Bozyörük (Coluber caspius) ODTÜ'de en sık görülen yılan türüdür. Sarımsı boz renkli bu türün boyu 2 metreyi bulabilir. Hızlı ve sert bir yılan olmalarına karşın zehirsizdirler. Fareler, kuş yavruları ve diğer sürüngenlerle beslenirler. Düşmanlarından kaçmak için ağaçlara çıkabilirler.

xi. Tarla Kertenkelesi (Ophisops elegans) En yaygın iki kertenkele türümüzden birisidir. Boyu çoğu zaman 10 santimi geçmez. Diğer kertenkele türlerinden göz kapaklarının olmamasıyla, yani gözlerin kapatılamamasıyla ayrılır. Ufak böcekler ve örümceklerle beslenir. Güneşlenip vücut sıcaklığı yükseldiğinde çok hızlı hareket edebilir.

xii. Akdeniz Gelincriği ve Anadolu Gelincriği (Tomares nesimachus, Tomares nogelii) Bu iki türü diğer kelebeklerden ayırmak çok kolay olsa da birbirlerine öyle çok benzerler ki, uzmanlar arazide sağlıklı bir ayırma yöntemlerinin olmadığını söylerler. Arazide göreceğiniz en küçük kelebekler arasındadırlar, boyları 1.2-1.8 cm civarındadır. Bu nedenle uçarken görüldüklerinde kelebek olduklarını anlamak bile zordur. Genel olarak nisanmayıs aylarında uçarlar. Bozkırlarda ve taşlık alanlarda görülürler.

xiii. Uygur Güzelsesneri (Proterebia afra) Uçarken siyaha yakın bir kelebek görünseniz akınıza ilk gelmesi gereken kelebek türüdür. 2.2 cm civarı olan boyu ile orta boy kelebekler arasındadır. Dişi ve erkeğin görünümleri birbirlerinden farklıdır. Genel olarak mayıs-haziran aylarında uçarlar. Taşlık çayırlar ve seyrek ağaçlı bozkırlarda yaşarlar. En çok yumak cinsi bitkileri besin bitkisi olarak kullanırlar.

xiv. Küçük Zıpzıp Perisi (Coenonympha pamphilus) Küçük kelebeklerden birisi olup 1.5 cm civarı boydadır. Düzensiz uçuşu ve tununcu renkleri ile arazide dikkat çeker. En kurak arazilerde bile karşınıza çıkabilir. Mayıs-kasım ayları arasını kapsayan geniş bir uçuş zamanı vardır. Her türlü açık alanda onu görmek mümkündür. Anadolu'da tüm bölgelerde görülebilir. Tırtılarının besin bitkileri buğdaygiller ailesinden çeşitli otlardır.

xv. Paslı Zıpzıp (Erynnis tages) Boyu 1.5 cm civarıdır. Kanatlarının üst yüzünün daş kenarında inci gibi dizilmiş beyaz küçük benekleri ile kolayca tanınabilir. Mayıs ayından ağustosa kadar uçar. Bozkırın özgü türlerindir. Tırtıllarının besin bitkisi baklagillerdir. Bütün bölgelerimizde görülebilecek yaygın bir türdür.

xvi. Kurt Örümcekleri (Lycosidae) r. İki türü toprakta delik kazar ve bunları yuva olarak kullanır; kışın ve ilkbaharda, hem ormanda hem de bozkırda Geolycosa vultuosa, yazın ve sonbaharda ise bozkırda Lycosa praegrandis, bu deliklerin içinde veya etrafında gözlemlenebilirler.



**Visual Material**



**Figure 28:** Maiden Pink

**Keywords:** Eynir, Steppe, Plants

**Source:** İNaturalist App



**Figure 29:** Wild Jasmine

**Keywords:** Eynir, Plants, Jasmine, Steppe

**Source:** İNaturalist App



**Figure 30:** Cade Juniper

**Keywords:** Eynir, Juniper, Steppe

**Source:** İNaturalist App



Figure 5.19 GRID F11 Page 35-36

**Figure 31:** Forking Larkspur

**Keywords:** Plants, Eynnir, Steppe

**Source:** iNaturalist App



**Figure 32:** Long Legged Buzzard

**Keywords:** Birds, Eynnir, Buzzard

**Source:** iNaturalist App

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Figure 5.20 GRID F11 Page 37-38

## C. C6 GRID Archive Material



**C6-1. Yalıncak Fountain**

Yalıncak Fountain is connected to the Yalıncak Özti Stream. It is located at the northern part of the Yalıncak Village. There is poplar, willow, plane trees around the area which were planted by the old Yalıncak villagers.

1. **ODTÜ YILLARIM: BİR HİZMETİN HİKAYESİ, KEMAL KURDAŞ**
   i. Üniversite arazisinde, kampus inşaatının yapıldığı tepenin gerisindeki Yalıncak Köyünde, sanıyorum dört-beş kapasiteli bir pınar vardır. Yalıncaktaki eski Galat şehri bu suyu kullanmış. Sonraki köy yerleşimleri de kaynağı devamlı kullanmışlar. Biz de 1960-63 yıllarında aynı suyu ağaç sulama, içme, kullanma suyu ve özellikle inşaatın ihtiyaçlarında kullanıyorduk. 1963 nisanında üniversitenin kalıcı esas su sisteminin henüz projelerinin hazırlanmadığı, inşaatının da yapılmadığı, dolayısıyla ana sistemin 1 yıldan önce hizmete sokulamayeceği kesin olmaya çıkınca, geçici tedbir olarak dikkatlerimiz hemen yalıncaktaki suya döndü. Yalıncak köyünün arkasında taş ocağı dediğimiz mevkide yaz kış akan bir çeşme, koçumbeli mevkiinde küçükte olsa bir pınar vardı. Ayrıca üniversitenin arkasındaki ahlatlıbel platosunun doğusunda konya yolu kenarında yolun tepeye erişiği düzlüğün hemen altında bol sulu bir kaynak ve platonun batısında inşaatın köyünde bol sulu ikinci bir kaynak bulunuyordu. (page 73)

2. **Büyük Yalıncak Gözleni, OKGT BLOG, https://okgt.blogspot.com/2014/03/buyuk-yalincak-gozlemi.html, 2014**
   i. Sonunda Yalıncak köyüne vardıktan sonra orada bir mola verdik ve çeşme başında kahvaltımıza yaptık =) Kahvaltı sırasında doğanın çağrısına kulak verip bir ağaç arasken küçük bir su birikintisinin yanında kuru yapraklar üzerinde sekerek ilerleyen ufacık bir kuş gördüm. Böylece garanti ritlerimizden olan çeşitşunu da tür listemize ekledik ve topatlanıp yola devam ettik ama içime dert olan bir şey vardı.

3. **ODTÜ Tarihi: Yalıncak [Bölüm 12], https://yazilocaam.com/kampus/odtu-tarihi-yalincak-bolum-12/, By: Barıan Yanıcı -14 ŞuYbat 2020**
   i. Yalıncak kabartmalarının bulunduğu çeşmede yapılan incelemede Ankara taşından yapılan Yunanca kitabeli bir taşa rastlanmış ve bu taş yakından incelemeye alındığında bittiin Atakara kabartmalarında olduğu gibi iki ağaç bağıant oyağı bulunmuştur. Taşın üstündeki kitabelerin ikinci kullanışta kazınarak ilave edildiği tespit edilmiştir.



4. **Alternatif Yaşam Merkezi, Yalıncak'ta ne var ne yok?, http://odtualternatifyasammerkezi.blogspot.com/2017/12/hrri-ali-gokmenden-bilgi-ve-deneyim.html, 30 Kasım 2012**
   i. Soner'in günlüğünden:
   "Müthiş bir hava vardı Yalıncak'ta. Sonbahar, tüm renkleriyle ve de sesleriyle karşıladı bizleri. (..) Suyun sesiyle, soğuk kışlarının korosuyla kendinizden geçtik. Tarla ardıçlarının dansıarıyla, şahının o görkemli kalkışıyla büyülendik."
   ii. Bizim ilginizi çeken, yıkık dökük bir ev var Yalıncak'ta. Ama, görüyoruz ki tadile edilebilir ve muhtemelen yeni bir ev'in inşasından daha hızlı ve kolay olur bu tadilat. Ev, çeşmeye çok yakın, çeşme de havuza. Havuzu su birikitirmek için kullanabiliriz, çeşmeden akan suyu ev'de de kullanabiliriz. Ev'in tadilatının ardından, o ev'de kalırken bir tarafa da kerpiç ev yapabiliriz. Belki, böylece, bu ev'lerden biri "içinde yaşanılan ev", diğeri de toplantı/etkinlik evimiz olur. Tabii, yolda bolca tartışılıp şekillendirilecek fikirler bunlar. Ama, bizim net olarak gördüğümüz; Yalıncak bize kollarını açmış, zaten bizi bekliyormuş! Bir dahaki keşif gezimizde daha kalabalık olmak dileğiyle...

**Visual Material**



**Figure 1:** Yalıncak village square

**Keywords:** Yalıncak, water, popular tree, archeology

**Source:** Hiking Ankara 042 : Çankaya - Ahlatlıbel - Yalıncak – ODTÜ, http://golgezgzgm.blogspot.com/2016/02/solo-hiking-38-2-ankara-cankaya.html, 19 Şubat 2016 Cuma



Figure 5.21 GRID C6 Page 1-2

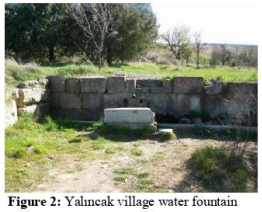


**Figure 2:** Yalıncak village water fountain

**Keywords:** Yalıncak, fountain, water, arkeoloji, black pine

**Source:** Hiking Ankara 042 : Çankaya - Ahlatlıbel - Yalıncak – ODTÜ, http://golgegezgin.blogspot.com/2016/02/solo-hiking-38-2-ankara-cankaya.html, 19 Şubat 2016 Cuma



**Figure 3:** Yalıncak village water fountain and old house

**Keywords:** Yalıncak, fountain, water, old house, black pine

**Source:** Yalıncak'ta ne var ne yok? , http://odtualternatifyasammerkezi.blogspot.com/2012/12/inci-ali-gokmenden-bilgi-ve-deneyim.html, 30 Kasım 2012

**Notes:** The small house seen in the background is not present right now.



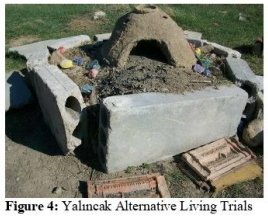
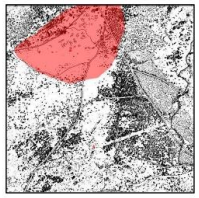


**Figure 4:** Yalıncak Alternative Living Trials

**Keywords:** Yalıncak, alternative living, students,

**Source:** Yalıncak'ta ne var ne yok? , http://odtualternatifyasammerkezi.blogspot.com/2012/12/inci-ali-gokmenden-bilgi-ve-deneyim.html, 30 Kasım 2012

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## C6-2. Yalıncak Protected Area

Yalıncak settlement is located on a mountain slope to the south of the campus. Between 1962 and 1964, excavations were carried out under the direction of Burhan Tezcan in cooperation with METU and the Anatolian Civilizations Museum. Yalıncak has been inhabited continuously since the Late Phrygian Age (6th century BC). After the campus area was given to METU, Yalıncak Village was expropriated and excavations were started under the leadership of Kemal Kurdaş.

1. **(ODTÜ Tarihi, https://evrimagaci.org/odtu-neden-onemli-kisa-bir-odtu-tarihi-ve-odtunun-ilkleri-277)**
   i) 1960: İlk mezunlar bu sene içerisinde verilir. ODTÜ Makina Mühendisliği'nden 11 kişi, ODTÜ Mimarlık Bölümü'nden 19 kişi mezun olur. ODTÜ Makina Mühendisliği Bölümü'nden mezun olan ve şu anda profesör olan Bilgin Kaftanoğlu, 4 üzerinden 3.77 ortalama ile üniversitenin ilk birincisi olur. Bu tarihten sonra ODTÜ'nün bilimsel yükselişi başlar. Mezuniyet törenine o zamanlarda ülke içerisinde neredeyse hiç bulunmayan, bulunsa da ortalıkta pek görülmeyen inşaat kepçesi, üniversitenin fikir babası Vecdi Diker tarafından getirilmiş ve halka gösterilmiştir. Bu kepçe ile üniversite kampüsünün temeli Yalıncak köyünde atılmıştır (sonradan uyumsuz bulunarak bugünkü yerine taşınmıştır). Üniversitenin öğretim üyesi sayısı bu sene içerisinde 80'e yükselmiştir.



Figure 5.22 GRID C6 Page 3-4

ii) 1962: Bu sene içerisinde Arkeolog Burhan Tezcan tarafından ODTÜ Yalıncak arazisinde arkeolojik kazılar başlatılmıştır.

2. **(A Brief History of METU Forest: From a Steppe to an Oasis in Central Anatolia, https://bianet.org/english/environment/210422-a-brief-history-of-metu-forest-from-a-steppe-to-an-oasis-in-central-anatolia, 15 July 2019)**
   i) In search of a campus area for the newly established university, first, a ground-digging ceremony was held in the Yalıncak Village on October 2, 1957. Nevertheless, for the next four years, it was still not certain where the METU campus would be constructed. It was on April 26, 1961, when the University Board of Overseers agreed on the Lower Balgat near Ankara-Eskişehir Highway, namely where the METU Campus is located today.

3. **(ODTU TARIHI KURULUŞ, https://yazhocam.com/kampus/odtu-tarihi-kurulus-bolum-1/)**
   i) 2 Ekim 1957'de ise Yalıncak Köyü'nde, şimdiki Ankara yerleşkesinin olduğu Aşağı Balgat diye isimlendirilen bölgede, cumhurbaşkanı, başbakan ve tüm bakanların katılımı ile temel kazma töreni yapılıyor. Tören yapılıyor yapılmasına ama uzun yıllar boyunca kimse bölgeye dokunmuyor.

4. **ODTÜ Tarihi: Yalıncak [Bölüm 12], https://yazhocam.com/kampus/odtu-tarihi-yalincak-bolum-12/, By Baran Yancı -14 Şubat 2020**
   i) Anadolu yarımadasının tam ortasında, 76 milyon metrekare gibi bir alanın içinde tarihi uygarlıklara ait antik yerleşimlerin izine rastlamak son derece doğal bir durum olsa gerek. Tarihi milattan önce 6. Yüzyıla dayanan ve kampüsümüzün bulunduğu arazinin ODTÜ'ye tahsis edildiği ilk yıllara kadar iskan yeri olarak kullanılan Yalıncak Köyü, bu yerleşimler arasında hakkında en çok araştırma yapılanı ve en meşhurudur.
   Bugünlerde Yalıncak'ın yerinde kırık dökük mezar taşları ve zamanında yakınında işletilmiş taş ocağının dışında pek az kalıntı bulunmaktadır. Köyün 1898 yılında arkeoloji alemine tanıtılmasından
   Köy civarında yapılan bu geziden sonra Atatürk'ün isteğiyle Yalıncak'ta başlayan kazı, tarihe "İlk Türk Arkeolojik Kazısı" olarak geçmiştir. 1933 yılında yapılan bu kazının buluntuları, 1941 yılından beri Anadolu Medeniyetleri Müzesi'nde sergilenmektedir.
   Yalıncak Köyü'nü de içinde barındıran arazinin ODTÜ'ye tahsis edilmesinden sonra 1962 yılında dönemin rektörü Kemal Kurdaş, o zamanlar da yerleşim yeri olarak kullanılan bu köyün istimlakı ve bölgedeki çalışmaları sırasında bir takım kalıntılara rastlayarak buranın arkeolojik saha olduğunu gerekli kurumlara bildirerek araştırmalar yapılmasını rica etmiştir. Ankara Arkeoloji Müzesi müdürü Naci Temizer ve Kemal Kurdaş arasında yapılan anlaşma sonucu 11 Temmuz 1962 yılında kazılara başlanmıştır. Ne var ki köy halkının barındığı evler istimlak edilmesine karşın henüz kaldırılmadığı için 1962-64 yılları arasında yapılan kazılar köy evlerinin dışında kalan sahalarla sınırlı kalmıştır.
   Sürdürülen araştırmalar sonucu Yalıncak'taki ilk yerleşimin Geç Frigler zamanında başladığı anlaşılmış ve Roma-Galat yerleşimlerine ait eserlerin bulunmasıyla bu dönemin araştırılmasına büyük katkı sağlanmıştır. Kazılar neticesinde elde edilen buluntular Yalıncak'ın kronolojisini anahatlarıyla göstermekle kalmayıp aynı zamanda



köyün M.Ö. 6. Yüzyıldan 1960'lara kadar yaklaşık 27 asırdır devamlı iskan yeri olarak kullanıldığına işaret etmektedir.
Yalıncak nüfusunun 20. Yüzyılın ilk yarısının sonlarına doğru artmasıyla köy genişlemiş ve yeni evler inşa edilirken zaman zaman Roma döneminden kalan kalıntıların taş olarak kullanıldığı görülmüştür, bunlara kapı eşiği altında kullanılan mermer Zeus kabartması ve iki insan kabartmalı altar örnek olarak verilebilir. Ankara Çimento Fabrikası'nın inşaasında kullanılmak üzere taş çıkarmak amacıyla bölgede kurulan taş ocağı da satıhtan sökülen mermer kalıntılar ve bloklar nedeniyle tahribata sebep olmuştur.
Yürütülen kazılarda bol miktarda çanak çömleğe rastlanmış, bunların kimi Geç Frig dönemine kimi ise Bizans dönemine tarihlenmiştir. D ocağında bulunan bazı numunelerin ise kabartmalı olduğu görülmüştür. Çanak çömleğin yanı sıra heykeller ve çeşitli günlük eşyalar bulunmuştur, bunlara ise B ocağında rastlanan pişmiş toprak at heykelcikleri ve altı demir üstü tunç ve uçları aslan başları şeklinde olan süslü bir anahtar verilecek güzel örnekler olacaktır.
Yalıncak Köyü'nde bir mezarlık bulma ümidiyle yapılan araştırmalar, köyün büyük çeşmesinin hemen arkasında ve oradan geçen yol üzerinde mezarlıklardan birinin tespitiyle başarıya ulaşmıştır. Buradaki kazılarda satıhtan 0.5 ile 1 metre arası derinlikte 8 sanduka mezar açığa çıkarılmıştır. Yalıncak Köyü'nde 1962 yılında başlayan araştırmalar 1966 yılında sona ermiş ve elde edilen buluntular 1969 yılında ODTÜ Arkeoloji Müzesi'nin açılmasıyla birlikte orada sergilenmeye başlamıştır.
ODTÜ kampüsündeki bir başka antik yerleşim yeri olan Koçumbeli kadar eski olmasa da Yalıncak, Anadolu tarihine ışık tutuyor.
Köy, tarihî önemi ve ODTÜ kampüsünün içinde bulunması nedeniyle 1960'ların sonuna doğru tamamen boşaltıldı ve iskana kapatıldı. Köyde insan yerleşimi son bulmuş olmasına rağmen Yalıncak'ın birbirinden sevimli sakinleri hala yaşamı devam ettiriyor ve bizleri büyülü dünyalarına çağırıyor.

5. **KEMAL KURDAŞ, ODTÜ YILLARIM: BİR HİZMETİN HİKAYESİ**
   i) Balgat arazisi ise ideal bir üniversite inşa yeri. Burada yemyeşil bir orman içerisinde dünyanın en güzel üniversitelerinden biri kurulabilir.istediği gibi de büyür, serpilir. Arazi 44.000 dönüm. Bu yeri (ki bu korkunç değerde bir varlıktır) terk edip Şeker Fabrikasına gidilir mi? Gidemeyiz. Kamapusumuzu Balgattaki Yalıncak Köyü önündeki yamaçlarda kuracağız. Page 48

6. **OKGT BLOG, 23 Mart Yalıncak Gözlemi, https://okgt.blogspot.com/2016/03/okgt-yeniden23-mart-yalncak-gozlemi.html**
   i) 23 Mart gözlemimiz sabah 08:00'de A4 kapısından girmemizle başladı. Gözleme katılan gözlemcilerimiz ise ben, Fikriye Kepenek ve Umut Tank'tı. 3 saat ve 30 dakika süren gözlemimizin tam rotasının uydu görüntüsü üzerinde işaretlenmiş halini aşağıdaki resimde görebilirsiniz. Yalıncak köyünü ve göleti kapsayan rotamızın uzunluğu tam 8km.
   ii) Yolumuza devam ettik ve çamurlara bata çıka da olsa Yalıncak köyüne ulaştık. Yaklaşık 20 gün sonra yemyeşil uzun otlar, mükemmel gün batımları ve köyün kalıntısı olan duvarların üstlerinin otlarla kaplanmasıyla Yüzüklerin Efendisi filmlerinden tanıdığımız Frodo Baggins'in memleketi olan Shire kasabasına benzeyecek olan o güzel köy. Nisan ayında bir kere görenin fonda görünün gri



Figure 5.23 GRID C6 Page 5-6

dumandan battaniyenin altındaki çirkin şehre bir daha geri dönmek istemediği yer. O köyün fotoğraflarını koymayacağım. Çünkü hiçbir fotoğrafta güzel çıkamıyor. Çok güzel olup fotoğraflarda hep soluk çıkan bir insan gibi o köy. Herkesin kendi gözleriyle görüp tecrübe etmesi lazım. Merak edenler için ise iyi bir haberim var. Bahar boyunca oraya sık sık gideceğiz. Her yeniden sıılarım fışkırdığı ve havanın şehir gibi kokmadığı köyü ve köyü çevreleyen araziyi hepiniz görmelisiniz.

7. **OKGT BLOG, 2014 Büyük Yalıncak Gözleni,**
**https://okgt.blogspot.com/2014/03/buyuk-yalincak-gozlemi.html**
i) Sonunda Yalıncak'a gidiyoruz diye geceden heyecanlanmaya başlamıştım. 04:30'a kadar uyanık kalarak yağmuru takip ettim ve yattığımda yağmur durmuştu. Yine de 2 saat sonra uyandığımda emin değildim çok çamur olacak mı diye ama neyse ki yerler baya kurumuştu ve hiç bir engelimiz kalmamıştı 6 km sürecek olan ve Refika Aksoy'dan başlayıp, göleti ve köyü geçip sonrada caminin yakınlarında son bulacak olan gözlemimiz için. İşte gözleri patlatmanızı uydu görüntüsü.
ii) Sonunda Yalıncak köyüne vardıktan sonra orada bir mola verdik ve çeşme başında kahvaltımızı yaptık =) Kahvaltı sırasında doğanın çığırtısına kulak verip bir ağaç arasken küçük bir su birikintisinin yanında kunu yapraklar üzerinde sekerek ilerleyen ufacik bir kaş gördüm. Böylece garanti türlerimizden olan çıtkuşunu da tür listemize ekledik ve toparlanıp yola devam ettik ama içimde dert olan bir şey vardı.
iii) İşte tür listemiz:

-Şahin - Kızıl şahin- Kerkenez- Çakır- Sutavuğu- Yeşilbaş- Çıtkuşu- Kınalı keklik- Kınalı- Kaya güvercini- Karabaş martı- Alaca ağaçkakan- Orman toygarı- Tarlakuşu- Kızılgerdan- Dağbülbülü- Karatavuk- Öter ardıç- Ökse ardıcı- Çıvgın- Çalıkuşu- Sütmeli çalıkuşu- Uzun kuyruklu baştankara- Büyük baştankara- Çam baştankarası- Bahçe tırmaşkuşu- Alakarga- Saksağan- Serçe- Ağaç serçesi- İspinoz- Florya- Saka- Karatavuk- Küçük iskete- Ketenkuşu- Sarı çintie

**iv)** Ermin olmayıp duyduğumuz bazı türleri de not almak isterim. Yalıncak köyünde kahvaltı yaparken duyduğumuz baykuş çığrışının kulaklı orman baykuşuna ve Refika Aksoy'un orada çamların arasından duyduğunuz sesin de orman tırmaşıkkuşuna ait olduğunu düşünüyorum fakat kesin emin olmadığımızdan dolayı listede yer almamalar.



**Visual Material**



**Figure 5:** Roman Zeus Relief found in Yalıncak Excavations
**Keywords:** Yalıncak, archeology
**Source:** https://muze.metu.edu.tr/galeri/yalincak



**Figure 6:** Yalıncak Excavations
**Keywords:** Yalıncak, archeology
**Source:** Koç University Library Archive



Figure 5.24 GRID C6 Page 7-8

**Figure 7:** Yalıncak Excavations, Trench A and F

**Keywords:** Yalıncak, archeology

**Source:** https://muze.metu.edu.tr/galeri/yalincak



**Figure 8:** Yalıncak Excavations, Trench E Plan

**Keywords:** Yalıncak, archeology

**Source:** https://muze.metu.edu.tr/galeri/yalincak

9




**Figure 9:** Yalıncak Archeological Site Plan

**Keywords:** Yalıncak, archeology

**Source:** http://tacdam.metu.edu.tr/en/yalincak



**Figure 10:** Rider and Horse Figurines found in Yalıncak Excavations

**Keywords:** Yalıncak, archeology,

**Source:** http://tacdam.metu.edu.tr/en/yalincak

10

Figure 5.25 GRID C6 Page 9-10



## C6-3. Stone Quarry

The old stone quarry is located 100 meters north of the Yalıncak protected area, in the area known as Çithane. With the opening of METU, the furnace was completely closed and lost its activity.

1. **Balgat ve Tarihi Facebook Page, ESKİ BALGAT, Mahmut Ercan**
   i) Karşıya Dikmen'e doğru bakardım.Orada kireç ocaklarının dumanını seyrederdim.Sağ tarafında ise taş ocağını görürdüm.O taş ocağı şimdi ODTÜ arazisi içerisinde olduğu gibi duruyor.

2. **ODTÜ Tarihi: Yalıncak [Bölüm 12], https://yazhocam.com/kampus/odtu-tarihi-yalincak-bolum-12/, By Baran Yancı -14 Şubat 2020**
   **i)** Ankara Çimento Fabrikası'nın inşaasında kullanılmak üzere taş çıkarmak amacıyla bölgede kurulan taş ocağı da satıhtan sökülen mermer kalıntılar ve bloklar nedeniyle tahribata sebep olmuştur.

**Visual Archive**

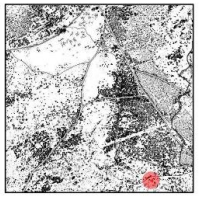


**Figure 11:** A photo of a fox spotted in Çithane Region

**Keywords:** Yalıncak, fox, stone quarry, Çithane

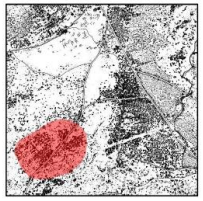
**Source:** Google Earth





## C6-4. Observation Terrace

Because of the sloppy terrain in the southern part of Yalıncak, this spot has been a site viewing terrace. Yalıncak Village and Çithane locality can be seen from the hill.



