

The Symposium Session Proceedings



THE PAST AND THE FUTURE OF ‘GARDENS’

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AKİLE GÜRSOY

Beykent University, Istanbul, Turkey

‘Garden’ in Forest Villages in Turkey, Beykent University, Turkey

I want to say good morning and good afternoon to everyone. We have participation, in fact across continents. We are indeed very very happy to be welcoming you all and I thank you very much for giving from your time to join us on this occasion. Now, today our topic is gardens, which seems to be just one single concept but, in fact, the more we look into it and with the expertise of all the scholars who will be taking part as speakers at this symposium, we see that gardens in fact stretch across so many different levels of meanings. We are at the same time touching upon economics, international trade, aesthetics, subsistence, food, so many different aspects will be coming into our focus.

This session, in fact is part of a two-day symposium organized by the Sociology Department of Beykent University. The symposium was entitled *Health, Ecology and Food during the Anthropocene*. So, we will be having in the morning and all tomorrow, we will be having sessions conducted in Turkish but this is our very valuable international session and we are very lucky that you are able to come and share your scholarly work and ideas on this subject. Now, my personal interest academic research interest in gardens began when we were carrying out a nationwide research on forest villages across Turkey and the objective of this research was to understand how present they, villagers relate to the forest and to the trees and they have been designated as forest villagers which is an administrative understanding and in fact my former student and present colleague Gizem İdrisoğlu. She is the one who, in a way, opened my eyes to the importance of gardens. She was situated, doing ethnographic work, in [a village garden of in] a village, forest village of Istanbul and this village was really making a lot of profit from the forest. Even despite this as we were talking with her for nearly a month she kept talking saying how important the garden was, that she had been spending time in the garden, and it took her a month to go out into the forest and of course in this particular village the forest and the garden they are more gendered spaces where women spend more time and do more work in the garden whereas men tend to go and work out in the forest but she kept talking about how people are proud of the products in the garden, all the vegetables they are growing, they invite each other for this place for shows, they spend a lot of time and so do their children in the garden. So, this gradually made me realize how important the garden was for these villagers. Even though, they were making most of their economic gains out of the forest and true other

ways and even though the gardens were much smaller in size compared to there on fields still the garden was very very central especially in the lifes of women. So, this was one eye opener for me and then of course recently for the past year when we had this pandemic touching our lives suddenly all across Turkey, urban Turkey the prices of dwellings with gardens skyrocketed really high. People have been renting homes, houses that have gardens so that their children and themselves they can go out and enjoy some fresh air so this runs quite contrary to all the tall buildings we have been building across urban Turkey so this was another I think quite significant point and of course the picture with gardens it is quite complex. We can approach it from very different ways and here now at this introductory welcoming point. I will not be talking much more but I would like to introduce our keynote speaker. Sir Roderick Floud who has kindly agreed to talk about gardens, history of gardens, economic history of gardening in the United Kingdom. I was very impressed with his book and I must admit that some years back when we were together at the European Science Foundation, he was the head of the social sciences there and when I learned that he was writing a book on gardens, I did not think that it would be so economically detailed and specifying so many numbers, figures, and tightly bringing in issues that are of even international trade and relations. So, I would like to now leave the floor to you Sir Floud and please if you would talk about your research and your findings.

SIR RODERICK FLOUD

Economic History and Anthropometric History, UK

An Economic History of the English Garden

Thank you very much Akile. Let me just try to play the screenplay slideshow. Right. Is that okay? You can see the title?

Akile Reşide Gürsoy: Yes. This is very good.

Sir Roderick Floud: and well thank you very much for that introduction. It's a great pleasure to give the keynote address to your conference and to meet you again if not in person, I'm very sorry like others. I'm sure that not to be in Istanbul all about if there's a lockdown starting this evening but it's a town that I've visited often with great pleasure. I'm looking forward to hearing the other speakers today, so I'm going to be as brief as I can be. I want to argue today that we should view the garden, not only as a place for hobby and recreation, not only as a metaphor, not only as a place of display for kings and emperors, not only for all the reasons you've just specified but as a great industry. In my country, the United Kingdom about half the adult population are gardeners and time use studies show that actually although the British think of themselves as the great gardening nation, many other European countries spend more time, their population spend more time on gardening than they do in the United Kingdom and in the United States which after all has much more challenging gardening conditions than most European countries, 78% of homeowners are regular gardeners.

Now, why is gardening so popular? Most important, I think, it's because people enjoy it. That's again shown in all kinds of surveys and has been shown in surveys throughout the 20th century, in fact. But it's also good for them as we may be hearing later. A recent survey for the Royal Horticultural Society in the UK showed that gardening was as good physical and mental health as other forms of exercise such as jogging or swimming and that it in general improved people's well-being. Now it's not surprising therefore if gardening is seen in so many different ways as you've mentioned, Akile, that it takes in so many different topics from botany to landscaping from chemistry to the history of art and design. And I think they're all in there each in their own way valid methods of looking at a hugely popular human activity. We're going to hear about several of them today so I hope you'll forgive me if I focus on my own specialism - the economics and economic history of gardening - and illustrate it with some examples from the United Kingdom.

My interest in this topic goes back quite a long time but began with a very simple question, which I asked as I wandered around a beautiful garden. And the question was: "This is really

lovely but how much did it cost?”. You may think that is rather a sad question to ask. But it’s one that economics, economists and the economic historians do quite often ask but what I found, was that none of the thousands of books on gardening or garden history, none of the guidebooks to the Great English Gardens, even none of the books in my own discipline answered that question or even asked it. So, I set out to answer it for myself and this book, which you see the Penguin version of, the paperback version of. It’s about to be published in United States under a different title *England’s Magnificent Gardens*. But as I wrote this book, did the research for it, it became clear to me that I was writing the history of an important English industry. And I will speculate that it’s an important industry in most other countries of the world.

So, what are the main features of that industry? The first is that it’s big but neglected. It’s big in the UK. For example, the garden industry is worth at least 11 billion pounds a year of the gross domestic product, that spent on 19 million private gardens and on thousands of public parks and open spaces. And it’s been like this for centuries. This isn’t a modern phenomenon, at least in my country. It may even have been a larger proportion of gross domestic product in the past when more was spent on public parks and on the wages of gardeners. I don’t know the size of the garden industry and other countries although people keep asking me that question, and I hope that this will stimulate others to do the work, but I guess that the same can be said of many other countries. So, a very big industry. But even 11 billion pounds is an underestimate and that’s because two crucial features, figures, are left out of it. The first is that the labor that we put into gardening and the value of that. That is not counted because it’s not paid for in the definitions of gross domestic product. It’s not counted in that way, nor do we count the value of the land that we use which in my country where land is now becoming more and more expensive is again a question of probably hundreds of billions of pounds. So, that we greatly underestimate the economic significance of gardens and governments fail to appreciate the importance of gardening to their populations and their economies and this is very paradoxical because the state has actually been very important in creating the gardening industry.

So, if I move on first to the role of the state and go back 350 years, this shows you the expenditure on royal palaces, parks, and garden of the three last Stuart kings and queens between 1660 and 1701. And you can see in the third column the equivalent annual spending today. This is on, as I say, on palaces, parks, and gardens but we know that about a third of that expenditure actually goes on gardens. And if you add it all up you find that the three monarchs were spending between 1-1.5 billion pounds on their gardens in London in the last 40 years of the 17th century. But then it continued. Tens of millions of pounds was spent each year during

the 18th century, both on building new gardens and maintaining those gardens, and that level of expenditure continued right through the 19th and 20th centuries, and has continued even today.

This is what was created as a result of that expenditure, the Royal Parks of London, there are few missing which were further out from this map, and they cost together about 27 million pounds a year to maintain. There's not much garden building going on at the moment, so this is really the maintenance cost, so that seems to have been the case, as I say, since the end of the 17th century. So, the state is very important to gardens but where the kings and queens led the aristocracy of England followed, where about 400 to 500 estates of at least 10.000 acres, 5.000 hectares in 18th century England all of whom had to have a very large garden.

