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Historical development of forest-community relations in Polonezköy (Adampol)

Relacje między lasem a społecznością w miejscowości Polonezköy (Adampol) w ujęciu historycznym

ABSTRACT

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Throughout its history, Turkey has been composed of diverse cultures, as a result of its geographical location. This multicultural structure has influenced human-nature relationships. The ethnically Polish village of Polonezköy (Adampol) located near Istanbul is one of the most interesting examples of such relationships. This paper examines the impacts of different cultures on forest-community relations. Starting with the analysis of the foundation and historical development of Polonezköy, the phases of socio-economic changes in this forest village are discussed. The transition of forest-community relations are investigated parallel to socio-economic changes. The effects of the transition from a purely agricultural to a modern structure are placed in the context of forest-community relations.

KEY WORDS

forest-community relations, forest resources management, Polonezköy, Turkey

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Introduction

In the past, several Turkish states had connections with many different parts of the world. The Republic of Turkey is the last Turkish state placed in Anatolia in this historical process. At various periods in history, the Turks travelled from China in the east, to Central Europe in the west, Siberia in the north and India in the south [Özbararn 2004; Roux 2007]. Across this wide area, the Turks interacted with other cultures. The influence of these different cultures can be seen in present day Turkey and in its social life.

Cultural interaction is also one of the important factors in human-nature relations. The ethnically Polish forest village of Polonezköy (located in Istanbul, Turkey) has a very particular cultural history. It was established for the settlement of migrants who took affect for the independence of Poland in the 19th century. Therefore, the French writer Gustave Flaubert, who visited Polonezköy, wrote in the memory notebook of the village "*the love of motherland can take people far away*" [Akova 2006]. Today, Polonezköy is one of the most important recreation centres in Istanbul. It is situated just 25 kilometres from the city centre, in Beykoz district in the Anatolian part of Istanbul.

The main aim of this paper is to determine the effects of cultural differences on forest-community relations. Thus, the establishment and history of the village, its phases of socio-economic changes and forest-community relations are examined.

Methods

Two research methods are used in this study. The first is the investigation of written and visual documents. The academic literature on this subject is limited, but, on the other hand, it is frequently examined in different popular publications. The most important documents are in the village archives. Moreover, there are many manuscripts, books, photographs, maps and other resources in the Memory House of Zosia Rızı, which provides an opportunity for scientific research. The research also utilized some documents from the Ottoman Archive. The other method used is detailed interviews. In this context, we established a focus group of eight people including the director (muhtar) of the village. Seven members of the focus group were of Polish origin and one was Turkish. Interviews were conducted during summer 2007 with the assistance of an interview schedule containing 15 questions. The main topics of the interview process were (i) the relationship between traditional culture and forests; (ii) the importance of the forests for the economy of the village, and (iii) the utilization types and demands of the forests.

Brief history of Polonezköy (Adampol)

Between 1772 and 1795, Polish territory was partitioned between Russia, Austria and Prussia. As a consequence, Poland lost its independence for the subsequent 123 years, until the establishment of the Second Polish Republic in 1918. During this period, in 1830, a popular rebellion against Russia failed, which subsequently led to a mass migration. In the early 1800s, many Poles migrated, particularly to France and several other European countries [Adamska 2004]. During this process the first negotiations regarding the settlement of Polish migrants in the Ottoman Empire were conducted in Paris in 1833, between Duke Adam Czartoryski and Namık Pasha. However, the plans formed at that time failed [Antonowicz-Bauer 2006]. Later on, Duke Czartoryski, Polish statesman and the leader of the migrant association, established the eastern mission of the migrant association in Istanbul. Then he appointed Michał Czajkowski to represent him and to direct the eastern mission. Mr. Czajkowski contacted with Lazarist priests who own farmland near Istanbul and tried to establish a shelter for Polish migrants at this farm. As a result of Duke Czartoryski's attempts, these areas were rented for an indefinite period of time for the use of Polish migrants. The name "Adampol", meaning "Village of Adam", was given to the village at a religious ceremony in 1842 [Adamska 2004]. This village was the first Polish colony to be established outside Poland [Antonowicz-Bauer 2006]. The first documents dating 1842 show that 12 Polish people settled in the village. This number increased to 19 in the following year. In addition to the permanent settlers, other temporary settlements were seen in the village at different periods [Latka 1992; Antonowicz-Bauer 2006].