## C6-5. Cedar, Almond, Black Pine,Hawthorn, Wild Pear Forest

In addition to Black Pine and Taurus Cedar, which are used extensively in the afforestation of the land, Almond, Ahlat and Hawthorn, which are the endemic trees of the region, are also seen in this forest.

1. **(Ankara'nın Ağaç ve Çalıları , https://www.odtumd.org.tr/agac-tanimlari)**

   i) Kısa sürgünlerinde dikenler bulunan, 8-10 metre boylanabilen bir ağaçtır. Dar eliptik yapraklarının her iki yüzü ile genç sürgünlerini kaplayan tüyler nedeniyle gri-yeşil renkli görünür. Kurak ve soğuk koşullara dirençlidir. Nisanda beyaz çiçek açar. 2-3 cm çapındaki meyveleri olgunlaşınca kahverengidir ve yenir. Ormanlarda, orman kenarlarında ve bozkır alanlarında doğal olarak yetişir. Ankara çevresinde sıkça rastlanır. (Ahlat)

   ii) 10 metre boylanabilen bir ağaçtır. Gövde kabuğu yeşil veya kızıl renkli ve dikenli bir ağaçtır. 4-5 cm büyüklüğündeki yaprakları derin dilimli (5-7 adet), üst yüzü koyu yeşil, alt yüzü mavi-yeşil renklidir. Taze sürgünleri kahve, çiçekleri beyaz renklidir. Genellikle güneşli, nemli ve verimli toprakları sevmesine karşın kurak bozkır alanlarında yetişebilmektedir. Orman içinde, kenarlarında ve bozkır alanlarında yetişmektedir. Anadolu'nun birçok bölgesinde ve Ankara'da doğal olarak yetişir. Ağaç şekli, yaprak rengi ve meyveleri ile güzel görünümlü olduğundan Ankara'da birçok parkta bulunmaktadır. (Geyik Dikeni/Alıç)

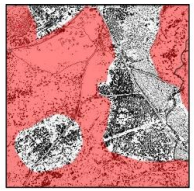
2. **https://60yil.metu.edu.tr/odtunun-dogasi**



Figure 5.26 GRID C6 Page 11-12

i) ODTÜ ağaçlandırmasının diğer bir devrimci yönü de kullanılan türlerdir. Bu tip ağaçlandırma çalışmalarında geleneksel olarak sadece çam ağaçları veya diğer iğne yapraklı türler tercih edilir. Ancak ODTÜ'deki ağaçlandırma çalışmasında iğne yapraklı ağaçların yanı sıra yayvan yapraklı ağaççıklar, çalılar ve bazı yer örtücü otsu bitkiler de kullanılmıştır.
Alıç, ahlat, badem, mahlep gibi ağaççıklar İç Anadolu'ya özgü türlerdir.
Ağaçlandırma çalışmaları sırasında dikilen bu türler, özellikle çiçekleri ve meyveleri ile yaban hayatı için son derece önemli türlerdir. Bu ağaççıkların sayesinde yerleşkede kelebekten kuşlara ve küçük memelilere kadar birçok tür yaşamaktadır.

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## C6-6. Steppe with Black Pine, Cedar, Almond, Dog rose, Mahaleb Cherry

Bozkır is the common vegetation in Yalıncak region. Although black pine and Taurus Cedar are seen as traces of campus afforestation, almond, rosehip, mahaleb and herbaceous plants, which are generally endemic trees, are common in the region. In addition, many steppe-specific animals are frequently seen in the region.

**1. ODTUNUN DOGASI , DKM KİTABI, 2019**

i) 1995 yılında Ağa Han Mimarlık Ödülü'nü almıştır. ODTÜ ormanı, büyük oranda karaçamlardan oluşur. Karaçamın yanı sıra sarıçam ve Toros sediri ağaç varlığını oluşturur. Ağaçlandırma çalışmaları sırasında araziye kazandırılan yer örtücü gevenler, çalı formundaki kuşburnu, yaseminler, patlangaçlar, yabani sarı güller, cehriler, yaban hayatı için son derece önemli ağaççıklar olan ahlat, alıç, badem ve mahlep, Anadolu'nun yaygın meşe türlerinden saçlı meşe, palamut meşesi ve saplı meşe, ayrıca dişbudak, dişbudak yapraklı akçaağaç, ova karaağacı, iğde, dut, ceviz, karakavak, söğüt, çınar gibi türler florasının zenginliklerinden yalnızca bir kısmıdır. Ayrıca doğal bozkır örtüsünde yaklaşık 700 bitki türü bulunur. Bunların yaklaşık 50'si sadece Türkiye'de bulunan endemik türlerdir.

ii) Yerleşke, kuş varlığıyla da göze çarpar. Bunların bir kısmı ODTÜ'de sürekli yaşarken bir kısmı da alanı belli dönemlerde konaklama amacıyla kullanır. ODTÜ'de 224 kuş türü bulunur. Bu sayı, Türkiye kuşlarının yarısıdır. Saksağan, serçe, güvercin, sığırcık, baştankara, saka, alaca ağaçkakan, alakarga, ishakkuşu yaygın görülen kuş türüleridir. Pasbaş patka, alaca sinekkapan, dikkuyruk, küçük akbaba, kara akbaba, bıldırcınklavuzu ve gökkuzgun gibi bazı türler korumada öncelikli kuşlardır. Sütlabi, paçalı şahin, küçük suyelvesi, dağ mukallidi, zeytin



mukallidi, sarı mukallit, doğu çıvgını, çiğdeci, ak başlı kirazkuşu ve ak kaşlı kirazkuşu gibi türlerse nadir görülen kuşlardır.

iii) Yerleşkenin memeli varlığına bakıldığında yarasalar (Chiroptera), kirpi (Erinaceus concolor) ve soreks (Crocidura spp.) gibi böcekçiller sayılabilir. Otçul türler arasında tavşan (Lepus europaeus), çayırlıklar ve yol kenarlarında tarla tareleri (Microtus guentheri ve M. levis), çalılıklarda Anadolu orman faresi (Apodemus witherbyi), açıklık ve kurak kesimlerde avurtlaklar (hamsterler) (Cricetulus migratorius ve Mesocricetus brandti), çöl faresi (Meriones tristami) ve nadir görülen gelengi (Spermophilus xanthoprymnus) bulunur. Toprak altında körfare (Nannospalax nehringi) bir kilit tür olarak işlev görür. Tilki (Vulpes vulpes), porsuk (Meles meles), sansar (Martes foina), alaca kokarca (Vormela peregusna), gelincik (Mustela nivalis) başlıca yırtıcı türleridir. ODTÜ'de, 50'si endemik yaklaşık 700 bitki, 23 memeli, 9 sürüngen, 126 kelebek ve 226 kuş türü bulunur. (PAGE 6-7)

iv) ODTÜ yerleşkesinde bulunan bozkırların büyük bir kısmı üzerinde alıç, ahlat, badem gibi ağaççıkların yetiştiği bozkırlar olduğu için ağaçlı bozkır niteliğindedir. Bu bozkırların büyük bir kısmı kampüs binalarının bittiği yerden güneye doğru uzanır. En güzel örneklerini de Yalıncak sırtlarında görmek mümkündür. Ağaçlı bozkır dediğimiz bu bozkırın üzerindeki ağaççıkların önemli bir kısmı dikilmiş ağaçlardır. Ancak çoğu yerde bunların hangisinin doğal hangisinin sonradan dikilmiş olduğunu ayırt etmek çok da kolay olmaz çünkü alıç, ahlat, badem, kuşburnu, patlangaç gibi ağaççık ve çalı türleri zaten buralara özgü türlerdir. (PAGE 20)

v) Yalıncak'ın güney sırtlarındaki bozkırda yaygın olarak göreceğiniz türler bu kamefitik türlerdir. Bu türler arasından çoban yastığı, şalba ve kaya koruğu bu yüksekliklerde karşınıza çıkacak, aşağılarda pek rastlayamayacağınız renklerdir. Bu bölgelerde görebileceğiniz belli başlı çalılar da doğu bademi, çakal eriği ve cerhidir. Yaz aylarında çok da dikkatinizi çekmeyen bu türler özellikle bahar aylarında, çiçeklendiğinde dikkat çekmeye başlar. Bu mevsimde ODTÜ'nün vadilerinde uzaktan göreceğiniz çakal eriklerini, doğu bademlerini merak edip de bir kaç saat yürüyüşü rahatlıkla göze alırsınız. Erik, badem diye yola çıkarsınız ama yolunuzun üstünde onlarca başka şey de sizi durdurur. Bazen gelincik öbekleri dikkatinizi çeker, bazen bir fare veya çekirgeye takılırsınız. Bir saat sürecek yol kelebek, kuş bakayım derken yarım gününüzü alabilir. PAGE 25

**2. (Ankara'nın Ağaç ve Çalıları , https://www.odtumd.org.tr/agac-tanimlari)**

i) 3 metre boylanabilen, Anadolu'nun her bölgesinde doğal olarak yetişen, sık dikenli, tüysü yapraklı bir bitkidir. 60 çeşidinin olduğu bilinmektedir. Çiçekleri pembe, açık kırmızı ya da beyazdır. Kök sürgünü verme yeteneği fazladır. Varsıl, gevşek ve nemli topraklarda iyi gelişir. Meyveleri C vitamini deposu gibidir. Bu özelliği nedeniyle marmelat, likör ve şurup yapımında bolca kullanılmaktadır. Kurutulmuş meyvesinden çayı yapılır. İdrar söktürücü ve kanı temizleyici özelliği vardır. Grekçe köpek dikeni adı verilmiştir. Mitoloji: Leleglerin Kralı Lokros uzun aramalarının sonunda ayağına kuşburnu dikeni batan yerde yeni bir ülke kurar ve bu ülkeye Lokris adı verilir. (Kuşburnu, page 289)

ii) 8-10 metre boylanabilen, kışın yapraklarını döken, baharda beyaz çiçek açan bir ağaçtır. Yaprakları daireye yakın- ovallikte, kenarları dişli, üst yüzü koyu yeşil, alt yüzü ana damar boyunca tüylüdür. 5-6 mm çapındaki sulu meyve, haziran-temmuz ayında olgunlaştığında koyu bordo renklidir ve kuşların akınına uğrar. Kurutularak baharat olarak tüketildiği gibi, marmelatı ve şarabı yapılır. Kuraklığa dayanıklı bir bitki olduğundan kurak bölgelerin ağaçlandırılmasında önem taşır. Taban suyunun yüksek olduğu yerlere de uyum sağlayabilir. Türkiye'de ve Ankara çevresindeki ormanlarda doğal olarak yetişir. Kurtuluş Parkı'nda çok sayıda olmak üzere, Adakale Sokak'ta (anıt ağaç niteliğinde), Bahçelievler'de ve birçok yerde iyi gelişmiş örnekleri vardır. (Mahlep, page 347)

**Visual Material**



**Figure 12:** A photo of a butterfly spotted in Çithane Region

**Keywords:** Yalıncak, butterfly, steppe, Çithane

**Source:** İNaturalist App



**Figure 13:** Dogs

**Keywords:** Yalıncak, dog, Çithane

**Source:** Hiking Ankara 042 : Çankaya - Ahlatlıbel - Yalıncak – ODTÜ, http://golgegezgin.blogspot.com/2016/02/solo-hiking-38-2-ankara-cankaya.html, 19 Şubat 2016 Cuma



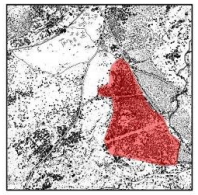


**Figure 14:** A photo of a butterfly

**Keywords:** Yalıncak, Steppe, Butterfly

**Source:** İNaturalist App

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## C6-7. Black Pine, Cedar, Almond Forest

**Visual Material**





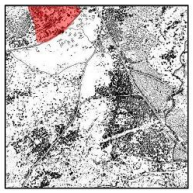
Figure 5.28 GRID C6 Page 15-16

**Figure 15:** Black Pine tree

**Keywords:** Yalıncak, black pine, forest

**Source:** İNaturalist App

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## C6-8. Riparian Vegetation with Reed, Rosehip, Willow, Apple, Plane, Hawthorn, Wild Pear Trees

The Yalıncak Özü Stream, which comes from the north of the campus, passes through this area. Around it, plants belonging to various stream ecosystems and also trees that are thought to have been planted by Yalıncak Villagers around the land accompanies the steppe.

**1. (Ankara'nın Ağaç ve Çalıları , https://www.odtumd.org.tr/agac-tanimlari)**

i) Ülkemizde en fazla yetiştirilen meyvelerin başında yer alır. Güzel meyveleri nedeniyle kültüre alınmıştır. Birçok çeşidi bulunmaktadır. Erdişi çiçekleri beyaz veya pembeye çalan beyaz renklidir. Uzun yumurta biçimli yaprakları kışın dökülür. Gövde kabuğu önceleri düzgün, çatlaksız yeşilimsi gri renklidir. Meyve çeşitli büyüklük ve renkte olabilmektedir. (elma)

ii) 8-10 metre boylanan, sürgün ve dalları çok esnek olduğundan aşağıya doğru sarkan bir ağaçtır. Güzel görünümlü sarkık dallarından ötürü salkım söğüt adını almıştır. 8-16 cm uzunluğunda mızrak biçimli yapraklarının ucu sivri, kenarları dişli, üst yüzü koyu yeşil, alt yüzü mat gri yeşildir. Salkım söğüdün anayurdu Çin'dir. Türkiye'de hemen hemen bütün bölgelerde yetiştirilir. Bahçelerde havuz yanında çok rastlanır. Ankara'da örnekleri çoktur. (Aksöğüt)

iii) 20-30 metre boy, 5-6 metre çap yapabilen, yüzlerce yıl yaşayabilen bir ağaçtır. Genç yaşlarda gövde kabuğu, açık gri yeşilimsi renkli iken yaşlanınca parçalar şeklinde çatlar, koyu gri renge dönüşür. Yaprakları 5-7 parçalıdır. Batı çınarının yapraklarından daha küçük ama daha derin parçalıdır. Yetiştiği ortama göre geniş ya da sivri tepe yapısı oluşturur. Türkiye'nin orman bölgelerinin çoğunluğunda (dere içlerinde ve nehir yataklarında) doğal olarak yetişir. Uzun yaşamanın simgesi sayılmıştır. Bir cinsli, bir evciklidir. Küremsi toplu meyvelerin 2-6 tanesi uzun bir sap üzerinde yer alır. Ankara'da yol kenarları ve parklarda yaygındır. Milli Müdaafa Caddesi başta olmak üzere (burada anıt ağaç olarak tescil edilmiş bireyi vardır), Turgut Reis Caddesi, Necatibey Caddesi, Gençlik Parkı ve Dışkapı'da görkemli örnekleri



bulunmaktadır. Çınar ağacını dar sokaklara değil, geniş alanlara dikmek uygun düşer. (Çınar)

**2. KEMAL KURDAŞ, ODTÜ YILLARIM: BİR HİZMETİN HİKAYESİ**

**i)** Kampus yerinin tartışması için orta doğu teknik üniversitesi arazisine gittiğimizde, şimdiki üniversite kampusunun üzerinde kurulduğu oval teoenin Yalıncak köyüne bakan üst ucunda (madencilik bölümü binalarının sol üst bölgesi) tek başına yalnız bir alıç ağacına rastladım. Etrfaında başka ayakta hiçbir ağaç yoktu, en yakın ağaçlar köylülerin yalıncak köyü içi ve çevresine diktikleri söğütler kavaklardı, onlar da akşam üzerinin alacakaranlığında pek uzakta görüntüyorlardı.

**Visual Archive**



**Figure 16:** Willow Tree

**Keywords:** Yalıncak, willow tree, riparian vegetation

**Source:** İNaturalist App



**Figure 17:** Yalıncak stream and its surroundings

**Keywords:** Yalıncak, stream, pool

**Source:** Hiking Ankara 042 : Çankaya - Ahlatlıbel - Yalıncak – ODTÜ, http://golgegezgin.blogspot.com/2016/02/solo-hiking-38-2-ankara-cankaya.html, 19 Şubat 2016 Cuma

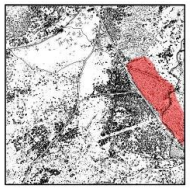


**Figure 18:** Stonechat bird spotted near Yalıncak Stream

**Keywords:** Yalıncak, birds of metu, stonechat bird

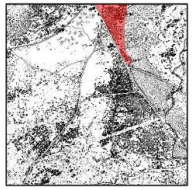
**Source:** https://okgt.blogspot.com/2014/03/buyuk-yalncak-gozlemi.html

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**C6-9. Almond Forest**

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**C6-10. Black Pine, Almond, Dog rose, Wild Pear, Ash, Oak Forest**



1. **(Ankara'nın Ağaç ve Çalıları , https://www.odtumd.org.tr/agac-tanimlari)**

   **i)** 30-40 metre boy, 2 metre çap yapabilen, 1000 yıla yakın yaşayabilen görkemli bir ağaçtır. Gövde kabuğu kalın, çatlaklı ve gri-esmer renklidir. Kısa saplı, ters yumurta şeklinde, kenarları oyuntulu yaprakları kışın dökülür. Bir cinsli bir eviklidir. Dişi çiçeklerin birkaç tanesi, 3-8 cm uzunluğundaki bir sap üzerinde bulunur. Bu özelliğinden ötürü saplı meşe adı verilmiştir. Türkiye'de doğal olarak yetişir. Kabuğu tanence varsıl oldığından deri sepilciliğinde kullanılır. Odunu mobilya, parke, fiçı yapımında kullanılır. Ankara'da iyi gelişme göstermektedir. Saraçoğlu Mahallesi, Gençlik Parkı çok sayıda ağacın bulunduğu yerlerdir. Kayaş'da 3 adet, Bahçelievler 6. Sokakta 8 adet görkemli ağaç anıt ağaç niteliğindedir ve görülmeye değer. Ayrıca, Milli Egemenlik Parkı'nda, Meclis Bahçesi'nde, Altınpark'ta ve yollarda (Quercus robur fastigiata) Piramit saplı meşe olarak adlandırılan bir formu vardır. Saplı meşeler park ve bahçe gibi geniş alanlarda yapılacak dikimlerde ilk olarak akla gelecek ağaç türü olmalı (toprak uygun ise) ve daha çok değer verilmelidir. (Saplı Meşe, page 185)

   **ii)** 30-40 metre boylanabilen, dolgun gövdeli, yuvarlak tepeli, kışın yaprakları dökülen bir ağaçtır. Genç sürgünleri açık gri, yaşlılar ise boz renklidir. Kabuk uzunlamasına çatlaklıdır. Tüysü yapraklardaki 7-15 adet yaprakçıkları yumurtamsı, uca doğru uzun ve sivridir. Yaprakçıklardaki diş sayısı yan damar sayısından daha fazladır. Kısa piramit biçimindeki tomurcukları siyah renkli, üzerleri tüylüdür. Bileşik salkım durumundaki çiçekleri, yapraklanmadan önce açar. Çiçekleri erdişi veya bir cinsli iki evekli olabilir. Meyvenin ucu sivri değil kaşık biçiminde geniştir. Gölgeye dayanıklıdır. 5 metre çap yapabilir, 200- 250 yıl yaşar. Odunu sert ve değerlidir. Trakya'da ve Karadeniz Bölgesi'nde doğal olarak yetişir. Ankara'da parklarla yol boylarında bulunmaktadır. Milli Egemenlik Parkı'nda ve Amtpark yakınında örnekleri sağlıklıdır.(Adi Dişbudak, page 525)



Figure 5.30 GRID C6 Page 19-20

**Visual Material**



**Figure 19:** Oak Tree

**Keywords:** Yalnızak, oak tree

**Source:** INaturalist App



**Figure 20:** Almond Tree

**Keywords:** Yalnızak, almond tree

**Source:** INaturalist App

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Figure 5.31 GRID C6 Page 21-22

## D. B3 GRID Archive Material



**B3-1. DEVRİM STADIUM**

METU Stadium was opened in 1962. It has a capacity of approximately 13.000 people. Most of the sporting activities of the university take place at the stadium. It is also used as a gathering and socializing place for students. It is the place where graduation ceremonies and METU International Spring Festival are held. The word "DEVRİM" was written on the sitting area in 1968 by METU students.

1. **(ODTÜ SPOR MÜDÜRLÜĞÜ, https://spormd.metu.edu.tr/tr/tesisler)**

   i) Stadyumun yapımında üzerine kurulduğu arazinin doğal yapısı korunmuş, tribün bölümü arazinin eğimi ile uyumlaştırılmıştır. Tesis 1962 yılında tamamlanarak hizmete açılmıştır. Tesisin yapımında Türk sporuna önemli hizmetleri geçen Naili Moran ve Mehmet Ali Yalım'ın katkıları önemlidir. Bu yıllarda Ankara'da Atletizm yarışmaları için uygun alanlar bulunmadığından 1975 yılına kadar Atletizm yarışmaları kompleksimizde yapılmıştır. 2005 yılında tribün ortasına alanları ahşap ile kaplanıp tel citleri yenilenen tesisimizin koşu pisti de 2016 yılında yenilenmiş ve 6 pisti tartan zemin hale getirilmiştir. Pek çok sportif etkinlik, mezuniyet töreni, konserler yapılan stadyumumuzun toplam seyirci kapasitesi 13.000 kişidir.

2. **(YAZ HOCAM, https://yazhocam.com/one-cikanlar/devrim/)**

   i) Ankara'da 1968 yılının 10. ayının soğuk bir gecesinde bir avuç ODTÜ'lü öğrenci - Hüseyin İnan, Tayfun Özgür, Alpaslan Özdoğan, Mustafa Yalçıner, Mete Erekin ve bir arkadaşları- gece yarısı saat 00.00 civarı ODTÜ Stadyumu'nda buluştular. 50 metrelik haldan, Japon malı trafik yol boyaları, cam asileri ve yüreklerinde devrim ateşi vardı. Sonraları asla çıkarılmayacak bir boya olduğunu söyleyen efsanelere konu olacak olan karışımı birkaç denemeden sonra cam asidiyle yol boyasının ortamın tutturup hazırladılar ve işe koyuldular. Getirdikleri halatı şablon olarak kullandılar. Büyük Spor Salonu'nun çatısına çıkan arkadaşlarının yardımıyla yazıyı sahaya karşı bitirmişler, ODTÜ Stadyumu'na 35 metre yüksekliğindeki harflerle "DEVRİM" yazmışlardı. Yazıyı yatay bir şekilde yazmışlardı ve yazı yukarıdan görünmüyordu. Yazıyı yazanlardan Tayfan Özgür 24 Eylül 1969'da İstanbul'da, Alpaslan Özdoğan 30 Mayıs 1971'de başka bir ODTÜ'lü Sinan Cemgil ile birlikte Adıyaman'da öldürüldü. Hüseyin İnan ise 6 Mayıs 1972'de yoldaşları Deniz Gezmiş ve yine bir ODTÜ'lü Yusuf Aslan ile Ankara Ulucanlar'da dayağa yürüdüler.

   ii) 1980 darbesi sonrası oluşan baskıcı ortam nedeniyle bırakamı kimseler "devrimi" yazısını silmek istedi, yazının üstünü boyadılar ama altaki yazı her seferinde güneş gibi patlayacak şekilde ortaya çıkıyordu. Kışın yağmur ve kar boyayı çıkarıyor, yazmsa güneş soldurıyordu. Yazı 1990 yılında son bir kez daha yakıldı.



bu da bazı kurullarda yazının artık kaldırılması gerektiği yönündeki düşüncelerin tekrar alevlenmesine sebep oldu. Bu kurullardaki tartışmalardan yazının okulun bir simgesi olduğu ve kaldırılmasının anlamsız olacağı kararı çıktı. Böylece stadyumdaki yazı baki kaldı. ilerleyen yıllarda ODTÜ bileşenleri yazıyı belirli aralıklarla yazdılar ama 1990 yılından sonra bir daha hiç yakmadılar.

   iii) 1993 yılının Mayıs ayında ODTÜ Bahar Şenliği kapsamında ODTÜ'de konser veren isimlerden biri de Cem Karaca'ydı. O zamanlar, 1980 askeri cuntası nedeniyle bir dönem Almanya'da yaşayan ve ardından Turgut Özal'ın girişimleriyle Türkiye'ye dönen Cem Karaca, bu nedenle tartışılan bir kişiydi ve konseri protesto etmek isteyenler de oldu. Ne var ki o güne damgasını vuran gösteri bir protesto niteliği taşımıyordu; tıpkı Ekim '68 gecesindeki gibi o konser akşamı da bir avuç gencin kafasında stadyuma "Devrim" yazmak vardı, tek farkla, bunu mumlarla yapacaklardı. Tribünde harflerin üstünde oturanlara mumlar verilecek ve işaret edildiğinde herkes mumları yakarak görsel bir şölen oluşturacaktı fakat dediğimiz üzere buna karşı olan insanlar da vardı ve kimlerin harflerin üstünde oturduğunu tek tek tespit etmek epey zordu. Bunun yerine öğrenciler çimlere mumları dizerek "Devrim" yazmaya karar verdiler ve mumları dizmeye başladılar. Bir iddiaya göre de yazının oluşturulmasını önlemeye çalışan jandarmayı Cem Karaca engellemiş ve sonunu büyümeden çözmüştür. Hava kararmaya başladığında mumlar yakıldı ve aşağıdaki görüntü ortaya çıktı.

Her yıl ODTÜ Uluslararası Bahar Şenliği'nin 3. günü mumlar getirilir ve Devrim Stadyumu'nun tam ortasına o Cem Karaca konserinde olduğu gibi ışıl ışıl bir şekilde "devrim" yazılır.