One of them for example is Rest Park in north of London. I call it 'Paradise' because, as you probably know, the word for a garden in many languages is *paradiso* or paradise. And the English aristocracy were creating paradise at great expense and very frequently with money from the state. This particular beautiful garden, not quite my favorite but one of my top three I think of English landscape gardens, was created by Henry Gray, 12th Earl and 1st Duke of Kent who held a large number of appointments at the Royal Court, and was paid for them about 13 million pounds in modern values and some of that, he had a pretty levered, lavish, lifestyle, but some of that was used to pay for the Great Garden at Rest Park which probably cost about 14 million pounds to create between 1660 and 1760 and a further three quarters worth million pounds each year to maintain.

Now, where did the money go to? Well, some of it went to the most famous of English landscape gardeners Lancelot 'Capability' Brown. He's been said or his landscape gardens have been said, I think rather in exaggerated form, to be England's greatest contribution to European culture. If that so, he certainly did well out of it for himself. We don't think of gardeners as being well paid but designers and nurserymen are sometimes a different matter. Brown's account shows that he was responsible for projects worth about a billion pounds in modern values during his career, of which about 150 million pounds was profit. And his predecessor Henry Wise, another royal gardener and partner in the Great Brompton Park Nursery of the latest 17th century, made as much if not more, as did Joseph Paxton in the 19th century, and numerous nurserymen became millionaires in modern times. Seedsmen, for reasons I don't fully understand, did even better.

So how, why was so much money spent? How was so much money spent? The answer is that gardens, particularly the bigger ones, are very large engineering and architectural project and have to be seen that way, building dams, moving huge quantities of soil. This is Painshill in the

outskirt of London, created by the honorable James Hamilton in the middle of the 18th century. The lake part of which you can see here is 14 acres, it lies three meters higher than the adjoining river which feeds the water supply, so Hamilton had to have a pumping system, originally with a horse, to fill the lake. But apart from the lake, he has tree-lined alpine valleys, flower gardens as an Elysium plane, there are temples, there's a Chinese bridge and a Hermit's Hut where there was apparently a real, briefly for real, hermit. But one feature of Painshill as of a number of other great gardens is The Grotto, entirely artificial on an island lined with a variety of sparkling minerals with wooden pillars embedded with crystals to form the stalactites, and it cost, The Grotto alone, about 14 million pounds in modern values.

The engineering did not stop with lakes and dams, there were the buildings and in particular the greenhouses. This is Paxton's Great Stove at Chatsworth, preceeding his even larger Crystal Palace of 1851 which, in fact, became essentially a greenhouse when it was moved after 1851 to South London. Other large greenhouses were built by at Kew, for example, and in the gardens of the wealthy across England. And this is important because these are the precursors of the glass and steel skyscrapers which fill our cities today. There's a direct descent from these buildings to the way in which we build so much today. But there are other industries which were stimulated by, apart from architecture, apart from building, which were stimulated by gardening.

This is John Evelyn's greenhouse of 1691 and this is the first example in England, that we know about, of central heating. Central heating, which has certainly transformed much of northern Europe or the comfort of people in northern Europe, began with greenhouses applied to plants not to people, it took about a century at least before it was applied to people. So, another new industry created as a result of the garden. And then, of course, there are the innovations in plant breeding pioneered by the botanical gardens which flourished in Britain and in other countries from the 17th century onwards, just to take one example. So, gardening has been responsible for the creation of a great industry of technological innovations, large enterprises with numbers of workers rivaling those of any better known industries. And it has made people wealthy.

But I have to end with one of my other favorite gardens – Stourhead – as an epitome of the creation of beauty. Gardening and garden visiting is something that people enjoy. And in very important part of our culture and of our cultural heritage, it is not usually thought of as a cultural industry like the theater or the cinema but, in fact, it should be seen as that, and it engages far more people than any sport. People get terribly excited about football but gardening dwarfs

football in terms of numbers of participants and people enjoying it. It deserves far more attention as a central part of our economy and our society.

My work on the economic history of gardens has taken me to amazing places in the UK and abroad and it reinforced a passion for gardens and gardening which I share with hundreds of millions of men and women and children around the world. And I am sure you all share that passion or will come to do so and I look forward very much to hearing more about the research into what the great English poet Rudyard Kipling called ‘the glory of the garden’. Thank you very much.

BARBAROS FERGUS GARRETT

Horticulture, Great Dixter Charitable Trust, Northiam, UK

Beauty and Socioeconomic Importance of the Great Dixter House and Gardens

Barbaros Fergus Garrett: Thank you, thank you, Akile Hanım. The real pleasure to be amongst you and fascinating talk by Sir Roderick Floud, and we're right in the middle of this industry we are the one of the main employers in our area and we are a small garden but we turn over near enough two million pounds a year and give employment to up to 70 families in our area and have visits from all over the all of the world. So, I'm going to talk to you about, you know, the things that are important as far as we are concerned as a hub in our area and show you the beauty of this garden because gardens are where the natural world, where artistry and creativity, where history as we've just heard, food, science, education, culture and community come together as well as providing employment and providing the central place in our community but our tentacles reach out across the world, and what I want to do is just show you a lot of images very quickly to show you the excitement and joy and dynamism a place like Great Dixter brings, as well as that it's been proven through our recent studies that is actually one other richest pockets of biodiversity in our area in fact is richer than all the wildland around us for all the sort of species that we've got because of the intensive borders that have a long season of food but also the buildings and all the different environments that we've created there that give us the diversity of insect fauna and the life attached to it.

This photograph shows you Great Dixter gardens compartmentalized into a series of rooms, it's a very charming and romantic and atmospheric place. It's over a hundred years old, so the vegetation is, in a way, taking over and and that creates a certain softness to it. So, from one season to another it's got its own feel even the winter season has its own as characteristics and its feel as well. We are open to the public and it's that we're unusual in the sense that people have to walk through this almost wild land to get to the front door. So, it's a garden where it allows the countryside to flow into it and have that handshake with it and in terms of our wildest areas within the garden like these wildflower meadows. They're also a place where we support some quite rare species including bees like the longhorn bee, in fact this small garden has over a hundred and thirty species of bee in it which is if you take the total population of bees or total numbers of bee species in United Kingdom, that's near enough half the UK bee species. So, it's extraordinarily diverse as well as that things like these terrestrial orchids of all sorts are, just make a matrix through all our planting. And all of this adds a certain charm and atmosphere

but the whole place is alive, so it appeals not only to garden lovers but it's appealing now to ecologists and people who are interested in wildlife as well.

And the Great Dixter is unusual in many ways in that the formal rubs shoulders would be informal and there's that strange juxtaposition. So, we have this magnificent 15th century Manor House that was renovated by Sir Edmund Lutchens who was a leader in the Arts and Crafts Movement with those highly intensive colorful borders, then we've got moan grass, long grass, and it bleeds out to the countryside that follows it. And it's a charming romantic flower garden, so vegetation engulfs the business. It's, if you like, it's of the cottage garden style, it's on the steps going up onto the terraces and that's our terraces look like this and this vegetation changes from one week to another, so if you look at this dry stone wall along the back of the garden, that same wall five weeks later looks like that with the vegetation coming through it. So, within that sort of and then it changes again to that, and within that formal structure that we have of the buildings and all the clipped use and that and the clipped edges you've got that lovely joyous dynamic garden that's got a touch of the wild to it but there's flowers, one lot of flowers after another lot of flowers that come through and all of that is surrounded by the countryside that's around it. So, our paths can look like this with wild flowers that embrace the more exotic ones in the beds so that we see a scene like this which is almost you know with cow parsley and oxeye daisies is almost sort of a hint of the hedgerow flora that you see around us, but then this scene, within a few weeks, changes to that and then it will change again into another set of displays because we are a display garden.

We are very keen on our color and our plant combinations and our borders look good over a long season, at the moment the borders are glorious with tulips and then as the tulips finish the borders will look like this. So, this is a shot in May, this is June, it changes again, that border, and this is July and from July it changes in August and then it changes again in September and in October where we've got bright color like this so that season goes on. And having that long season in the garden means that we can attract visitors over a long period as well, and because the garden changes regularly in terms of this dynamic planting that we've got, the same visitor comes back one season after another and because we experiment with our planting that same visitor may come one year after another as well. So, this is ongoing support on a garden like that and then we go quiet over the winter and we choose to close the garden over the winter months.

