

UNDERSTANDING THE INTEGRITY OF
RURAL LIFE AND ARCHITECTURE FOR SUSTAINABLE CONSERVATION
CASE STUDY: ÇOMAKDAĞ REGION, MILAS

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CONSERVATION
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submitted by **VACİDE BETÜL KURTULUŞ** in partial fulfillment of the requirements for the degree of **Doctor of Philosophy in Conservation of Cultural Heritage in Architecture Department, Middle East Technical University** by,

Prof. Dr. Gülbin Duran Ünver
Dean, Graduate School of **Natural and Applied Sciences**

Prof. Dr. Cana Bilsel
Head of Department, **Architecture**

Prof. Dr. Neriman Şahin Güçhan
Supervisor, **Architecture Dept., METU**

Examining Committee Members:

Assoc. Prof. Dr. Güliz Bilgin Altınöz
Architecture Dept., METU

Prof. Dr. Neriman Şahin Güçhan
Architecture Dept., METU

Prof. Dr. Ömür Bakırer
Architecture Dept., METU

Assoc. Prof. Dr. Nida Naycı
Architecture Dept., Mersin University

Assoc. Prof. Dr. Nilüfer Baturayoğlu Yöney
Architecture Dept., Abdullah Gül University

Date: 09.02.2018

I hereby declare that all information in this document has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all material and results that are not original to this work.

Name, Last name: VACİDE BETÜL KURTULUŞ

Signature:

ABSTRACT

UNDERSTANDING THE INTEGRITY OF RURAL LIFE AND ARCHITECTURE FOR SUSTAINABLE CONSERVATION CASE STUDY: ÇOMAKDAĞ, MILAS

Kurtuluş, Vacide Betül

Ph.D., Department of Architecture

Supervisor: Prof. Dr. Neriman Şahin Güçhan

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Rural areas are formed with interaction of man and nature. They represent individual characteristics of a society through various components regarding the physical environment and daily life. The main concern of this study; rural architecture is one of these components. It is produced by local materials and traditional techniques. It characterizes personal, social and economic needs and integrated with rural production in every sense. Rural architecture and rural life complement each other. They represent uniqueness of a culture and identity of a place.

However, there has been a serious decrease in rural population since 1960s because of the followed policies in Turkey. Owing to the decreasing demand for living in rural areas, the culture of rural architecture and traditional lifestyle is almost lost. Thus, continuity of rural life and rural architecture is at risk. In such an environment, conservation of rural architecture and life is crucial to achieve sustainability of local distinctiveness of places.

In this study, agricultural, legal and administrative policies applied in Turkey are analyzed to understand the main reasons of depopulation of rural areas. Moreover, the regulations for conservation of rural architecture in Turkey are understood relating it with the general attitude of international charters on conservation of rural architecture. Most of the applied policies are affected from worldwide movements including globalization, mechanization and industrialization. These processes threaten life in rural areas all around the world.

Therefore, the approaches and actions of reactions – such as movements, notions and concepts including the state supports – initiated as opposed to degradation of rural life and architecture around the world are analyzed to understand the universal values and required processes for sustainable conservation of rural areas.

Afterwards, the integrity of rural life with open and built-up spaces mainly based on production is emphasized through the case study; Çomakdağ Region considering the interrelations between lifestyle and physical environments in the villages.

At the end, the study puts forward a conservation approach, asserting the significance of the integrity in rural life and architecture and the necessity for continuation of production for sustainable conservation.

Keywords: Sustainable Conservation, Rural Lifestyle, Rural Architecture, Rural Site
Çomakdağ Region, Milas

ÖZ

SÜRDÜRÜLEBİLİR KORUMA İÇİN KIRSAL MİMARİ VE YAŞAMIN BÜTÜNLÜĞÜNÜ ANLAMAK ÇOMAKDAĞ YÖRESİ ÖRNEĞİ

Kurtuluş, Vacide Betül

Doktora, Mimarlık Bölümü

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İnsan ve doğanın etkileşimi ile oluşan kırsal alanlar, bir topluluğun karakteristik özelliklerini temsil eden bir çok bileşeni içerir. Bu çalışmanın çıkış noktası olan kırsal mimari bu bileşenlerden biridir. Yerel malzemeler ve geleneksel tekniklerle üretilen kırsal mimari, kişisel, sosyal ve ekonomik ihtiyaçlara cevap verir ve her anlamda kırsal üretim ile bütünleşir. Bu sebeple, kırsal mimari ve kırsal yaşam birbirini tamamlar ve bir kültürün değerlerini ve bir yerin kimliğini temsil ederler.

Fakat, Türkiye'de izlenen politikalar nedeniyle 1960'lardan bu yana kırsal nüfusta ciddi bir düşüş olmuştur. Kırsal alanlarda yaşama talebinin azalması nedeniyle, kırsal mimari kültürü ve geleneksel yaşam tarzı neredeyse kaybolmuştur. Bu nedenle, kırsal yaşamın ve kırsal mimarinin devamlılığı risk altındadır. Böyle bir ortamda, kırsal mimarinin ve yaşamın korunması, yerlerin kimliklerini oluşturan ayırt edici özelliklerini sürdürülebilir kılmak için gereklidir.

Bu çalışmada, ilk olarak, kırsal alanlardaki nüfusun azalmasının ana nedenlerini anlamak için Türkiye'de izlenen tarımsal, yasal ve idari politikalar aktarılmıştır. Ayrıca, Türkiye'de kırsal mimarinin korunmasına ilişkin düzenlemeler, uluslararası tüzüklerin kırsal mimarinin korunması konusundaki genel tutumuyla ilişkilendirilerek

tartışılmıştır. Uygulanan politikaların çoğu, küreselleşme, makineleşme ve sanayileşme gibi dünya çapındaki hareketlerden etkilenmektedir. Bu süreçler, tüm dünyadaki kırsal alanlarda yaşamı tehdit etmektedir.

Bu nedenle, kırsal yaşamın ve mimarinin yok olmasına karşı, devlet destekleri de dahil olmak üzere, dünyada başlatılan hareketler, kavramlar ve eylemler analiz edilerek kırsal alanların ve yaşamın benimsenen ortak değerleri ve sürdürülebilir koruması için kullanılan yöntem ve araçlar ortaya konmuştur.

Ardından, Çomakdağ Yöresi örneğindeki yerel halkın yaşam biçimi ve fiziksel çevre arasındaki karşılıklı ilişki incelenerek, kırsal yaşamın kırsal çevre ile – temel olarak üretime dayanan – bütünlüğü vurgulanmıştır.

Sonuç olarak, bu çalışma, sürdürülebilir koruma için kırsal yaşam ve kırsal mimarinin bütünlüğünün ve kırsal üretimin devam etmesinin gerekliliğini öne süren bir koruma yaklaşımını ortaya koymaktadır.

Anahtar Kelimeler: Sürdürülebilir Koruma, Kırsal Yaşam, Kırsal Mimari, Kırsal Alan, Çomakdağ Yöresi, Milas

To my beloved parents Fatma Zehra and Fuat Kurtuluş,

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CHAPTER 1

INTRODUCTION

Rural areas represent evolution of the connection between man and natural environment through centuries. It defines the characteristics and the model of a society, preserves its richness and develops on it. Rural architecture is an important component of rural areas. It is a product of local culture, built by the use of available local materials, considering local production and lifestyle of the villages.

Rural architecture is a shelter with various aims. It is produced and adapted by the peasants according to the needs of their daily life (Cromley, 2008). It is formed according to personal, social and economic needs. It represents the daily life of inhabitants and their position in the society. Aran (2000) remarks that

“constructing a shelter in a rural landscape is a fact of faith. None of the rural buildings is only functional. It is a response to traditional needs of man with considering restrictions of place and climate. It is a structure for local people to sustain their physical and mental lives by adapting the natural environment”.