3. **(YALÇIN BÜKREV. ODTÜ TARİH DİRENİYOR. NOTABENE YAYINLARI. 1.BASKI 2016)**

   i) 15 mayıs 197 günü boykot başladı. Katılım yüzde yüz olmuştu. Çok yoğun bir propaganda faaliyetine girişmiştik ve bu çabalarımızın sonunda, odtü tüm gazetelerin ilk sayfalarına taşındı. Hürriyet gazetesi haberi sütmanşetten "ostüde neler oluyor?" diye verdi. Oddi rektörlüğü üzerinde çok yoğun bir baskı oluştu. Bunun sonunda rektör tarık sonner bizimle görüşmek istedi. Rektörle konuşma sonrası Cumartesi akşamı televizyonda rektörün öğrencilerle herhangi bir görüşme yapması ve onların isteklerinnin kabul etmesi söz konusu değildir. Üniversite zaten açıktırç boykot kanunsuz bir eylemdir denmesine şoke olduk. Ne yapacağımıza karar veremediğ rektör bizimle görüşmüyordu. Bu arada yaklaşık 3000 öğrenci stadyumda bekliyordu. Stadyumdaki forumda her kafadan bir ses çıkıyor, büyük bir öğrenci kitlesi kendini aldatılmış görüyordu. forumu boykotla ilgili son kararı ikü gün sonra almak üzere değirtik. Perşembe günü stadyumda boykotun sürdürilmesi önermizi levent resul açıkladı. Birdenbire stadyum bir uğultu koptu. Binlerce öğrenci ayağa kalkmış, sevinç gösterisi yapıyordu. Hemen öneminizi oya sunduk. Kabul edenler?oley.. reddeniler? Bir koç devrimci arkadaşın eli kalkmıştı. Fakat bizim için zor ve sonu belirsiz yeni bir dönem başlıyordu. (Hüsnü sohmaz/ Kimya mühendisliği)



Figure 5.32 GRID B3 Page 1-2

ii) O dönemi odtü, bir öncekiyle dönemle göre biraz daha sıkıydı. 1971 öncesi dönemde okul tamamen öğrencinin kontrolündeydi. Gelmek, gitmeki yemek, içmek sağlanmak, her şey serbesti. Elbette, 2015-2016 türkiyesine göre 1975 sonrası dönem de çok serbesti. Odtü bunun için uygun bir yerdir, kendi açık hava stadyumu var. Yani odtünün fiziksel yapısı da bu hayata katkıda bulunur. Yurttan çıkıp yürüye yürüye bölümüne gitmek, geri dönemek, yurdun kantininde oturmak, açık havada çimlerin üzerinde yatmak veya forum toplamak. Üçlü amfisi, mimarlık fakültesinin yüksek iş mekanı, kısacası bu şehirsel ve mimari çevre insanların hayatlarını etkiliyordu. Bence odtünün mekanı sosyak ilişkileri olduğu kadar, siyaset yapış tarzını da etkilemiştir diye düşünüyorum. (Yılmaz yasın /Mimarlık, page: 225)

iii) Bir gün hüseyin inan elinde bir paketle çıkıp geldi. Böyle kutu gibi bir şey, poşet içinde. "dede"yidi lakabı, "nedir dede?" dedik. "boya." dedi. "ne boyası?" "yapon boyası." "ne işe yarar?" "sağlam bir boya""ne yapalım" orada konuştuk biraz, "ne yapacağız, yazalım" dedik. "nereye yazalım? Böyle büyük bir şey olsun.". Ama bunlar hep ayaküstü konuşuluyor, ortalıkta yürürken. Alparslan, tayfun, yusuf aslan; beşk kişiydik zaten. Bir gece, sabaha kadar yazı yazmayı sürdürdük. Hüseyin inan getirdi boyaları, yazalım dedik. Beyi yazacağımızı tartışmadık. Hem o işin doğalığının getirdiği gerekilik belliydi. hem de oraya sığacak yazı bakımından da belliydi. Buraya " devrim" değil de başka ne yazılabilir, dönemin ruhu devrimdi. Zaten oraya sığması bakımından çok uzun bir şey yazmazdık. Gittik, mastar olsun diye elimizde ipler vardı. Bir kişi yukarı çıktı, biri aşağı indi. İpleri verdik, çizgileri çektik. Sonra uzun bir şey içinde onu doldurması kaldı. Sonra lşınız bir harf yazdık. Bir harfi etken bitireri diğerlerine yardım etti. Çünkü altı taae harf vardı: "devrim". Gece yazıyoruz, tam gün ağırmadı. Ama tek sorun çıkartan Duin ve Rıını yobarlığıydı, diğerleri dürüdü zaten. Bunlar biraz geciktirdi ama biz de odtü öğrencisiyiz, az biraz mürekkep yalamışız. Yuvarlak, eliptik şekiller nasıl yapılır nz çok biliyoruz. O kadar hesap da yapmadık. Yani biraz göz kararı oldu ama dik yazılar tutmuca. devrim in üsi tutmuca yanılmıyoruz ortada öyle işaret koyduk genişliği belli olsun diye. Bunun bir aşağıdan bir yukarıdan ayarladık. Yanılmıyorsam böyleydi, çok da ddüalı söylemeyiyin. Geriye bunun arasını doldurmak kaldı. Şimdiden bahsldığında epey düzdü. Hava aşmadı ama epey sürdü. Okula jandarmanın girmesi yasaka o zaman. Hava aşmadan işi bitirdik ve geçtik karşısından şöyle bir seyretik ama o zaman hiç böyle bir gelecceği olacağını öngörmemişik. Yıllar sonra üstüne kireçle boyadılar kustu, şimto döktüler kustu, mozaik çekiciyle betonu kırdılar olmadı. Beton o kadar emniş ki bunu, ne yapılsa yapılsın üstünü gideremedi. Ama dediğim gibi, biz böyle bir boya olduğunu bilerel kullanmadık. Hüseyin inan da bilmiyordu ama bu boyanın iyi bir boya, çıkmaz, sağlma bir boya olduğunu biliyoruz ama o kadar' Ama böyle her tarafta satılanın marshall,diyo gibi bir boya da değildi. Nereden bulduğunu da bilmiyorum vallahi. Hüseyin ile birlikte götü galiba o sır. (Mustafa yakıcıner/ Elektrik mühendisliği/, page 131)

iv) Ağustos başında öğrenim yılı açılışı yapıldı. Devrim stadında açılış töreni sırasında ilçili bir grubun başını çektiği bir provakasyonla karşılaşık. Azanı dikkatinize rağmen, bizim bilginiz dışında, tam istiklal marşı söylenirken bunlar grup halinde



oturmak entemasyonel söylemeye başladılar. Bunu da fırsat bileı devlet ve gericifaşist odaklar, gazetelerıyle odtüye yönelik büyük bir kampanya başlatıhlar. (Metin Şahin/ 1976-1980 Sosyoloji, page 346)

v) Biraz da yapısı gereği: "odtüye kolejlerin veya iyi liselerin başarılı öğrencileri gelir," denir. "burası bir devlet üniversitesi, her kesimden öğrenci var" denir ama aslında durum ek de öyle değil. Sonuçta daha yüksek paralar ödeyip daha iyi eğitim alabilen çocukların çoğunluğu oluşturduğu bir yerdir odtü. Böyle elit bir yanı var. okul. mekansal olarak da buna uygun olarak bölünmüş durumda. Bir tarafta çarşı, diğer tarafta fizik ve kamu kantini var.

Mekansal bölünmeler bu kadar belirgin olsa da odtüde herkesi bir araya getiren mekanlar da var. mesela odtünün en cerıeci gelenekllerinden biri şenliklerdeki devrim yürüyüşleridir. Kim olursan ol, hangi siyasyal görüşe ait olursan ol, devrim yürüyüşünün içinde bulunsun da bulunmasın o yürüyüş bir kitli halinde iler. Hiç beklenmeceğin insanlar o stattadır. Belki hayatının geri kalanında sohun herhangi bir ideolojisiiye yoğrulmayacak, sihn içinde bulunmayacak biri de oradadır ama örgütlü yapıların tanamını da oradadır. (Özgür fırat yunmşak/ 2006-2011 Uluslararası ilişkiler, page 561)

vi) Herkes çok çoşkuluydu ve bu soyede ertesi günkü konserin duyurusunu yaptık. Saat 12.30a gelince kalabalık hazırlıkta toplanmaya başlamıştı ve sonrasında devrim stadyumuna doğru yürüyüş gerçekleşekti. Her fakülte önünde mutlaka bizi bekleyen ve pankartı ile hazır olan öğrenciler ve akademisyenler bulunuyordu Bu kalabalığın içinde bu eylemi merak edip diğer illerden gelen arkadaşlarımız olmuştu. Ankaradaki diğer üniversitelerden gelen arkdaşlarını a1 ve a4 kapılarından toplu girişleri olmuştu. Daha sonra devrim stadyumuna girdik ve bir ilç tur attıktan sonra bir ayında sahne hazırlıkları devam ederken, bir yandan da ODTU AYAKTA yazmaya başladık. Her yıl şenliklerde devrim yürüyüşü olur ve mumla DEVRİM yazarız. O kadar kalabalıktık ki hep birlikte ODTU AYAKTA yazmıştık.

Yine bitttn haberlerde ODTU AYAKTA en önsıradaydı. Sosyal medyada neredeyse tek gündem ODTU AYAKTAydı. (İlknur özcan / 2009-... Felsefe, page 531)

**4. (ODTÜliler Memleketlerine Sahip Çıkıyor ODTÜ McDonaldı's Hazmetmiyor, Suan Alphan)**

i) ODTÜ'de yürütülen kampanyanın etkisi zamanla okulun dışına da yayıldı. Kimi üniversitelerde McDonaldı's'ın ODTÜ'deki şubesinin konşdlmasıyla ilgili söyleşiler yapılırken ODTÜlü öğrencilerin hazırladıkları afişler yalnız ODTÜ'nün değil birçok okulun duvarlarını sıstsledi. • Bahar Şenilk'serlıde ODTÜlü öğrenciler her yıl geleneksel olarak bir konser sırasında stadyumdaki devrim yazısını selamlamak için sahaya mmınlarla ve dev harfferle "DEVRİM" yazıyorlar. Bu sene Ezgının Gönlüğü konseri sırasında "Devrim" yazısının yanına bir de "McDefol" yazısı eklendi. Konser bitiminde bini aşkın ODTÜlü McDonalds önüne yürüyüşe geçti-



Figure 5.33 GRID B3 Page 3-4

"McDonalds Gidecek Bu İş Bitecek" sloganıyla yürüyen öğrenciler McDonalds'ın temsil ettiği emperyalist kültürsüzlüğü ODTÜ'nün hazmedemediğini gösterdiler. McDonalds'a çürük yumurtayı layık gören öğrenciler, ülkenin aydınlık yarınlarını temsiien bir aydınlatma fişeği attılar.

5. **(Aydın Tiryaki, ODTU DEVRİM STADYUMUNA EVRİM YAZDIK, https://blog.milliyet.com.tr/bugun--odtu-devrim-stadyumuna-evrim-yazdik/Blog/?BlogNo=167847)**
   i) TÜBİTAK yönetiminin Bilim ve Teknik dergisinde uyguladığı Darwin ve Evrim sansürünü protesto için güzel bir eylem organize edilmişti. ODTÜ öğrencileri, ODTÜ öğretim üyeleri ve ODTÜ mezunları öğleyin 12:30'da stadyumda toplanacaktı. ODTÜLÜ hocalar gelmete başladı. ODTÜ'de herkes hocadır, öğrenci hocadır, çalışanı hocadır, öğretim üyesi hocadır, mezun hocadır. D harfini üzeri kapanmaya başladığında uzaktan alkış sesleri duyuldu. Kalabalık geldi ve D harfi tamamen kapandı. Artık stadyumun tribünlerindeki DEVRİM yazısı EVRİM olmuştu. (Ankara, 13 Mart 2009)

6. **(Çinici Behruz, & Tanyeli Uğur. (1999). *Improvisation Mimarlıkta doğaçlama ve Behruz Çinici*. Boyut Kitapları. )**

   i) "It was the days of June '61... Together with Altuğ, we first discovered the location of the stadium: Usually in university campuses, the main road ends with a magnificent administrative building, for example the Rectorate, library or social facility. It is often seen that the Center is formed between these structures. We assumed that the natural bowl on the land where the main road will end is ideal for the stadium. In our project, we decided to finish the main road with a stadium that is the symbol of youth. This should have been the center."

7. **(UNIVERSITY CAMPUS DESIGN IN SPATIAL, SOCIAL AND POLITICAL CONSIDERATIONS, Berkay Ilgaz, Thesis Work)**

   i) A few sports events are held at the stadium throughout the year but do not attract a full crowd. On the other hand, the most crowded times occur with other activities, such as concerts during the spring fest or the commencement day. In other cases, there is even not necessarily need for a formal activity, but students would just like to gather around there in their free time, because the curvilinear form of the grandstand brings forth a certain sense of co-presence, and become traditionalized. Besides, the visual entity of the stadium acts as a territorial marker, where at a university founded by the American tradition, a leftist intelligentsia appeared in a short time, expressing its traditional existence by the word 'revolution' painted and re-painted regularly on the grandstand.



**Visual Material**



**Figure 1:** Devrim Stadium

**Keywords:** Devrim Stadium, outdoor sports, recreational zone, 2000s

**Source:** Google Earth



**Figure 2:** Construction of Devrim Stadium

**Keywords:** Devrim Stadium, outdoor sports, recreational zone, construction, 1960s

**Source:** METU Archive



**Figure 3:** METU Quidditch Team Training at Devrim Stadium

**Keywords:** Devrim Stadium, outdoor sports, recreational zone, 2000s

**Source:** Google Earth





Figure 5.34 GRID B3 Page 5-6



**Figure 4:** Construction of Devrim Stadium

**Keywords:** Devrim Stadium, outdoor sports, recreational zone, 1960s

**Source:** METU Archive




**Figure 5:** "Odtü'nün Açılışında Enternasyonel Söylendi" Newspaper Article

**Keywords:** Devrim Stadium, political acts, 1979

**Source:** Milliyet Arşiv

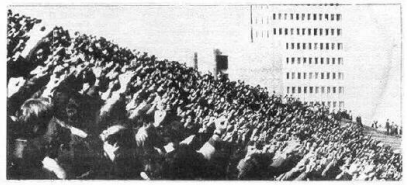


**Figure 6:** A students Forum at Devrim Stadium during the 9 Month Boycott

**Keywords:** Devrim Stadium, political acts, 1970s, boycott, student forum

**Source:** yaz hocam



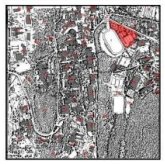



**Figure 7:** 9 Month Boycott

**Keywords:** Devrim Stadium, political acts, 1970s, boycott

**Source:** yaz hocam

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## B3-2. METU Gül Park

The park works in conjunction with the Revolution Stadium. In this park area of approximately 15,000 m2, there are 3 hard-floor tennis courts, 2 basketball courts, a small grove mostly made of larch and seating areas, a well and a kiosk. Also, Yalıncak Özü creek passes under the water cannals through the park.

**1. Google Review**

i) Buradaki yabani güller ilkbahar ve yaz mevsimlerinde çok güzel kokuyor ama park son birkaç yıldır bakımsız kaldığı için etraf çok yabani ot doldu. Umarım bu şekilde kalmaz, adına yakışır hâle geri getirilir.( Gökhan Gurbetoğlu, 2018)

**Visual Material**



**Figure 8:** Gül Park near Tennis Courts

**Keywords:** Park, underground streamway

**Source:** taken by the author

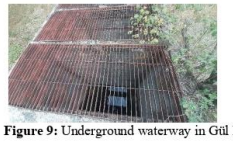


**Figure 9:** Underground waterway in Gül Park

**Keywords:** Park, underground streamway

**Source:** taken by the author



**Figure 10:** Tennis Courts in Gül Park

**Keywords:** Park, underground streamway

**Source:** taken by the author

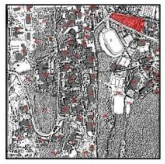


**Figure 11:** Fountain in the Gül Park

**Keywords:** Park, underground streamway

**Source:** taken by the author





## B3-3.METU Bahar Park

Working together with METU Çarşı, this park covers an area of approximately 15,000 square meters. Yalıncak Özü Stream runs through the park, so wooden bridges were built. There are various sitting areas in this area where there are mostly larch trees. In addition, the METU Music Group organizes concerts here as an alternative music venue during the METU Spring Festival.

1. **(Twitter, Okan Bektaş, 4 Mayıs 2021)**

   i) Derenin adı 1930-1940'lı yılların haritalarında Şarlak Dere, daha yeni tarihli haritalarda Yalıncaközü Deresi (önce Kömüşgölü) diye geçmekte. Ağıl deresi ve Kuzukulak Deresi ile ODTÜ içinden akan 3 dereden biridir.

2. **Google Reviews**

   i) This is for university students and guests only. The shopping/restaurant area is in need of renovation; however, the food can be rather good. If you don't wish to eat inside, you can take your food outside and eat in a small wooded area on the grass or, if you are lucky enough to find one, a bench. (Gary Conlan, 2020)
   ii) Konserler için çok güzel bir alan. (Onur Can, 2022)
   iii) Küçük su havuzları ve oturma alanları ile bu alan özellikle sabahları güneş ışığının vurması ile bambaşka bir ortam sunuyor sakinlerine...(Cenk Yardımcılar, 2018)

**Visual Material**



**Figure 12:** Bahar Park and Yalıncak Stream

**Keywords:** Bahar park, Yalıncak Stream, riparian vegetation, recreational zone

**Source:** Google Earth



**Figure 13:** Bahar Park

**Keywords:** Bahar park, recreational zone

**Source:** Google Earth



**Figure 14:** Bahar Park during METU Spring Festival

**Keywords:** Bahar park, recreational zone, METU Spring Festival

**Source:** Google Earth



**Figure 15:** Bahar Park Yalıncak Stream

**Keywords:** Bahar park, recreational zone, riparian vegetation

**Source:** taken by the author



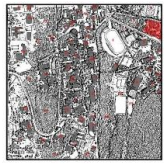


**Figure 16:** People sitting on the ground

**Keywords:** Bahar park, recreational zone,

**Source:** taken by the author

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## B3-4. METU Shopping Center

The first structures of the marketplace (the buildings are now in use by ODTÜDEN, Doyurucu Restaurant, Şok Market) were opened for use in 1965. The main shopping center was built in the 90s and the building now houses Zeynel Restaurant and the ATMs behind was opened in the early 2000s. In the main shopping center, there are pharmacy, photographer, stationery, billiard room, boutique, bookstore and several restaurants. In the open market area, there is a tailor, shoe repairer, hairdresser, restaurants, cafes, Şok market and ODTÜDEN. There is a on-going project for the renovation of the main shopping center. In 2022, the toilets and some shops have been renovated. In addition, there isn't any lift in the center.

1. **(YALÇIN BÜKREV, ODTÜ TARİH DİRENİYOR, NOTABENE YAYINLARI, 1.BASKI 2016)**

    i) Kolej ve teknokentin yanı sıra bir üçüncü durum da 90ların sonuna doğru lojman yapılmaya başlanmasıydı. İnanılmaz bir inşaat faaliyeti vardı. Üniversitede rahatsız edici boyutlara ulaşan lojman faaliyetleri vardı. Yurt yapımı da başladı. Bütün bunların hepsi, özel üniversitelerle başka türlü rekabet edilememesinden kaynaklandı. Üniversite sınavlarından iyi öğrenci kapabilmek için onların sağladığı olanakları buranın bir üniversitesi olarak sağlaması mümkün değildi. Ama yurtlarla ve burslarla bunu sağlamaya çaba sarf ettik. Aynı dönemdeki bir başka değişim, çarşıdır. Geçmişte bizim hiç alışkın olmadığımız bir yer. Bir sürü değişik dükkanların, yiyecek yerlerinin açıldığı bir yer. Kantinlerin önce geliştirme vakfına bağlı şirketlere devredilmesi, arkasından da özelleştirilmesi. Bütün bunların hepsi üniversitenin yapısını değiştrdi. Çok büyük paralar dönmeye başladı. (Mustafa Tokyay, page 445)



Figure 5.37 GRID B3 Page 11-12

**2. Google Reviews**

i) A nice place for student. It contains all the banks, the barber shop, cobbler shop, post office, grocery store, drug store, game room, stationary shop, glasses shop and really nice restaurant. My personnel favourites are Sinasm. (Ar. Dr. Mansoor Ahmed, 2018)

ii) ODTÜ Çarşı is a small mall in the university campus where mostly students gather. It provides several food courts as well as a book shop, a copy center, a pool & darts gaming place and a pharmacy store. (Melih KÜÇÜKERDÖNMEZ, 2017)

iii) Needs an uplift pronto! (Haider Ali Tariq, 2019)

iv) Eski günlerdeki enerjisi, kalabalık ve cıvıl cıvıl hali kalmamış. Birçok mekan kapanmış, açılışası hayal kırıklığı yarattı. (Serhat44, 2022)

v) Tuvaleti iğrenç lavralandırması çok kötü her girişimde tek düşündüğüm şey çıkmak olan bir yer ama malesef odthde pek de seçenek yok (Ali Kaan, 2022)

vi) Sınelerdir var olan, güzel yemeklerin olduğu, ihtiyaca yönelik çok fonksiyonlu bir mekan: ancak bakıma ihtiyacı var. ODTÜ gibi bina ve mekan tasarımlarının göze çarptığı bir yerde çok daha iyi olabilir. Mekanların, tabelaların, kullanılan ekipmanların gözden geçirilmesi gerekir mi acaba...? (Murat Özdamar, 2021)

**Visual Material**



**Figure 17:** Shopping Center Bazaar Area

**Keywords:** Shopping Center, recreational zone

**Source:** Google Earth






**Figure 18:** Main Shopping Mall

**Keywords:** Shopping Center, recreational zone, Mall

**Source:** Google Earth



**Figure 19:** Walkway to Shopping Center Entrance

**Keywords:** Shopping Center, recreational zone

**Source:** taken by the author



**Figure 20:** Inside of the Shopping Center

**Keywords:** Shopping Center, recreational zone



Figure 5.38 GRID B3 Page 13-14

**Source:** taken by the author




**Figure 21:** Shopping Center Renovation Project

**Keywords:** Shopping Center, recreational zone, architectural planning

**Source:** http://odtuebi.com.tr/project



**Figure 22:** Shopping Center Bazaar Area

**Keywords:** Shopping Center, recreational zone, bank

**Source:** taken by the author



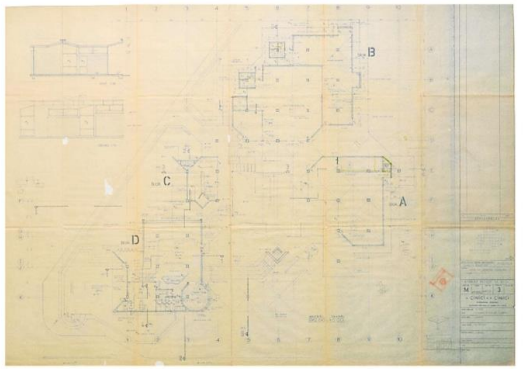



**Figure 23:** Shopping Center Bazaar and Discotheque Plan and Elevations

**Keywords:** Shopping Center, recreational zone, discotheque

**Source:** Salt Archive



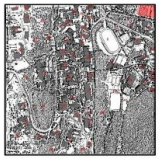
**Figure 24:** Main Shopping Mall

**Keywords:** Main Shopping Mall, recreational zone, 1990s

**Source:** METU Archive



Figure 5.39 GRID B3 Page 15-16



## B3-5. Tennis Courts

Central Tennis Courts were opened in 1984. Consisting of 6 outdoor and 2 indoor hard courts and 2 clay courts, this area also has a buffet and seating areas. The grass area ahead is used as a picnic area by students and alumni on weekends.

1. **Google Reviews**
   i) Çayı güzeldir. İlkbahardan kışa kadar haftasonları kalabalık olur. Ağaçların altında mezunların ve öğrencilerin buluşma mekanı... (Nesrin Hatipoglu, 2022)
   ii) Kortlar bir ODTÜ klasiğidir. Gün boyu sadece tenis oynayanların değil kısa bir mola vermek isteyen herkesin uğrak yeridir. Minicik bir büfede sağlanabilen olanaklar elbette sınırlı. Karton bardakta çay, hazır poşette Türk Kahvesi, bisküvi-çerez. Ancak kortların çekiciliği ortamla ilgili. Yol ile aranızda bir çalı, kortlarla aranızda bir kaç ağaç varken o ağaçların gölgesinde, ahşap piknik masalarında oturmanın keyfi başka hiç bir yerde yoktur. Soluklandıktan sonra isterseniz yolun karşısına geçer Çarşı'ya girersiniz istersiniz KKM'ye, yurtlara veya bölümlere doğru yürürsünüz. Okuldan ayrılacaksanız da ya aracınızı park ettiğiniz otopark az ileridedir yada yine az ilerideki duraktan ringe binerek metro istasyonuna gitmeyi düşünüyorsunuzdur. Bu küçücük yer, bir anlamda kampüs hayatının merkezlerinden birisidir bu nedenle. (Bora Güngören, 2019)
   iii) ODTÜ'nün, gündüzleri dinlence, geceleri eğlence mekanı. (ilyaz Gençtürk)

**Visual Material**



**Figure 25:** Main Tennis Courts and Picnic Area

**Keywords:** Sports, recreational zone, poplar trees

**Source:** Google Earth





**Figure 26:** Main Tennis Courts and Picnic Area

**Keywords:** Sports, recreational zone

**Source:** Google Earth



**Figure 27:** Main Tennis Courts, Yalınözü Stream

**Keywords:** Sports, recreational zone, willow tree, Yalıncaközü

**Source:** taken by the author



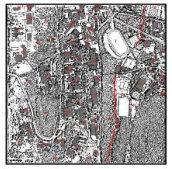
**Figure 28:** Main Tennis Courts and Picnic Area

**Keywords:** Sports, recreational zone, willow, oak

**Source:** taken by the author



Figure 5.40 GRID B3 Page 17-18



## B3- 6. Yalıncak Özü Stream

Yalıncak Stream runs through the northern parts of the campus, from Eskişehir Road, to the southern parts of METU campus, passing through Yalıncak Village. It runs through the campus with minimal intervention to its flow, it is only directed to the underground tunnels in the Gül and Bahar Park due to transportation needs.

1. **Behruz Çinici: "ODTÜ'nün Planını 50 Yıldır Onaylatamadılar", http://www.yapi.com.tr/haberler/behruz-cinici-odtunun-planini-50-yildir-onaylatamadilar-_81483.html, 29 Tem 2010**

   i) Son olarak sözde bir 'kültür (!) binası' yapıldı. Bunun yeri vaziyet planında rektörlük ve kütüphane arasında iken, getirip bu devasa çirkinliği sel yatağına yaptılar. İnşaat Fakültesi eski hocalarından ünlü Alman Profesör Gerbreht'in bu sel yatağına işaret eden ikazlarına ve buranın teknik bir üniversite – pek çok bölge çürük zemin ve Üniversite jeolojik bir rapora da sahip değil!- olmasına rağmen… Yalıncak'tan her an kopabilecek bir SEL felaketi yaşanabilir. Bizler bu sel yatağını diyagonal bir yeşil kuşakla daima vurguladık. Buna karşın, Suha Sevük'ün rektörlüğü döneminde, koskoca bir binayı buraya yapıverdiler.

2. **Twitter, Fikren Görün, 3 Mayıs 2021**

   i) ODTÜ yerleşkesinin mimarı rahmetli Behruz Çinici'nin projesini uygularken gerçekleştiremediği bir hayali vardı: o derenin besleyeceği, Eskişehir yoluna kadar uzayan alanı, üzerinde yelkenlilerin süzüleceği bir göletle kaplamak !

3. **Anılarla Odtü, BOZKIRDA DOĞAN GÜNEŞ ODTÜ YERLEŞKESİ, https://archive.md/ZNADm#selection-395.0-395.544,**

   i) "Projemizde Yalıncak'tan kaynayan suyun toplandığı dere yatağının ıslah edilerek bir gölet oluşturulması vardı. Üzerinde gençler yelkenlileriyle, kayıklarıyla dolaşacaklardı. Şimdi orada Kongre ve Kültür Merkezi var." (Behruz Çinici)



**Visual Material**



**Figure 29:** Yalıncaközü Stream near Devrim Stadium

**Keywords:** waterways, Yalıncaközü, Stream

**Source:** Google Earth



**Figure 30:** Yalıncaközü Stream in Bahar Parkı

**Keywords:** waterways, Yalıncaközü, Stream

**Source:** Google Earth



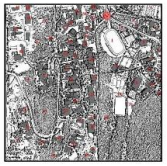
**Figure 31:** Yalıncaközü Stream near Main Sports Hall

**Keywords:** waterways, Yalıncaközü, Stream

**Source:** Google Earth



Figure 5.41 GRID B3 Page 19-20



## B3-7. Devrim Road Hub

It is the turning point of the vehicle road coming from the A1 main entrance gate, which separates the recreational areas from the academic area of the campus. In the south of the road hub, there is the entrance area of the Revolution Stadium and the Youth Monument (also referred to as the "I got a C statue" among students), the vehicle road leading to the A1 gate in the north, the road connects to the dormitories and Technocity in the west and in the east the roads passes to the dormitory areas and exit at the A4 gate. This hub also includes waiting areas for hitchhikers, which is a common cultural practice in METU.