After the failure of the Hungarian Revolution (1848-1849), Adampol again became an important refuge. Hundreds of Poles came to the Ottoman Empire in that period, with approximately 100 new migrants arriving at Adampol between 1849 and 1851. The most important turning point of the village was the Crimean War (1853-1856). 38 Polish soldiers who fought in this war for the Ottoman Army, under the command of Michał Czajkowski (yet Mehmet Sadık Pasha), settled in Adampol after their army unit was abolished [Adamska 2004]. According to Antonowicz-Bauer [2006] there were 58 soldiers who settled in Adampol after the Crimean War.

Moreover, 150 Polish soldiers settled in Derbina, a village inside the Ottoman border [Latka 1992]. After the Crimean War, the total population of Adampol reached 121. In 1859, some of the Poles from Derbina moved to Adampol. When another Polish rebellion failed in 1864, a group of young and well-educated people came to Adampol. At that time there were approximately 100 Polish families in Adampol [Toros 1983; Antonowicz-Bauer 2006].

After the Ottoman-Russia War (1877-1878) further Polish migrants came to Adampol. The document concerning the purchase of the village from the Lazarist Order was signed in 1880 [Adamska 2004]. Finally, in 1883 Duke Władysław Czartoryski (Adam's son) was able to buy the village. Thus, the locality became the first place in the world where Poles settled with no external governmental interference [Antonowicz-Bauer 2006]. The population was around 150 at the end of 1800s [Adamska 2004] and, at its peak, reached 220. Adampol gained the same status as other Turkish villages in 1908. Some of the political migrants returned to Poland after it gained its independence back in 1918. Most of the Poles who stayed in Turkey were settled in Adampol. During the First and Second World Wars, Adampol was officially called "Polonezköy", and gained an ethnic identity. In 1938, the villagers of Polonezköy become Turkish citizens [Adamska 2004].

Socio-economic changes

Polonezköy, which originated as an agricultural village, has today become a centre for recreation. This transition can be divided into various periods, summarized in table. The present study emphasises the main transition points. Firstly, it should be emphasized that an invariable factor during all these phases is the durability of traditions and rituals over a period of 165 years.

The first phase of socio-economic change in Polonezköy includes the period from the establishment of the village to the end of the 1800s. During this period, the village had agricultural characteristics. Forests and bushes originally covered its lands, and it was necessary for the settlers to cut many trees. The agricultural techniques used were primitive and there were limited opportunities for fertilizing the land [Latka 1992]. As a result of problems regarding agricultural production, animal breeding was attempted [Antonowicz-Bauer 2006]. Furthermore, hunting had an important function for the villagers, both as an economic and leisure activity, and for the provision of fresh meat and leather. Another important economic element was the financial aid collected by Duke Adam Czartoryski from individuals, associations and aristocrats in Poland. Apart from this important assistance, connections between the villagers and the outside world were limited during this period.

The second phase began in the early 1900s and ended in the 1960s. The main characteristic of this period is the start of relations with the outside world. These relations took two forms: First, people came to the village from Istanbul to hunt. Michał Czajkowski advertised the village as an excellent place for hunting in Turkish capital and it became popular, because it was close to the city centre and had European characteristics [Antonowicz-Bauer 2006]. Polonezköy became a well-known tourist village and some pensioners began to stay there from the early 1920s. The Dohoda family was one of the first families to keep a boarding house, and hence the first farm tourism in Turkey can be claimed to have been established in Polonezköy. The second major way in which villagers related with the outside world was by trading of agricultural and animal products at markets outside Polonezköy. Pork became especially popular for the people of Istanbul. Furthermore, it is known that charcoal trading took place during this period.