The notion of rural architecture is both the concepts of vernacular and traditional architecture. Rural architecture is vernacular because it is constructed in a specific landscape with the view of the climate and place together with the materials available from the surrounding environment. It is also traditional because it is a design based on customs and traditions. The traditional knowledge of construction is transferred from one craftsman to another. However, it is an impression which is more than being just

vernacular or traditional. Rural architecture is a structure integrated with rural production in every means. Production –that is mainly agriculture and husbandry imperatives–have a big influence on the design of the spaces in rural architecture.

Conservation of rural architecture, thus is important for safeguarding the individuality of a specific– as each place has specific location on earth – landscape and its community. At this point, it is important to understand that conservation of rural architecture is worthless without seeing that it is a component of rural landscape. Rural architecture cannot sustain without a continuous rural life. A deep understanding of the problems in rural areas from an extensive point view is compulsory before developing strategies for their conservation. For this purpose, at first following sections aim to make a comprehensive review on rural issues, first after then focuses on the conservation of rural areas to formulate the existing problems.

1.1 A Discussion on Rural Transformation in Turkey

Rural areas are formed with many components derived from the relationship of inhabitants and nature. Nature consist of geography, topography, climate, vegetation and flora of the place. Inhabitants, on the other hand, represent an indigenous culture including traditions, knowledge, use, expressions and so on. When an indigenous community interacts with nature, the man-made environments are began to be shaped. The man made environments in rural areas are mainly based upon production. Rural architecture which is built by local materials and traditional techniques is a part of this man made environment. Since production is the main source for rural life, its continuity is crucial for sustainability of rural architecture.

Rural life and architecture are influenced from external factors that are global movements and trends such as industrialization, mechanization, modernization and globalization. These worldwide movements have an influence on the policies applied by the governments. Not only the practices but also the spaces of production and construction in rural areas undergoes a change. The components of rural areas are affected from these alterations, accordingly.

Rural areas around the world are facing with the issues derived from this change process. The rural population reduces, production decreases and the indigenous characteristics disappears in rural areas. In this part, transformation of the rural areas in Turkey regarding the applied policies by the government is introduced in order to develop a basis for the problem definition.

Several changes were made in the agricultural, legal and administrative policies in Turkey. The regulations made through history caused improvisation of the peasants, annihilation of rural life and architecture. As a result, the common crisis has been the unavoidable migration from rural to urban. This process is also seen in rural areas of foreign countries regarding the international movements, and the problem is discussed on global platforms, as well. Therefore, conservation of rural areas is handled aiming at putting forward a general approach through international charters. In Turkey, on the other hand, the regulations aiming conservation of rural areas are neglected.

Agricultural Policies Affected Rural Transformation in Turkey

Turkey is recognized as an agrarian country until recent times although it is under the effects of fast transformations in the direction of applied agricultural policies. The new regulations based on these transformations are mainly influenced from the worldwide policies and strategies. Not only the changes in followed policies but also the inherited facts based on the Tımar System in Ottoman Period (Quataert, 2004) . caused decrease in agricultural production and accordingly migration from rural to urban, accordingly

Inequitable land distribution grounded to Tımar System was inherited from Ottoman Period (Faroghi, 2014; İnalçık, 2000) that the most of the peasants has the small portions of lands while a few of them has majority of the lands in a village. This causes an extensive disparity between the income levels of these two different landholders. There had been some initiatives for land reform aiming at scale down this disparity, however, it couldn't be actualized even there had been long-term discussions in 1930's and 1960's (Köymen ,1998; See Figure 1.1).

Despite the inequitable land distribution, in the first decades of Republican Period incentive and supporting policies for agricultural production were applied by the

government. The reason for this support is that the peasants made up the majority of the population and their development was directly affecting the development of the country (Koç, 2014).

The flow from rural to urban areas was started especially after WWI (1914-18) and Turkish Independence War (1920). Rural population of Turkey decreased from 75% to 7,7% between 1927 and 2016 (See Table 1.1).

In 1924, incentive policies for the first mechanization were assigned aiming expansion of cultivated lands. A strong tendency to agricultural mechanization was appeared mostly because of important labor loss after the Independence War. In 1925, the obligation for ashar taxes based on Tımar System was abrogated and it is converted to monetary taxes. This change directed the producers to the market (Köymen 1998; Topuz, 2007).

However, the great depression¹ of 1930's which is started in US stock market caused a decrease in prices of agricultural products in Turkey and effected the use of tractors defectively. It was not affordable to use tractors because of the rapid decrease in crop prices and high prices of oil (Köymen 1998).

1950 and 1980 are important break points of the flow from rural to urban (See Table 1.1). In 1950, the “modernization project” within the frame of Marshall Plan was put into action with the effect of USA and World Bank Politics. This process caused unemployed tenants owing to the decrease in the need of labor force as a result of modernization project (Günaydın, 2008).

1980's, on the other hand, reflects the changing “protective” and “regulatory” attitude of the government with the January 24 Decisions and 12 September Regime.

¹ Wall Street Crash of 1929: It was started because of the US stock-market. The prices on the Wall Street stock market intensely declined from October 24 to October 29 in 1929 because of the surplus production. Many factories went bankrupt or lost a great deal of money. By 1932, 25–30% of people lost their jobs and became homeless and deprived. it was the longest, most widespread, and deepest depression of the 20th century (Duhigg, 2008; Garraty, 1986; Encyclopedia, 2010).

Liberalization which is a new policy leaving agricultural products to the hands of free market was put into action (See Figure 1.1). In such an environment, agricultural investments supply the minimum return. However, small farmers and laborers were trying to discover a new way to survive while their poverty got deepen. This situation caused them to move to urban fringe which was quite proper for seasonal needs of industry in terms of cheap and continuous labor force (Günaydın, 2008; Kazgan, 1999).

Table 1.1 The decrease in Rural Population between 1927 – 2016 (TÜİK: Turkish Statistical Institute, 2017).

Years	RURAL POPULATION		URBAN POPULATION		GENERAL POPULATION
	Quantity(million)	Percentage (%)	Quantity(million)	Percentage (%)	Quantity(million)
1927	10,3	75,8	3,3	24,2	13,6
1940	13,4	75,6	4,3	24,4	17,8
1950	15,7	75,0	5,2	25,0	20,9
1960	18,8	68,1	8,8	31,9	27,7
1970	21,9	61,6	13,6	38,4	35,6
1980	25,0	56,1	19,6	43,9	44,7
1985	23,7	47,0	26,8	53,0	50,6
1990	23,1	41,0	33,3	59,0	56,4
2000	23,7	35,1	44,0	64,9	67,7
2010	17,5	23,7	56,2	76,2	73,7
2012	17,1	22,7	58,4	77,2	75,5
2013 ²	6,6	8,7	70	91,3	76,6
2014	6,4	8,2	71,2	91,8	77,6
2015	6,2	7,9	72,5	92,1	78,7
2016	6,1	7,7	73,6	92,3	79,8

In 2000's a refinement was done in agricultural subventions (See Figure 1.1). The agricultural subsidies were reduced with the effect of Bretton Woods Sisters³ politics. Agricultural Price Supports⁴ which determined the price of the agricultural products and the firm responsible to purchase them, were the most common kind of subsidies for farmers in Turkey before. However, recent subsidy, Direct Income Support (*Doğrudan Gelir Desteği*) is considered as a charity. Because the treatment of DIS system supports the landholder rather than the cultivator (Günaydın, 2008).