1. **Google Reviews**
   i) Bu otostop bi harika dostum. Durmadan geçen boş audiler mercedesler bmwler varsa onlara inat dağ gibi duran polo'lar şahinler eski kasa meganlar var. (weostr kinqweostr, 2018)
   ii) Odtünün en kritik noktalarından birisi. (Ufuk Tanyeli, 2022)

**Visual Material**



**Figure 32:** Hitchhikers

**Keywords:** Road hub, hicthhike

**Source:** Google Earth





**Figure 33:** Devrim Stadium Road Hub

**Keywords:** transport, road, hitchhike,

**Source:** Google Earth

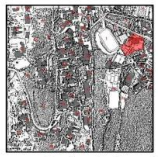


**Figure 34:** Devrim Stadium Road Hub

**Keywords:** transport, road, hitchhike, statue

**Source:** taken by the author

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## B3-8. Main Sports Hall

The building was opened in 1967 and is the first sports facility of METU. Architects of the buildings are Behruz Çinici and Altuğ Çinici. The basketball, volleyball, climbing, mountaineering, rowing, sailing, etc. teams of the university train in this facility. There is also a climbing wall and a large mirrored hall where various student clubs held their activities there. The hall, which is open for continuous use between 09:30 and 21:30 every day except Sundays, is always lively and active. In 2010, a Student Center Building Architectural Competition was opened despite the objections of Behruz and Altuğ Çinici, the architect of the campus. The location of the Student Center was determined by the university administration as the open space on the south façade of the gym. Many students and academics from Architecture faculty objected to the location of the center which was oppose to the initial Çinici masterplan. Currently, no construction works have started yet.

1. **(YALÇIN BÜKREV, ODTÜ TARİH DİRENİYOR, NOTABENE YAYINLARI, 1.BASKI 2016)**

   i) 4 mart 1971de kaçırılan 4 amerikalıyı armaka için alınana arama kararıyle birlikte, ankara il jandarma alayı, nevşşehir jandarma komando taburu ve ankara toplum polisi odtüyü sardı. 5 mart saat 4.30da 2.yurda gelen odtü rektörü erdal inönü ve il jandarma alay komutanı albay mehmet öztoprakla odtü öb başkanı erhan erdoğmuş grüştüler. Öğrenciler arananların yurtlarda olmadıklarını, askeri birliklerin arama yapabileceklerini ama polisi üniversşteye sokmayacaklarını bildirdiler. Albay, devlerin pazarlık yapamayacağını söyled. Saat 5.45de çatışma başladı. 2 yurdun



Figure 5.42 GRID B3 Page 21-22

üzerinde erdoğmuş ve dirilin de aralarında bulunduğu yaralıların sayısı 20yi geçmişti. Çatışmada bir asker ve bir aşçı ölmüştü. Saat 13.30 civarında aramaya polisleri de sokmak için güvenlik kuvvetleri yurtlara 20 dakika daha ateş açtılar ve tüm yurtlar derhal boşaltılmazsa hava ateşi açılacağını megafonla bildirdiler. Yurtları terk eden öğrenciler statta ve spor salonunda toplandı. Kamuoyuna öğrencilerin silahı olarak gösterilen okul bekçisinin 15 av tüfeği odtüye mehkeme tarafından iade edildi. Ayrıca söylentilerin aksine, 5 adet tabanca dışında üniveristede hiçbir askeri malzeme bulunmadığı gibi, kaçırılan amerikalılar da orada değildi. (ertuğrul Kürkçü, page 141)

ii) 5-6 mart olayları esnasında, biz birkaç hoca, erdal bey falan, oradaydık. Eşimle birlite biz de aktif olarak sakinleştirici bir rol oynadık. Erdal bey çok üzgün ve mahzundu, zaten 4-5 gün sonra da istifa etti. ... çok üzülmüş, çok gücüne gitmişti. Kurşunlar atıldı, kurşunlarla taradılar, insanlar öldü. Sonra da öğrenciler kapalı spor salonuna konuldular. Hepsi açtı, erdal beyle beraber öğrencilere sandiviç dağıttık. (Erhan karaesmen, page 144)

iii) Şubat 1976 ortalarında yeni dönem başladıç tabii sorunlarla beraber.. rekötr tarık somerin görev süresi doluyordu. Mütevelli heyeti o gün hasan tanı rektör olarak atayamadı, prof ılgaz alyanak atandı. Ötk-sanat kültür topluluğu kuruldu. Çeşitli kollarda çalışmalar hızla başladı ve kapaplı spor salonunda iki kez timur selçuk konseri düzenlendi. Bu konserler çok büyük olay oldu. Timur selçukun binlerce odtü öğrencisinden oluşan koroyla birlikte söylediği nazım hikmet şarkılarının vemarşların bugün hala birçok odtülünün belleğinde yaşadığına inanıyorum. (Hüsnü Solmaz/ Kimya Mühendisliği, page 208)

iv) Hasan tan gelir gelmez 1-2 ay içinde üniversiteye ilk ağızda 200 tane işçi alındı, sonra sayısı arttı. Gelenler tam çıbanbaşıydı. Mesela, o dönemde biz spor salonuna gidip voleybol oynardık ve artık gidemez olmuştuk, çünkü yolda hücum ediyorlardı. Biz tehdit ediliyoruz, suikastlar oluyor, bir kaç öğretim üyesinin evine bomba atıldı. Her yerde saldırılıyor, çok tatsız bir durumdu.
Kasım ayında okul açıldı. Bir süre sonra da öğrencilere büyük bir saldırı oldu. Bu işciler, öğrencileri rekötrülüğün oraya çekmek için ses bomnası attılar, öğrenciler toplanınca da yukarıdan üstlerine bomba atıp, ateş etmeye başladılar. 2 aralık olayları (Uğur Ersoy, page 257)

v) 1979da başlattığımız ve 80lerde devam ettirdiğimiz uluslararası odtü şenliği. Türkiyenin karşılıklı kültürel değişim anlaşmalarına sahip olduğu kimi ülkelerle sürdürdüğü ilişkler çerçevesinde uluslararası anlamda katılımcı sayısı çok artmış ve nitelik çok yükselmiştir. Spor kulübünün şenlik bünyesinde düzenlediği voleybol turnuvasına avrupa şampiyonu eska moskova ve türkiye deplesmanlı voleybol ligi şampiyonu eczacıbaşı gelmişti. Onun dışında sinema etkinlikleri olsun, edebiyat etkinlikleri olsun hep bu uluslararadı katılıma açık, çok nitelikli etkinlikler oldu ve ülke çapında ses geitrdi. (Yücel Çelikel, page 315)



vi) Basılma tehlikesiyle yurtlarda kalmıyorduk. Tabii okula girip çıkarken normal kapıdan girmiyor, araziden giriyorduk. Okulda arama yapılmayan belli başlı yerler vardı, oralarda kalıyorduk. Mesela spor salonu gibi. Ayrıca dehliler vardı. Malum odtünün bütün bölümleri, alttan dehlizlerle birbirine bağldır, bu 12 mart döneinde de kullanılmıştır. (Metin şahin 1976-1980 sosyoloji, page 346)

vii) 87 sonbaharında odtü-öd ilk genel kuruhı spor salonunda yapıldı. Okul içinde eski ptt binasının olduğu yerde kulüpler ile birlikte odtü-ödye bir yer verildi. (Taner Yüzgeç/ 1982-1989 inşaat mühendisliği, page 403)

viii) Odtünün bir özelliği de çok tırpanlanmadı ama çeşitlenme oldu. Ailenin kısıtlı bir geliri varsa, mütevazi olanakları olan bir öğrenciysen odtü iyi bir üniversite. Yurtlar pahalı değil, kafeterya pahalı değil. Kantinleri iyi. O yüzden öyle bir kitle var. Ama onun dışında iyi olanakları da var. Varlık durumu daha iyi ailelerin çocukları için de bir sürü yerle açıldı. Yönetim bunu da bir denetim altında tutuyor. Aşırı pahalı bir yer bulamazsınız. Diğer üniversitelerde var öuhtemelen. Kampüsün içindeki yaşam mütevazi ve geniş bir olanak yelpazesi var. Neredeyse minimum parayla, hiç bir şey ödemeden sporundan, her şeyine kadar yararlanabiliyorsun. Neoliberalizm bu faaliyetlerin paralaşmasını çok itemedi mesela. Kamu üniversitelerinin bir kısmında da bu olanaklar yok. Mütevazi ama olanak olarak darlar. Odtünün bu olanakları çok geniş. Bir sürü kulüp, bir sürü aktvite var. Canlı bir kampüs. Burası 24 saatlik bir kampüs, sürekli hareket var. (Mustafa şen/1989- sosyoloji öğretim görevlisi, docent, page 502)

**2. (YAZ HOCAM; https://yazhocam.com/kampus/odtu-tarihi-12-mart-sonrasi-odtu-ve-otk-bolum-8/)**

i) 1979 yılında sanat-kültür ve spor dallarında ilk kez şenlik düzenlendi daha sonra ÖTK örgütlenmesiyle 1980 yılında Türkiye'de ilk kez uluslararası düzeyde bir sanat-kültür ve spor şenliği yapılması kararı alındı
Programa göre 14 ülkeden katılımcı çağırılacak ve okul yönetiminin maddi olanakları çerçevesinde genişletilecekti. 1-31 Mayıs 1980 tarihleri arasında yapılan şenlikte tiyatro, sinema, halk oyunları gösterileri, söyleşiler ve spor etkinlikleri yer aldı.

**3. Google Reviews**

i) ODTÜ içerisinde yar alıyor Koç Spor Festivali'nde basketbol maçlarını izlemek için gittim. Salonun tek tarafında oval şekilde tribünü var. Oturma yerleribeton üzerine tahta sıra şeklinde otururken çok rahat değil. Ayrıca yaslanamadiginiz için bel ağrısına yol açıyor. Salon zemini güzel. (Ercan Kaptanoğlu, 2018)

ii) Zemin çok güzel, tribünler ahşap ve arkalıksuz. Işıklandırma ve temizlik zayıf. Sporcu ve seyirci girişi aynı kapıdan ve iç içe. (ibrahim aydogdu, 2018)



Figure 5.43 GRID B3 Page 23-24

4. **Behruz Çinici: "ODTÜ'nün Planını 50 Yıldır Onaylatamadılar", http://www.yapi.com.tr/haberler/behruz-cinici-odtunun-planini-50-yildir-onaylatamadilar-_81483.html, 29 Tem 2010**

   i) Altuğ ve Behruz Çinici'nin arası, 49 yıl sonra, dava nedeniyle açıldı. Çinici Mimarlık Basın Müşavirliğinden 28 Temmuz'da yapılan açıklamada, proje müelliflerinin izni alınmaksızın yapılan kaçak yapılar ile yine izinsiz olarak Mayıs 2010'da açılmış olan 'ODTÜ Öğrenci Merkezi Binası ve ODTÜ Meydanı Mimari Proje Yarışması'nın davanın nedenlerini oluşturduğu bildirildi. Açıklama sonrası görüş aldığımız Behruz Çinici, konkur ile elde ettikleri kampüs projesinin 50 yıldır onaylatılmadığına dikkat çekti.

   ii) Açıklamada şu ifadelere yer verildi:

   "Mimarların telif haklarının saklı olduğu ODTÜ kampüsünde 1961 yılından bu yana akdolunan sözleşme ve ara protokollere aykırı biçimde davranışlarda bulunmaya devam eden ODTÜ Rektörlüğü hakkında mimarlarca hukuksal süreç başlatıldı. ODTÜ Yerleşkesi plan müellifi ve eser sahibi mimarlar Altuğ ve Behruz Çinici, bugüne kadar mimalarından izin alınmadan yapılan yaklaşık 25 adet kaçak yapının ardından ODTÜ'de yapılması planlanan öğrenci merkezi ve çevre düzenlemesinin yine izin alınmadan yarışmaya açılmasını mahkemeye taşıdı."

   iii) Açıklamanın ardırdan kendisine ulaşarak görüş aldığımız Behruz Çinici, daha önce de kendilerinden izin alınmadan yapılan kaçak yapılara karşı davalar açtıklarını ancak, kendi mezunları rektör olunca, bu davaları durdurma kararı aldıklarını söyledi. Ömer Saatçıoğlu'ndan başlayarak gelen tüm rektörler protokollerle yazılı sözler verdiğine dikkat çeken Çinici, "Protokoller bundan sonra müelliflerinden izin alınmadan hiçbir yapıya geçit verilmeyecek idi (!) Özellikle, 'Servis yolumla yurtlar arasındaki giriş kapının arasındaki bölgeyi bana bağışlayın, bunun dışında aşağılarda ne yapmak isterseniz yapın' ricasında bulunmuştum ama yine bu sözlerin dışına çıkıldı." dedi.

   "Onlar sözlerini unuttular. İlk etapta genel vaziyet planı ile 3 binanın yapımı söz konusuydu. Rektörlük, mimarlık fakültesi ve yurt… Sözleşmede, bu 3 binanın tamamlanmasının ardından, idare memnun kaldığı takdirde, bütün işlerin bizlere verilebileceğine de açıktı.

   300 bin metrekarelik yapılaşmalar, brüt beton tekniği alt yapısı ile 8 yılda tamamlandı. Tabii kurucu Rektör Sayın Kemal Kurdaş bu işi bana tek başına veremezdi. İçlerinde ülkenin en saygın ve üstün yöneticilerin yer aldığı mütevelli heyetleri vardı. İşte bu mütevelli heyetlerinin ve Rektörün onayıyla işlerin bana verilmesine karar verilmiştir. ODTÜ'nün nüvesi, Ortadoğu ülkelerini kalkındırmaya yönelik düşünce içinde bir Şehircilik Enstitüsü olduğu halde, 50 senedir kendi kampüslerinin vaziyet planını onaylatamamışlardır. Ama bu kişiler bugün YÖK profesörü, doçentleri vs'dir. Belediye Başkanı harekete geçince telaşlanmışlar ama bu konuyu hala sonuçlandıramamışlardır. ODTÜ'de hocalık yapan, bazı mimarlar, bana karşı aldırmazlık ve saygısızlık içinde yapılarımın arasına sızmışlardır.



1. **Ödül, ODTÜ Öğrenci Merkezi Binası ve ODTÜ Meydanı Mimari Proje Yarışması, http://www.arkiv.com.tr/proje/katilimci-odtu-ogrenci-merkezi-binasi-ve-odtu-meydani-mimari-proje-yarismasi1/3849, 2010**

   i) Proje raporu:

   ODTÜ meydanı ve öğrenci merkezi tasarımında göz önüne aldığımız öncelikli konu; açık alanların sürekliliğinin sağlanması ve bu sürekliliğe öğrenci merkezinin nasıl katılabileceğidir. Öncelikle stadyumun önünde öğrenci meydanı olarak ayrılan alan ile kapalı spor salonunun doğusunda kalan, görece daha küçük alan arasında bağlantının sağlanması bu sürekliliğin önemli bir parçasıdır. Bu alanda öğrenci merkezi avlulaşarak arkada kalan boşluğu güçlendirmekte ve bir yaya omurgasıyla meydana bağlanmaktadır. Bu omurga öğrenci merkezinin zemin kata yerleşen sergileme birimleri ile canlı tutulmaya çalışılmıştır. İkinci karar ise yapının içinde bu sürekliliğin sağlanmasıdır,yapı birinci kat seviyesinde boşaltılmış,bir teras olarak kullanılması öngörülmüş,çevreyle ilişkilenme potansiyeli artırılmıştır. Şöyle ki bu boşaltılmış kat yarışma alanının güneybatısında bulunan, amfi kullanımı olarak önerilen alanla üst kottan bağlanmaktadır ve meydanın bir uzvu olarak şekillenmektedir. Ayrıca bu bağlantı ODTÜ kampüsü allesinden gelen yaya yoluyla da bağlanabilmektedir.

   Öğrenci merkezinin güneydoğusunda kalan, yurtlar bölgesinden gelen yaya yolları da direkt olarak bu boşaltılmış kata ulaşabilmekte, oradan da bir rampayla meydana inilebilmektedir. Bu özellikleriyle boş kat açık alanlar sürekliliğinin bir parçası olmuştur ve görsel anlamdaki mevcut ilişkiler korunarak yapı çevresiyle her yönden bütünleştirilmiştir. Bu yarı açık alan çeşitli etkinlik ve performansların sergilenebileceği bir yer olarak da değer kazanmaktadır. Boş katın altında performans salonu ve diğer salonların bulunduğu baza bir tarafı eğime dayalı sağır yüzeyli bir altlık oluşturmakta, giriş ve ilişkili birimler bu hacimde yer almaktadır. Boşluğun üstündeki katta ise tamamen şeffaf ve renkli cephesiyle çoğunlukla öğrenci klüplerinin irtibat ofislerinin bulunduğu kitle yer almaktadır. Boşluğun altındaki ve üstündeki katlarda işlev gerekliliğinden kaynaklanan opaklık ve şeffaflık kontrastı malzemede de devam ettirilmiş baza katında brüt beton olan kitle ile en üst katta şeffaf ve renkli camlarıyla öğrenci merkezi ofisleri yapıya kimliğini kazandırmaktadır. Meydan tasarımında dikkate aldığımız kriter buranın gelip geçilen bir yer olmasının yanı sıra duraklanan bir yer ,bir takım açık alan etkinliklerine ve oturma-dinlenme gibi işlevlere uygun altyapısının olması idi. Bu nedenle zemindeki kaplamaların sürekliliğinde güneybatı yönünde yani stadyuma bakan yönde 3 boyutlu oturma birimleri önerilmiştir, ayrıca meydanın sonlandığı kısımda üstü örtülü bir amfinin daha yoğun etkinliklere altyapı oluşturabileceği düşünülmüştür.



Figure 5.44 GRID B3 Page 25-26

**Visual Archive**



**Figure 35:** METU Basketball Team in 1960s

**Keywords:** Main Sports Hall, basketball team, 1960s

**Source:** METU Archive

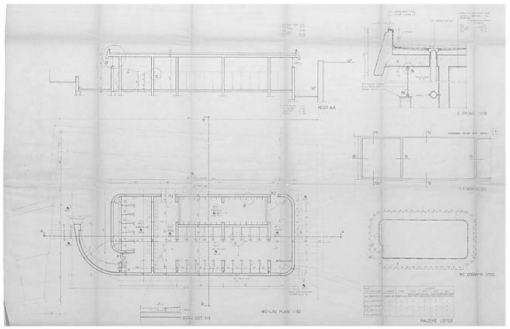


**Figure 36:** Main Sports Hall Plans and Elevations

**Keywords:** Main Sports Hall, 1960s

**Source:** Salt Archive



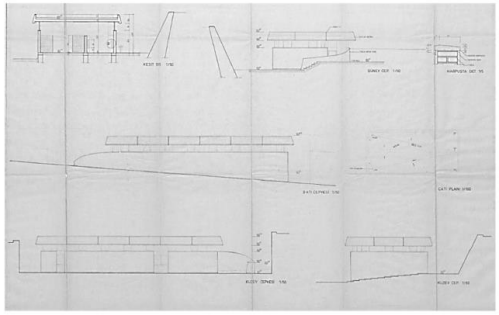


**Figure 37:** Main Sports Hall Roof Plan and Elevations

**Keywords:** Main Sports Hall, 1960s

**Source:** Salt Archive

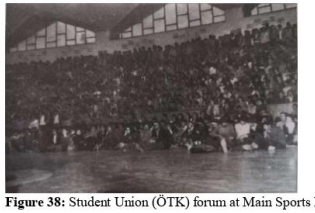


**Figure 38:** Student Union (ÖTK) forum at Main Sports Hall

**Keywords:** Main Sports Hall, METU ÖTK, student forum, 1970s

**Source:** https: yazhocam.comkampusodtu-tarihi-12-mart-sonrasi-odtu-ve-otk-bolum-8



Figure 5.45 GRID B3 Page 27-28



**Figure 39:** Student Center Competition Area behind Main Sports Hall

**Keywords:** Main Sports Hall, student center,

**Source:** taken by the author



**Figure 40:** Terrace of Main Sports Hall

**Keywords:** Main Sports Hall, terrace

**Source:** taken by the author



**Figure 41:** Entrance Terrace of Main Sports Hall

**Keywords:** Main Sports Hall, sports facilities

**Source:** taken by the author



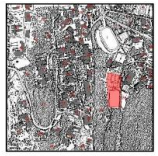


**Figure 42:** Tennis Courts Behind Main Sports Hall and Walkway leading to Medico

**Keywords:** Main Sports Hall

**Source:** taken by the author

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## B3-10. Outdoor Sports Fields

Outdoor sports fields are located opposite the Baraka Sports Hall, behind the Devrim Stadium and very close to the Eastern Dormitories. The first of the 25×40 pitches was put into service in 1984 and was renovated in the 2000s with the construction of the annex building and the other two pitches and American football fields. Fields are used intensively between 09:00-23:00 on weekends and 17:00-23:00 on weekdays.

**Visual Material**



**Figure 43:** Outdoor Sports Fields

**Keywords:** Sports, recreational zone

**Source:** Google Earth



Figure 5.46 GRID B3 Page 29-30



**Figure 44:** The road leading to the METU Forest near Outdoor Sports Fields

**Keywords:** Sports, recreational zone

**Source:** taken by the author



**Figure 45:** American Football Field

**Keywords:** Sports, recreational zone

**Source:** taken by the author

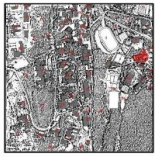


**Figure 46:** Sand Volleyball Field

**Keywords:** Sports, recreational zone

**Source:** taken by the author





## B3-11. 1. Dormitory

Dormitory 1 is located in the eastern dormitories area within the METU campus and is the first dormitory that was put into service in 1965. Today, it is used as a girls' dormitory. There are group rooms for 2+2+2+2 people in the dormitory. Bathrooms and toilets are designed for common use in groups of 4 double rooms. There is a dormitory canteen on the ground floor. In addition, there are study rooms, a drawing room for architecture students, a kitchen that allows students to cook their meals, a laundry room with a sufficient number of washing and drying machines, and irons.

1. **YALÇIN BÜKREV, ODTÜ TARİH DİRENİYOR, NOTABENE YAYINLARI, 1.BASKI 2016**
    i. Çok iyi hatırlıyorum, ranzanın üst katına çıktım, tavan da yakın, bembeyaz, uzun süre daldım gittim. Anne yok, baba yok, kardeş yok, 12 kişilik bir yurt odasında, sadece arkadaşlarım var. Yani yeni ailem bunlar. Görüş ayrılıkları olmasına rağmen, siyasi mücadele içerisinde bu ailemie birlikte oldum. Kimimiz thkolu, kimimiz thkpcli, kimimi dev-gençli, kimimiz tipli olmamıza rağmen dostluğumuz, bağlılığımız, birbirimize olan düşkünlüğümüz sürdü gitti. Odtü denilince, modern bir kampüs içinde modern bir yurt, şehrin 10km dışında, bunlar akla geliyor o zamanalr. Bölgenin hakimi içeride yaşayan, çalışsan insanlar. Rektör izni olmaksızın jandarma kampüs içine giremez. Kendi kuralları, kendi bekçi düzeni içerisinde kendi güvenliğini kendisi sağlar. Herkesin elini kolunu sallayarak üniversiteye giremediği için de belli bir rahatslık ve güven duygusu var. Çünkü odtülüler birbirlerinden zarar görmeyeceklerini biliyorlar. Belki bu rahatlık, kampüste olmaları, yurtların güvenlikli bir bölgede bulunması, odtülülerin gelecekle ilgili tasavvurlarında daha rahat davranmalarına da veslie olmuş olabilir. Hem siyasi baskı anlamında, hem medeniyetin-sıcak suyun, elektriğin, rahat çalışma ortamının-nimetlerinden rahatça faydalanma anlamında. Hayatımkzk etkileyen konulardan bir tanesi de buydu. (Akın dirik makine mühendisliği, Page 50)

    ii. Ayrıca, kampüs ve kampüs yurtları diye bir olay türk eğitim tarihinde hiç yoktu. Bizim öğrencilik dönemimizde öğrencilerin ancak 1/8i yurtta kalırdı, sosyal bilimlerde bu oran çok daha düşüktü. Gerisi bekar evlerinde falan idare ederdi. İlk defa, içinde öğrenci sayısının yarısının yalabileceği kadar kapasiteye sahip, düzgünce yurtları olan bir kampüs yaşamına geçildi. (Erhan karaesmen, İnşaat mühendisliği, öğretim üyesi dr.)

    iii. Esasen odtüde yurtlar çok önemli oldu. Gece gündüz kampüste kalanlar, öğrenci hareketinin motoru haline geldiler. Ben şehirde kalıyordum. O yüzden benim pişmem başka usulde, yurtlarda kalanların pişmesi başka usulde oldu. Eğer odtüdeki kadın erkek ilişkileri bugün hala eski serbestliği içinde devam ediyorsa, bunda kız yurtlarının ötekilerle yan yana olmasının, bu konuda



Figure 5.47 GRID B3 Page 31-32

herhangi bir ayrımcılığın yşanmamış olmasının bir payı vardır. O zaman da öyleydi, şimdi de öyle. Odtüde bu kadınların özgürlüği edebiyatına rağmen, sfk da erkek bir örgüttü, bütün öteki politik örgütlerde erkek birer örgüttüler. Bizim kadın arkdaşlarımız ancak bizim gibi giyindikleri davrandıkları nispette bizimle eşitlenebiliyorladı. (Ertuğrul kürkçü mimarlık, page 68)

iv. Devrimci olmak istediğinde sizi önlemeyen, buna fırsat veren bir iklim odtüde oluştu ve kendisini bugüne kadar korudu. Mesela yazları herkes gider yurtlarda kalanlar kalır, tabi ki kız yurdu erkek yurdu birbirine yakın, zaten hep beraber okunuyor, işte aşklar, sevişmeler... bunların hepsine odtünün çayırları şahittir. Bizler için bunlar kadar doğal bir şey yoktu. (Ertuğrul kürkçü, PAGE 84)

v. Ben yurtta kalıyordu ve yurt hayatının da bir canlılığı vardı. Çok hareketliydi yurtlar. Mesela 2. Yurtta benim kaldığım odanın altındaki odada deniz gezmişin kalmakta olduğunu biliyordum. Ondan sonra bir yurt komitesi vardı, yurtların öğrencileri yönetiyordu. (Yılmaz aysan mimarlık, Page 89 )

vi. İstanbuldaki ilk öğrencilerin öldürülmesinden sonra ateşlşi silahlar da her yerde devreye girdi. Fakat odtüde bu sertliği gerektiren bir karşı geliş yoktu. Odtü bu mücadelenin daha çok cephe gerisi gibi işlev görüyordu. Ankarada ve diğer yerlerde barınamayan arkadaşlar gelip yurtlarda kalırlardı. Alet edevatlarını tutacak yeri olmayanlar da burada saklmaya çalışırlardı. Biz faşist hareketle odtüde karşı karşıya gelmedik. (Etuğrul kürkçü, Page 127)

vii. Taylanın öldürülmesinden hemen sınra hüseyin bir arkadaşı ile beraber antepe gitti ve oradan bir miktar tabanca alıp geldi. Ben tam o sıralar erzuruma gitmeyi planlarken hüseyin beni çağırdı: "antepe 5 bilet al, ayrıca 2 tane de yusuf ve benim için bilet al. Biz gölbaşından bineceğiz, siz garajlardan binin, filistine gidiyoruz" dedi. Ankaradan filistine giden ekibin içerisinde bir tek ben odtili değildim. Gerisi hep ostülüydü. Hüseyin inan, yusuf aslan, alparslan özdoğan, mustafa yalçıner, ibrahim seven, halil çelimli ve ben olmak üzere 7 kişiydik. ....sonra hüseyin yeni bir ekip getimek üzere türkiyeye döndü. Arkasından yusuf da döndüç birkaç ay sonra biz dönerken diyarbakırda 11 kişi yakalandık, 5 kişi yakalanmadı.Cezavi bizim için önemli bir süreçti. Thkonun sekillenmesi, esas itibariyle diyarbakır cezaevinde gerçekleşti. Orada eğitim yaptık, kitap okuduk, tartışmalr yaptık. 1970in sonbaharında tahliye olduk. Zaten odtü 1. Yurttaki 201-202 numaralı odalar daha önceden hazırlanmıştı ve deniz de tahliye olunca oraya getirilmişti. Bunları yusuf yaptı tabii, yurt odalarını bizim için ayarlamıştı. Eymir gölünü işleten şeyhmus diye bir adam vardı. Şeyhmus orayı boşaltıyor ve yusuf gidip yerleşiyor oraya. Orası bizim üssümüz haline geliyor. Karargahımın odtü 1yurt 201-202 numaralı odalar oldu. Banka soygunları orada planlandı. Amerikalı çavuş finleyin kaçırılması olayı orada gerçekleşti ama hemen sonra orası terk edildi, şehirde evlere yerleştik. (Ahmet tüncer sümer)

viii. Üniversite özerliğinin henüz budanmamış olduğu bu dönemde odtü yurtları, türkiyede siyasi polisin denetminden en uzak olabilecek alandı.