The last phase of the village's socio-economic changes brings us to the present day. Many radical changes took place in this period. According to Latka [1992], two main factors trans-

Table.

Phases of socio-economic changes in Polonezköy
 Fazy zmian społeczno-gospodarczych

Period	Phase	Source of Income	Population [year]	Social Conditions
1842-end of 1800s	Pure Agricultural Society	Agricultural Production	12 (1842)	Limited relation with external world, Durability of traditions and religious beliefs
		Animal Breeding	19 (1843)	
		Hunting	121 (1856)	
		Polish financial aid	150 (end of 1880s)	
Beginning of 1900s-1960s	Transition Society	Boarding house keeping	154 (1935)	Beginning of relations with external world, Durability of traditions and religious beliefs
		Agricultural production	141 (1940)	
		Breeding		
		Trade		
1960s-today	Modern Society		194 (1965)	Intensive relations with external world, Durability of traditions and religious beliefs, Settlements of Turks and migration of young Polish population
			196 (1970)	
			279 (1980)	
			359 (1985)	
			546 (1990)	
		Tourism and Recreation	739 (1997)	
			776 (2000)	

formed the village's characteristics. The first was the construction of the road that connected Polonezköy and Beykoz in 1960. Thus, large number of visitors and tourists began to come to Polonezköy for recreation. The provision of tourist facilities became more important for the villagers than agriculture, and many new buildings were constructed. There were also some changes in the consciousness and behaviour of the local people. The other factor related to the transition of the village was a change in land ownership in 1968. Until then, the right of ownership belonged to the heirs of Duke Władysław Czartoryski. After they gave up their rights in 1968, the buying and selling of land and property became possible and some villagers sold their lands, with the result that new settlers came to Polonezköy. The price of the land was high, so new settlers during this period tended to be wealthy [Latka 1992]. An additional factor which played an important role in the socio-economic transition of Polonezköy was the construction of the second bridge over the Bosphorous. This made transport to Polonezköy much easier and the village became an even more attractive place to visit or to live.

Turkey experienced very high levels of emigration during the 1960s. This trend also affected the Polonezköy community. Many young people migrated to Germany and Australia in the 1960s and 1970s. This process was halted by the increasing income from tourism. The demand for labour was great and, during the 1960s, some people came from Tokat (a province in Northern Anatolia) to be employed in afforestation activities. These people also worked with the locals in tourism. Today, a large proportion of Polonezköy's population consists of these recent arrivals, but the Polish characteristics of the village remain; for example, the village muhtar has to be nominated by the Poles.

Forest-community relations

As a consequence of the socio-economic changes described above, the forest-society relations underwent parallel transformation. These transformations are described in the following sections and summarised on presented figure.

FOREST-COMMUNITY RELATIONS IN "AGRICULTURAL SOCIETY" PERIOD. The village was established in cleared areas within the forests. The development of the village resulted in some

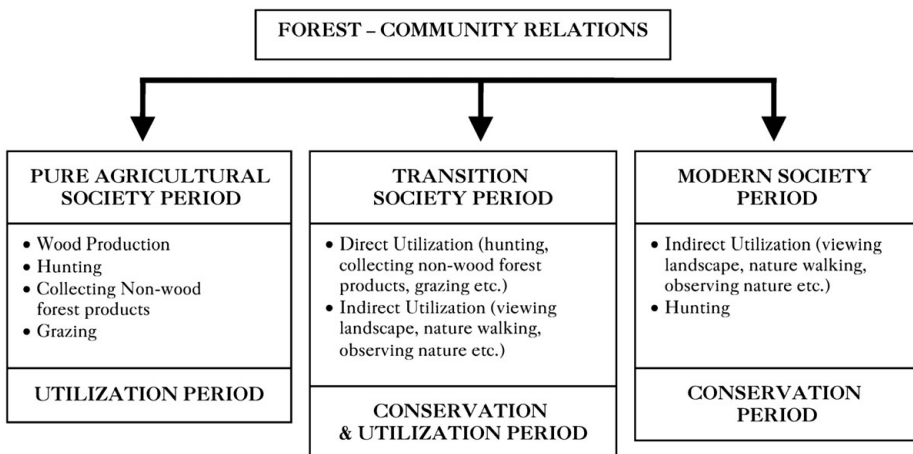


Fig.