² The main reason of the major differences between 2012 and 2013 is the regulations for changes in administrative division Law No. 6360.

³ Bretton Woods Sisters: procedures to regulate the international monetary system, establishment of the IMF and the International Bank for Reconstruction and Development (IBRD) in 1944, which today is part of the World Bank Group (The Economic Times, 2006).

⁴ *Pazar fiyatı desteklemeleri*

Furthermore, in 2006 “Seed Growing Law” which is a bill introduced by EU was accepted by Turkish Grand National Assembly. Günaydın (2008) explores that the set of policies in this law which offers withdrawal of the government corporations (General Directorate of Agricultural Research (TAGEM) and General Directorate of Agricultural Enterprises (TİGEM)⁵ from the seed sector and leave it in the hands of multinational corporations. The aim of these politics was to privatize production and sale of seeds. Therefore, the dependence on foreign sources has increased. Farmers have been suffering from this process since the retribution of the product is less than the cost of seeds.

Milestones of Agricultural Policies Affected Rural Transformation in Turkey

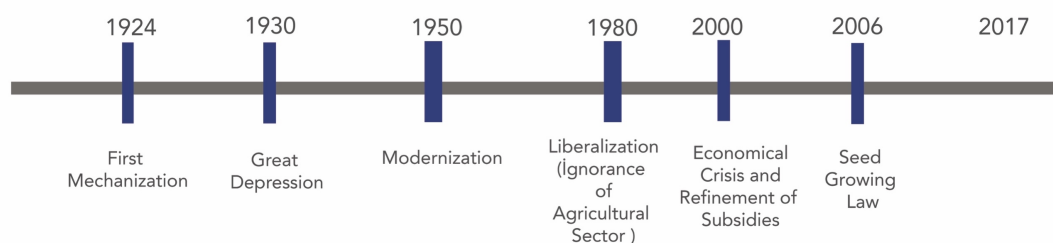


Figure 1.1 Milestones of Agricultural Policies Affected Rural Transformation in Turkey

Considering these processes, it is possible to say that the farmer is the weakest component in this organized capital today. Günaydın (2008) remarks that cooperating is one of the best tool to develop a mechanism to safeguard and improve farmer’s rights, however existing 10.095 cooperatives with 5 million members in Turkey couldn’t improve a system.

Consequently, inequitable land distribution always remains as a basis problem and increase the effects of the other regulations. Worldwide strategies have affected the agricultural policies in Turkey and improvise farmers especially small land owners and reduced the agricultural production in Turkey.

⁵ TAGEM and TİGEM are the corporations which produce seed in their experimental farms with the respect to the results of the analysis made by their research and development departments.

Administrative Policies Affected Rural Transformation in Turkey

The most remarkable transformations in administrative attitudes of rural areas are seen in 1950, 1960 and 2000 in Turkey. The perception of “rural development” changes during these years. The period before 1950 is a sectoral administration that uses land reform as a base tool (See Figure 1.1). The second period after 1950s embraces the agricultural reform⁶ as a holistic approach aiming both public & social services and physical infrastructure. This approach which uses village town and central village models as main tools intends to increase life quality of peasants. These tools were changed and lost their continuity when the five-year development plans initiated in 1963 (Sinan, 2012; Kayıkçı, 2009; See Figure 1.2).

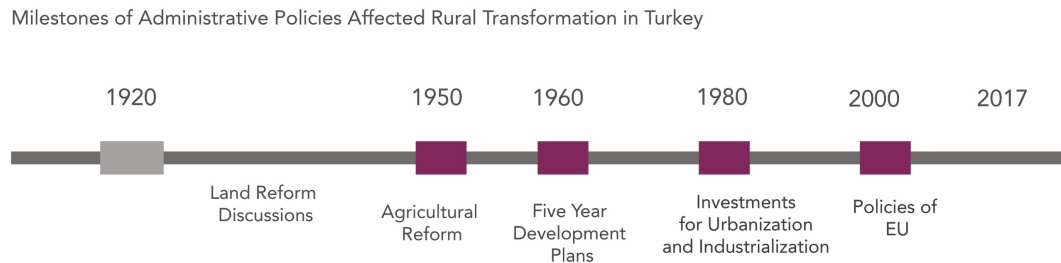


Figure 1.2 Milestones of Administrative Policies Affected Rural Transformation in Turkey

1980s are the years which rural development loose its attractiveness with the extraction of the state support from the agricultural sector. Altın (2003) mentions that from 1980 to 2000 the priority was given to investment for urbanization and industrialization (See Figure 1.2).

The perception of rural development in 2000s is formed by the policies of EU. Kayıkçı (2009) mentions that these new regulations require a civil organization and Turkey is not ready to adapt these enforcements. This new policy is significantly different from

⁶ The difference between agricultural reform and land reform is defined in Kayıkçı's (2009) study: "While land reform concerns only about the cadastral and ownership of the lands, agricultural reform has no concern about it. It is a holistic/areal approach aiming both public & social services and physical infrastructure".

the policies of 1960s. This development model is based on projects that can be produced for an individual investment. This system causes uncertainty about two facts concerning if the peasants can benefit from these supports considering their level of education and if these projects will be able to spread to the whole country.

Legislative Policies Affected Rural Transformation in Turkey

Villages were under the protection of the government regarding the safeguarding policies at the beginning of Republican Period. Today, however, these areas started to be one of the targets of the capital with new regulations and changes in the legislation. Moreover, rural areas are opened to any kind of intervention.

The act no 442 on Villages (*Köy Kanunu*, 1924), defines village as “people who has communal property such as mosque, school, pasture, and lives in collective or dispersed settlements constituting a village with their vineyards, gardens and farms.”⁷ This definition highlights that a village cannot be thought without its environment and its community. It defines that a settlement is a village if its population is lower than 2000. Today, this law is still the chief legislation describing the villages. Although, there is an integrated approach for the villages including its environment and community, there are no guidelines aiming conservation of traditional tissue and architectural features.

The act no 4342 on Pastures (*Mera Kanunu*, 1988), on the other hand, determines pasture areas and control their usage according to the defined rules, as well as to improve their productivity and provide their sustainability with maintenance. The law points out that pastures are assigned to municipalities or village communities once their boundaries are determined and certificated.

In 2005, the act no 2863 (1983) on the conservation of cultural and natural property was modified with the act no 5226. According to this law, conservation of cultural and

⁷ Law no. 442 Village Law (1994): Article 2. “*Cami, mektep, otlak, yaylak, baltalık gibi orta malları bulunan ve toplu veya dağınık evlerde oturan insanlar bağ ve bahçe ve tarlalarıyla birlikte bir köy teşkil ederler*”.

natural heritage authorization was given to local authorities: special provincial administrations and local authorities (See Figure 1.3).

An additional article by the decree no 648 (2011) was added to the act no 3194 on Development (*İmar Kanunu*, 1985) which is on the control of the development of the new settlements. According to the additional article⁸ pastures, plateaus and winter quarters can be certificated in the name of secretary of treasury and assigned to Municipalities or Special Provincial Administrations. And if it is out of the boundaries that is determined for the public service, pastures can be assigned to an individual for 29 years. According to the law, construction cannot be more than 200m² and the new buildings cannot be higher than 2 storey except the public buildings. Moreover, the materials used for construction should be local and appropriate with the regional architecture. The problem is that pasture areas is not the same with plateaus because pastures are not supposed to be used as a construction area but they are places to conserve for the production (Öğdül, 2013).