So, we may have a tropical garden like this which the following year could look like that, as we change the vegetation in it, and then it changes again the following year, so that you're going from an image like this one year as the visitor goes into it and then you see something

that's quite different the following year and then it changes again to that, and then it changes again. So, we're experimenting with our planting as if you're doing new paintings all the time and that keeps the garden fresh for us but also it keeps those visitors going. So, we're all about these sort of floral displays, displays that look like this, that look like that, that look like this. That go on to look like that using wild plants and common plants and rare plants in together. And foliage and textures of leaves are important to us. And so that a scene like that will change to a scene like this before all the, the yellows and the reds and the blues and the whites come in them in the main planting. And even in our pot displays you know we play around with green in our pot displays and that same pot display when it flowers does that. So, the visitor may see it like that and enjoy it, come back in about week, two weeks later, and then see it again.

So, we've got these friends of Dixter and annual ticket holders that come into this garden on a regular basis. And it's all about painting pictures for us, to creating these sort of landscapes that change and embrace, and from one season to another this is what it looks like now. And as you walk through the parts, you've got tulips either side of you, just, and then you move on to the next bit of display and then the next bit of display. All of it is quite joyous and dynamic and colorful and refreshing.

But along with that, along with that, comes you know the economic support that we give to the area, the employment that we give, through the connection that we have across the world with garden lovers, the experiments that we do, the way we embrace ecologists and scientist and historians, all those people in together, as well as this astonishing result that came from one year of studies of nearly 2.200 species of invertebrate in the garden. You know 100 species of lichen an over 140 species of bee, 400 species of macromoth. So, our lead ecologist, who was anti-gardens, who came into Great Dixter, said it was one of the richest sites he's surveyed in his 30 years of surveying.

So with about, I think, it's perhaps 580.000 hectares of garden in the UK. If you add all of those spaces together with the roadside verges, with the towns and cities in terms of supporting a degree of biodiversity which is declining, gardens can play a big part in that as well. So, that's end of my very quick talk, Akile Hanım. So, I just wanted to give you, convey, that message of how an exciting bit of work a garden can be, in terms of not only for the gardeners but for the community that's around us. And that sums it all up.

Akile Reşide Gürsoy: Thank you very much. This so beautifully, poetically put across, I think we would all have like to be there, not just once but throughout the year and its definitely work of art and from a heartfelt work. Many congratulations and thank you very much for coming to join us now. So, because of again, because of time limitations I would like to move on. Now, we have again a very interesting presentation coming from Daniel Keech who he is a cultural geographer. I hope Mr. Garrett, you can stay on and be with us as much as you can, as much as your meetings will allow, but Daniel Keech he is from the University of Gloucestershire in the United Kingdom and he will be talking about urban horticulture and rural identity in the world heritage city of Bamberg.

DANIEL KEECH

Countryside and Community Research Institute, University of Gloucestershire, UK
Urban Gardening and Rural Identity in the World Cultural Heritage City of Bamberg

Dan Keech: Thank you very much Akile. Let me just get started up. Can everybody see my slides?

Akile Reşide Gürsoy: Yes

Dan Keech: Thank you very much. I am glad I am high up the ranking. It's already ready becoming quite hard to follow somebody some of these amazing discussions that we are opening up here today. Mindful of the time, Akile, I'll rush straight in but I just want to say thank you very quickly. Firstly, to you for inviting us to participate. It's a real pleasure and I'm glad to be here with my colleague Matt Reed who's also speaking later on. We're very exciting about joining in today. I also thank Marcel, I want to say, 'děkujeme vám' ('we thank you'), to Marcel for helping us get ready for this. And then lastly as you can see in this first slide here I really want to emphasize my collaboration with Professor Marc Redepenning at the Otto Friedrich University in Bamberg, from whom I've stolen some of these very nice pictures that we'll be discussing today.

So, I want to make three main points really in this presentation. And the first one is that there's been huge upsurge in the scholarship on gardening. Of course, you know, Sir Roderick, you've mentioned that it is a very old area of scholarship in some respects, but I want to emphasize that there's been an upsurge in scholarship on urban gardening as kind of post-industrial civil society innovation, in response to a range of quiet urgent contemporary concerns, for example questions such as urban gardening and answer to food security. And particularly, it is that the case in global and rapidly growing megacities. Even so, in many smaller cities commercial urban horticulture is an ongoing and longstanding tradition and the picture here shows the German city of Bamberg, as a case in point, where about twenty family-run businesses continue a practice over about four hectares in the very center of the city which has its roots in 14th century, starting, by the way, in the monastery that you can see on the far hill.

My second point relates to methods and themes used in studying urban gardens and really exciting studies by well-known geographers and sociologist, in particular in recent years, are focused on issues such of as food security and climate resilience, community cohesion and community integration, as well as power relations and governance of the urban food chain through the lens of urban horticulture and urban agriculture, and I'm sure Matt will cover some of those issues later.

But instead, Marc and I have been captivated by issues including cultural structures and cultural institutions because particularly in Bamberg and we also did comparative work with Bath the city of Bath in England but I haven't got time to talk about Bath today. So, Marc and I, we're interested in Bamberg gardens because they are part of the world heritage designation of that city, and the gardens, that can we see before us now, are really run by two ancient and male-dominated fraternities that have a key role in upholding the tradition of gardening and partly the traditional identity of the city.

So, we've used culture as different way into studying urban horticulture and, Akile, you know, I was interested in your reports on gender roles and there's whole other presentation conversation we could have there around Bamberg that I would welcome one day.

So, moving on here's a picture, here's a map of the city of Bamberg, oh sorry I haven't made my last point. I said I was going to make three points and third point was simply that, you know, the cultural way into studying urban gardens also tells us lot about how gardens contribute to the physical fabric, the spatial layout, and the formation of what I want to emphasize as *rural identities* in the city.

So, to help us to do that let's have a level look at the map in front of us. This is from 1602 and it's from the city archives in Bamberg, and in the yellow framed area you can see that the lower gardeners' quarter. There's also an upper gardeners quarter just to the south of it, but we'll concentrate on the lower gardeners for now, and of course, within it you can see the cultivated fields and the medieval city origins just there to the west, and further to the west on the edge of the picture you can see lots of orchards and vineyards as well. Now, let's continue and look at this picture, which is from the 1930s, and really the street structure and the gardening structure is pretty much unchanged. Now, let's just fast forward a bit more and this is 2017. And again, you can see the principle transport arteries and settlement patterns, again, are unchanged.

So, this recalls I think in my mind the wonderful Susan Parham who's a food geographer at Hertfordshire University in the UK who talks about the idea of food space as a spatial quality and low local identity that's developed over many centuries and serves, here in Bamberg, as rural green space in the city.

Now, this is my last slide and I want to highlight that despite the strict traditions of the garden fraternities and the pressures that they've increasingly had to bear for their land to be used for housing development in a growing city. A new alliance has cautiously, but actually quite enthusiastically, formed between new politically and lifestyle-motivated urban gardeners, who are on the left in this picture, in this composite, and the traditional gardening fraternities. And

you can see them there busy on the right during the Corpus Christi procession in which they have a special role every year. So, the new gardeners have emerged from green left political groups who want to engage in healthy physical activity and who want to protect urban spaces for environmental reasons, principally. But the gardener fraternities are much more conservative and skeptical of these motivations. Even so, both groups have now increasingly come to rely on each other, the new gardeners have started to rent land from retiring gardeners and are thus protecting it from development in a way and they seek the help of those gardeners in growing locally distinct or even unique varieties. As you can see at the bottom there, the Bamberg Hörnla potato, which have always been sold to local brewery restaurants. Bamberg is famous for its brewing tradition and it has 9 breweries in the inner city and a 76 in the wider district and these are places which, in their own right, are kind of guardians of local gastronomic culture.

So, to finish then, I'm trying to say that the traditional gardeners recognize among the new entrants very enthusiastic continuity opportunities for urban horticulture upon which Bamberg's world heritage status rests. So, finally then, here in the heart of the city cultural institutions, environmental functions, and food production persist and evolve at the interface of innovation and tradition. And if you want to hear more details about some of the crazy traditions and governance structures and as well as the innovations between those two, you can read about it in this paper and I can post that round later if it's of interest. So, thank you very much, indeed, for your attention.