The historical process of forest-community relationship in Polonezköy
 Relacje las – społeczność w miejscowości Polonezköy w ujęciu historycznym

deforestation and damage to the forest areas, but the extent of such clearance was relatively small. The main use of the forest was hunting and the woodland was also an important source of some non-wood forest products such as mushrooms and berries, which provided foodstuffs for local people. Wood was used as fuel, for cooking, and the local people also made charcoal in the woodlands. All forest villages, including Polonezköy, were granted some utilization rights by the 1870 Forest Regulation. Although the woodland was intensively used, such uses did not result in significant reduction in the extent of the forest. The forest area remained almost the same until the present day. The other function of the forests during this period was grazing. In the context of forest-community relations, this period can be termed the "utilisation time".

FOREST-COMMUNITY RELATIONS IN "TRANSITION SOCIETY" PERIOD. The main characteristic of this period is the development of boarding houses and the increasing importance of tourism in the economic structure of the village. Visitor-preferences changed over time. In the earlier period, tourism was mainly related to hunting, while after 1920 people staying in the boarding houses participated in agricultural activities with the locals after breakfast and relaxed in this way. These changes in socio-economic structure affected the relationship between forests and community. While the direct utilisation of forests through fuel wood production and hunting retained their importance, indirect utilisation, such as viewing the landscape and nature-walks became more important. Local people became more aware of conservation and, in the context of analysed relations; this period can be termed the "conservation & utilisation time".

FOREST-COMMUNITY RELATIONS IN "MODERN SOCIETY" PERIOD. In the present period, the economy of the village is grounded in tourism. There are three hotels with 260 beds and 23 boarding houses with 600 beds within the borders of the village. Moreover, Polonezköy has many recreational opportunities, such as cafes, restaurants, sports facilities, trekking, bicycle paths and zoos [Erdönmez 2005]. The attractiveness of the village increased when Polonezköy became a Protected Area, designated as a Nature Park. According to Erdönmez [2005], the area is visited intensively during the spring and autumn seasons. The number of daily visitors exceeds 5,000 and the large visitor number means that tourism is the dominant activity. Traditional uses of the forest, apart from hunting, are no longer of any importance, while indirect, aesthetic and recreational uses are most prominent, and conservation interests have been increased greatly. In the context of presented study, this period can be termed the "conservation time".

Summary

Polonezköy is a forest village near Istanbul established in the first half of 1800s by Polish refugees. These Polish migrants originally aspired to return to their homeland. However, over time, they adapted to the land they had settled and have now been established on Turkish territory for a period of 168 years. There has been a continual interaction between forests and people in Polonezköy, as the village is located in a characteristic forest village area. This interaction established a balance of utilisation and conservation. A distinct feature of the history of Polonezköy is the harmony of a different culture in a different geography, and the positive impact of this harmony on the management and conservation of the forest. Thereby one should keep in mind and appreciate the tolerance which hugs the different cultures. Polonezköy, with its Polish characteristics, continues to represent an excellent symbol on the ridges of the Bosphorus of tolerance and cross-cultural communication, and also serves as a successful example of sustainable forestry management.