In 2012 a regulation was made about the act no 6360 on Metropolitan Municipalities (See Figure 1.3). Before this regulation, villages were in the responsibility of the local administrations; General Directorate of Rural Services (1984 - 2005) and Special Provincial Administrations between 2005 till today. However, according to this

⁸ The decree no 648 Additional Article 23 (2011): “*Mera, yaylak ve kışlakların geleneksel kullanım amacıyla geçici yerleşme yeri olarak uygun görülen kısımları valilikçe bu amaçla kurulacak bir komisyon tarafından tespit edilir. Bu yerlerin ot bedeli alınmaksızın tahsis amacı değiştirilerek tapuda Hazine adına tescilleri yapılır. Bu taşınmazlar, bu madde kapsamında kullanılmak ve değerlendirilmek üzere, belediye ve mücavir alan sınırları içinde kalanlar ilgili belediyelerine, diğer alanlarda kalanlar ise il özel idarelerine veya özel kanunlarla belirlenen ilgili idarelere tahsis edilir. Özel kanunlar kapsamı dışında kalan alanlarda belediyesince veya il özel idaresince geçici yerleşme alanının vaziyet planı ve yapılaşma şartları hazırlanır ve onaylanır. Bu taşınmazlardan kamu hizmetleri için gerekli olanların dışındakiler, il özel idaresince veya belediyesince ve özel kanunlarla belirlenmiş alanlarda ilgili idarece kadastro verileri işlenmiş hâlihazır haritalar üzerine yapılmış vaziyet planına veya onaylı imar planına uygun olarak talep sahiplerine bedeli karşılığında yirmidokuz yıla kadar tahsis edilebilir. Bu yerlerde umumi ve kamusal yapılar hariç, inşa edilecek yapıların kat adedi bodrum hariç olmak üzere ikiyi, yapı inşaat alanı 200 metrekareyi geçemez. Bu yapıların yöresel mimariye uygun ve yöresel malzeme kullanılmak suretiyle yapılması zorunludur. Bu fıkranın uygulanmasına, bu fıkra kapsamında tahsis edilecek mera, yaylak ve kışlakların il genelindeki toplam mera, yaylak ve kışlakların binde beşini geçmemek üzere oranının belirlenmesine, bu yerlerin kiralanmak ve irtifak hakkı tesis edilmek suretiyle tahsisine, tahsis sürelerine, tahsis bedellerine, tahsil edilen bedellerin kullanım şekline, tahsis süresinin sona ermesine, komisyonun teşkiline ve diğer konulara ilişkin esas ve usuller, İçişleri Bakanlığı, Maliye Bakanlığı, Gıda, Tarım ve Hayvancılık Bakanlığı, Orman ve Su İşleri Bakanlığı ile Kültür ve Turizm Bakanlığının uygun görüşleri alınarak Bakanlıkça hazırlanan yönetmelikle belirlenir”.*

regulation, boundaries of metropolitan municipalities were extended to provincial administrative boundaries which means that legal entity of villages was abolished.

Correspondingly, Provincial Special Administrations which is a corporation serving to rural areas were neutralized for these provinces. Municipalities are required to save %10 of their budgets for the villages. It is planned that municipalities will be able to deliver service to the far away villages with a totally different understanding from the cities (Güneş, 2013).

Upon the same law, that estate taxes, service charges and other taxes started to be taken from the villages as from 2019 (*Türkiye Belediyeler Birliği*, 2014) just as they are taken from the cities. Besides, raising livestock is forbidden in the boundaries of municipalities. Moreover, the law leads a general permission for new constructions in these villages⁹. Ögdül (2013) mentions that 29 provincial special administrations containing 9.652 forest villages and 16.082 villages in total are not in the village status anymore. Even forest villages lost their village status, but the permission for the use of forest is still valid. However, all the common goods belonging to the village will be the goods of the municipality (Güneş, 2013).

Moreover, it is forbidden to breed, sell and buy animals in the settlements within the boundaries of the municipalities which have more than 20.000 population, according to the act no 1593 on Public Health (*Umumi Hıfzıssıhha Kanunu*) article 246. Besides, with the 2004/87 numbered Constitutional Court Decision, if it is necessary this regulation can be authorized by the municipalities for the settlements which have less

⁹ Changes in Law no. 6360 (2012) “*Bu Kanunla mahalleye dönüşen köylerde, bu Kanunun yayımlandığı tarih itibarıyla 25/4/2006 tarihli ve 5490 sayılı Nüfus Hizmetleri Kanununa göre oluşturulan Ulusal Adres Bilgi Sistemine kayıtlı veya Bilim, Sanayi ve Teknoloji Bakanlığı tarafından uydu fotoğraflarıyla tespit edilen, entegre tesis niteliğinde olmayan tarım ve hayvancılık amaçlı yapılardaki işletmeler ile bu yerlerde oturanların ihtiyaçlarını karşılayacak bakkal, manav, berber, fırın, kahve, lokanta, pansiyon, tanıtım ve teşhir büfeleri, yerleşim yeri halkı tarafından kurulan ve işletilen kooperatifler işletme ruhsatı almış sayılır. Bu işletmelerin bulunduğu binalar ile konutlardan, bu Kanunun yayımlandığı tarihe kadar bitirilmiş olanlar, Çevre ve Şehircilik Bakanlığı veya belediye ya da üniversiteler tarafından fen ve sanat kuralları ile ilgili mevzuat hükümlerine uygun yapıldığı tespit edilenler ruhsatlandırılmış sayılır. Ayrıca bu yapılar elektrik, su ve bunun gibi kamu hizmetlerinden yararlandırılır. Ancak; bu fıkranın öngördüğü uygulamaların özel kanun hükümlerine aykırı olması durumunda, özel kanun hükümleri geçerlidir*”.

than 20.000 population. Namely, the animal breeding in the villages are threatened to disappear.

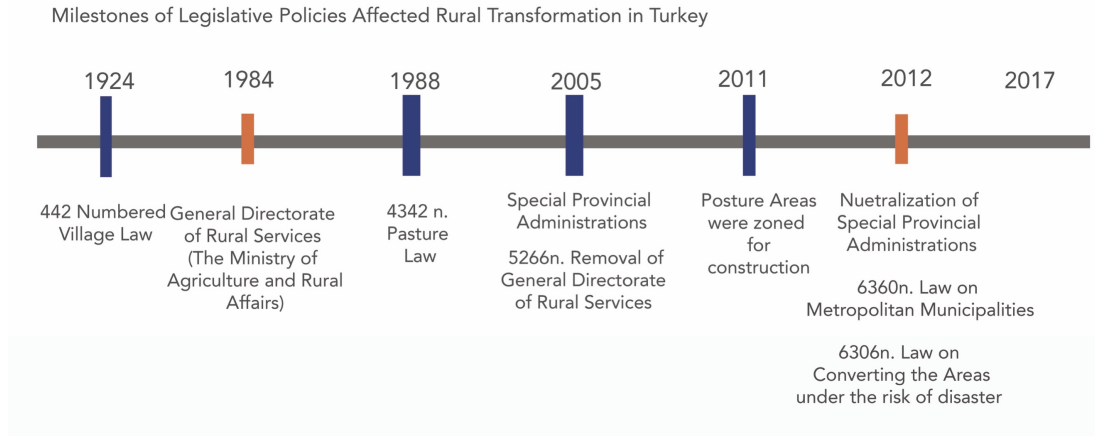


Figure 1.3 Milestones of Legislative Policies Affected Rural Transformation in Turkey

The act no 6306 on “converting the areas that are under the risk of a disaster” accepted in 2012, defines the reserve construction sites as the areas will be determined by TOKİ or according to the will of the administration, with the approval of the Finance Ministry¹⁰. If it is necessary all the other law enforcement can be ignored to use some areas: the olive yards, forests, pastures, agricultural lands, cultural and historical properties to conserve (Öğdül, 2013).