Yurtlara girmelerinin önündeki en büyük engel, odtü senatosunun, üniversite yönetiminin bu tür devlet müdehalesine kategorik olarak karşı olmasındadı. 5 mart olayı erdal inönü zamanında oldu. İşgali sonra erdirilmesi için kemal kurdaş jandarmayı okula sokmuş, karizmayı da orada çizdirmişti. Erdal inönü jandarmayı hiç bir zaman sokmadı.

Devlet "deniz gezmişleri" anyoruz diye bütün yurtlara saldırmaya başladı, yani aslında öğrencileri şehirden sürmeye çalıştılar. Siyasal yurdu basıldı, hacettepe yurdu basıldı ve sıra odtüye geldi. Bu sırada denizlerin faaliyetleri de devam ediyordu. Ben o gün akşam gittim yurtlara, denizi aradım göremedim. Nitekim jandarma geldi ve yurtlardan da ateş edildi jandarmanın üzerine. Jandarma misliyle karşılık verince bu arada MTAnın aşevinde çalışan bir işçi ve öğrencilerden ölenler oldu. İster istemez direniş bitti.
4 mart 1971de kaçırılan 4 amerikalıyı armaka için alınana arama karanyle birlikte, ankara il jandarma alayı, nevşşehir jandarma komando taburu ve ankara toplum polisi odtüyü sardı. 5 mart saat 4.30da 2.yurda gelen odtü rektörü erdal inönü ve il jandarma alay komutanı albay mehmet öztoprakla odtü öb başkanı erhan erdoğmuş grüştüler. Öğrenciler arananların yurtlarda olmadıklarını, askeri birliklerin arama yapabileceklerini ama polisi üniversşteye sokmayacaklarını bildirdiler. Albay, devlerin pazarlık yapamayacağını söyled. Saat 5.45de çatışma başladı. 2 yurdun üzerinde erdoğmuş ve dirilin de aralarında bulunduğu yaralıların sayısı 20yi geçmişti. Çatışmada bir asker ve bir aşçı ölmüştü. Saat 13.30 civarında aramaya polisleri de sokmak için güvenlik kuvvetleri yurtlara 20 dakika daha ateş açtılar ve tüm yurtlar derhal boşaltılmazsa hava ateşi açılacağını megafonla bildirdiler. Yurtları terk eden öğrenciler statta ve spor salonunda toplandı. Kamuoyuna öğrencilerin silahı olarak gösterilen okul bekçisnin 15 av tüfeği odtüye mehkeme tarafından iade edildi. Ayrıca söylentilerin aksine, 5 adet tabanca dışında üniveristede hiçbir askeri malzeme bulunmadığı gibi, kaçırılan amerikalılar da orada değildi. (Ertuğrul kürkçü)

ix. 5-6 mart olayları esnasında, biz birkaç hoca, erdal bey falan, oradaydık. Eşimle birlite biz de aktif olarak sakinleştirici bir rol oynadık. Erdal bey çok üzgün ve mahzundu, zaten 4-5 gün sonra da istifa etti. ... çok üzülmüş, çok gücüne gitmişti. Kurşunlar atıldı, kurşunlarla taradılar, insanlar öldü. Sonra da öğrenciler kapalı spor salonuna konuldular. Hepsi açtı, erdal beyle beraber öğrencilere sandiviç dağıttık. (Erhan karaesmen, page 144)

x. Boykot döneminde yurtlarda tamamen komün hayatı sürüyordu. Çünkü herkes ciddi para sıkıntısı çekiyorduç okul açıkken herkesin ailesinde para geliyor, bursu var vs vs.politik faaliyetler için gereken harcamalar dışında herkes kendi harcamasını kendi karşılardı ama bir yere gidecekse iş için, para veririsin giderdi. Tabi bu arada, politik olarak daha önceki ilişkileden her anlmda daha gelişkin, daha sağlam ilişkiker ortaya çıktı. Mücadele sertleştikçe, ilişkilerimiz sıkılaştı, günlük hayatta yurtlarda kalan bine yakın öğrenci arasında bütün harcamalar, yenilen içilen herşey tamamen ortaklaştı. Ciddi bir toplu yaşam okulu oldu o direniş. Güne spor ile başlardık. Sabah sporları baştam beri



Figure 5.48 GRID B3 Page 33-34

düzenli sürtüyordu. Spordan sonra sulumuzu alır, kahvaltı yapardık. (Ahmet asena, page 288)

xi. 1960lı yıllarda mimarlık fakültesinin üstlendği entellektüel merkez rolü 1972den itibaren idari ilimler fakültesi devralmıştı. Hakikaten çok diamik, çok canlı bir ortam vardı. Forumlar, seminerler toplantılar... yurtlarda da her gece doğallığında tartışamlar olur, çeşitli siyasetlerin önde gelenleri tartışırlardı. (Yalçın bükrev 1975-1991 işletme, page 351)

xii. Odtüye başladığımda askerin tahakkümü çok görünür bir haldeydi. Kapıdan girişte arama olur, şiir kitapları bile alınırdı. Çantalar aranırdı, diyelim nazım hikmet, ahmet arif varsa, hiç şansın yoktu zaten. O dönemde sol yayınlar yasak addedilirdi. Bunlar daha çok elden ele çoğlatılarak paylaşılır ya da kasetler, türküler, şarkılar, marşlar falan dinlenirdi. Kantinde çoğunlukla asker gezerdi. Dilekçe toplamak ya da kantinde toplantı yapmak yasaktı. Hatta kantinde masa ve sandalyeler bile ona göre düzenlenmiş, masalar bir araya getirilmesin idye sabitlenmiş, hatta fazla öğrenci oturmasın diye dörder kişilik yapılmışlardı. Yurtlarda da öğrenciler bir araya gelip toplanmasın diye mermer masalar sabitlenmişti. (Yıldız temirtürkan , Gıda müh 1985, page 425)

xiii. Bu eylemin ardından acayip bir hareketlenme başladı odtüde. O arada da yurtlarda bir yönetmelik var, saat 21den sonra kızlar erkek yurtlarına, erkekler de kız yurduna giremiyor. Böyle saçma bir uygulama var. Biz de her gece bir yurda gidip bağlama çalıp, saat 23-24e kadar orada durmaya başladık. Yurtlardaki herkesin katıldığı bir nevi sivil itaatsizlikti. (Murat gültekin , 1988-1998 uluslararası ilişkiler, Page 430)

**2. (ODTÜ Tarihi: Banka Soygunu ve Yurtlar Baskını [Bölüm 7] By Anonim -15 Kasım 2019)**

Denizler, 1970 yılında ODTÜ'de buluşuyorlar. Eylül ayında ODTÜ'ye geldiklerinde 1. yurttaki 201 ve 202 numaralı odalarda Deniz Gezmiş, Yusuf Aslan, Sinan Cemgil, Alpaslan Özdoğan ve Hüseyin İnan ile hep birlikte kalıyorlar. Aynı günlerde Mahir Çayan, Münir Ramazan Aktolga ve Yusuf Küpeli'nin de ODTÜ'ye gelmesiyle birlikte kır gerillasının hazırlıklarını yapmaya ve maddi ihtiyaçları için de şehir gerillasını kurmaya başlıyorlar. Ve bu süreçte Türkiye Halk Kurtuluş Ordusu kuruluyor ve 1970 yılının Aralık ayında ilk eylemlerini Ankara'da yapıyorlar.

**Visual Material**

**1. TRT ODTÜ Yurtları Videosu**

**Source:** METU Archive





**Figure 47:** 5 March Incidents

**Keywords:** Political act, THKO, dormitories, 5 March Incidents

**Source:** Cumhuriyet Archive




**Figure 48:** "ODTÜ, dün savaş alanına döndü" Newspaper Article

**Keywords:** 5 March Incidents, THKO, political actsi dormitories

**Source:** Cumhuriyet Archive



Figure 5.49 GRID B3 Page 35-36

Gezmiş: ODTÜ'de saklandık..

Figure 49: "Gezmiş: ODTÜ'de saklandık" Newspaper Article

Keywords: THKO, political acts, dormitories

Source: https://yazlocenn.com/one-cikanlar/odtu-tarihli-banka-soygunu-ve-yurtlar-baskini-bolum-7/



37



Figure 50: Girls Dormitory Bedding Units for 12 People

Keywords: dormitories, bedding units

Source: Salt Archive



Figure 51: Girls Dormitory Ground Floor Plan

Keywords: dormitories

Source: Salt Archive



Figure 52: 1 Dormitory Entrance Bike Stop

Keywords: dormitories

Source: taken by the author

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Figure 5.50 GRID B3 Page 37-38



**Figure 53:** 1. Dormitory Entrance

**Keywords:** dormitories

**Source:** taken by the author



**Figure 54:** Pride Stairs leading to 1. Dormitory from Devrim Stadium

**Keywords:** dormitories

**Source:** taken by the author

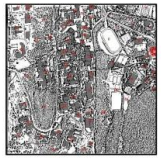


**Figure 55:** 1. Dormitory Cafeteria Exterior Façade

**Keywords:** dormitories

**Source:** taken by the author





## B3-12. Medico

The Medico Building, which started service in 1975, is located next to the 1st Dormitory. Medico, with its various medical units, aims to provide students and staff with possible health problems; It provides the necessary primary health care services to carry out preventive studies and to ensure that they are in physical, mental and social well-being.

**1. (Mediko Tarihçe, https://srm.metu.edu.tr/tr/tarihce)**

1956 Ortadoğu Teknik Üniversitesi'nde faaliyetini sürdürmekte olan Sağlık ve Rehberlik Merkezi, Müdafaa Caddesi'ndeki Emekli Sandığı'na ait üniversite binasında "Üniversite Reviri" olarak kurulmuştur.

1963 yılında Ortadoğu Teknik Üniversitesi bugünkü yerleşkesine taşındıktan sonra, Üniversite Reviri de kampüse taşınarak , "Sağlık Merkezi" (SM) adını almıştır. ODTÜ öğrenci ve akademik personeline sağlık hizmeti vermek amacı ile kurulan SM'nin bugünkü ODTÜ yerleşkesindeki ilk fiziksel mekanı; şu an Kafeterya'nın bulunduğu alanda iki odadan oluşan bir barakaydır.

1972 yılında O.D.T.Ü. Rektörü Prof. Kemal Kurdaş'ın katkılarıyla SRM'nin günümüzde hizmet verdiği ana binanın (şu anki B blok) inşaatına başlanmış ve 1975 yılında bitirilmiştir. Yeni binaya taşınılması ile birlikte Sağlık Merkezi'nde yaklaşık 30 kişinin yatarak tedavisine olanak sağlayacak bir sistem oluşturulmuştur.

1985 yılında SRM'nin hizmet verdiği ana binaya (şimdiki B Blok) ek olarak yeni bir blok (şimdiki A Blok) yaptırılmış ve Hasta Kayıt Kabul (HKK) Birimi kurulmuştur.

1995 yılında gelişmiş cihazlarla donatılan diş servisinde koruyucu hekimliğin yanı sıra steril ortamda diş muayenesi, röntgen filmi, kanal tedavisi, diş çekimi ve bazı cerrahi girişimler üç diş hekimi tarafından yapılmaya başlanmış ve bu yıl hizmete giren C Blok 1999 yılında Laboratuvar binasının da katılımıyla genişletilmiştir.

**2. YALÇIN BÜKREV, ODTÜ TARİH DİRENİYOR, NOTABENE YAYINLARI, 1.BASKI 2016**

i) Sağlık hizmetlerine ilişkin büyük bir eylem yapmıştık medicoyla ilgili. Herkes beyaz kurukafa maskelerle yürümüştü soruşturmadan kurtulmak için. (Ali ekber doğan/ 1989-1996 siyaset ve kamu yönetimi, page 430)

ii) Mediko eylemi çok kişiyi bir araya toplanmıştı. Bir doktor, jinekolog, o dönem solcu kadınları hamile olduğnu ailene söyleyeceğim diye tehdit ediyodu. Bu kadınların bedenine müdehale etmekti. Ona karşı kadınların başı çektiği ama erkeklerim de var olduğu bir eylem yapılmıştı. Erkekler de "bakir değilim" gibi kartlarla katılmışlardı. Olay ATV habere çıkmıştı. (İlknur hacısoftaoğlu, 1995-2000 sosyoloji, Page 471)

**Visual Material**

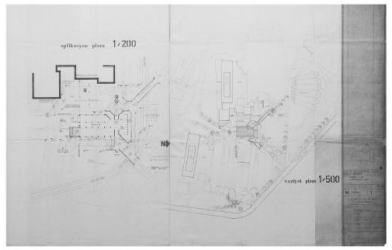



**Figure 56:** Medico Site and Application Plans

**Keywords:** Medical Facility, Medico

**Source:** Salt Archive



**Figure 57:** Medico Entrance

**Keywords:** Medical Facility, Medico

**Source:** taken by the author



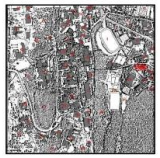
**Figure 58:** Medico Site



**Keywords:** Medical Facility, Medico

**Source:** taken by the author

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## B3-13. 3. Dormitory

The dormitory was built by Vehbi KOÇ in 1968 and serves as a women's dormitory. The capacity of the dormitory is 396 beds. The rooms are for 4 people and the dormitory has a total of six floors. In the Çinici plan, they are also referred to as B type dormitories.

1. **(Yurt Müdürlüğü, https://yurtlar.metu.edu.tr/tr/3-yurt),**

   i) Her odada çalışma masası, ranza ,mini buzdolabı, elbise dolabı, telefon, perde, sandalye, vestiyer, masa ve başucu aydınlatmaları mevcuttur. Banyo ve tuvaletler her katta ortak kullanımlıdır. Öğrencilerin kullanımına açık bir mutfak, beşinci kat hariç her katta çamaşır odası bulunmaktadır. Ortak kullanıma açık iki adet çalışma salonu ve çizim odası mevcuttur.Yurtta bir adet kafeterya ve bir adet otomat mevcuttur.

**Visual Material**



**Figure 59:** 3. Dormitory Entrance

**Keywords:** dormitory

**Source:** taken by the author



Figure 5.52 GRID B3 Page 41-42



**Figure 60:** 3. Dormitory Study Hall Exterior Façade

**Keywords:** dormitories, pine

**Source:** taken by the author

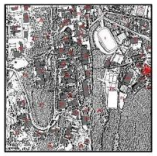


**Figure 61:** 3. Dormitory Entrance Bike Stand

**Keywords:** dormitories

**Source:** taken by the author

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## B3-14. 4. Dormitory

The dormitory, which was put into service in 1968 and currently serves as a men's dormitory, has a capacity of 396 beds. The dormitory is a 6-storey building with 14 square meters of rooms. It is referred to as a B type dormitory in the Çinici Plan.

1. **(Yurt Müdürlüğü, https://yurtlar.metu.edu.tr/tr/3-yurt)**
   - **i)** 1968 Yılında hizmete giren ve şu anda erkek yurdu olarak hizmet veren yurdun kapasitesi 396 yataktır. Odalar 4'er kişilik olup, yataklar ranza sistemidir. Banyo ve tuvaletler her katta ortak kullanımlıdır. Her odada dışarıdan aramalar için telefon mevcuttur.



2. **(YALÇIN BÜKREV, ODTÜ TARİH DİRENİYOR, NOTABENE YAYINLARI, 1.BASKI 2016)**
   - **i)** 4. yurttaki eylemlerimiz kendiliğinden başladı. Okuldaki öğrenciler özel güvenlik, yurtlarda girişe turnike konulması gibi temalar üzrinden çalışmalar yapıyordu. Daha önce 2.yurtta bir boykot olmuştu. Bizim kaldığımız 4. Yurtta koşullar çok kötüydü. En son 70lerde tadilat görmüş. Dolap kapakları dökülüyor, ranzalar dökülüyor, tuvaletler ve banyolar girilecek gibi değil. O gün yürüyüşe 300 kişi falan geld. Yurrtta 400 kişi kalıyor. Bu eylemlerin başlangıcı oldu. Bizim bu durumu bir şekilde teşhir etmemiz lazımdı. Yurdun önüne bizim odalarımızdaki dolap kapaklarımızla bizim odaların birebir maketini yaptık. Osan sonra giderek büyüttük bunu.
     Yurt ücretleirni 6 ay kadar ödemedik. Sanırım kış sonu yada ilkbahardı, eylemimizi bir adım öteye taşıdık; yatakları çıkardık ve dışarda yatmaya başladık. Dışarıya sinema kurup diğer yurtlardan gelen arkadaşlarla birlikte yüzlerce kişi film izledik. Bedel ödemeyi göze aldığımız görülünce, rektörlük geri adım attı. Projeyide bizimle çizmek sorunda kaldılar. O yaz tadilat oldu bizim yurtta. Tadilatta bile biz gidip işçilerin başında durduk, onlara gerektiğinde yardım ettik, çizilmiş proje üstünden mimarlarla tartıştık.O zaman duşlar perdeliydi, ilk eylemi yaptığımız gün o duş perdesini taktığımız demiri almış iki arkadaş, o duş perdelerini de flama yapmış en önde yürüyorlardı. Şöyle bir afiş yapmıştık: boğazda küks bir yakının kirasını bulmuş ilandan ve metrekareye bölmüş. Bizim yurttaki odaların kirasını metrekareye bölmüş ve bizim kiramız o lüks yalının kirasını çok aşıyordu.

     v Oda sayısı: 8, banyo sayısı 3 kirası:6.5000 m2 fiyaetı:27.3 tl
     Odtü numaralı yurtlar m2 fiyatı:38.3 tl
     İnsanca yaşamadığımız, 12 m2ye 4 kişi sıkıştığımız yurtlara boğazda süper lüks yalı parası vermek istemiyoruz! Egemen akkuş
     2009-2016 mkine mühendisiği Page 514

   - ii) Deniz gelir gelmez kendini belli etti. Ortama ayak uyduran biri olduğu gibi, ortamı etkileyen de biriydi. Hemen doğal öğrenci davranışlarıyla kendini belli ediyordu. Bizim bir yalıncak köyü vardı yukarıya doğru, daha çok o taraflarda dolaşan yılkıda kalmış, başınoş bir beyaz at vardı. Bir gün baktık, deniz bunun üstüne binmiş geldi 4.yurda, o zamanlar kız yurduydu orası, onun önüne bağladı, girdi içeriye. Teksasta bir bara giriyor sanki. Bunlar sevimli görünen , içten karşılanan şeylerdi. Alaycılık, öyktinmecilik, abartıcılık falan yok, böyle birisi deniz, çok renkli bir kişilikti. (Mustafa yalçıner, Elektrik mühendisliği)

3. **(ODTU 101, https://odtu101.com/101/yurtlar-101/dogu-yurtlari/4-yurt/)**

   - i) Yurt 14 m2' lik odalardan oluşan 6 katlı bir binadır.Odaların tamamında; ranza, elbise dolabı, çalışma masası, buzdolabı, telefon, perde, sandalye, masa ve başucu aydınlatmaları bulunmaktadır.Banyo ve tuvaletler her katta ortak kullanıma uygun şekildedir (tuvaletlerde sabun ve peçete bulunmamaktadır öğrenciler bu ürünleri kendileri temin etmektedir).Yurdun 2., 3., 4. Ve 6. Katlarında bir adet çamaşır yıkama odası bulunur ve 2 adet çamaşır makinesi ile 1 adet kurutma makinesi öğrencilerin kullanımı için bulunmaktadır. Çamaşır yıkamak için öğrenciler danışmada bulunan



Figure 5.53 GRID B3 Page 43-44

çamaşır yıkama listesinden randevu alırlar.Yurdun 1. ve 5. katında ise mutfak bulunmaktadır. Öğrenciler burada kendi yemeklerini yapabilmektedir ( 3 tane ocak, lavobolar ve 1 tane mikro-dalga fırın, 2 tane masa, öğrencilere ait dolaplar ve tezgah bulunmaktadır).Biri büyük olmak üzere 2 tane çalışma salonu ve bir çizim odası bulunur.Yurtta mescit ve televizyon odası bulunmaktadır..

2. **Google Reviews**
   i) 1981-1988 şubat arası çoğunlukla 105 nolu odada 6.5 sene kaldığım yurdum. Ne günlerdi. Çs de sabahlara kadar ders çalıştığım günler unutulmaz. Oda arkadaşların iyiyse yurt hayatı iyidir insana ders çalıştırır. (GKSL..E, 2020)
   ii) Oda arkadaşlarımız iyiyse her şey iyi. Valla odalar büyük değil, mutfak süper değil, kantindeki yerler de harika değil, lüks değil ama ne olsun yani? Kantincisi iyi, yemekleri güzel, giriş çıkışı rahat... Akşamları yangın merdiveninde saz çalan insanları, mutfakta yemek yaparken eşlik eden kedileri ve gece yurda girdiğinizde odamızın önünde yatan köpekleri var. Daha ne isteyebilirsiniz ki? (Orhan Çadırcı, 2018)
   iii) 2004-2007
   309 no'lu odada kaldım. O zaman odalar sigaralı-sigarasız olarak ikiye ayrılıyordu. ufacık odada 4 kişi, eski mobilyalar, her şey eskiydi ancak muhabbettimiz sabaha kadar daimdi. Yani kısacası güzel günlerdi. Odtü'nün odalarında LAN bağlantısı olan ilk yurdu olmasıyla bilinir. Efsanevi DC++ kullanırdık.(Eren D, 2021)

**Visual Material**

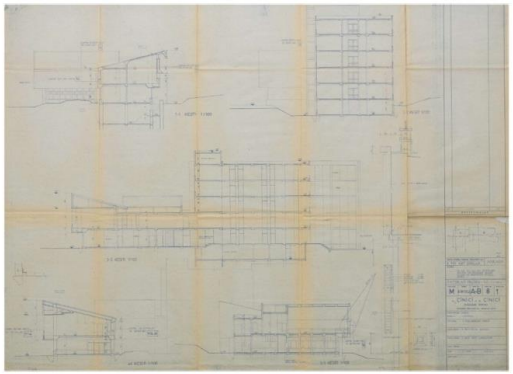




**Figure 62:** Sections and Detail from Reading Room

**Keywords:** Dormitories

**Source:** Salt Archive



**Figure 63:** Entrance of 4. Dormitory

**Keywords:** Dormitories

**Source:** https://odtu101.com/101/yurtlar-101/dogu-yurtlari/4-yurt/

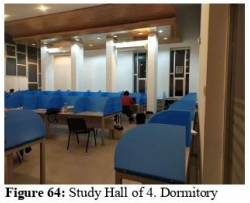


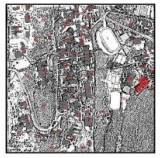
**Figure 64:** Study Hall of 4. Dormitory

**Keywords:** Dormitories

**Source:** https://odtu101.com/101/yurtlar-101/dogu-yurtlari/4-yurt/



Figure 5.54 GRID B3 Page 45-46



## B3-15. 8. Dormitory

Dormitory 8 was put into service in 1980 and is currently used as a male dormitory. It is located in the eastern dormitories area of the METU campus. It has a bed capacity of 476 and consists of a single 6-storey block.

.

1. **(Yurt Müdürlüğü, https://yurtlar.metu.edu.tr/tr/8-yurt)**

   i) 1980 yılında hizmete giren ve şu anda erkek yurdu olarak hizmet veren yurdun kapasitesi 476 yataktır. Odalar 2+2+2+2 kişilik grup oda olup, yataklar bazalıdır. Banyo ve tuvaletler, 2'şer kişilik odaların yer aldığı 4 odadan oluşan gruplar içerisinde ortaktır. Kat başlarında ayrıca 1'er adet wc bulunmaktadır. Her odada dışarıdan aramalar için telefon mevcuttur.