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SUMMARY

Relacje między lasem a społecznością w miejscowości Polonezköy (Adampol) w ujęciu historycznym

Wieś Polonezköy została założona przez emigrantów polskich w 1842 roku. Obecnie stanowi jeden z najważniejszych ośrodków wypoczynkowo-rekreacyjnych w Stambule. Znajduje się zaledwie 25 kilometrów od centrum, w dzielnicy Beykoz po anatolijskiej stronie miasta. Celem niniejszej pracy było określenie wpływu różnic kulturowych na relacje pomiędzy lasem a lokalną społecznością. W tym celu zbadano okoliczności jej założenia, fazy jej społeczno-ekonomicznego rozwoju oraz relacje pomiędzy lasem a społecznością. W pracy zastosowano dwie metody badawcze. Pierwsza polegała na analizie materiałów piśmienniczych i wizualnych, druga zaś – na zastosowaniu szczegółowych wywiadów. Wybrano grupę docelową, która obejmowała osiem osób, w tym naczelnika (muhtar) wsi. Siedmiu z ankietowanych stanowiły osoby pochodzenia polskiego. Wywiady przeprowadzono latem 2007 roku, używając kwestionariusza zawierającego 15 pytań.

Polonezköy, początkowo wieś rolnicza, jest obecnie ośrodkiem wypoczynkowo-rekreacyjnym. Jej rozwój przebiegał w trzech fazach: społeczności rolnej, społeczności przejściowej i społeczności nowoczesnej. Pierwsza faza obejmuje okres od założenia wsi do końca dziewiętnastego wieku. W tym czasie wieś miała charakter rolniczy. Początkowo jej tereny pokryte były lasami i krzewami, więc osadnicy musieli wykarczować wiele drzew. W tym okresie rozwój wsi cechowała deforestacja oraz szkody wyrządzone terenom leśnym, jednak zakres wycinki był stosunkowo niewielki. Główną formą użytkowania lasu było polowanie oraz zbiór grzybów i jagód. Las był również źródłem drewna na opał i do gotowania posiłków. Lokalna społeczność wytwarzała z niego również węgiel drzewny. Faza społeczeństwa przejściowego rozpoczyna się na początku dwudziestego wieku, a kończy się w latach sześćdziesiątych ubiegłego stulecia. Okres ten cechuje się przede wszystkim zapoczątkowaniem kontaktów ze światem zewnętrznym. Związki te miały dwie formy. Pierwsza to przyjazdy mieszkańców Stambułu na polowania. Druga ważna forma kontaktów ze światem zewnętrznym to sprzedaż produktów rolnych i zwierzęcych na rynkach leżących poza Polonezköy. W tym okresie zmiany w strukturze społeczno-ekonomicznej wsi wpływały na związki pomiędzy lasami i społecznością. Chociaż bezpośrednio użytkowanie lasu w formie opału drzewnego oraz polowań wciąż dominowało, to pośrednie użytkowanie lasu, takie jak podziwianie krajobrazów czy spacerowanie po lesie, nabierało coraz większego znaczenia. Ponadto, miejscowi stawali się coraz bardziej świadomi znaczenia ochrony przyrody.

Faza społeczeństwa nowoczesnego przenosi nas do współczesności. Dwa czynniki miały dominujący wpływ na procesy transformacyjne. Pierwszy to budowa w 1960 roku drogi łączącej Polonezköy z Beykoz. W związku z jej powstaniem, rzesze odwiedzających zaczęły napływać do wsi w celach rekreacji. Drugi czynnik sprzyjający transformacji to zmiany własnościowe tych ziem w 1968 roku. Do tej pory, prawo własności należało do potomków księcia Władysława Czartoryskiego. Po zrzeknięciu się przez nich tych praw w 1968 roku, możliwym stał się obrót terenami i część mieszkańców wsi sprzedała swój majątek nowym właścicielom spoza Polonezköy. W tym okresie tradycyjne formy użytkowania lasów, oprócz polowań, tracą swoje znaczenie. Zastępują je pośrednie, estetyczne i rekreacyjne formy użytkowania lasów, zwiększając znacząco zainteresowanie ich ochroną.