As a result, it is possible to say that most of the villages in Turkey lost their status and with the new regulations and the production activities are being threatened by the laws. The rural environments are zoned for new constructions unrestrainedly which means destruction of the open spaces in rural areas. Moreover, the peasants will be responsible for paying taxes and the basis for annihilating their only income source animal husbandry and agriculture is prepared with the recent regulations through laws.

¹⁰ Law no. 6306 (2012): “Bu Kanun uyarınca gerçekleştirilecek uygulamalarda yeni yerleşim alanı olarak kullanılmak üzere, TOKİ’nin veya İdarenin talebine bağlı olarak veya resmen, Maliye Bakanlığı’nın uygun görüşü alınarak Bakanlıkça belirlenen alanlar...”.

Conservation Policies Affected Rural Transformation in Turkey

There is a worldwide attitude which is formed by the international charters and recommendations on conservation of rural architectural heritage. The integrity of the rural architectural heritage with its surrounding and rural life considered in every recommendation however, the highlights of the discussions changes through time. While the issue is discussed continuously on the global platform, it is ignored in Turkey.

One of the first pronouncement on conservation of rural architecture is “*The Granada Appeal: Rural Architecture in Regional Planning (1977)*” which mentions the negative effects of industry to agricultural activities and offers to generate alternative job opportunities in rural areas. In 1979, Recommendation 881 on Rural Architectural Heritage by Council of Europe underlines the integrity of rural heritage with cultural, sociological and ecological context, its economic characters and responsibility of conservation of rural architectural heritage with its natural setting (See Figure 1.4).

Recommendation on the Protection and Enhancement of the Rural Architectural Heritage (1989) clarifies that rural heritage is in danger regarding the transformation in social life and agricultural production, therefore collective memory needs to be safeguarded. Moreover, it remarks that the rural architecture should be protected with its surrounding including nature, agricultural lands and the settlements. It defines the significance of the harmony of the landscape and traditional tissue. Moreover, Cork Declaration: A living Country Outside “The European Conference on Rural Development” (1996) focuses on sustainable rural development with an integrated approach.

Florence Declaration on Landscape the importance of landscapes are introduced as “the expression of the relationship between people and environment, which, over time has created and still creates harmonic life conditions” by (UNESCO, 2012). It also emphasizes the necessity for conservation of landscapes because they are “educational tools to promote knowledge and raise awareness of cultural diversity, identity and responsibility”.

After these agreed principles about landscapes, ICOMOS and IFLA have launched an initiative on “global conservation and management of world rural landscapes” with a meeting in Milano in 2013. The goals of the project are to define the concept of rural landscape, encourage collaboration in international level, promote research on management of rural landscapes and raise awareness of the communities and stakeholders (ICOMOS/IFLA, 2013). ICOMOS, at the same time, made an attempt with the call of 18th General Assembly and Scientific Symposium (2014) which has a subtitle named “rural areas” within the context of “landscapes as cultural habitat”. The focus points include the “methodologies for the assessment of rural landscapes”, “rural landscape as an added value for the rural economy”. (ICOMOS 2014).

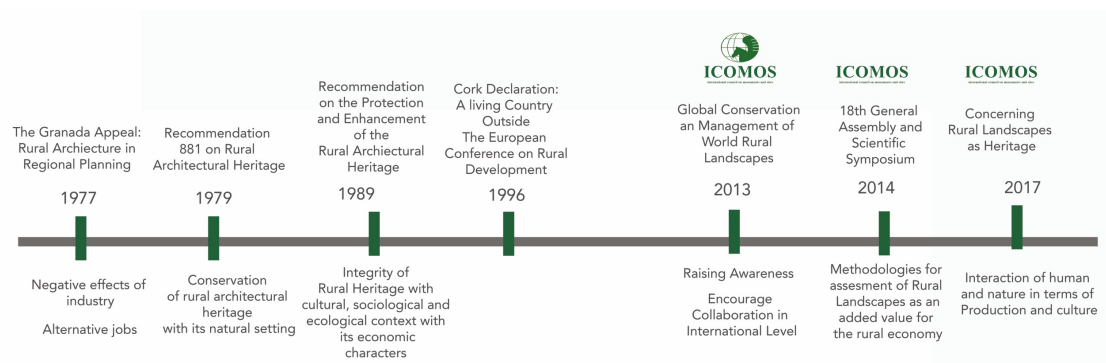


Figure 1.4 Milestones on Conservation of Rural Areas through International Charters

In the 19th assembly, lastly, in 2017 principles issued by ICOMOS – IFLA “Concerning Rural Landscapes as Heritage” are emphasizing the rural areas through interaction of human and nature in terms of production and cultural traditions (ICOMOS, 2017).

Considering these international charters, conservation of rural architecture is not possible without embracing it as a component of rural landscape including production and cultural activities. This attitude brings a holistic approach for conservation of rural architectural heritage.

Various attempts were started even their chief aim is not to conserve rural heritage but to achieve continuity of rural life and/or rural architecture in Turkey and around the world. These attempts show that there is a consciousness about the values of rural areas and groups as advocates for sustainability of rural areas.

Although architectural, social and economic values of rural areas is realized by some groups and individuals, the issue about conservation of rural sites in Turkey is ignored in the legislation. Existing regulations forming conservation of cultural and natural heritage in Turkey does not include any regulations for rural heritage. No special status or indications are offered for rural sites. According to this law, they are assigned in the same status with the urban sites or combined with archeological sites (The act no. 2863, (1983)).

1.2 Problem Definition

As a result of the above-mentioned processes in Turkey peasants are improvised, rural production is reduced, the production spaces are opened to any kind of intervention, villages lost their status and a new development model with EU harmonization process which is not adaptable to the characteristics of the country is put into action.

The basis cause for deprivation of small farmers is inequitable land distribution which increases the effects of the later agricultural policies. The outcomes of production start not to be worth the labor force. Agricultural production for small farmers with traditional techniques has not been an attractive income source anymore. Therefore, people in rural areas are began to look for alternative income sources.

Villages are defenseless with the last regulations since they have been transformed to quarters of the metropolitan municipalities and they are under threat of losing their characteristics. Open spaces which are the most used production spaces, are zoned for new constructions unrestrainedly. On the one hand, decrease in production and destruction of production spaces are serious threats for the continuity of income sources of the peasant, but on the other hand, the peasants will start to pay taxes as from 2019.

Rural development approach embraced in EU harmonization process is not suitable with the administrative structure in Turkey. It involves a civil organization which requires a long process. The authority and budget provided to local administrations are limited in Turkey while the new administrative model is based on this system. The target of this development model is big entrepreneurs rather than small farmers.

Considering the regulations done in agricultural policies and this regulations in administrative policies, small farmers are intentionally directed to leave rural areas by eliminating all possible opportunities for them to continue production. Depopulation of rural areas not only causes destruction of traditional tissue but also it annihilation of traditional knowledge. Traditional knowledge is crucial for sustainability of rural lifestyle and only local people have this knowledge.

While rural areas that represent identity of a place and characteristics of an indigenous community are facing danger of extinction, there isn't any status or regulations specific to conservation of rural sites and rural architecture in the legislative framework in Turkey. Rural sites have the same status with the urban site or combined with archeological sites that this conflict creates problems in the conservation process (Law no. 2863, 1983).