Akile Reşide Gürsoy: Thank you very much. This is again really excellent exposé of how gardening in urban settings has a historic foot into it and also so much even talks to politics today engages all the community. Thank you very much for this presentation, it brings us right into contemporary times also. Now, we have Filiz Özer, she is a historian, architecture historian, art historian. She will be talking about imperial gardens in the Ottoman Period and Professor Özer, Filiz, she is always able to pull up some really interesting details that speak out across so many issues. So, are we connected with Filiz Özer, or have we lost Filiz?

So, if it is alright for Matthew Reed now, can we hear you present your work on food citizenship, people providing food for themselves or others in their communities and Professor Matthew Reed is also from Gloucestershire in the United Kingdom and thank you very much Matthew. Yes, please Matthew. Professor Matthew Reed, are you with us?

MATTHEW REED

Countryside and Community Research Institute, University of Gloucestershire, UK

People Providing Food to Themselves or Others in Their Communities

Matt Reed: There we are. Sorry Akile, I lost you in cyberspace.

Good afternoon everybody and apologies for that little technical glitch. This presentation focuses on work my friend and collaborator Dan Keech and I have done. Dan and I work and have worked in the past mostly with commercial farmers and in the realm of commercial farming. So, we came to this work without background, and we came with questions about food security and sustainability into an urban context where people are growing food for themselves and for their neighbours, and also, trying to feed the hungry and create sustainable cities which in some ways is a paradox, when there are also people who benefit from perhaps one of the most sophisticated food systems and agricultural technologies in the world. But still feel that, they need to do something else. So, that's part of what our paradox was exploring and thinking about.

And our focus is on the city of Bristol, and Bristol is a very interesting city in the west of England. You may have heard of it recently, as it is the place where local people threw a statue of a slaver into the docks - in a very public display of making change in your city. And city is often a very contentious place where many people disagree, some of this disagreement has led to polarization and to people in conflict. So, we were interested to see how, what we describe as civic food networks actually operated in the city and how people were using food and gardening, gardening together and exchanging food and sharing meals and helping the poor to actually start to create a slightly different city than the one that they currently existed in.

So, our focus and you can see this word cloud which we drew from their Twitter accounts we sucked up all their Twitter accounts. We analysed those Twitter accounts and so often the internet is a place where disharmony, dispute and contention rule, but we found amongst these groups that what they were doing was looking after each other and affirming each other's identity. So, they had networks that were characterized by mutual support, people using food and gardening to support one another and affirm each other. So, there was much positivity if you look at those words, there were very few negative words, there is the word 'love', there is the word 'best', there is the word 'cooking'. People were looking after each other even online. This was groups and we mentioned this already the gendered aspect that these groups with mostly women and they were mostly organizing in informal ways.

Dan and I first noticed this when we realize that yet again, we were the only man in the room. So, nobody mentioned it, but it was always an interesting feature that these were networks dominated by women. It's about small 'p' politics, the politics of looking after one

another, of looking after the city, of looking after shared spaces and also that this is a politics not aligned with political parties and not necessarily aligned with political projects. What we saw was groups of people on the ground, self-organizing, and emerging agendas of change. The food and gardening and sharing spaces and creating beauty but also creating things that were edible were actually the focus of change.

This has led me in particular start talking about the idea of a food citizenship, the people wish to move beyond being consumers of food, to people who actually have a stake in food and do food differently. And part of that is gardening because gardening still remains for many many people a route to provide some food for yourself and food for others. So, it's incredibly important thing. The pandemic and the lockdown in the UK, like I suspected, in many societies has acted as an accelerator of change. The graph here shows the number of people who report being hungry during the lockdown. The various lockdowns and sorts of hungers they have experienced which, in some ways, is a shocking thing to think that this is the sixth most wealthy country in the world. But there is a level of precariousness, people have a risky relationship with food. Some people go hungry, other people have too much.

And so, we see the between five to ten percent of the population is food insecure and the pandemic has demonstrated that very very clearly. Equally as demonstrated that many people wish to help others in their neighbours and neighbourhoods helping their neighbours, helping others by volunteering and helping other people through various spontaneous community groups but through other groups are well established. Equally, as exactly you mentioned Akile, that has been a rush to people's gardens, an absolute rush to start gardening and growing, I was talking to a seed merchant which takes us back to Sir Roderick, he was saying that they have six times the demand for the vegetable seeds that they did before the pandemic, so keen people to grow.

But, what we have is a continued focus on climate change and the importance of climate change, even through the pandemics of people are orientating their gardening and their food to a more sustainable future even through this dreadful time and slowly, what I think we're seeing, is a changing lexicon of food. We are talking about food differently and we are using different words and from that, I think we'll see some societal change. OK, so I have one final slide which is just where you can find the work that Dan and I have done on this and, of course, you are very welcome to drop us an email and have a chat anytime that you wish but that's my five minutes so I'm going to stop now.

Akile Reşide Gürsoy: Thank you very much indeed this was again brilliant upbringing into the modern, into the present day and how importantly food and gardening are tied together and also touching upon issues like poverty or even hidden poverty in societies, even in affluent societies, and the importance of gardens. So, thank you very much and also thank you everyone for keeping up to the time, now I will again try to see if we can connect with Filiz and go to a completely different aspect of gardening, talking about imperial gardens in the Ottoman Period. Filiz, are we able to connect with you? Great, OK.

FİLİZ ÖZER

Istanbul Gedik University, Istanbul, Turkey

Ottoman Architecture and Imperial Gardens

Filiz Özer: Thank you very much for having me, Akile Hanım. And this is a subject very dear to my heart. So, I love gardens, of course, and gardens of Topkapı Palace especially. Now, the Ottoman gardens were, needless to say, magnificent, they loved gardens, but during the 16th century, one flower came into the market and that was the *tulip*. So, tulips dominated most of the Ottoman gardens throughout, until the end of the 18th, the beginning of the 19th century. Now, as you see, this is Istanbul, early 16th century, of course, all the pictures were miniatures. And this is the Topkapı Palace here. As you see this is a parade ground so there are no flowers but the rest were a full of flowers. Not only the Topkapı Palace but the other gardens such as this.

During the 16th century both sides of the Bosphorus were royal gardens. This was in a way, of course, controlling the land by the government. But later during the 17th century it would be opened to public and during the 18th century houses will be built. This is Karabali, Kabataş Garden. And as you see, this is formal and this drawing was done by a German traveler. They paid the gardeners to visit these gardens. There are very funny stories about the gardeners what they thought about the European visitors and vice versa but we have no time to go into all that. However, tulip was first cultivated by the Ottomans. It was one flower and the first cultivar as the first bulb, was cultivated by Ottoman person of the 16th century. This is a map showing the Beylik Suyu, the water supply system and you can see through the Topkapı Palace, all the tulips.

Now, tulips were really holy flowers. There is a reason for it. But tulips were considered the holiest of the holy flowers. And even though the rendering was stylized as you see there are many different versions. This is one building. And this building lacks the outer court. So, there was no space to plant the magnificent garden that a mosque needs. So, in effect, Sinan, the famous architect was planting artificial flowers on the walls of the Rüstempaşa Mosque, this are all Rüstempaşa flowers from blue tulips to chevron tulips and to lancet like tulips. You name it. It shows that the Ottomans loved flowers in the garden. And if a garden lacked flowers than, of course, (they put them) in vases (and flower pots). Gardeners brought different flowers from other gardens. So that the garden flowers were replenished.

This is a parade. The parade of all the guilds. These are the gardeners and as you see instead of bringing a garden or into the parade, they are bringing flowers in flower pots. Ottomans used

artificial flowers inside the interior spaces and out of paper, they made flowers like these also. And this is just the proof that they used flowers inside of the flower pots. This is really the proof. This is early 16th century. This a water pitcher and tulips inside a vase in a garden. This is 16th century, again this is a garden it is replenished with vases. This is very late 16th century, again the same thing. And this is 18th century cedar trees and again flowers in flower pots. So, they really couldn't tolerate a garden without flowers.