2. **(https://odtu101.com/101/yurtlar-101/dogu-yurtlari/odtu-8-yurt/)**

   i) 8.Yurt 476 yatak kapasitesine sahip olup 6 katlı tek bir bloktan oluşmaktadır.
   Odaların tamamında; baza, yatak, elbise dolabı, çalışma masası, buzdolabı, telefon, perde, sandalye, masa ve başucu aydınlatmaları mevcuttur.
   Yurtta öğrencilerin ücretsiz olarak kullanabileceği 1 adet ortak çamaşır yıkama odası ve içerisinde birden fazla çamaşır makinesi ve kurutma makinesi bulunmaktadır. (Önemli Not: Öğrencinin çamaşır makinelerini kullanabilmesi için her akşam saat 21:00'dan sonra bir sonraki günün çamaşır makinesi sırası için açılan Çamaşır Makinesi Kullanım Listesi'ne ismini yazıp sıra alması ve seçtiği makineyi sadece seçtiği saat aralığında kullanması gerekmektedir). Ayrıca çamaşır kurutma odası ve içerisinde veya öğrencinin kaldığı kat koridorlarında çamaşır kurutma askılığı yer almaktadır.
   Ortak kullanıma açık 1 adet Çok Amaçlı Çalışma Salonu, Çizim Salonu ve Televizyon odası da bulunmaktadır.
   Yurtta 2 adet ortak kullanıma açık mutfak, içerisinde lavabo, ocak, masa, sandalye, tezgah, mikrodalga fırın ve tost makinesi bulunmaktadır.
   Yurtta 1 adet kafeterya ve 1 adet otomat bulunmaktadır.



**Visual Material**

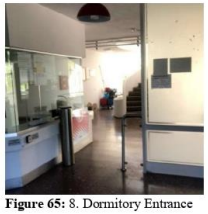


**Figure 65:** 8. Dormitory Entrance

**Keywords:** Dormitories

**Source:** Google Earth



**Figure 66:** 8. Dormitory Front View

**Keywords:** Dormitories

**Source:** https://odtu101.com/101/yurtlar-101/dogu-yurtlari/odtu-8-yurt/



**Figure 67:** 8. Dormitory Walkway



Figure 5.55 GRID B3 Page 47-48

**Keywords:** Dormitories

**Source:** taken by the author



**Figure 68:** Playing field behind 8. Dormitory

**Keywords:** Dormitories

**Source:** taken by the author



**Figure 69:** Front Façade of 8. Dormitory

**Keywords:** Dormitories

**Source:** taken by the author



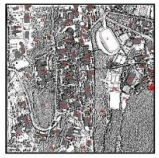


**Figure 70:** 8. Dormitory Study Hall

**Keywords:** Dormitories

**Source:** https://odtu101.com/101/yurtlar-101/dogu-yurtlari/odtu-8-yurt/

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## B3-16. EBİ 2 Dormitory

EBI (Electronic Computer Construction and Tourism Investment Trade and Industry Inc.) was established in 1983 by the METU Development Foundation. It was established to contribute to the structure of the Middle East Technical University in the fields of construction, consultancy, management, operation and project. EBI, which undertook various construction projects at METU, built 3 dormitories in the Eastern Dormitories region.

1. **(ODTULUDEN, EBİ YURTLARI, https://odtuluden.com/odtu-ebi-yurtlari/)**

   i) İkinci blok, yine beş katlı, 85 oda ve 105 yatak kapasiteli olup, erkek öğrenciler için düzenlenmiştir. Katlarda toplam 21 tek ve 15 iki kişilik banyosuz, 44 tek ve beş adet de iki kişilik banyolu odalar ile toplam 61 duş, tuvalet, 69 lavabo bulunmaktadır. Bloğun giriş ve zemin katlarında ortak kullanıma açık, şehirler ve uluslar arası kartlı görüşmelere uygun telefon kabinleri, üç adet çalışma salonu, bilgisayar ve çizim odaları, TV ve hobi odaları, emanet eşya deposu, çamaşır, ütü odaları ve mutfak mevcuttur.

   ii) EBİ Öğrenci Konuk Evi'nde, dokuz ayrı oda çeşidi öğrencilerin tercihine sunulmaktadır:
   Tek kişilik banyolu büyük odalar (erkek) (18,45 m2) — Tek kişilik banyolu odalar (erkek) (14,18 m2)



Figure 5.56 GRID B3 Page 49-50

Tek kişilik banyosuz odalar (erkek-kız) (10,72 m2) — Tek kişilik banyosuz küçük odalar (kız) ( 7,28 m2)
İki kişilik banyolu odalar (erkek) (24,09 m2) — İki kişilik banyosuz büyük odalar (kız) (18,09 m2)
İki kişilik banyosuz odalar (erkek-kız) (15,68 m2) — İki kişilik banyosuz küçük odalar (erkek) (14,06 m2)
Dört kişilik banyolu odalar (erkek) (32,55 m2)

**2. YALÇIN BÜKREV, ODTÜ TARİH DİRENİYOR, NOTABENE YAYINLARI, 1.BASKI 2016**

i) Neoliberalizmin bir özelliği de param var, getüm var, tüketirim, bunu da milletin gözüne sokarım, kafasına da kakarım düşüncesi. Odtüde bu mümkün değil. Aşağıda 3-4 tane özel yurt yapıldı, talep de var. Tek kişilik odada kalmak isteyen öğrencimiz var. bir asgari ücreti sadece buna verecek bir ailenin çocuğu var yani. Mustafa şen 1989- sosyoloji öğretim görevlisi, docent

**Visual Material**

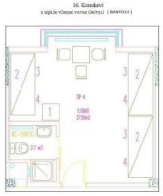


**Figure 71:** EBİ 2 Dormitory Bedding Unit for 3 People

**Keywords:** Dormitories

**Source**: https://odtuluden.com/odtu-ebi-yurtlari/





**Figure 72:** EBİ 2 Dormitory Bedding Unit for 1 Person

**Keywords:** Dormitories

**Source**: https://odtuluden.com/odtu-ebi-yurtlari/



**Figure 73:** EBİ 2 Dormitory Front Façade

**Keywords:** Dormitories

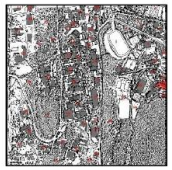
**Source**: taken by the author



**Figure 74:** Pine Forest behind EBİ 2 Dormitory

**Keywords:** Dormitories, pine

**Source**: taken by the author



## B3-17. 7. Dormitory

The dormitory, which was put into service in 1976 and currently serves as a women's dormitory, has a capacity of 354 beds.

1. **(ODTU 101, https://odtu101.com/101/yurtlar-101/dogu-yurtlari/odtu-7-yurt/)**

   i) Toplam 418 oda bulunur.Odaların tamamında; yatak, elbise dolabı, çalışma masası, buzdolabı, telefon, perde, sandalye, masa ve başucu aydınlatmaları bulunmaktadır.Banyo ve tuvaletler koridordadır. Her koridorda 1 adet banyo, 1 adet tuvalet bulunur. Her bonya ve tuvalette beşer tane kabin bulunur.Çamaşır odası vardır. İçinde 4-5 tane çamaşır makinesi ve bir tane kurutma makinesi vardır. (Önemli Not: Öğrencinin çamaşır makinelerini kullanabilmesi için her gece bir sonraki günün çamaşır makinesi sırası için açılan Çamaşır Makinesi Kullanım Listesi'ne ismini yazıp sıra alması ve seçtiği makineyi seçtiği sadece seçtiği saat aralığında kullanması gerekmektedir). Ortak kullanıma açık 2 adet çalışma odası ve çizim salonu da bulunmaktadır. 2 tane mutfak vardır. Mutfakların biri bodrum katta diğeri 3. kattadır. Yurtta 1 adet kafeterya ve 1 adet otomat bulunmaktadır. Odaların hepsi 14m2, ranzalı ve 4 kişiliktir.

2. **Google Review**

   i) Odalar çok küçük ama iyi bir oda arkadaşı grubunuz varsa çok keyifli bir dönem geçirebilirsiniz. Kantini de her zaman sakindir ders çalışmak için tavsiye ederim. (Aslı Bilge Aslan, 2022)

**Visual Material**





**Figure 75:** Playing Field behind 7. Dormitory

**Keywords:** Dormitories, play

**Source**: taken by the author



**Figure 76:** Fallen apple and pine cones near 7. Dormitory

**Keywords:** Dormitories, apple, pine

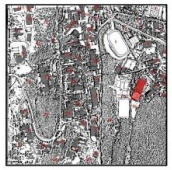
**Source**: taken by the author



**Figure 77:** Entrance of 7. Dormitory

**Keywords:** Dormitories

**Source**: taken by the author



## B3-18. METU Swimming Facility

It is located between the Baraka Sports Hall and the Eastern Dormitories. 1 Olympic indoor and 1 outdoor swimming pool has been served since 1992.



Figure 5.58 GRID B3 Page 53-54

1. **Google Review**
   i) This swimming pool was one of the best I've visited among other universities. It was clean and quite big, the entrance for the students is almost free of charge. There were very few people visiting the pool, so I could always find a free swimming path. It's a nice place to relax after the studies and to keep a good shape for whom likes swimming. (Olexiy Shynkarenko. 2018)

   ii) Türkiyenin hem suyu civarı bakımından hem de kadın erkek karışık ve bir kadın olarak göntül rahatlığıyla gidebilmeniz açısından tertemiz bir havuz bazı ayrıntılardan özellikle bahsetmeliyim eğlenmek için değil spor için gidilir diğer türlüsü mümkün değil ve her isteyen alınmıyor AA ayrıca pandemi dönemi ve hala randevu almak şart (Hülya Çelik 2022)

**Visual Material**



**Figure 78:** METU Swimming Facility

**Keywords:** Sports, Swimming, Recreational Zone

**Source**: Google Earth

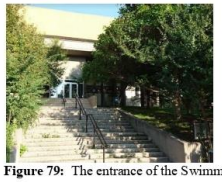


**Figure 79:** The entrance of the Swimming Facility

**Keywords:** Sports, Swimming, Recreational Zone

**Source**: Google Earth





**Figure 80:** Outdoor Swimming Pool

**Keywords:** Sports, Swimming, Recreational Zone

**Source**: Google Earth

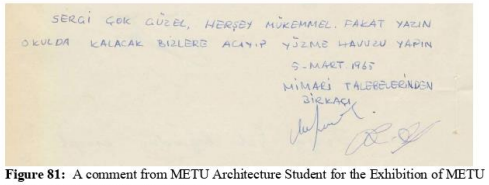



**Figure 81:** A comment from METU Architecture Student for the Exhibition of METU Campus Project by Çinici Architects

**Keywords:** Exhabition, swimming pool, students,

**Source**: Salt Archive

**Note.** The original document is cropped by the author



**Figure 82:** Outdoor Swimming Pool

**Keywords:** Sports, Swimming, Recreational Zone

**Source**: taken by the author



Figure 5.59 GRID B3 Page 55-56

**Figure 83:** Outdoor Swimming Pool

**Keywords:** Sports, Swimming, Recreational Zone

**Source:** taken by the author



## B3-19. ODTÜ Mosque

It is located behind the METU İnşaat Kıyı port laboratory. It does not have a minaret. The capacity of the mosque is 2 thousand people. There is no information about the architect of the facility and the year of construction, but it has been found that it was built in the 1980s. In 2020, the mosque has been renovated and enlarged.

**1. (ODTÜ'ye camii mi yapılıyor?, https://www.birgun.net/haber/odtu-ye-camii-mi-yapiliyor-316631)**

Türk Mühendis ve Mimar Odaları Birliği (TMMOB) Mimarlar Odası Ankara Şubesi, kurumların ODTÜ'den yer tahsisi istediklerini ifade ederek, Ankara Çevre Şehircilik İl Müdürlüğü'nde 7 Eylül'de Yalıncak Mahallesi ODTÜ yerleşkesi içerisinde bulunan 821, 822, 828, 829, 832, 833, 834, 835, 840, 841, 842, 843, 846, 851 numaralı parsellerin bulunduğu alana ait parselasyon planının askıya çıktığını bildirdi.

ODTÜ'nün, toprak bütünlüğünün bütüncül bir şekilde hedefte olduğu, orman alanlarının tahsisiyle, yol yapımları ile gündeme geldiği parçalama sürecine ilişkin bir iddia ortaya atıldı. İddiayı gündeme getiren Mimarlar Odası Ankara Şubesi, ODTÜ'de mescidin yanındaki alanda parselasyon planı yapıldığını, söz konusu planın da "ODTÜ'ye camii mi yapılıyor?" sorusunu gündeme getirdiğini kaydetti.

**2. Google Review**

i) It is called as ODTÜ Universitesi Camii and it is nice and has different architecture for a mosque. It is the main prayer building especially for Friday prayer in the university of ODTU / METU. It is almost 1.2 km away from the center of the university.
(Mehmet Necati Aysan, 2018)



ii) Derslliklere uzak olması en büyük dezavantajı. Ders arasında gidip gelmek mümkün değil. (Tahir Kaya, 2019)

**Visual Material**



**Figure 84:** METU Mosque Front Façade

**Keywords:** Religious facility, mosque

**Source:** https://www.aa.com.tr/tr/pg/foto-galeri/odtudeki-mescit-gergunligi-/0/185039



**Figure 85:** METU Mosque Area Parcellation by the Ankara Municipality

**Keywords:** Religious facility, mosque

**Source:** https://www.birgun.net/haber/odtu-ye-camii-mi-yapiliyor-316631



Figure 5.60 GRID B3 Page 57-58


Türkiye'nin en saygın üniversitesi ODTÜ'yü hedefe koydular

MESCİT BAHANE!

AKP'lilerin "İnanç özgürlüğü engelleniyor. Mescit yok" diyerek lince kalkıştığı ODTÜ'de 14 mescit ve 2 bin kişilik cami var... Asıl amaç ise "tr" uzantısı verme yetkisini ODTÜ'den almak, yasakları yaymak

ODTÜ MESCİTLERİ HARİTASI

14 mescit, 2 bin kişilik cami ibadete YET-ME-Dİ-Mİ?

**Figure 86:** "Mescit Bahane" Newspaper Article

**Keywords:** Religious facility, mosque

**Source**: https://basinda.metu.edu.tr/

**Notes.** The article includes a map of the existing religious facilities in METU



**Figure 87:** Construction of the New METU Mosque

**Keywords:** Religious facility, mosque

**Source**: taken by the author



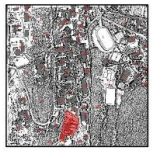


**Figure 88:** Construction of new METU Mosque

**Keywords:** Religious facility, mosque

**Source**: taken by the author

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## B3-20. Metallurgical and Materials Eng.

It is located in the southernmost part of the Academic District. The section, which consists of two separate buildings, is divided into Blocks A, B, C, D. The department moved to their current building in the 70s, and in the early years they were teaching in the current Central Laboratory Building.

1. **(Prof. Dr. C. Hakan GÜR ODTÜ Metalurji ve Malzeme Mühendisliği Bölümü Başkanı, ODTÜ METALURJİ VE MALZEME MÜHENDİSLİĞİ BÖLÜMÜ 50. YIL Türk Mühendis ve Mimar Odaları Birliği METALURJİ VE MALZEME MÜHENDİSLERİ ODASI • Metalurji Sayı:179 Nisan 2016)**

   i) 1963 yılında Mühendislik Fakültesi Dekanı Prof. Dr.Mustafa Parlar 'ın talimatı ile Makina Mühendisliği Bölümü öğretim üyeleri Dr. Mustafa Dorak ve Prof. Ariel Taub (Technion-İsrail) Metalurji Mühendisliği Bölümünü kurma çalışmalarına başladılar. 1964 yılında çekirdek kadro tamamlandı.ODTÜ Mütevelli Heyeti, 30 Haziran 1966 'da Metalurji Mühendisliği Bölümü 'nün kurulması kararını Verdi. Bölümün teçhizat ve bina yatırımları için milli bütçeden faydalanmaya başladığı 1972 yılına kadar laboratuvarların önemli bir kısmı ve araştırma projelerinin acil ihtiyaçları UNESCO, AID ve CENTO programlarından karşılandı.

**Visual Material**



**Figure 89:** The road leading to Metallurgical and Materials Eng. Faculty

**Keywords:** Engineering Faculty

**Source:** Google Earth



**Figure 90:** The First Floor Plan of Metallurgical and Materials Eng. Faculty

**Keywords:** Engineering Faculty

**Source:** Salt Archive

61



**Figure 91:** Entrance of Metallurgical and Materials Eng. Faculty

**Keywords:** Engineering Faculty

**Source:** taken by the author



**Figure 92:** Metallurgical and Materials Eng. Faculty

**Keywords:** Engineering Faculty

**Source:** taken by the author



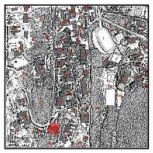
**Figure 93:** Sitting areas in front of Metallurgical and Materials Eng. Faculty

**Keywords:** Engineering Faculty, pine trees

**Source:** taken by the author

62

Figure 5.62 GRID B3 Page 61-62



## B3-21. Geology Engineering

The Geological Engineering Department was established as an extension of the Mining Engineering Department. Since it is located in buildings located outside the academic area, the department area is more secluded compared to the other.

1. **Bölüm Tarihi, http://geoe.metu.edu.tr/tr/bolum-tarihcesi**
   i. Jeoloji Mühendisliği Bölümü'nün kuruluş öyküsü 1960 yılında T.B.M.M. arkasındaki barakalarda eğitim verilmeye başlanan Maden Mühendisliği Bölümü'ne dayanmaktadır.
   ii. Maden Mühendisliği Bölümü 1963 yılında bügünkü kampüse taşınmış ve eğitim bir süre daha barakalarda devam etmiştir.
   iii. 1965 yılında üniversite tarafından çıkarılan bir kararla, maden, jeoloji ve petrol mühendisliklerini kapsayan bir fakülte kurulması kararı alınmıştır.
2. **Jeoloji Müzesi,** http://geoe.metu.edu.tr/tr/jeoloji-muzesi
   i. Orta Doğu Teknik Üniversitesi Jeoloji Müzesi, 1995 yılında kurulmuş olup Jeoloji Mühendisliği Bölümü'nün giriş katında yer alan 150 m2lik koridorda kayaçları, mineralleri, fosilleri, değerli taşları ve tarihi madencilik eserlerini sergilemektedir. Bölümün kuruluş yılı olan 1963 yılından beri bölümün üyeleri ve mezunları tarafından toplanan ya da koleksiyoncular tarafından bağışlanan binlerce mineral, kayaç ve fosil örneklerine ev sahipliği yapmaktadır.
3. **KEMAL KURDAŞ ODTÜ ANILARI**
   i. O zaman bu kampüs buğday tarlasıydı ve şimdiki jeoloji mühendisliğinin arkasında bir su deposu, en sonda tek bir ahlat ağacı ve yıkılmış Yalıncak köyü vardı. Ahlat ağacıyla konuştum. "geliyoruz ahbap buraya" dedim, "artık yalnız kalmayacaksın." Page 14

**Visual Materials**

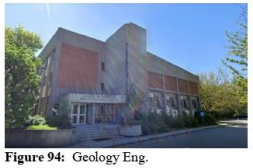


**Figure 94:** Geology Eng.

**Keywords:** Engineering Faculty

**Source**: Google Earth



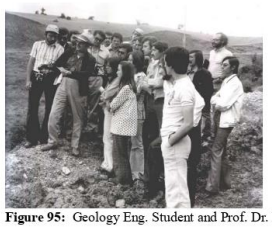


**Figure 95:** Geology Eng. Student and Prof. Dr. Melih N. Tokay on site visit

**Keywords:** Engineering Faculty

**Source**: METU Archive



**Figure 96:** METU Geology Museum

**Keywords:** Engineering Faculty, Museum

**Source**: http://geoe.metu.edu.tr/tr/jeoloji-muzesi



**Figure 97:** Entrance of METU Geology Eng. Faculty

**Keywords:** Engineering Faculty

**Source**: taken by the author



Figure 5.63 GRID B3 Page 63-64



**Figure 98:** Bird House in the canteen of METU Geology Eng. Faculty

**Keywords:** Engineering Faculty, bird house

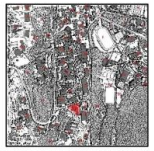
**Source**: taken by the author



**Figure 99:** The Canteen of METU Geology Eng. Faculty

**Keywords:** Engineering Faculty, canteen

**Source**: taken by the author



## B3-22. Environment Engineering

The faculty canteen is in the central courtyard of the faculty buildings. Most of the socialization occurs there.



1. **Hakkımızda, https://enve.metu.edu.tr/tr/hakkimizda**
   i. Çevre Mühendisliği Bölümü 1973 yılı Ocak ayında, çevre ile ilgili artan kaygı ve su, hava ve toprak kaynaklarının optimum gelişimi ve akılcı yönetimi için profesyonel sorumluluk alabilen tam nitelikli mühendislere duyulan gereksinime karşılık kurulmuştur.

**Visual Material**

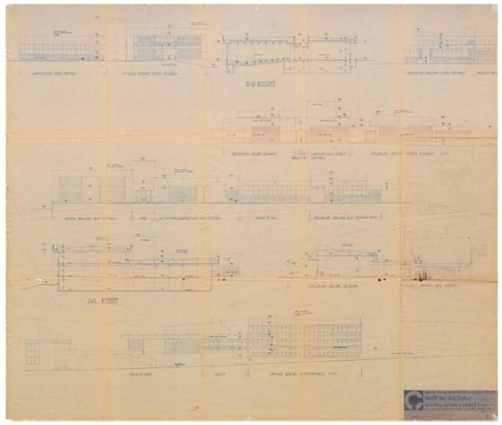


**Figure 100:** Environment Eng. Faculty Elevations and Sections

**Keywords:** Engineering Faculty

**Source**: Salt Archive





Figure 5.64 GRID B3 Page 65-66

**Figure 101:** Environment Eng. Faculty Parking Lot

**Keywords:** Engineering Faculty, dogs, Pine forest

**Source**: taken by the author



**Figure 102:** Walkway between Environment Eng. Faculty blocks

**Keywords:** Engineering Faculty, pine

**Source**: taken by the author

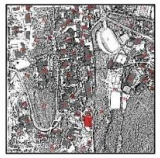


**Figure 103:** Entrance of Environment Eng. Faculty

**Keywords:** Engineering Faculty

**Source**: taken by the author

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### B3-23. Civil Eng. Lab. K5

Construction of the Coastal Harbor Laboratory began in 1971. The laboratory has 3000m2 closed area and 1000m2 open area. The trees outside the building covers the façade so that the building can hardly be grasped from the Alley.



**Visual Material**

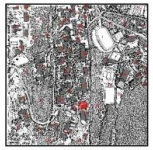


**Figure 104:** Civil Eng. K5 from the Alley

**Keywords:** Engineering Faculty

**Source**: Google Earth

---



### B3-24. Geodesy and Geoinformation Dep.

The laboratory was built in the early 1970s.

**Visual Materials**



**Figure 105:** Entrance of Civil Eng. Faculty K4 Block

**Keywords:** Engineering Faculty

**Source**: taken by the author



Figure 5.65 GRID B3 Page 67-68

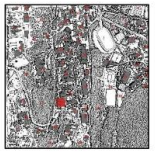


**Figure 106:** Civil Eng. Faculty K4 Block

**Keywords:** Engineering Faculty

**Source**: taken by the author

---



## B3-25. Yüksel Proje Auditorium

There are several Cafes under the auditorium, students from Engineering Faculties socialize here.

1. **ODTÜ Yüksel Proje Amfisi,** https://www.arkiv.com.tr/proje/odtu-yuksel-proje-amfisi/10324
   i. Yüksel Proje Amfisi projesinde en önemli tasarım girdisi doğal olarak içinde bulunduğu çevre oldu. Hem bu çevrenin karakterini sürdürecek hem de çağdaş mimariyi kendisinden önce yapılanlarla diyalog içine sokacak bir yapı, bir yandan da taşıdığı işlevle de bağlantılı olarak bulunduğu noktada kampüsün "landmark"larından birisi olacak akılda kalıcı bir iz hedeflendi. Sadece malzeme ve görünüm olarak bir benzerlik sağlayarak değil de doku, mekan kalitesi ve ortak alan kullanımları konusunda kampüsün diğer yapılarındaki yaklaşımları yeniden yorumlayarak bir tasarım ortaya konması amaçlandı. Doğal malzeme kullanımı ve az malzeme çeşitliliği ile net, yalın ama güçlü bir ifade elde edilmesi yaklaşımı benimsendi.

   ii. Yapı 4 adet amfi ve 17 adet derslik barındırmakta. Bütün bu amfi ve dersliklerin açıldığı ortak bir boşluk dış mekanla da bütünleşerek etrafı için bir buluşma, etkileşim ve sosyalleşme alanı sunuyor. Açık ve kapalı alana hizmet edecek bir kantin de bu yaşantıyı destekleyici bir unsur oluşturuyor. Brüt beton yüzeyler arasından kendisini gösteren kırmızı renkli prizmatik elemanlar hem bu boşluğu üç boyutta dinamik bir hale getiriyor hem de brüt betonun dingin ve pastel ifadesine kontrast oluşturan bir parlaklık ve canlılık sunuyor.



   Tavandan brüt beton duvarları yalayarak süzülen doğal ışık da mekana derinlik katıyor.

   iii. Programda yer alan amfiler yapının kütlesel kompozisyonunda öne çıkan elemanlar olarak kullanılıyor. Büyük konsollar oluşturan bu kütleler ağaçlık alana doğru heykelsi unsurlar olarak uzanıyor. Yapı bu büyük konsolları ile iddialı bir mühendislik eseri olarak da öne çıkmakta.

   iv. Künye
   Proje Yeri: Ankara, Çankaya

   Proje Tipi: Yüksek Öğretim Yapısı

   Proje Tipi Grubu: Eğitim

   İşveren: Yüksel Proje

   Ana Yüklenici: EDC İnşaat

   Statik Projesi: Ural Mühendislik

   Mekanik Projesi: MEGA-TEK Mühendislik

   Elektrik Projesi: Akay Mühendislik

   Akustik Projesi: Mezzo Studyo

   Yangın Tahliye Projesi: Zeytin Danışmanlık

   Fotoğraf: Soner Şimşek

   Proje Başlangıç Yılı: 2017

   Proje Bitiş Yılı: 2017

   İnşaat Başlangıç Yılı: 2017

   İnşaat Bitiş Yılı: 2018

   Arsa Alanı: 5,200 m2

   Toplam İnşaat Alanı: 4,500 m²

2. **ODTÜ Yüksel Proje Amfisi,** https://www.yukselproje.com.tr/tr/projeler/odtu-yuksel-proje-amfisi
   i. 2018'de 40. kuruluş yıldönümünü kutlayan Yüksel Proje, 40 yıllık başarısını büyük bir sosyal sorumluluk projesiyle taçlandırmıştır. ODTÜ'de öğrencilerin daha iyi koşullarda eğitim alabilecekleri bir mühendislik kompleksini oluşturma fikrinden yola çıkan Yüksel Proje, ağırlıklı olarak ODTÜ mezunu olan çalışanlarının da desteğiyle bu fikri hayata geçirmiştir. Yüksel Proje'nin ODTÜ'ye armağan ettiği Yüksel Proje Amfisi; kampüste yapılan ilk hibe projelerden biridir. 1.850 öğrenci kapasiteli, ikisi 250 kişilik 4 amfi ve 17 derslik barındıran; bütün amfi ve dersliklerin açıldığı ortak boşluğun dış mekânla da bütünleşmesiyle etrafı için bir buluşma, etkileşim ve sosyalleşme alanı sunan ODTÜ Yüksel Proje Amfisi, 2019 bahar döneminde ilk



Figure 5.66 GRID B3 Page 69-70

öğrencilerini ağırlamaya başlamıştır. Çırakoğlu Mimarlık tarafından tasarlanan Yüksel Proje Amfisi, ODTÜ Kampüsü'nün mimari diliyle uyumlu olup; brüt beton, tuğla gibi yapı elemanlarının çıplak halleri ile kullanılması, güçlü peyzaj unsurları, yaya öncelikli bir yaşantı sunması gibi birçok özelliği taşımaktadır. Yüksel Proje Amfisi'nde hem bu çevrenin karakterini sürdürecek hem de çağdaş mimariyi kendisinden önce yapılanlarla diyalog içine sokacak bir yapı hedeflenmiştir. Malzeme ve görünüm olarak kampüs karakteri ve bütünlüğü korunurken; doku, mekân kalitesi ve ortak alan kullanımları konusunda da kampüsün diğer yapılarındaki yaklaşımları yeniden yorumlayarak bir tasarım ortaya konması amaçlanmıştır.