Moreover, the development activities of rural areas are insufficient and not sustainable. Even though there is a tendency to conserve rural settlements, the actions done are ignoring the cultural values or/and economic issues. Most of the activities are done with the effect of the trendy development attitudes which are generally based on tourism. This approach misguides the development projects and causes degradation of authenticity.

As a result, continuity of rural life and architecture is at risk because of these processes which grounded depopulation of the rural lands as well as degradation of traditional rural environments and local knowledge.

1.3 Aim and Scope of the Thesis

The initial concern of the thesis is conservation of rural architecture. Since it is one of the many components of rural areas, the subject cannot be handled individually. It is directly related with rural life which is mainly based on production. Rural architecture cannot sustain without a sustainable rural life. Rural life is influenced by the effects of legal, administrative and agricultural policies. It is a worldwide problem and each country applies different policies. In this study, primarily, the policies in national level were analyzed to understand the reasons of rural change in Turkey.

Rural life and rural areas are annihilated not only in Turkey but also around the world that the worldwide movements, notions, tools and concepts advocating sustainability of rural areas were examined to understand the effects of policies. The actions generated an international effect were introduced in order to see the prominent values of rural areas embraced by the different groups of people around the world. The discussions about approaches are based on this foundation. At the end of this part, the intention is to define the facts caused reactions to annihilation of rural life around the world.

Although rural areas are neglected within the international policies and the worldwide trends, there are supports for sustainability of rural areas conducted by states realizing the threatened continuity of rural life. State supports for sustainability of rural life and rural architecture around the world were argued including only the basic concepts and tools to understand the general attitude of the states about rural areas. Moreover, the studies and tools developed by European Union were discussed in order to make comparison with Turkey as a country in the harmonization process.

There have been many projects started for sustainability of rural areas, however not all the projects are successful and reach their intention at the end. Therefore, in the scope of the thesis, the successful actions emerged aiming at sustainability of rural areas were analyzed in order to understand the essential key points and required processes in an action for a sustainable conservation of rural areas.

In rural areas, there is an interaction between daily life of inhabitants, nature and built environment for production and cultural activities (ICOMOS, 2017). So, the intention of the study is to remark the significance and necessity of this interaction for sustainable conservation in rural areas, through introducing the architectural features, natural characteristics and lifestyle in Çomakdağ Region. The discussion on Çomakdağ Region are generated through the characterization of open and built-up spaces, components of these spaces and usage of them.

As a result, the aim of this thesis is to define the characteristics and problems of rural site and rural architectural heritage and to develop a new conservation approach based on the integrity of rural life, physical environments and architecture in Turkey through followed policies and the key points of successful practices. Çomakdağ Region in Milas, Muğla selected as a case study since the traditional tissue and life in the region is continuing today. However, population has been decreasing day by day and some parts of the traditional tissue has lost its indigenous characteristics. Therefore, it is convenient for observing both distinctiveness of rural architecture and its integrity with lifestyle and the effects of rural transformation on the components of the region.

1.4 Research Methodology

In view of the mentioned aim and scope, a multidimensional research strategy was used to understand the relationship of rural life and architecture in historical rural areas. Each chapter has various kinds of research methods according to the determined aim and the outcomes of the researches that link the chapters through the flow of the text (See Figure 1.5).

In the first chapter of the thesis, written and visual sources focusing on the agricultural, administrative and legislative aspects causing the transformation of rural areas in Turkey were reviewed to define the problem of the thesis. This literature review was based on publications including books, journal papers, symposium papers, dissertations, research reports, official documents and documents of previously done projects. This publications were selected regarding the discussions on specific breakpoints of regulations transforming the interaction patterns of rural life and rural

spaces in Turkey since 1920s. For the policies influenced the transformation, some basic sources are used during the literature survey. These sources are; the studies of Oya Köymen in the book titled “75 Yılda Köylerden Şehirlere” (From Rural to Urban in 75 Years), the studies of Gökhan Günaydın (2010) in the book titled “*Tarım ve Kırsallıkta Dönüşüm Politika Transferi Süreci / Avrupa Birliği*” (Transformation in Agriculture and Rurality, Policy Transfer Process / European Union) and Sabrina Kayıkçı’s (2009) PhD dissertation named “*Cumhuriyet Döneminde Tarımsal Yapı ve Tarım Politikaları*” (Agricultural Structure and Agricultural Policies in Republic Period). Moreover, the approaches in heritage conservation field focusing on the conservation of rural architectural heritage were introduced through the international charters, meetings and documents basically arranged by international organizations (UNESCO, ICOMOS, IFLA, Council of Europe, European Union, etc.) evaluated to see attitudes, principles and guidelines for conservation of rural architectural heritage. In addition to that, the conservation regulations in Turkey were reviewed to understand the national attitude towards conservation of rural architectural heritage. Problem definition is generated regarding the issues defined through this literature survey.

In second chapter of the study, the approaches, state supports and actions for sustainability of rural areas were analyzed mainly by qualitative research methods. Each section was introduced regarding the cases around the world and in Turkey. The method for analyzing each section is different from each other. The approaches of actions initiated for sustainability of rural areas were selected according to their international influences on advocating the continuity of rural lifestyle and rural landscapes since the ancient times. This puts forward the reasons for initiating the actions and the common values of rural areas embraced around the world. The approaches of actions were analyzed according to;

- the region and date of emergence,
- motivations,
- initiators,
- first practices,
- definition,
- development and
- its practices in Turkey (See Appendix B).