However, the Topkapı Palace had the first and the second court. Today, of course, if you visit the Topkapı Palace it's all wrong because there are flowers, no. These two pictures, this is 16th century and as you see there are no flowers. There are reasons for that, the main reason was this building. And then the second court was a ceremonial court. Almost everyday janissaries went in and out, there were no flowers, no grass and many times, as you see in this picture, dignitaries came (to the court) and paid homage to the Sultan. And Sultans acceded to the throne under this door, also on a gold throne. And the other gardens were, of course, magnificently flowered, but cedar trees and plane trees were main trees. In fact, there's the 17th century chronicler he is not dependable on his numbers. He exaggerates tremendously when it comes to numbers. But he is very dependable when it comes to descriptions. He tells us at the Topkapı Palace had thirty thousand large trees like cedar and plane trees. However, not only that but hundred thousand, not hundred thousand, hundred thousands of fruit trees thrown into the garden in between. That is a gross exaggeration. But you see the cedar trees, the plane trees, flower trees and these are the two outer courts.

And during the 18th century, the rendering of the tulip changed into this more exaggerated, more Baroque kind of rendering. But still, it's the same flower and inside the interior of the Palace you see these flowers also decorating the walls. However, this is a very interesting miniature from Walters Museum in Baltimore and as you see, this is 18th century Topkapı Palace and we see the cedar trees. These are pebbles. Pebble paths. White pebbles and cedar trees in black pebbles. However, do you see the tulips? The same tulips. And it's very interesting to note that this was a tradition of the Ottoman Palace.

However, by the late 18th century everything changed, Westernization started. And this is very late 18th century, early 19th century a room used by the Queen mother Mihrişah, the mother of Selim III. As you see, gardens are very formal. And the remnants of the Baroque period also remain. However, everything started to change and with this, of course, with this change a tulip will be replaced by a rose. And late 19th century, not late 19th century, but later during the 1830s, an English woman, Ms. Pardoe came with her father. And so, the gardens of the Bosphorus, she was very much impressed. She says, it's a pity Shakespeare could not see the

Bosporus gardens before he wrote Romeo and Juliet. But she says there are magnificent roses but unfortunately tulips she counts as one of the other flowers. Thank you for the listening to me.

Akile Reşide Gürsoy: Thank you very much Filiz. This was really, it showed again so much beauty and so much structured design for the gardens again in historical times. I wish, we could have kept some of these the way they are but in life, it's impossible, I think.

Filiz Özer: Unfortunately not, unfortunately not.

Akile Reşide Gürsoy: If I may, I would like to ask Pat Thomson who is in the field of education and she has recently co-authored the book *Why Garden in Schools*, looking into really fascinating openings as the meanings we attach the gardens. So if I may, please Pat, Could I ask you to come in and talk about your findings?

PATRICIA THOMSON

The Centre for Research in Arts, Creativity and Literacies, Nottingham, UK

Why Garden in Schools

Pat Thompson: Thank you very much for the the invitation. People in education often don't get asked today's kinds of events so I'm really very pleased to have been invited. And, I really want to make one kind of argument on just your kind of 'rapid whistle tour' of school gardens. Gardens have been in schools for a very long time, in fact for far longer than schools were actually compulsory. And the records of school gardens in barragings, for example, of Comenius who saw the gardening as a kind of separate subject and strongly tied to religious instruction. Gardens were often places where children could learn a range of things together, sort of the moral virtues of hard work, the healthy benefits of being outside and physical exercise, the wonders of nature, but people also saw the gardens presented an opportunity to learn language, science, and maths, for example.

Fröbel, whose little garden is actually at the bottom left at the illustration, Fröbel is the inventor of the term Kindergarten, or kindergarden as it translates into English. So, the garden not simply is a metaphor, but it actually is a material practice, and all of his curriculum in the early years of schooling was, in fact, designed for the outside activities, the outside activities were designed in and for a garden.

Gardening really took off in schools in the 19th century. But that still had multiple purposes. Towards the end of the 19th century the vocational learning was added into the garden curriculum. Gardening was still seen as a separated subject, but it was also seen as a place where people, children could learn principles of natural selection and that was often tied to a kind of civ beliefs, related not simply to the science but also colonial beliefs about natural selection as well. Gardens in fact, often tied into the interests in schooling, in the interest of the nation state and, of course, as an Australian, I think very much of an Australian example at the time of the federation which was at the beginning of the 20th century. Australian schools were encouraged to stop planting British plants and start planting Australian natives and preferably establish a garden in the shape of the new map of Australia. During both world wars, school gardens were really important for food growing and that's still the case in majority of world development contexts where school gardens are really important part, nor only of feeding children, they're often part of the feeding programmes. But, it is also a way to encourage, through children, families who have been uprooted from their kind of agricultural villages and now live in townships. It's a way of encouraging them to go back to growing food as well in

very extensive feeding programmes in a lot of countries, often sponsored by multinational companies and international aid.

However, gardens are often struggled to find the place in the curriculum. Gardening has moved from being a kind of separated subject, except in senior years where it might still appear as a vocational subject, and early on it got separated from nature study. Nature study is linked very strongly to Science. But gardens have actually really struggled to find a kind of an attachment in the school. And, in a way, the kind of nature studies school garden split is version of the kind of wilderness versus cultivation, conservation versus cultivation. Sort of discourse which still, I think, appears in schooling. Even now people are attempting to bring it back together.

A lot of today's school gardens are linked to nutrition and concerned about health, particularly obesity. They are also linked to what we worked on, my colleague Lexi and I, and call the *foody discourse* which is a lot of these, a lot of school gardens are now sponsored by celebrity chefs and linked to the discourses of 'grow local, eat local.' What they tend to ignore is two things. Firstly, they ignore the kind of questions of food poverty. And secondly, they ignore very often the kind of local knowledges that exist within communities about gardening and that's often these programmes that are sponsored by chefs. For example, Alice Waters' programme in the USA, and Stephanie Alexander's programme in Australia, import horticultural knowledge as if no knowledge actually exists without coming in with them.

The other way the gardens appear is in the kind of eco-schools movement. So, it is connected to sustainability education and sustainability education also struggles to find the place in the school curriculum. It's sometimes linked to Geography, sometimes linked to Science, occasionally in primary school it might be seen as the separate subject, particularly known schools set up a part of and have collected a little deco-pick as in 'eco-school'. There is, of course, a range of practical problems related to school gardens which map on to the kind of knowledge difficulties that there are. It's the kind of interdisciplinarity and the possibility of gardens actually being used for multiple purposes which paradoxically have actually laid to them, they are having a kind of fragile connection with compartmentalized subjects.

And what we argue in a book is that actually school gardens are the best when they are strongly connected and legitimated by external events such as world wars or the need for feeding programmes, or they have strong external support as in the case of Alice Waters' kitchen garden programme in California which is linked not simply to concerns about nutrition but to statewide lunch programmes. So, it's actually got an outside-school systemic support. Thank you.

Akile Reşide Gürsoy: Thank you very much. This is such an important contribution again, I think, very significant and as you say very often kind of neglected aspect of gardening, what you talked about also maybe make the think of a movement in the 1930s in Turkey of having a village institutes where children were taught extensively how to use this soil. That's of course another topic in itself but thank you very much for this most valuable contribution.

Now if I could have Roberto Briceño-León who will be joining us from another continent. I hope you are still with us Roberto, I saw you, yes. Hi, Roberto very good to see you. Roberto Briceño-León, he is in Latin America. He was the head of the sociological association of Latin America and his speciality really is on violence and the demographic changes, particularly of the young male population linked to violence but today he will be talking time this issue of violence and security to garden designs so I will leave the floor to you, Roberto.

ROBERTO BRICEÑO-LEÓN

Universidad Central de Venezuela, Venezuela and Universidade Federal de Ceara, Brasil

The Changes in Gardens and Urban Safety in Latin American Cities

Roberto Briceño-León: Thank you very much Akile, it's a pleasure to be with you and in the seminar. What I want to talk today to you is about the changes in the place of the gardens, in the houses and in the city in Latin America. How these changes are related with the changes in the society.