**Visual Material**

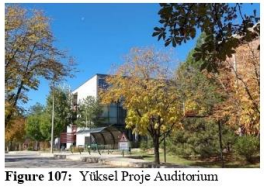


**Figure 107:** Yüksel Proje Auditorium

**Keywords:** Engineering Faculty, auditorium

**Source**: Google Earth

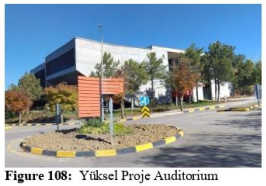


**Figure 108:** Yüksel Proje Auditorium

**Keywords:** Engineering Faculty, auditorium

**Source**: Google Earth





**Figure 109:** Yüksel Proje Auditorium

**Keywords:** Engineering Faculty, auditorium

**Source**: taken by the author

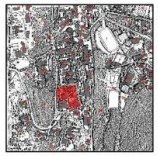


**Figure 110:** Cafes infront of Yüksel Proje Auditorium

**Keywords:** Engineering Faculty, auditorium

**Source**: taken by the author

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## B3-26. Chemistry Eng. A-E Blocks

The faculty has a lawn at the back of Block D. Students mostly socialize in the lawn.

1. **Tarihçe, https://che.metu.edu.tr/tr/tarihce**
   i. 1956 yılında, Orta Doğu Teknik Üniversitesi (ODTÜ) kurulduğunda, ana düşünce o yıllarda Türkiye'nin büyük ihtiyaç duyduğu teknik alandaki insan



Figure 5.67 GRID B3 Page 71-72

gücünü yetiştirmekti. Kuruluş için gereken çalışmalar yapıldıktan sonra, Kimya Mühendisliği Bölümü 1958 yılında Prof. Dr. Tarık G. Somer önderliğinde kurulmuştur.

**Visual Material**



**Figure 111:** METU Chemistry Engineering Lawn

**Keywords:** Engineering Faculty, lawn

**Source:** Google Earth



**Figure 112:** METU Chemistry Engineering B,C,E Blocks Plan

**Keywords:** Engineering Faculty, lawn

**Source:** Salt Archive





**Figure 113:** METU Chemistry Engineering D Blocks Plan

**Keywords:** Engineering Faculty,

**Source:** Salt Archive



**Figure 114:** METU Chemistry Engineering Back Lawn

**Keywords:** Engineering Faculty, lawn

**Source:** taken by the author



**Figure 115:** METU Chemistry Engineering A Block

**Keywords:** Engineering Faculty



Figure 5.68 GRID B3 Page 73-74

**Source**: taken by the author

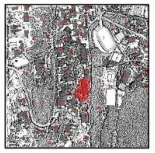


**Figure 116:** METU Chemistry Engineering E Block

**Keywords:** Engineering Faculty

**Source**: taken by the author

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## B3-27. Civil Eng. Lab. K3

In 1964, the Civil Engineering Hydraulic Laboratory building was opened.

1. **Sıla Akman, CONSERVING AND MANAGING MODERN CAMPUS HERITAGE: "ALLEY" AS THE SPINE OF METU CAMPUS, ANKARA, 2016, Thesis Study, METU**
   i) The Alley starts at the English Preparatory School connection and ends at the Civil Engineering K3 Building.
   ii) The most frequently used open area in the pedestrian zone is the main pedestrian axis at first. And secondly, gathering points like in front of Faculty of Architecture and Library, "Matematik Çimleri" (Mathematics Lawn), "Fizik Çimleri" (Physic Lawns), in front of Physics, Cafeteria, "Banka Çimleri" (Student Club Lawn), MM Building, Çatı Café and Civil Engineering K3 Building are coming.

**Visual Material**

1. **Gisam, ODTÜ İnşaat Mühendisliği Belgeseli,** https://www.youtube.com/watch?time_continue=25&v=IJRMmANdHdc&feature=emb_logo






**Figure 117:** METU Civil Engineering K3 Lab

**Keywords:** Engineering Faculty,

**Source**: https://ce.metu.edu.tr/tr/tarihseridi

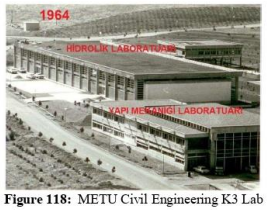



**Figure 118:** METU Civil Engineering K3 Lab

**Keywords:** Engineering Faculty,

**Source**: https://ce.metu.edu.tr/tr/tarihseridi




**Figure 119:** METU Civil Engineering K3 Lab Concrete Boat

**Keywords:** Engineering Faculty



Figure 5.69 GRID B3 Page 75-76

**Source**: https://ce.metu.edu.tr/tr/tarihseridi

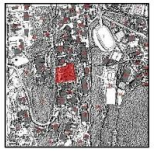


**Figure 120:** METU Civil Engineering K3 Lab Concrete Boat

**Keywords:** Engineering Faculty

**Source**: taken by the author

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## B3-28. Mechanical Eng. A,B,C Blocks

1. **ODTÜ Makina Mühendisliği Tarihçe, https://me.metu.edu.tr/tr/tarihce**
   i) Makina Mühendisliği Bölümü, 1956 yılında kurulan Orta Doğu Teknik Üniversitesi'nin (o zamanki adıyla Orta Doğu Teknoloji Enstitüsü) Mimarlık Bölümü'nden sonra açılan ikinci bölümüdür. 1956 yılının Aralık ayında kurulan bölüme sınav ile seçilen üçü yabancı uyruklu 24 öğrenci, 1957 yılının Şubat ayında Kızılay'da Emekli Sandığı'na ait dört katlı bir binada öğrenimlerine başlamıştır. Enstitü, 1957 yılının sonbahar aylarında Türkiye Büyük Millet Meclisi'nin bahçesindeki bir idare binasına taşınmış ve eğitim, yeni bölümlerin açılması ile kurulan barakalarda sürdürülmüştür. Makina Mühendisliği Bölümü'nden sonra Mühendislik Faktültesi'nde aynı yıl İnşaat Mühendisliği Bölümü, 1958 yılında Elektrik ve Kimya Mühendisliği Bölümleri, 1960 yılında da Maden Mühendisliği Bölümü açılmıştır.
   ii) 1959 yılında TBMM'de ODTÜ kanunu kabul edilmiş ve ODTÜ resmen üniversite statüsüne geçmiştir. Makina Mühendisliği Bölümü, Mimarlık Bölümü ile birlikte ilk lisans mezunlarını 1959-60 ders yılı sonunda vermiş ve 11 öğrenci mezun olmuştur. Aynı dönemde yüksek lisans programı açılmış, programa başlayan öğrencilerden beşi 1960-61 ders yılı sonunda yüksek lisans derecesini almıştır.
   iii) Kemal Kurdaş'ın 1961 yılında ODTÜ rektörü olması ile ODTÜ'nün bugünkü yerleşkesinde inşaat başlamış ve 1962 yılında Hazırlık Okulu barakaları kurulmuş,



1963 yılında da ilk olarak Mimarlık Fakültesi binası tamamlanmıştır. Alt yapının da hazırlanmasıyla ODTÜ 1963 yılında TBMM'deki yerinden ayrılmış, aynı yılın Ekim ayında ders yılına yeni kampusta başlanmıştır. Makina Mühendisliği öğrencileri, bölüm binaları henüz tamamlanmadığı için yine barakalarda öğrenim görmüştür.
   iv) ODTÜ'nün 1964 yılında 10-12, 1965-67 yılları arasında 20 binası bitirilerek hizmete açılmıştır (3). Makina Mühendisliği Bölümünün bugünkü A binası 1964 yılında bitmiş, C binası 1965, B binası ise 1968 yılında tamamlanarak bölüm idaresi, ofisler, sınıflar ve laboratuarlar bu binalara geçmiştir.
   v) Bölümün gelişmesiyle öğretim üyesi, öğrenci, idari ve teknik personel sayıları artmış, mevcut binalar ihtiyacı karşılayamaz hale gelmiştir. Bu nedenle 1974 yılında bölümün D, E, F ve G binalarının projeleri hazırlanmış ve inşaası başlamıştır (1). Bu binalar 1986 ve 1993 yılları arasında tamamlanarak bölüm bugünkü fiziksel kapasitesine ulaşmıştır.

**Visual Material**



**Figure 121:** METU Mechanical Engineering

**Keywords:** Engineering Faculty

**Source**: Salt Archive



Figure 5.70 GRID B3 Page 77-78

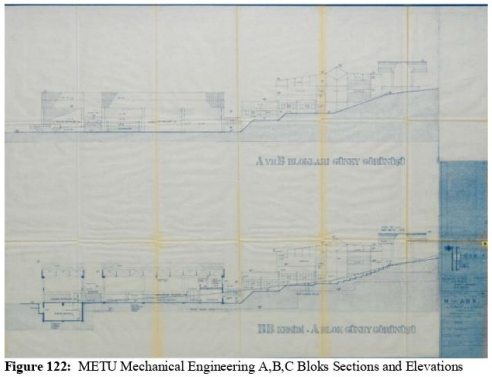


**Figure 122:** METU Mechanical Engineering A,B,C Bloks Sections and Elevations

**Keywords:** Engineering Faculty

**Source**: Salt Archive

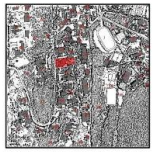


**Figure 123:** Entrance of METU Mechanical Engineering Block B

**Keywords:** Engineering Faculty

**Source**: taken by the author





## B3-29. METU Central Lab.

The building was established in 1966 as the Metallurgical and Materials Engineering building. However, in 1995 it began to function as the Central Laboratory.

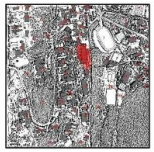
**Visual Material**



**Figure 124:** METU Central Lab.

**Keywords:** Engineering Faculty

**Source**: https://merlab.metu.edu.tr/tr/genel-bilgiler



## B3-30. Civil Engineering K1

K1 Lab. (Materials, Ground Mechanics and Transportation Lab) It was built in 1964 with buildings K2 and K3. The K6 building was built in 1990. The K1 building with its canteen is a frequently visited socializing area in the Engineering region.



Figure 5.71 GRID B3 Page 79-80

**Visual Material**



**Figure 125:** METU Civil Eng. K1 Lawn

**Keywords:** Engineering Faculty

**Source:** Google Earth



**Figure 126:** METU Civil Eng. K1 Entrance

**Keywords:** Engineering Faculty

**Source:** Google Earth



**Figure 127:** Concrete Boat in the Parking Lot of METU Civil Eng. K1



**Keywords:** Engineering Faculty

**Source:** taken by the author



## B3-31. Civil Engineering Lab. K2

**Visual Material**




**Figure 128:** METU Civil Eng. K2 Structure Lab.

**Keywords:** Engineering Faculty

**Source:** https://ce.metu.edu.tr/tr/tarihsecridi

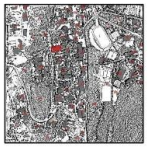


## B3-32. Electric Electronics Eng. A-C Blocks



Figure 5.72 GRID B3 Page 81-82

Figure 5.73 GRID B3 Page 83-84



## B3-33. Ayaslı Research Center

1. **Araştırma Merkezleri, ODTÜ Elektrik Elektronik, https://eee.metu.edu.tr/tr/research-centers**
   i) ODTÜ Elektrik ve Elektronik Mühendisliği Bölümü mezunu ve eski öğretim üyesi Dr. Yalçın ve Serpil Ayaslı tarafından yaptırılan binanın mimari projesi Behruz Çinici tarafından hazırlandı. Yaklaşık 3.400 m2 büyüklüğündeki Araştırma Binasının içinde 19 adet 'laboratuvar', 2 adet 'temiz alan', bir 'yankısız oda' ve 'anten kulesi' gibi bilimsel araştırma mekanlarının yanısıra seminer ve toplantı salonları ile okuma alanları bulunuyor.
2. **Ayaslı Grup, Sosyal Sorumluluk, Eğitim, Ayasalı Eğitim Merkezi ,http://www.ayasligroup.com/tr/kurumsal-sosyal-sorumluluk/odtu-ayasli-arastirma-merkezi**
   i) Mayıs 2011'de, TFC ve Ankara'daki Orta Doğu Teknik Üniversitesi (ODTÜ), Ayaslı Araştırma Merkezi (ARC)'nin kurulması yolunda bir protokol imzalamıştır.ODTÜ mezunu ve TCF kurucuları olan Dr. Yalçın ve Dr. Serpil Ayaslı, Amerika Birleşik Devletleri ve Türkiye arasındaki kültürel, eğitimsel ve bilimsel bağları geliştirme misyonu kapsamında Ayaslı Araştırma Merkezi, TCF tarafından ODTÜ Elektrik Mühendisliği Bölümü'ne bağışlanmıştır. Bu binanın yapımı 2012 yılında tamamlanmış olup, 5 Mart 2012 tarihinde resmi bir törenle hizmete açılmıştır.



**Figure 135:** Ayaslı Research Center

**Keywords:** Engineering Faculty



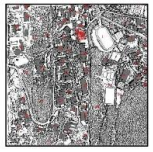
**Source**: http://www.ayasligroup.com/tr/kurumsal-sosyal-sorumluluk/odtu-ayasli-arastirma-merkezi



**Figure 136:** Ayaslı Research Center Front Façade

**Keywords:** Engineering Faculty

**Source**: http://www.ayasligroup.com/tr/kurumsal-sosyal-sorumluluk/odtu-ayasli-arastirma-merkezi



## B3-34. Computer Science Eng. A-B Blocks

This building, which is not included in the Çinici Master Plan, was built in the 90s. The canteen of the Computer Faculty is a hot spot for student for taking coffee break between classes.

1. **Sıla Akman, CONSERVING AND MANAGING MODERN CAMPUS HERITAGE: "ALLEY" AS THE SPINE OF METU CAMPUS, ANKARA, 2016, Thesis Study, METU**

   **i)** When 1987 image is analyzed, it is seen that the buildings61 designed according to A-B Çinici's master plan had accomplished and the buildings constructed without plans such as kindergarten, Department of Computer Engineering and a few unidentified rambling structures occurred. After 1987, construction activities inside the ring continued, and A-B Çinici's master plan lost validity.



Figure 5.74 GRID B3 Page 85-86

**Visual Material**



**Figure 137:** Computer Eng. A-B Blocks view from the Alley

**Keywords:** Engineering Faculty

**Source**: http://www.ayasligroup.com/tr/kurumsal-sosyal-sorumluluk/odtu-ayasli-arastirma-merkezi



**Figure 138:** An Almond tree in the lawn of Computer Enginering A-B Blocks

**Keywords:** Engineering Faculty, almond tree

**Source**: http://www.ayasligroup.com/tr/kurumsal-sosyal-sorumluluk/odtu-ayasli-arastirma-merkezi



**Figure 139:** Computer Engineering A-B Blocks Entrance

**Keywords:** Engineering Faculty

**Source:** taken by the author





**Figure 140:** Computer Engineering A-B Blocks Entrance

**Keywords:** Engineering Faculty

**Source:** taken by the author

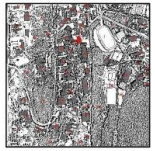


**Figure 141:** Computer Engineering A-B Blocks Lawn

**Keywords:** Engineering Faculty, pine trees

**Source:** taken by the author

---



### B3-35. Department of Information Technology

Along with the passage that connects Informatics and Electrical Engineering, the character of Alle also changes. The pedestrian path with wider terrace plates evolves into thin linear roads after the IT Department.



Figure 5.75 GRID B3 Page 87-88

**Visual Material**



**Figure 142:** Department of Information Technology

**Keywords:** Engineering Faculty

**Source:** Google Earth



**Figure 143:** Department of Information Technology

**Keywords:** Engineering Faculty

**Source:** Google Earth

89



**Figure 144:** Department of Computing Science Construction Project Elevations

**Keywords:** Engineering Faculty

**Source:** Salt Archive



90

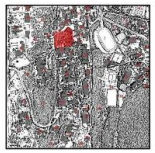
Figure 5.76 GRID B3 Page 89-90

**Figure 145:** Department of Computing Science Construction Project Plan

**Keywords:** Engineering Faculty

**Source**: Salt Archive

---



## B3-36. Electric Electronic Eng. D-E Blocks

**Visual Material**

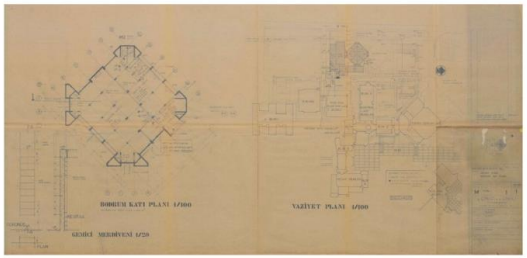


**Figure 146:** Electric Electronic Eng. E Block Plan and Site Plan

**Keywords:** Engineering Faculty

**Source**: Salt Archive



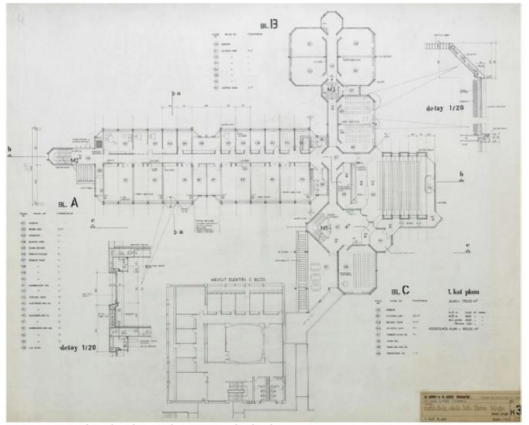


**Figure 147:** Electric Electronic Eng. D Block Plan

**Keywords:** Engineering Faculty

**Source**: Salt Archive



**Figure 148:** Electric Electronic Eng.

**Keywords:** Engineering Faculty

**Source**: Salt Archive



**Figure 149:** Electric Electronic Eng. D Block

**Keywords:** Engineering Faculty

**Source**: taken by the author

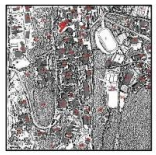


**Figure 150:** Electric Electronic Eng. D Block

**Keywords:** Engineering Faculty

**Source**: taken by the author

---



## B3-37. Industrial Engineering

This building, which is not included in the Çinici Master Plan, was built in the 90s.



**Visual Material**



**Figure 151:** Industrial Eng. Faculty Interior

**Keywords:** Engineering Faculty

**Source**: http://www.orhanozer.com/prod02.htm

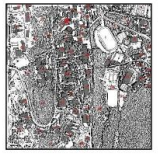


**Figure 152:** Industrial Eng. Faculty

**Keywords:** Engineering Faculty

**Source:** ODTÜ Endüstri Mühendisliği Facebook Page

---



## B3-38. Çatı Cafeteria



Figure 5.78 GRID B3 Page 93-94

1. **YALÇIN BÜKREV, ODTÜ TARİH DİRENİYOR, NOTABENE YAYINLARI, 1.BASKI 2016**

   i) Şu an çatı kafeteryanın olduğu yer, o zamanalr tıbt ve tiyatro topluluğunun yan yana kullandığı bir barakaydı. (Mustafa tokyay 1972 inşaat müh prof dr , Page 409)

**Visual Material**



**Figure 153:** Çatı Cafeteria

**Keywords:** çatı, cafeteria, dog

**Source:** Google Earth



**Figure 154:** Çatı Cafeteria Outdoor Sitting Area

**Keywords:** çatı, cafeteria, social

**Source:** Google Earth



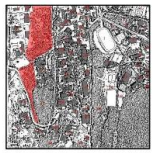


**Figure 155:** Çatı Cafeteria Outdoor Sitting Area

**Keywords:** çatı, cafeteria, social

**Source:** Google Earth

---



## B3-39. Black Pine- Scots Pine Forest

This area is covered with mostly pine trees yet there some places where steppic flora can be seen.

**Visual Material**



**Figure 156:** The walkway from Western Dormitories to Mechanical Eng. Faculty

**Keywords:** steppe, pine, dogrose

**Source:** taken by the author



Figure 5.79 GRID B3 Page 95-96



**Figure 157:** The stairs leading to Arts and Sciences Faculty from METU Biltir

**Keywords:** pine

**Source:** taken by the author



**Figure 158:** The walkway leading to Mechanical Eng.

**Keywords:** pine, willow, dogrose,

**Source:** taken by the author

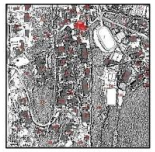


**Figure 159:** The stairs leading to Mechanical Eng.

**Keywords:** steppe, reeds

**Source:** taken by the author





## B3-40. METU Faculty of Eng. Headquarters

1. **Behruz Çinici: "ODTÜ'nün Planını 50 Yıldır Onaylatamadılar", http://www.yapi.com.tr/haberler/behruz-cinici-odtunun-planini-50-yildir-onaylatamadilar-_81483.html, 29 Tem 2010**
   i) Son olarak geçtiğimiz Mayıs ayında, ODTÜ Öğrenci Merkezi için Ankara'ya çağrıldım. Rektörle birlikte Süha Özkan ve şehirci Baykan Günay da orada idiler. Bir de bana türlü alıkamlar keserek etütler yapmazlar mı? Kafeterya ile merkez mühendislik binası arasında yer alan bir öğrenci merkezi projemizin olduğunu, bedelinin yıllar önce ödendiğini de söyledim. Ancak yapının benim seçtiğim alanda olmasını istemediklerini, kapalı spor salonu ile yurtlar arasında kalan bölgeyi kendilerince! nasıl ve hangi hakla ölçemediğim şekilde seçmişler. Bahsettikleri yer çok kritik bir nokta. 'Kabul etmiyorum, olursa olur, olmazsa olmaz' diyerek yerimden fırlayarak toplantıyı terk ettim. Benim arkamdan alelacele bu yarışmayı açtılar. Belki de şimdi sonuçlanmıştır ama geçen hafta itibariyle durdurma ve tedbir davamızı başlatmış bulunuyoruz."
2. **YALÇIN BÜKREV, ODTÜ TARİH DİRENİYOR, NOTABENE YAYINLARI, 1.BASKI 2016**
   i) Sadece mimarlık fakültesi yapılmıştı. Üzerindeki cam kubbelerle kapatılmış üç studyo bölümü, üniversitenin kütüphane kısmı oldu. Şimdi müzecik olan yer, rektörlüğe aitti ve altında kitap satış yeri vardı. Amfisi yapılmıştı ve törenler orada yapılırdı. Şimdiki mimarlık fakültesi dekanlığının olduğu yerde rektörlük vardı, sanıyorum diğer dekanlıklar da oradaydı. O bina ve onun altındaki mermer havuz falan her şeyiyle vardı. Onun dışındaki binalar hiç yoktu. Mimarlık öğrecileri, idari ilimler fakültesi öğrencileri, fen ve edebiyat fakültesi öğrencileri mimarlık fakültesinde eğitim görüyordu. Ama mühendislik fakültesinin olduğu yere doğru yapılmış barakalardaydı. Onlrdan bir tanesi de şimdi avarel denilen binanın MM oradaki baraka kafeteryaydı ve o zamanki mühendislik binalarının içine yapılmıştı. Çok sayıda öğrenci o barakalrda okuyordu. Barakalar çok iyi ısıtılmayan, gitmesi gelmesi zor, zeminleri usulen yapılmış yerlerdi.(Akın Atauz, Mimarlık, page 42)
   ii) Dağcılık kulübü vardı mesela, oradaki arkadaşlar da çok hoştu. Sıkıyönetim sonrasında duvar gazetesi asmka çok problemli bir hale geldiği zaman, mmin büyük duvarı vardı, bir gün en ğst kata dağcılık kulübü kendini kilitledi. Dağcılık ekipmanlarıyla yukarıdan aşağı inerek o duvara devrim yazısını yazmak için aşağı ine ine dyi yapıştırdıklarından jandırma komutanı ve zannediyorsam rekötr vekili nuri hoca geldi, bayağı bir uğaştılar ikna etmek için arkadaşları. (Murat çavuşoğlu , 1975-1990 makine mühendisliği, Page 304)



Figure 5.80 GRID B3 Page 97-98

Figure 5.81 GRID B3 Page 99-100



**Figure 165:** METU Faculty of Eng. Headquarters Canteen

**Keywords:** Engineering Faculty, canteen

**Source:** Taken by the author

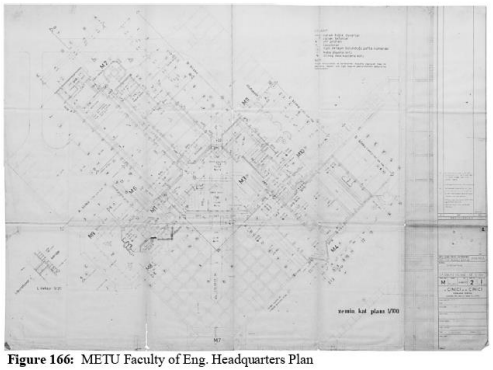


**Figure 166:** METU Faculty of Eng. Headquarters Plan

**Keywords:** Engineering Faculty

**Source:** Salt Archive



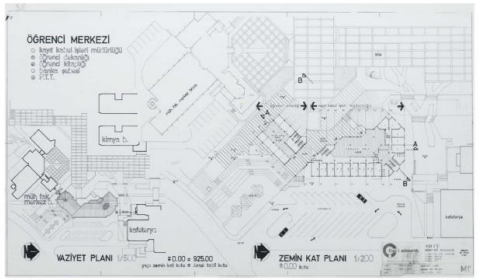
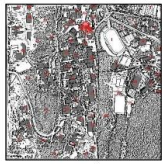



**Figure 167:** METU Faculty of Eng. Headquarters Plan

**Keywords:** Engineering Faculty

**Source:** Salt Archive

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## B3-41. Student Barrack

1. **YALÇIN BÜKREV, ODTÜ TARİH DİRENİYOR, NOTABENE YAYINLARI, 1.BASKI 2016**
   i) Ötk binası olarak kullanılcak olan kafeterya ve merkez mühendislik binası arasındaki 3-4 odalı baraka bize tahsis edildi. (Uğur ayken ,Makine mühendisliği, Page 212)
2. **Sıla Akman, CONSERVING AND MANAGING MODERN CAMPUS HERITAGE: "ALLEY" AS THE SPINE OF METU CAMPUS, ANKARA, 2016, Thesis Study, METU**
   i) The aerial photos reveal the development of the Alley and its surroundings and surprisingly displays that the Students Club Barrack is the oldest building on the campus and the remaining building as a barrack building referring the establishment years of the university
3. **ODTÜ Öğrenci Barakası, https://eksisozluk.com/odtu-ogrenci-barakasi--1268551**
   i) Odtü de yemekhane ile merkez mühendislik arasında kalan öğrenci toplulukları için ayrılmış küçük bina. duvarları faşo rektör, anarchi, yaşasın deverim gibi sloganlarla



Figure 5.82 GRID B3 Page 101-102

doludur. bunları yazan öğrenciler nasıl bir boya kullandılarsa üstü defalarca farklı renklerde boya ile geçilmesine rağmen yazılar hala belli olmaktadır. (@yavrukedi, 2005)

**Visual Material**

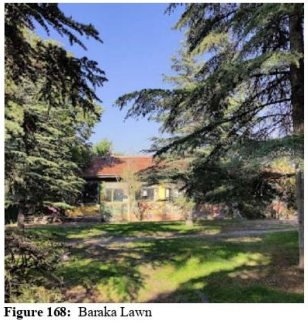


**Figure 168:** Baraka Lawn

**Keywords:** student clubs, barrack, pine trees

**Source:** Google Earth



**Figure 169:** Paintings on Baraka Exterior Walls

**Keywords:** student clubs, barrack

**Source:** Google Earth





**Figure 170:** A gathering in the Baraka Lawn

**Keywords:** student clubs, barrack

**Source:** https://www.evrensel.net/haber/448498/odtu-topluluklari-barakaya-sahip-cikti



**Figure 171:** Baraka Lawn

**Keywords:** baraka, lawn, pine

**Source:** taken by the author



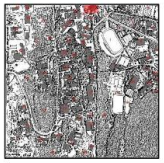
**Figure 172:** Interior of the Baraka

**Keywords:** baraka, student clubs

**Source:** taken by the author



Figure 5.83 GRID B3 Page 103-104



## B3-42. Cafeteria

1. **ODTÜ Tarihi: 9 Aylık Boykot [Bölüm 9], https://yazhocam.com/kampus/odtu-tarihi-9-aylik-boykot-bolum-9/, Nüket Gelegen -6 Aralık 2019**

   i) Rektörlük binası ile Kafeterya arasındaki çim alanda, genellikle yanından hızlıca geçip gittiğimiz, hatta birçoğumuzun çok sonradan fark ettiği dokuz sarı direk bulunur. Yeterince dikkatimizi çekmese de, 9 Direk Anıtı aslında ODTÜ'de faşizme karşı verilmiş mücadelenin en çarpıcı simgelerinden biridir; çünkü ODTÜ tarihinin en önemli dönemlerinden olan 9 Aylık Boykot sürecini hatırlatmak için oradadır.