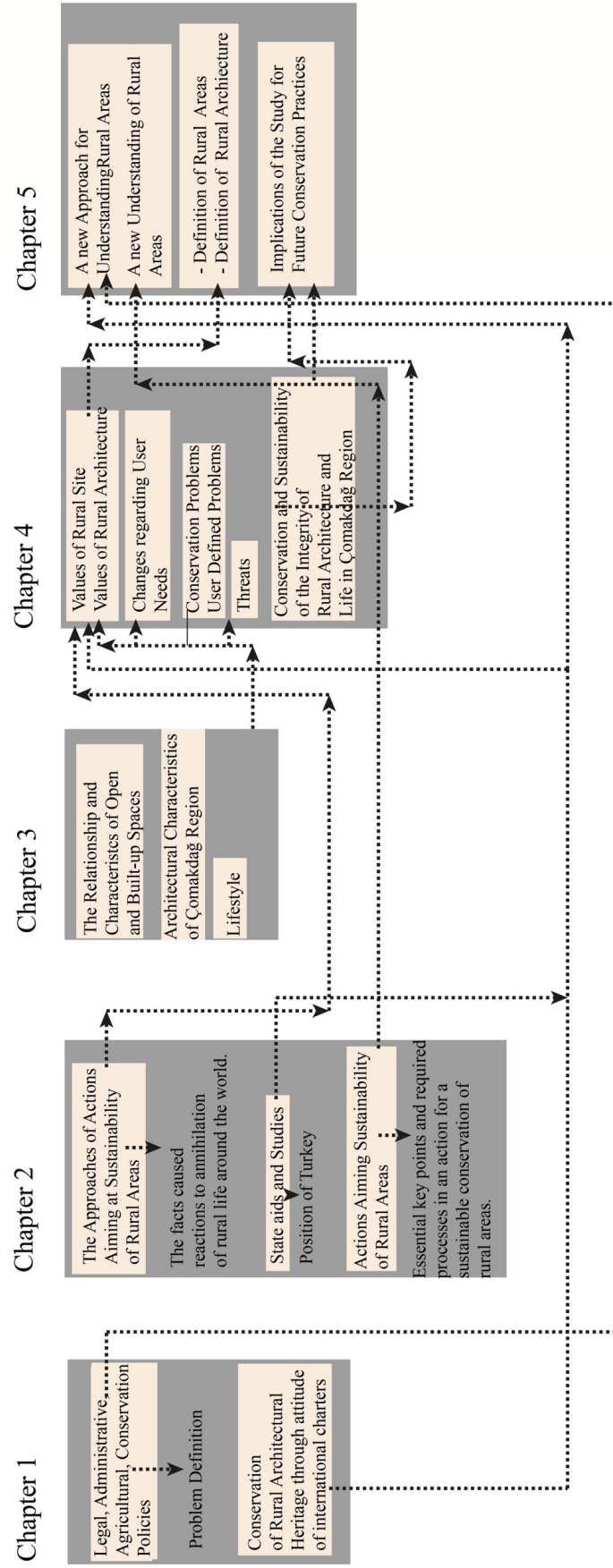


Figure 1.5 Methodology of the Dissertation and the Links between Chapters

State supports are analyzed regarding primarily, the OECD reports in order to realize the statistics on the expanse of the given supports for rural development by the foreign countries and the situation of Turkey among the other states, secondly, national and foreign official documents including UKKS (National Rural Development Strategy), Village Design Statements and regulations of European Union for sustainable of rural life and architecture. In this regard, in-depth interviews with the responsible bodies (Ministry of Food Agriculture and Livestock, Ankara Development Agency, Mersin District Directorate of Agriculture) that are providing financial supports for rural development were made to classify the supports according to the possibility and conditions for benefiting from that supports (See Appendix B).

The actions of good practices were selected to understand the necessary processes for a successful rural development project. The actions were analyzed according to

- the motivator of the project,
- national and/or international financial supporters,
- aim of the project,
- the time and the place of emergence,
- the process of the project including the key points, and
- outcomes of the project through literature survey and in-depth interviews (See Appendix B).

The results of these surveys are presented in Chapter 2 considering the common points of these attempts in order reach solid outcomes about the type of the advocator groups and the facts attached importance by these groups. Moreover, the rural development tools and given supports around the world especially in Europe and in Turkey were realized (See Table 1.2)

As a pre-study for the third chapter, a site survey is done. The physical, social, economic and architectural characteristics of the five villages (Çomakdağ Kızılağaç, İkiztaş, Ketendere, Sarıkaya and Gökseki) in Çomakdağ Region are examined.

Based on the results of this first survey, prior to the field survey done in 06. 08.2018 - 10. 08. 2018 the questions for in-depth interviews with households and prominent

persons were prepared. The questions prepared to be asked to a prominent person are aiming at gathering information about general features of the village, social features of the village, cultural and social activities (gathering spaces), economical features, the projects conducted within the village, infrastructure and relation of daily life with built-environment features (See Appendix B).

Table 1.2 Results Oriented Through the Approaches, State Supports and Actions for Sustainability of Rural Areas

The Approaches, State Supports and Actions for Sustainability of Rural Areas			
Research Topics (Section Titles)	Section 1 Approaches Aiming Sustainability of Rural Areas	Section 2 State Aids and Studies for Sustainability of Rural Areas	Section 3 Actions Aiming Sustainability of Rural Areas (Good Practices)
Results Oriented	<p>Motivations: The reasons caused reactions for annihilation of rural life around the world</p> <p>The initiators of the actions</p>	<p>Rural development tools and given aids around the world especillay in europe.</p> <p>Rural Development tools and given aids in Turkey</p>	<p>Types of alternative models for sustainability of rural areas.</p> <p>Essential key points and required processes in an action for a sustainable conservation of rural areas.</p> <p>Concepts Actors Role of the Peasant</p>


The questions prepared to be asked to a household were aiming at gathering information about the personal information about the households, income source and production type, social status and the changes in use of spaces in the house (See Table 1.2).

During the field survey applied in between , the village settlements and residential buildings were documented to understand the traditional tissue, architectural elements and plan organization of the houses as well as the lifestyle in the village. Changes and interventions including additions, material changes and function changes in the houses were documented with photographs, drawings and written observations.

Basically, three site surveys were generated in different times in Çomakdağ Region covering 5 villages and 7 plateau settlements in order understand characteristic features of Çomakdağ within the scope of the thesis. In the content of the study, a total of 34 houses, 26 in village settlements and 8 in plateau settlements were investigated

and a total of 37 people (31 in villages and 6 in plateaus) were interviewed (See Table 1.3).

Table 1.3 Number of Surveyed Buildings and Conducted Interviews in the Field Study

Çomakdağ Villages Field Survey		First Field Survey: <i>Investigation</i> 04.06.2015 - 07.06.2015		Second Field Survey: <i>Plateaus</i> 06.08.2015 - 10.08.2015		Third Field Survey: <i>Villages</i> 04.11.2015 - 12.11.2015			
		1 st Field Survey: <i>Investigation</i>		2 nd Field Survey: <i>Plateaus</i>		3 rd Field Survey: <i>Villages</i>		IN TOTAL	
		Number of Surveyed Bldngs	Number of Interviews	Number of Surveyed Bldngs	Number of Interviews	Number of Surveyed Bldngs	Number of Interviews	Nmbr of Srvyd Bldngs	Number of Interviews
Villages	1. Kızılağaç ●	1	1			9	11	10	12
	2. İkiztaş ●	2	2				1	2	3
	3. Ketendere ●	1	2			1	1+3	2	3+3
	4. Sarıkaya ●	1	1			5	5	6	6
	5. Gökseki ●	1	1			5	3	6	4
								26	28+3
Plateaus	1. Atalan ●			3	1			3	1
	2. Ağaçarası ●								
	3. İskele ●			2	1			2	1
	4. İmpinar ●			1	1			1	1
	5. Dutağacı ●			2	2			2	2
	6. Çardaklı ●				1				1
	7. Yumrudaş ●								
								8	6
TOTAL								34	37

The first field survey was carried out between 04.06.2015 and 07.06.2015 for a general investigation of the area and village settlements. All village settlements were visited and surveyed, 6 residential buildings in total, including at least one in each village, were studied and in-depth interviews were conducted with households during this survey.

The houses were selected with the guidance of İbrahim Uysal (from İkiztaş) in İkiztaş and Kızılağaç Çomakdağ, and Olcay Akdeniz (from Milas) in Gökseki, Sarıkaya and Ketendere. The guides were asked to select the houses representing traditional characteristics of the region. Some of the households didn't give permission for a survey in their houses, thus only the ones accepted the survey were analyzed.

Since a part of the local people were in plateaus in the summer season; during the second field survey carried out between 06.08.2015 and 10.08.2015, 15 buildings were surveyed and 6 interviews were made in the plateau settlements aiming to understand the life in plateaus and their relation with villages. The houses were selected with the guidance of Özcan Kayrak (from Kızılağaç Çomakdağ) in Atalan and İskele and that of Adnan Kocabaş (from Gökseki) in İmpınar and Dutağacı.

The third field survey was carried out between 04.11.2015 and 12.11.2015. In this process, 9 houses in Kızılağaç, 5 houses in Sarıkaya and Gökseki villages and 1 house in Ketendere Village were examined and a total of 24 interviews were conducted in all villages. The houses were selected with the guidance of Hasan Yıldırım in Kızılağaç Çomakdağ, Adnan Kocabaş in Gökseki and Muammer Bengü in Sarıkaya.

In this frame, in addition to the literature survey on Çomakdağ Region, the texture characteristics of the village settlements were determined through the cadastral maps taken from Milas Municipality during the field studies. Spatial structure of the village, open spaces, buildings and common usage areas have been analyzed. Schematic drawings of the studied houses are prepared and photographed with scaled sketches. In order to understand the general characteristics of the village, totally 37 in-depth interviews were conducted with the heads of the village, muhtar, and with the households, on the usage of the spaces in everyday life.