The Latin American city, colonial city, did not have trees or gardens in its street. You can see that it is this really a city without gardens. Walking in the street, all you can see are the gray stones and some woods (wooden frames, flowers) in the windows, but nothing more. There are no traces of natural green in the cities, in the colonial cities, but this could be a misleading impression. Because there is, from the aerial view, a visible deposit of the greenery. That is, they were really green cities. The point is, where the gardens are located.

The cities, due to the weak state, insufficient lighting in the cities, and the lack of safety and protection, they were built like a fortress, and the houses adjoined their bordering walls one to another forming a compact volume, in order for the people to defend themselves and their families. This was the main idea about the city planning of the Spanish Kingdom, and the king Philip II. gave orders about how to build the cities. When we look at the colonial houses in the city, the only thing that we can see are the windows and the doors. But inside the houses, there are spacious gardens and a lot of greenery. They're opened. The houses are open inside, and the interior *patio*, as we call it in Spanish, the gardens are decorative, with the planting of herbs for the preparation of meals, so they're really green, and the greenery in the cities is situated inside of the houses.

The early modern traditional houses used the patio to combine the ornamental function and the practical function, with the abundance of food, the herbs that they're using for medical purposes. The largest houses of the affluent people had two interior spaces. One was more formal and the second was more dedicated to the family - with the kitchens, the pigpens – simply, reserved for the food preparation. But all that was happening inside of the house. Towards the street, there was only the sobriety of the walled rigor, but inside there was the pleasure and enjoyment of the garden.

This situation changed in the at the beginning of the 20th century, due to several aspects of cultural, ideological, the architectural influence, but also thanks to the strong states, the increase of the public safety, the beginning of the lightening in the city, and that imposed the model of

the *garden city*. You know, and the gardens changed their location from inside of the house to the outside of the house and became part of the city. That created new areas in the in city where the affluent people moved into, namely, in the suburbs. What is interesting, it does happen later to all social sectors, not only for the elite that originally moved outside the city, but for all social classes. The house was built up in the middle of the property, like an island, and the garden that used to be inside, was moved to the outside, and that completely changed the city and the location (placement) of the garden.

But then, and this may sound rather paradoxical, the insecurity in the last thirty years, the insecurity increased in Latin America. Latin America is the geographical region with the highest homicide rate in the world. Let's say, there are countries with 50-70 times more homicides than in European countries and in Asian countries as well. Then the cities became closed. The exterior gardens became enclosed as their owners build up walls again, and this has changed the city and the space of the city, and the place of the gardens in the city completely.

Well, and now I will finish my presentation with a summary of the main changes. The first dimension of the urban change includes the increase in urban security in the city, influence of the strong modern state, and the lighting in the city. The second of the changes is related to family. The traditional expanded family has transformed into nuclear families, and therefore these families require less space in the house and the number of children per family decreased in comparison with the previous ones which happened in all social classes. The third, the family life also changed. Traditionally, the Latin American family was more living privately, was oriented inwards, which then changed into living outwards. This change was caused by the value change in the society and the culture when the emphasis on the protection of the private has shifted into the value of showing oneself in the public. And well, finally, also practical function changed from the garden dedicated to the family construction to a garden dedicated to the ornamental decorative and prestigious function. So, the gardens changed in the Latin American house and city from the inner social life to the outer social life. We can conclude that the changes related to gardens correspond with the changes in society. Well, this is my small contribution.

MARCEL MEČIAR

Beykent University, Istanbul, Turkey

Significance of Gardens and Garden Colonies in the 'Normalization' Period in Czechoslovakia

Akile Reşide Gürsoy: Now, if I may go to my colleague Marcel, with whom we share the same department. Marcel, would you like to make your presentation on gardens, new garden formations in Czechoslovakia? Marcel is of Czech origin but also he's been living in Turkey for so long probably has two identities.

Marcel Mečiar: Yes, several. Thank you. Hello to everyone. It's really a great pleasure to be here. Also I'm from the host institution.

I think my presentation will be fitting into the strand with Dan and Matt. I will be talking more about the social aspect of gardens, but not about those beautiful artistic gardens, not the ones Mr. Garret helped to built and now he is taking care of it, but rather about the *vegetable* or *kitchen gardens*. In the medieval era the owners of smallest property used to be called 'gardeners' and we are speaking of the German speaking space at the time, you know, including ethnically mixed regions of Bohemia and Moravia. In these rural areas, we can speak of these vegetable gardens. I found names (in English and French terminology) as a *potager*, and kitchen gardens as a type of garden, and this evolved from the family farm plots.

And then we go to urban areas with the industrialization and people migrating to cities and, of course, the people are hungry, also they work for 12 or 16 hours a day. We are in Europe, the very beginning of the industrialization is identifiable in Great Britain, the U.K., and especially, I suppose, in England, and Bohemia and Moravia would be at the time a part of the Austrian Habsburg Empire. Establishing the garden colonies has started especially in the German-speaking regions, in case of Czechia in *Sudetenland*, with the intention of growing food, fruits and vegetables, for people, for one's own family.

So, we can see here that gardens function as an environmental solution for greener cities. Again, we can trace this effort back to the work of Ebenezer Howard in the nineteenth century, as the concept of a green city. And then, of course, there is a second aspect, the view of the gardens as the nutritional or food source and solution, that is, for the better quality of living in the urban space. A more for the use of upper classes, then we have these public gardens, Sir Floud and Mr. Garrett were talking about. Yes, gardens, but I am showing you a picture of some factory. But these are the Ringhoffer factories in Prague, and in fact this Mr. Ringhoffer, this owner, he rented some allotments, some small plots to his own employees. This act can be considered a beginning of the public allotment gardens in Czech-speaking areas. Prague was also a German city and at the same time a Czech city, and it has been the capital of the Czech Republic

(Czechoslovakia 1918-1992) for about the last ninety years or so. You can imagine that probably somewhere in the front of the factory (in the lower part of the picture) there would be these allotment gardens built in the 1890s. But he rented it, by the way, he did not give or donated it to them. So, Mr. Ringhoffer still had money (profit), and according his surname we can see that he was a German owner (entrepreneur).

Then, if I skip to Czechoslovakia, here, we can distinguish three types of gardens. I am talking about the research of the Czech scholars who study gardens. They have noticed that there were so-called garden cities for the upperclass, and example would this Sporilov, which means a sparing place in Czech (people had to spare a sufficient amount of money to have lived there), found in 1925. This historical period is called the First Republic in Czechoslovakian historiography, similarly to the Revolutionary and the Republic period in Turkey. Those who work in the field of research, especially cultural geographers, for example Petr Gibas from the Charles University in Prague, have worked on the typology which I am going to present now. The idea of building the Sporilov garden city is based on the conception of *The Arts and Crafts movement*. You can see that is the garden city, of same concept professor Briceño was showing in his presentation that the gardens (in Venezuelan cities) were situated behind or inside of the houses. Hopefully, you can see it well enough on this tiny photograph.

And we have, after garden colonies that belonged with the middle and working classes garden plots, we have the so-called *emergency colonies* for the most impoverished people, the example is from Prague, but I am from Brno, Pod Bohdalcem and Na Slatince, these the location of the emergency gardens and look, this is how they look like today, these emergency garden colonies with really small plots of gardens, one wanted to grow there only vegetables and it was provided for not so affluent people, the lower segments of the working class mostly. Either they are not so taken care of and look like this, in the location Za Horou, Behind the Mountain, or they are nicely, we can say, gentrified as in the neighborhood called Před Mostem, Before the Bridge.

So, this is Czechoslovakia, which you probably know, and what I can say is that there some nicer places and the very first established garden colonies, mostly by the middle classes on Libeňský ostrov (Liben island) founded in 1925, which means that there is an island on Vltava (Moldau) river, and Ořechovka, the beginning of this garden colony can be traced to the year 1928, is located in the centre of Prague and nowadays a nice residential area with many older villas or larger houses, and course, all set in greenery.