2. **ODTÜ Kafeterya, Tarihçe, https://kafeterya.metu.edu.tr/tarihce**
   i) Üniversitemizde kafeterya hizmetleri ilk olarak barakalarda başlamıştır. İlk etapta kuzineler ve birkaç araç-gereç ile hizmete başlayan kafeteryamızın bugünkü binasının 1962 yılında inşaatına başlanmış olup, 1965 yılında ilk ünitesi olan 5240 metrekarelik bölümü hizmete girmiştir. Kafeterya mutfağı mimar Behruz ÇİNİCİ tarafından 3500 kişinin yemek yiyebileceği şekilde en ufak ayrıntılar düşünülerek hizmete sunulmuştur. ODTÜ kampusunun genişlemesine paralel olarak kafeteryada yemek yiyen kişi sayısındaki artış nedeni ile kuzineler yerine buharlı kazanlar ve fırınlar konularak mutfak işleyişi geliştirilmiştir. Bulaşıkhane ve depoların devreye girmesi ile personeli üç vardiya ile çalışan büyük bir yemek fabrikası haline gelmiştir. Tabldot yemek hizmetinin yanı sıra 1970 yılında kafeteryada ilk olarak alakart seçmeli bankolar açılmıştır.1972 yılında ilave edilen blokla kafeterya binası 7277 metrekareye ulaşmıştır.

**Visual Material**



**Figure 173:** Interior of Cafeteria Building

**Keywords:** cafeteria, social



**Source:** Google Earth



**Figure 174:** Bus Stop at the Cafeteria Parking Lot

**Keywords:** cafeteria, social, bus stop

**Source:** Google Earth



**Figure 175:** Entrance of Cafeteria

**Keywords:** cafeteria

**Source:** Google Earth





Figure 5.84 GRID B3 Page 105-106

**Figure 176:** Entrance Hall of Cafeteria

**Keywords:** cafeteria, dogs

**Source:** Google Earth



**Figure 177:** A stand at the Cafeteria Second Floor Entrance Hall

**Keywords:** cafeteria, social

**Source:** https://haber.sol.org.tr/turkiye/odtude-yemekhane-mucadelesi-suruyor-1600-imza-rektorluge-teslim-edildi-271546



**Figure 178:** Bus Stop, ATMs inside the Cafeteria Parking Lot

**Keywords:** cafeteria, bus stop

**Source:** taken by the author



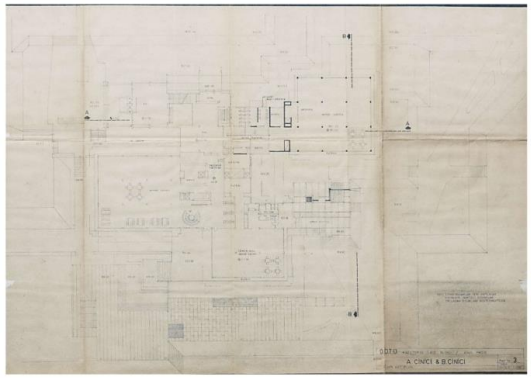
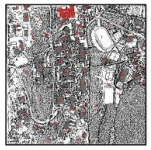


**Figure 179:** Cafeteria Ground Plan

**Keywords:** cafeteria,

**Source:** Salt Archive

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**B3-43. Dep. of Chemistry A-D Block**



Figure 5.85 GRID B3 Page 107-108

**Visual Material**

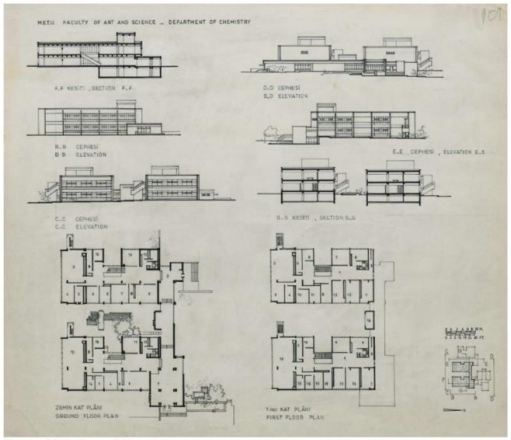


**Figure 180:** Dep. of Chemistry

**Keywords:** Science and Literature Faculty

**Source:** Salt Archive

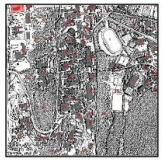


**Figure 181:** Dep. of Chemistry seen from the Alley

**Keywords:** Science and Literature Faculty

**Source:** taken by the author





### B3-44. Cryptology Lab.

It is a point where the density of students is low. It is connected to the main academic district by a staircase on the north façade.

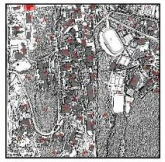
**Visual Material**



**Figure 182:** Cryptology Lab.

**Keywords:** laboratory, poplar

**Source:** taken by the author



### ,B3-45. METU Biltir

It is a part of the campus that is not used by students. There is a staircase descending from the Faculty of Business Administration on the north façade.

1. **ODTÜ BİLTİR, Tarihçe,** http://www.biltir.metu.edu.tr/tarihce.html
   i) 1992 yılında kurulan ODTÜ-BİLTİR Merkezi, Orta Doğu Teknik Üniversitesinin Disiplinlerarası Araştırma ve Uygulama Merkezlerinden biridir.



Figure 5.86 GRID B3 Page 109-110

Visual Material



**Figure 183:** METU Bilir

**Keywords:** non-academic, poplar trees

**Source:** taken by the author

## B3-46. METU Bilir Vehicle Safety Unit

Visual Material





**Figure 184:** METU Bilir Vehicle Safety Unit

**Keywords:** non-academic, poplar trees, steppe

**Source:** taken by the author





**Figure 185:** METU Bilir Vehicle Safety Unit

**Keywords:** non-academic

**Source:** taken by the author

## B3-47. Institute of Informatic

One of the quiet spots on campus. There is a steppe surrounded by poplar trees.



Visual Material



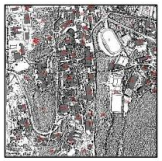
**Figure 186:** Institute of Informatic

**Keywords:** Engineering Faculty

**Source:** Google Earth



Figure 5.87 GRID B3 Page 111-112



## B3-48. Barracks of METU Jazz Club

**Visual Material**



**Figure 187:** METU Jazz Student Club Barracks

**Keywords:** student clubs, barracks

**Source:** Google Earth

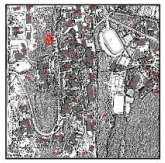


**Figure 188:** METU Jazz Student Club Barracks

**Keywords:** student clubs, barracks

**Source:** taken by the author





## B3-49. Barracks for Student Clubs

1. **Hakkımızda, ODTÜ THBT,** http://www.thbt.org/
   i) 1961 Kasım'ında ODTÜ'nün ilk öğrenci topluluklarından biri olarak kurulan topluluğumuzun öncelikli amacı halk kültürü öğelerinin çağdaş ve bilimsel yöntemlerle çözümlenmesi ve yorumlanmasıdır. Ayrıca bu çalışmalar sonucunda elde edilen bulguların çeşitli etkinliklerle yakın çevreye ve halk bilimi camiasına iletilmesine çalışılır.

**Visual Material**

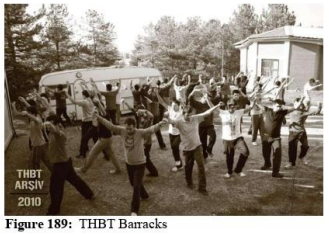



**Figure 189:** THBT Barracks

**Keywords:** student clubsi barracks

**Source:** ODTÜ THBT Facebook Page



Figure 5.88 GRID B3 Page 113-114



**Figure 190:** THBT Barracks

**Keywords:** student clubs, barracks

**Source:** taken by the author

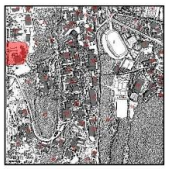


**Figure 191:** THBT Barracks

**Keywords:** student clubs, barracks

**Source:** taken by the author

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## B3-50. Tübitak Space Tech. Research Inst.

The entrances are secure and form an area outside the school. There is a steppe surrounded by poplar trees.


1. **YALÇIN BÜKREV, ODTÜ TARİH DİRENİYOR, NOTABENE YAYINLARI, 1.BASKI 2016**




**i)** 2012 sonunda, dönemin başbakanı erdoğanın gelmesiyle protestolar oldu. En büyüğü oydu. Öğrenciler polisin karşısında kitap okumuş, uzun eşşek oynamışlardı, yani şamatavari bir protestoydu. 8 saat kadar sürdü. Toplantı bitti, her şey bitti. Bütün buraları gaza boğdular. Her taraftan gaz geliyor. Odada oturamıyorduk. Panzerler girmiş, polisler girmeye çalışmış, uzun bir kovalamaca olmuş. Ondan sonra sert bir açıklama yaptı erdoğan. Odtü aleyhine bir kampanya başladı. Öğrenciler demokratik haklarını kullandılar ve şiddete başvurmadılar. O olay bir dönüm noktası oldu. Rektör ahmet hoca hemn döneöin cumhurbaşkanı abdullah güşle hem de başbaknal görüştü. Öğrencilerle görüştü. Kendi geleneğini ve öğrencilerini koruma yönelimi vardı. (Doğan Ergün, Page 506)

**Visual Material**

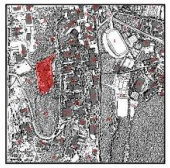


**Figure 192:** Tübitak Space Tech. Research Inst.

**Keywords:** non-academic buildings, tubitak

**Source:** ODTÜ Endüstri Mühendisliği Facebook Page

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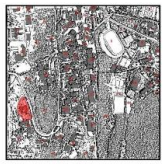


## B3-51. Mechanical Eng. D-G Blocks

Additional buildings were built in the 1990s.



Figure 5.89 GRID B3 Page 115-116



## B3-52. Food Engineering

Food Eng. The parking lot is a well-known place among students with its view overlooking the METU forest. It creates an area where students sit in cars and socialize.

**Visual Material**



**Figure 193:** Food Eng. Faculty Interior

**Keywords:** Engineering Faculty

**Source:** Google Earth



**Figure 194:** Food Eng. Faculty Entrance

**Keywords:** Engineering Faculty

**Source:** Google Earth

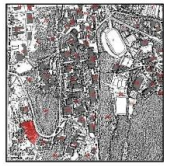




**Figure 195:** Food Eng. Faculty Outdoor Amphitheatre

**Keywords:** Engineering Faculty

**Source:** taken by the author



## B3-53. Petroleum Engineering

**Visual Material**

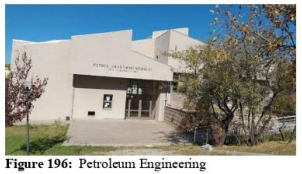


**Figure 196:** Petroleum Engineering

**Keywords:** Engineering Faculty

**Source:** Google Earth



Figure 5.90 GRID B3 Page 117-118

**Figure 197:** Petroleum Engineering Entrance

**Keywords:** Engineering Faculty

**Source:** Google Earth



**Figure 198:** The walkway infront of Petroleum Engineering

**Keywords:** Engineering Faculty

**Source:** taken by the author



**Figure 199:** Interior of Petroleum Engineering

**Keywords:** Engineering Faculty



**Source:** taken by the author

## B3-54. Mining Engineering

There is a panoramic view from the parking lot behind the Mining Faculty to Yalnızak ridge. Students sit in their cars and socialize at this point. In addition, both a waterway and a pedestrian walkway lead down to the Faculty of Aviation from the rear parking lot.



**Visual Material**



**Figure 200:** Mining Eng. Faculty Plan

**Keywords:** Engineering Faculty

**Source:** SALT Archive



Figure 5.91 GRID B3 Page 119-120

**Figure 201:** Mining Eng. Faculty Forest

**Keywords:** Engineering Faculty, Pine

**Source:** taken by the author



**Figure 202:** Mining Eng. Faculty Entance

**Keywords:** Engineering Faculty

**Source:** taken by the author



**Figure 203:** Mining Eng. Faculty Parking Lot

**Keywords:** Engineering Faculty, social

**Source:** taken by the author

**Notes.** Students come here to hang around in their cars and watch the sunset. The parking lot has a good panoramic view of the METU Forest.





## B3-55. Black Pine and Almond Forest

There are willows, chestnuts, apples and various shrubs on the roadsides.



## B3-56. Scots Pine Forest

It has a very dense forest texture. When viewed from the back of the geology parking lot, the forest descending to Yalıncak can be seen.

**Visual Material**



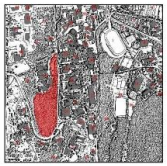
**Figure 204:** View from the Minning Faculty

**Keywords:** panoramic view, social

**Source:** Google Earth



Figure 5.92 GRID B3 Page 121-122



## B3-57. Black Pine, Scots Pine Forest

This area is densely covered with pine trees, also there is a shortcut from Food Eng. to Civil Yüksel Oditorium inside the forest which is called "Elf yolu" by METU students.

**Visual Material**



**Figure 205:** Elf Yolu

**Keywords:** walkways

**Source:** Google Earth

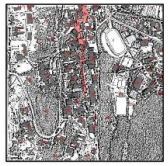


**Figure 206:** Elf Yolu

**Keywords:** walkways

**Source:** taken by the author





## B3-58. Alley

1. **Çinici, B., Report, "Development History of METU Planning"**
   - **i)** The defining layout of the campus is formed along the pedestrian axis which is the spine of the campus, named as "Alley" by the users. The Alley extends along the ridge from north to south in accordance with the soft terrain topography. Throughout the Alley, academic units are located on the west side and generate education area, while President's Office, The Main Library and Cafeteria take part other side (on the east) and form center. The focus of the intense social activity occurs here and this cultural and intellectual interaction place, the spine, can be named as "Forum" or the main major class of the university in where people are gathering and interacting continuously. There are trees shading in front of the building and water elements arranging microclimate of the environment along the Alley and extensions of the Alley also continue through inside of the buildings. Therefore, a continuity and permeability between inside and outside is provided and the Alley increasingly starts to affect the interior organization of the buildings.
2. **Sıla Akman, CONSERVING AND MANAGING MODERN CAMPUS HERITAGE: "ALLEY" AS THE SPINE OF METU CAMPUS, ANKARA, 2016, Thesis Study, METU**
   - **i)** The Alley became a guideline for the construction of the campus, through expanding in width and length modularly. It became the main tool regulating the spatial relations and staging the construction phases since construction of the first building. As mention above, the Alley considered as the major class of the university and the spine of the campus which provides continuity and permeability between open areas, semi-open areas, and buildings. According to aerial photos, development of the Alley is shown between 1964 and 2015 (Figure 3-1 and Figure 3-2). In 1964, the Alley took its initial form with regard to construction of the first buildings59; by the way there were so many barracks on site for worksite of temporary use. When 1971 aerial photo is examined, it can be seen that the Alley expanded in depth and length and became square or gave extensions to provide pedestrian connection to the new buildings60 and spatial hierarchy. Moreover, formation of the lawns and socializing areas are seen from aerial photo of 1971. When 1987 image is analyzed, it is seen that the buildings61 designed according to A-B Çinici's master plan had accomplished and the buildings constructed without plans such as kindergarten, Department of Computer Engineering and a few unidentified rambling structures occurred. After 1987, construction activities inside the ring continued, and A-B Çinici's master plan lost validity. As 2015 aerial photo shows, new building of Architecture Faculty, Department of Industrial Engineering, addition block of Computer Engineering and



Figure 5.93 GRID B3 Page 123-124

Ayaslı Research Center were appeared. So many paths extended to the Alley that they started to disturb integration of the socializing areas and character of the Alley. The aerial photos reveal the development of the Alley and its surroundings and surprisingly displays that the Students Club Barrack is the oldest building on the campus and the remaining building as a barrack building referring the establishment years of the university.

**ii)** The Alley, as the spine of the pedestrian zone, composed of hardscape, softscape, interfaces like entrances, defining surfaces like building facades, and Alley elements like artworks, stairs and ramps, retaining walls, street furniture and trees. The integrity of these aspects creates the physical and functional character of the Alley.

iii) The pedestrian areas can be categorized as hardscape and softscape. Hardscape areas include the main axis, secondary paths, stairs and ramps, entrances and semi-open areas, while softscape areas include lawns, tree planted lawns and the areas full of tree. Moreover, vehicular open areas divided two as ring road and car parking zones. (Figure 3-7) The most frequently used open area in the pedestrian zone is the main pedestrian axis at first. And secondly, gathering points like in front of Faculty of Architecture and Library, "Matematik Çimleri" (Mathematics Lawn), "Fizik Çimleri" (Physic Lawns), in front of Physics, Cafeteria, "Baraka Çimleri" (Student Club Lawn), MM Building, Çatı Café and Civil Engineering K3 Building are coming. Some areas are being used less and less as a result of losing its visual and physical accessibility and area integrity like **"Mimarlık Çimleri"** (Architecture Lawn), Lawn between Physics and Chemistry, "Baraka Çimleri" (Student Club Lawn).

iv) Trees are the essential elements shaping the appearance of the Alley; moreover, they appeal to the senses and present a visual feast in the changing seasons of the year. They can be divided mainly in two groups as coniferous and non-evergreens (Figure 3-24). The coniferous are concentrated in the south part (Faculty of Engineering) of the Alley and due to being evergreen; they form the façade of the Alley four seasons concealing the building facades. There are so many non-evergreens along the Alley, and the common species are elaeagnus, aesculus, mulberry, apple, linden and plane tree.66 Non-evergreens give a dynamic appeal to the Alley regarding with the seasons and sometimes interrupt, sometimes allow to visual access to the building facades. Moreover, these species define sub-areas within the Alley such as mulberries in front of the Faculty of Architecture, the area under the plane tree, elaeagnus way, aesculus way, and the area around the lindens.

**3. 'A University is a society': an environmental history of the METU 'campus' Güven Arif Sargın & Ayşen Savaş**

i) **ALLEY** This was exactly what was required of Modernist urbanism—that the modern concept of architecture had to promote social utility and functional performance for the sake of the urban community and, in this respect, the pedestrian alley was regarded as the core of an emerging communal life. The alley indeed affirmed that architectural elements were instruments for the elaboration of a comprehensive urbanism, of which the sense of community was an important part. Through the creation of an almost three-dimensional network, the alley was to regulate the surface and to indicate where the teaching facilities and social amenities had to be located. It also served to regulate a pedestrian network over an intense landscape, supported by a variety of architectural elements such as arcades to connect the facilities, pools for recreation and lawns for



gathering, all of which are regarded as a prerequisite for a desirable community (Fig. 6a, b). In short, both the tunnels and the pedestrian walkway, the alley, were designed in such a way as to regulate the entire barren land in an orderly fashion. With all the implications of modern urbanism, it was in fact to engrave a code of conduct with the sole purpose of engineering communal life.

ii) **ARCH FACULTY BUILDING** The unique and the elegant architecture of the first faculty building at METU can be read as the physical manifestation of this statement and of all the above-mentioned tools for the transformation of this barren land. It is designed as a building complex where the central alley transforms into small courtyards, around which the educational units and instructors' offices are located. These courtyards not only provide light to the adjacent spaces, but also give a perfect sense of orientation with their ultimate transparency. Transparency is understood here both in its 'literal' and 'phenomenal' sense, as the main façades, the arcade and the courtyards of the building complex connect all of the interior spaces to each other, and make the surrounding landscape visible through them.

iii) The alley of the METU campus has been great success in this sense. The alley was designed as the spine of the whole academic zone, and the related buildings have been built in strong relation to it. However, the initial scope of works, in other words the vast number of buildings completed in the first ten years of the project, had already reached the capacity provided by this spine. In the following phases of the campus development, new necessities emerged.

**Visual Material**

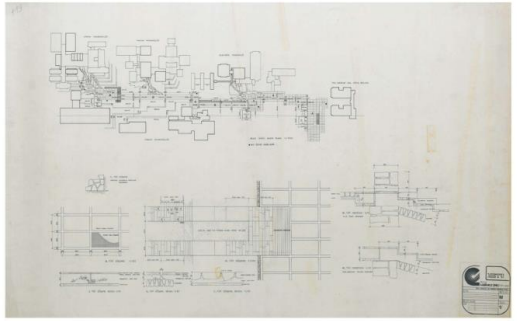


**Figure 207:** Alley Plan and Details

**Keywords:** Alley

**Source:** Salt Archive



**Figure 208:** Alley from Architectural Faculty

**Keywords:** Alley

**Source:** Salt Archive



**Figure 209:** Alley from Engineering Faculty Zone

**Keywords:** Alley

**Source:** Google Earth



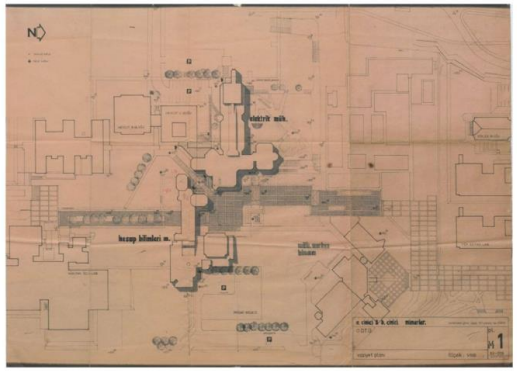


**Figure 210:** Alley from Computer Sciences

**Keywords:** Alley,

**Source:** Salt Archive



**Figure 211:** Hedgehog spotted at Alley near Cafeteria

**Keywords:** Alley, hedgehog

**Source:** ODTÜ'de Doğa Instagram Page



Figure 5.95 GRID B3 Page 127-128



**Figure 212:** Alley from MM Building

**Keywords:** Alley

**Source:** Google Earth



**Figure 213:** Alley from Eng. Faculty Zone

**Keywords:** Alley

**Source:** taken by the author

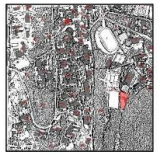


**Figure 214:** Alley from Cafeteria

**Keywords:** Alley

**Source:** taken by the author





## B3-59. METU Orchard

It is an orchard that was started in 2015 in cooperation with the Wheat Association and has been actively produced by students since then.

**Visual Material**

1. **ODTÜ Bostan, https://www.youtube.com/watch?v=4Jyp5nQ6cBY&feature=emb_title**



**Figure 215:** METU Orchard

**Keywords:** orchard, social

**Source:** https://gaiadergi.com/agaclari-tanima-gezisi-odtu-yalincak-ormaninda-dogayi-kesif-yuruyusu/odtu-bostan/



**Figure 216:** METU Orchard

**Keywords:** garden, social



Figure 5.96 GRID B3 Page 129-130

**Source:** ODTÜ Bostanı Facebook Page



**Figure 217:** A gathering at METU Orchard

**Keywords:** orchard, social

**Source:** https://yesilgazete.org/blog/etiket/odtu-bostani/

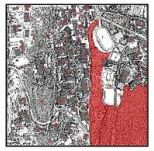


**Figure 218:** METU Orchard

**Keywords:** orchard, social

**Source:** taken by the author

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### B3-60. Black Pine, Scots Pine Forest

Larch and Scotch Pine are mostly seen in the forest. Yalmcak Özü Stream passes through the forest.



**Visual Material**



**Figure 219:** A View of the forest from METU orchard

**Keywords:** pine forest

**Source:** taken by the author

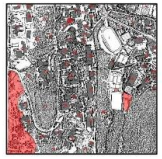


**Figure 220:** A view of the forest from Barraka Sports Hall

**Keywords:** pine forest

**Source:** taken by the author

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### B3-61. Steppe with Poplar, Pine, Almond Trees

The region overlooks the backyards of Food, Mining and Petroleum Engineering. It descends down the road in a sloping way. There is a descent down the stairs of the faculties. While mostly steppe texture is seen, pine, almond and poplar trees are also observed occasionally. There is also an ATM and two bus stops in the area.



Figure 5.97 GRID B3 Page 131-132

**Visual Material**



**Figure 221:** Rat Holes

**Keywords:** rats, steppe

**Source:** taken by the author



**Figure 222:** Steppe with Poplar, Pine and Willow Trees

**Keywords:** steppe, poplar, pine, willow

**Source:** taken by the author



**B3-62. METU Gear and Power Transmission Systems Research Center**

The building has not been opened for use yet.

133

**Visual Material**



**Figure 223:** METU Gear and Power Transmission Systems Research Center

**Keywords:** non-academic building

**Source:** Google Earth

134

Figure 5.98 GRID B3 Page 133-134