The period of socialism in Czechoslovakia started in 1948, and what happened was the change in private property ownership. Citizens could not possess a private property like a big field or a shop and could have a personal property that is things for a personal and not a business use, for example an apartment, house, cottage, or a car. This meant for the people living in this

period, which is remembered by the elder generation with a certain nostalgia (the effect of youth and better social security, but very limited freedoms), that to be able to get and use a garden in a colony, most of the people had to become members of *The Czechoslovak Union of Gardeners and Fruit Growers* found in 1957.

Czechoslovakia went through a period of the so-called 'political warming' in the 1960s which after the tumultuous year of 1968 changed into a political setback called 'normalization' in the 1970s. In many developed countries in the 1960s, including Czechoslovakia, the citizens experienced the increase in the leisure time as the work day was shortened to eight hours, and work week to five days a week instead of six. This change in social rights caused that people had more free time over the weekends.

Institutional and legal factors also played an important role. The property law from 1960 made it possible to rent or lend parcels not deemed good enough for agriculture, for temporary or permanent use, to the Gardeners' Union (members).

In addition, there has been a food problem in terms of variability of agricultural product persisting since the WWII which was, of course, a huge motivational factor 'to grow something'. Under the wings of the Gardeners' Union the number of the garden allotment colonies grew from 676 in the late 1950s to 4477 of such garden colonies before 1989, and with over 450.000 members in the fifteen-million country. Here is a small example of the economic effect: the unionized gardeners provided 66 tons of fruits to the state markets and groceries in 1979. The most intense growth of the garden colonies occurred between the late 1970s and the early 1980s that is in the period of the deepest normalization. The lack of freedom in the political life, that is, this political factor, caused the wave of 'escapism to the privacy of one's family', and in consequence to the various family gardens and cottages purchased by the city dwellers in rural areas. As Czech sociologists Miloslav Petrusek and Ivo Možný pointed out that 'the relative freedom in a private sphere' - in the socialist period during normalization - stood against organized modernity and totalitarian regime. Thank you for your attention.

SADEQ RAHIMI

Harvard Medical School, Harvard University, USA

Gardens as Spatial Representation of Intimate Exteriority in Persian Culture

It's really great to be a part of this event. Even though my expertise and specialties is not on gardens but this concept of the *extimity*, which I will explain in a second what it means, is a way that gardens really become kind of related to the bulk of the work that I've been doing in the last couple of decades. But in addition to that there is another interest for me, which is a very personal interest. I grew up in Iran and as a child, this notion of gardens, inside gardens, which comes very close to what our friend Roberto was referring to in the Latin American context and so on, is very personal. So, I grew up in this and I spent the majority of my time in gardens at home, which is the 'Persian Garden'. This surrounded, walled garden inside the house, and a larger one that my dad used to hold, like that wasn't enough for him. So, he had a second one outside, which was very similar to home, with the same structure, but much much larger.

In any case, so the notion of garden is important and personal to me but also intellectually significant. Not to mention the Persian Garden, that I will be addressing here, is also identified as an important cultural contribution from the Iranian history. It's on UNESCO's world heritage list. The notion, the general notion of it, so let me tell you the gist of what I want to say and then I'll open it up.

The idea of the Persian Garden is generally accepted that it comes to represent, it's a symbolic representation of Heaven. As was mentioned earlier, the word 'paradise' for example. It is Persian word that has come to stand for paradise but it still exists in current Persian as well. You can use it both at to mean both garden or to mean the garden of Eden, the Paradise.

So, recently this notion of garden has become very popular for reasons that are kind of beyond me, I'm not sure why but there's a lot of academic work of interpretation and so on, especially in social sciences but what has been highly focused in these works, in these researches, has been the *wallness* of it. So, it's generally, like I said, agreed by everybody that yes it represents, originally it comes to represent heaven, some kind of Heaven on Earth but then the focus, when it comes to interpreting it from social science, cultural, and so on, points of view is on the fact that it's walled, kind of like what Roberto was telling us, that is separated from the outside world, and that it's kept inside.

So, there two types of major interpretations out there that, you know, have a lot of currency. One is what I would call this 'zahir-batin' point of view, and I'll just explain, my friends who

speakers who know that these terms obviously come from Arabic, and the other is mahrem-namahrem point of view or interpretation. The *ẓāhir* (*zāhir*) and the *bāṭin* (*bāṭin*), again for those of you who don't know the words, can be translated, generally speaking, into the appearance and the substance or the interior, right. Now that's been a very major interpretation that has been very broadly applied to the Persian culture to begin with. Definitely applied to the Persian, Persian Garden, so to speak, but then expanded from there to describe how Iranians are, what is the national characteristic of Iranians referring to the idea that, you know, through centuries and thousands of years of living under despotic system and so on. They have developed the sense of having an inside world, that is very different from the outside world. What you do outside is not necessarily the same, or not even related to, what you do inside. Recently, as you can see it also, it was repeated a lot in the media in terms of for example, you know, the Islamic rulers, Islamic regime in Iran and how women especially have this code of conduct outside and so on. They all, you know, but then inside their homes it's a completely different reality and so on. So, this is manifestation of that very broad and general kind of interpretation or rather characterization of the Persian or Iranian, what would you call it, cultural selfhood. So that's very prominent and it's taking on also within Iran and so on. Definitely good amount of truth to that as well.

The other one, that is more recent, so to speak it has a more of a religious kind of side, a more religious tendency to it, which is what I called the mahrem and namahrem interpretation. Which goes back to the Islamic terms mahrem and namahrem. I don't know if there's a great translation for these if anybody here is familiar and can help me that would be great for these words mahrem and namahrem in English. But the basic idea is that mahrem are those people within the kinship system, who are close enough to a woman. For whom, the woman is not required or in front of her the woman is not required to cover, you know, use hijab and so on, and by the same token who are also taboos, so that the woman cannot marry these individuals. This obviously refers mainly to the male female kind of interactions.

And namahrem means on the other hand that a woman has to cover in hijab but then has the freedom to marry them. So, obviously these are a very big kind of concepts and a lot can be said about that. But that's just what, as far as I understand them. And this is the other approach that has been lately applied especially within Iran to this idea that yes, that's what the 'Persian Garden' stands for. This wall of privacy that only the mahrem, and of course then this goes on to have a lot of the both of these emotions that I just referred to have, you know religious, philosophical a lot of, you know, social psychological, political interpretations and expansions

on these that they bring in. I know, I am, I'm sorry Akile Hanım I wasn't following the time, so you tell me when I reach the limit, I tried in my mind to have my inner clock.

My point is that these two interpretations, what is unfortunate about them is that they focus, they zoom in on the wall as a separator as simply, which is an element obviously in this model of Persian Garden but it's only that one element and what they focus on is that it is a way of separating the inside from the outside. However, this notion and what is more important about that is that it's also a way of bringing the outside into the inside. So, that's the aspect that is often absent in a lot of interpretations but I think that is also very very important. As kind of came in through some of the conversations here specifically Roberto's. And that is the notion that in psychoanalysis, you know, as the term 'extimacy' which is a combination, it is a coin word, it is combination of external intimacy, right. And the idea that, again has very vast roots, goes against the basic ontological notion of separating being from non-being, inside from the outside and so on. And how by bringing the outside and enclosing it within, it's basically this notion and at the same time it is a reflection of the the simultaneous presence of, again, the paradise that which is lost. That bliss, that original connection, union, whatever way you like to think of the paradise, that is now absent, or nature, if you like, that goes away in making cities and buildings and so on, and it's a way of keeping that reference symbolically alive and making it a part of our architectural structure or civil structure.

Akile Reşide Gürsoy: Thank you very much. This was again fascinating and from the garden we go into psychiatry and psychoanalysis. So, it's really the way, we could approach gardens and designs so many aspects. Thank you very much Sadeq for bringing this point and now I think, we should be set with the organization of Professor Mary-Jo Delvecchio Good presentation. She is in social medicine, she is a colleague anthropologist from Harvard University. So, please Mary-Jo.

MARY-JO DELVECCHIO GOOD
Harvard Medical School, Harvard University, USA
Gardens of the Pandemic - A Personal Account

Thank you very much Akile. Antonio's slides are somewhere else. Oh there we go. Okay.

So, I am speaking as a student and this was the most refreshing conference I have been to with extraordinary presentations and I thank you all. So, I am speaking first with Antonio's slide here.

We were talking about when we were realizing we needed to be commenting on what was happening today about the importance of the healing aspect of gardens and the importance of having these gardens in places such as hospitals. Antonio is not only a psychiatrist. He's also head of geriatric psychiatry. These are places that people can actually go to heal and the concept of the open space and the garden in the hospital is one that comes also from Fredrick Olmsted. If I could have my slides too, let's see can we go down through Antonio's slides here and go to mine, okay.

I wish I had the benefit of the artist, garden artist Fergus Garrett to take care of my garden, but I am also thinking about the kind of spaces that gardens mean for a gathering. Olmsted designed the Emerald Necklace for Boston, Central Park and many many other parks. After, he was 43 years old in the mid 1800s, he was first head of what became the Red Cross during the Civil War and that drove him into madness. He came out of that period and talk and went into what he called landscape architecture and the healing benefits of being in the garden. We're also connected to his sense of what democracy meant. And so he wanted to create spaces in which everyone in a particular society, whether it be New York City or Boston, Greater Boston area could come together and have the multitude of people from various different, social classes coming together for a sense of common could. But also, it grew out transcendentalism, 19th century transcendentalism ideology about the citizenship and about individualism and also about the divine nature. So, seeing divine in nature was also connected to the sense of healing, from going up from the clamor of the industrial city to the calm of being in public space, not walled space. And thinking about the presentations today, I had this thought about what did the pandemic do. In terms of the flight to privacy that Roberto and Marcel and others talked about, the walled city of Sadeq and the walled gardens and so on, and then these open gardens.

So, I put up this slide of my garden in 2019 in May and my garden now. This is outside the house. This is not the enclosed space. My courtyard would be filled with people at at this time of year with parties and gatherings. And we would just simply walk through the rhododendron

and go into the courtyard, which is, you know, plantings and stones, but also places to sit. With a pandemic, I set up a place for us to meet outside my walled courtyard and outside of the constrictions of an interior, which brought the virus. And I think that, I would just like to reference a paper by Carol Nicholson on Olmstead who took 1100 Acres of land in the Boston area to make Necklace, the Emerald Necklace and designed that and then he considered it to be one of his most important structures, not structures, one of his most important public gardens and walkways and pathways and it is a wild. It is very wild. It is the opposite of the Persian garden. It is the opposite of many of these Southern Gardens, but it is closer to the gardens that Fergus Garrett showed us in great beauty. I wish I had wild flowers growing in my front yard instead of grass. Thank you very much Akile.

THE SESSION DISCUSSION: QUESTION AND ANSWERS

Akile Gürsoy: Now, I see that we have really spend so much time we do not have time for second rounds. First of all, I would like to ask, for five minutes if anyone has any questions to each other among speakers, and then I would like to ask our audience who have been listening. I see very diligently.

Would any one like to make any comments or ask any questions or if there is anything that you did not have time to mention now is maybe time to bring it up? If you remember we started with Sir Roderick Floud's 'Economic Analysis of the Garden' and then move on to subsistence gardening and what it means to societies, and to the aesthetics of gardens. So, any questions or comments from anyone?

Our discussant, Huricihan İslamoğlu, she is an economic historian in the process of writing a book on world history. She is maybe would like to say something. She was not feeling all that well today but I know she has some very impressive stories of gardens in Afghanistan even during the civil war, when everything was so militarized, and people had to move in military vehicles and in the middle of all of this war atmosphere would be rose gardens where people had the chance to sit and communicate with each other, some very cherished rose gardens. So we see gardens really even in the most adverse times as coming as refreshing reminders that nature can be so beautiful and indeed in these two-hour session, we really had chance to see some very beautiful expressions of humans are using nature to make beauty out of it. So now, I would like to open the floor for questions. Does anyone has questions?

Pınar Karababa: I can ask a question.

Akile Gürsoy: Yes, Pınar, go ahead.

Pınar Karababa: Firstly, I would like to thank you all for this magnificent presentations so that I can understand different aspects of gardening, which as an urban sociologist I am not very familiar with. So, and that brought me to the idea of imagining a new order actually. So when we consider all these networks enabling the wild nature shaking hands with the organized nature, as Mister Garrett mentioned, or when we think of the different organisations of people around the gardens, can we imagine a positive back step from the idea of urban as an opposition to nature? Or to put it in different words can we imagine a progress from the green edges of the cities to the core, a green transformation. So, do gardens allow us such a green idea of reproduction of urban environment? I would like to ask that.

Akile Gürsoy: Anyone who would like to comment on this question? Yes, please Matthew.

Matthew Reed: Thank you, I just seen Dan raising his hand so I was going to tell him to speak but I was speaking ahead of him. I just think to say, I think we live a moment when people are really thinking about what urbanism means. And the modern form of urbanism which is seen as rationalized space in different ways. So, we had a rationalization of space that we have called urban, rationalization of space that we have called rural, and we have assigned to those different spaces, different functions. I think that is breaking down, I think that needs to break down for the purposes of sustainability. The urban areas have become very challenged with livability and we know the things like street trees, and green spaces. We just heard very eloquently from Mary-Jo about the importance of spaces and gardens as meeting places. I think all of those things are breaking down. I think demands of an ecological system such as things like managing float water, managing human waste are actually going to become part of the new infrastructure. So we are going to have a greener infrastructure that has to work, and then I look to things like the *Bosco Verticale* in Italy, you know the tower block that grows trees which is a provocation, it is an architectural provocation, and it sooner spoke very profoundly to me what Sadeq was saying about the recovery of nature and recovery of paradise in an urban area. But I think we are in a new phase of how urban areas will become green. I think the other challenge we will see is the rural areas will become urban in new ways and that would be another challenge. But I think we live it that moment, and I think our job as sort of social scientists and scholars, is to try and do that thoughtfully. So, it is not just something that is left to the hands of corporations or people being driven by those kind of motivations that we think about a common interest and a common good.

Akile Gürsoy: Thank you this was a very good point to make, and of course we have a lot to hope for the future of urban spaces.

Sir Roderick Floud: Can I just make a historical comment which is when Thomas Moore wrote his great book 'Utopia' in the 16th century. He envisaged that the citizens of Utopia would all have gardens and each street in Utopia would compete with other streets for the best fruit and vegetables in production. So, we can associate urban gardens with Utopia.

Akile Gürsoy: Thank you very much. I think that is very telling.

Barbaros Fergus Garrett: Could I just add something Akile Hanım to what Matt said which I am very much involved with a number of schemes that involve urban situations, especially with Dr. Nigel Dunnett of Sheffield University who has played a part in the greater green scheme at Sheffield. And we are trying to do something in our city just down the road from us, which is very well received. But very interestingly what we are doing is not just about creating beautiful public realm, plantings that allow maintenance but are diverse. But we are working

alongside ecologists and entomologists who are doing biodiversity audits throughout the town and city and then looking at the land, wild land, beyond it, and trying to connect everything up. So there is also wellbeing aspect of it, there is beautification aspect of it, there is biodiversity aspect of it as well and looking at every space, you know, every space to make you sure that you make that something significant out of it. But it is lead by the science of what is in the city and what should be and the biodiversity element of it. So that is sort of a complex arrangement and the biggest problem with that is getting local authorities to think in a different way. And so it is going to take a bit of time before this happens but just time to switch over the way of their thinking because there is transport involved etc. and all of that. Just like Matt said, it is happening and it does not need to be as extreme as what Laura Gatti is doing in Bosco Verticale, I mean that is extraordinary what she is doing. It does not need to be extreme as the Rewilding Projects that we are getting around in sort of places like Knepp and so on. Certainly there can be a movement in these sort of urban conurbations that will make things happen.

Akile Gürsoy: Thank you very much indeed. I think this has been really extraordinary session, definitely for me. It brought to heart many issues that are behind our research agenda. And thank you all very much. I am being warned that our time is now has to come to an end – 2 hours. But, I would like to first thank all our speakers, very much indeed, for excellent talks that you gave and I hope that we will meet again. And maybe also transfer all of these ideas, maybe into print, if you are all willing to do that. Thank you very much again and I look forward to meeting again. Thank you, goodbye.

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