As a last stage of the third chapter, documented information analyzed considering the interventions and alterations in the houses in order to understand the needs of the inhabitants. Changes in the plan layout, material and functional changes are also examined. Moreover, the effects of the conducted projects on the rural landscape and the people are inspected.

In the fourth chapter, evaluations of the features of the Çomakdağ Region defined in the previous part are made considering the integrity of rural life with natural, built – up and agricultural environments. The interrelations of the rural life and the spaces representing this integrity were investigated by charts and diagrams. Architectural, traditional and social values were analyzed through discussions regarding the

information gathered from in-depth interviews.

In the conclusion chapter, the principles for conservation of rural areas in Turkey and Çomakdağ Region was proposed with analytical arguments on the defined values.

CHAPTER 2

APPROACHES, STATE SUPPORTS AND ACTIONS AIMING SUSTAINABILITY OF RURAL AREAS

The lifestyle which respects the nature and living in nature has always been advocated against the brutal consumption and destruction of the natural resources. The attempts aiming at conservation of rural life are not only seen after modernization or industrial revolution, but the actions encourage the rural lifestyle are recognized since the early years of history.

But, the reactions against annihilation of rural lifestyle was emerged in the 1960s and 1980s when unconscious consumption and loss of natural resources became uncontrollable. Urbanization and development have been overtaken by all other values and the rural areas where life has continued as a part of nature have been neglected. Besides, food production has been industrialized, and it has been conquered by large corporations.

After 1980s, agricultural price support which regulates the minimum prices of the products has been withdrawn not only in Turkey but also in many countries. Small size farmers were left to the hands of free market with abolition of these supports. For this reason, farmers are encouraged to grow their production in accordance with industry. The farmers and the producers of others sectors were expected to develop the production forms and grow the production capacity by making more profit with less cost in order to survive in this market. These developments lead producers to make

mass production by using chemical additives which decreases the quality of the products while increasing their quantity and shelf-life.

Small size producers, on the other hand, couldn't adapt to the free market because they couldn't meet the demand of new system by producing large quantities of goods because they were using traditional techniques for production. Namely, their source income was disabled. As it was mentioned in Chapter 1.1, while this has transformed traditional agriculture, problems related to land ownership have reduced living opportunities in rural areas. This, on the one hand, destroyed rural life and destroyed traditional agriculture on the other.

The consequences of this process have resulted in unhealthy foods, consumer society and new diseases. The amount of carbon that industries plant has grown up which has brought global warming and climate changes, one of the greatest problems of our day. Moreover, the industrial systems of petroleum and hydropower projects, or stone quarries in the midst of the rural areas cause environmental degradation, damage the village settlements and causes migrations. In response, alternative lifestyles and tools have developed in diverse geographies in various forms in order to achieve the survival of rural life under these conditions.

While the population is decreasing in rural areas, it was increasing in urban spaces and the cities. Urban spaces become over-populated which fastens depletion of resources (See Chapter 1.1). The more the rural areas are abandoned the more production decreases. This fast depletion and less production causes external dependence. Therefore, governments improved supports and tools in order to support agriculture, local economic development and protect identity of rural areas.

Even in a small number of groups reacting to this trend all over the world, actions have begun to develop. The aim of this chapter is to introduce the initiated movements, emerged notions and concepts aimed to give a picture of the actions developed.

Considering this aim, there are three sections which are mainly; the approaches of actions aiming sustainability of rural areas, state supports for sustainability of rural

areas and actions for sustainability of rural areas. Some of the actions are done by benefiting from the supports and tools of the state. The approaches were explained firstly to understand the actions responding annihilation of rural life and how they spread around the world. Secondly, the attitudes of different states about supports safeguarding rural life were briefly clarified by mentioning basic notions and statistics. After that, the supports given by government of Turkey were explained in a detailed way. Thirdly, progress and outcomes of selected practices are described regarding the approaches explained in the first part.

2.1 Approaches Aiming Sustainability of Rural Areas

How rural areas influenced by external factors such as industrialization, mechanization and globalization vary depending on the situation they are in. While all of the rural areas are affected from the agricultural, legal and administrative policies, for some of the cases this affect is more destructive than the other ones. The industrialization policies involve establishment of industrial plants inside or periphery of a rural area which destroys the life in settlements, changes the balance of the ecosystem and abolishes the natural resources. These cases are affected in a most destructive way from the industrialization and growth policies.

But there are actions that have been able to survive as the good of the bad in the existing system, effected from the factors such as unhealthy production, uncontrolled consumption and rapid growth. The approaches of the pioneer actions have spread over the world and implementations based on them were done in various settlements. Since the focus of the thesis is the cases that achieved to survive in this system, only two cases that presents destructive effects including annihilation of rural settlements and local communities are presented.

The two actions that are presented here, are Movement of Survival of Ogoni People (MOSOP) in Niger Delta and A Three Gorges Hydropower and Nu River Dam Against Movements in China. These kinds of cases are likely to exist in numerous nations, however these two cases that achieved to draw international attention are involved in the scope of the study to remark the possible dimensions of industrialization policies

followed by states and their direct destructive effects on the rural areas and peasants (Obi, 2005; ESCR-Net, 2017; Corby, 2011; Khatun, 2013; Matsuzawa, 2014).

A well-known movement against petroleum oil wells is seen in Nigeria, which is called Movement of Survival of Ogoni People (MOSOP). Niger Delta where The Ogoni people are an ethnic minority group lives has been overwhelmed through environmental degradation with the effect of the huge number of oil wells since it was discovered by Shell Petroleum Development Company in late 1950s. Farmlands, fishing grounds and ancestral shrines were invaded in order to generate space for the pipelines of the oil industry. Not only the environment is damaged but also Ogoni people were suppressed by the “forces of British colonialism in the Niger Delta” (Obi, 2005: 7). MOSOP emerged at that point as a social project aiming to prevent further mistreatment of original inhabitants of the land, assert their rights to manage their own land as well as pollution and alienation of Ogoni lands (Obi, 2005; ESCR-Net, 2017; Corby, 2011).

An attempt was made to obtain the support of international nongovernmental organizations and gain sympathy by using social media, television, public lectures and publications by presenting the level of environmental destruction, suppression and exploitation of rights that are caused by Nigerian state and Shell (Corby, 2011). Shell withdrew from Ogoniland in 1993 as a result of the protest called First Ogoni Day (Walker, 2009). Right after the Shell’s withdrawal, the Ogoni property was militarized by the state which caused suppression and fear, following by annihilation of many villages (Ganago, 2005). Even though they achieved to eliminate the Shell Oil Company from their land, they couldn’t manage to sustain their lives in Niger Delta (Corby, 2011).

A Three Gorges Hydropower and Nu River Dam Against Movements on the other hand were emerged in China in 1980s and 2000s. This dam construction has both harmed the environment and caused many people to leave their homelands. In response to this situation, activists and the people of the region have initiated action against the construction of dams (Khatun, 2013).

The movements which have had partially satisfactory results were started against the dam construction projects started in the 1980s (Three Gorges Hydropower Anti-Dam Movement) and 2000s (Nu River Anti-Dam Movement; Matsuzawa, 2014).

In 1980s Three Gorges Hydropower Dam Project was done with the intention of being the world's largest dam. However, for building such a huge dam, two cities, eleven county towns, a hundred and fourteen towns and great number of farms and villages needed to be destroyed. Therefore, the act against the Chinese Government and the stakeholders of the project was initiated (Khatun, 2013).

The protests and pressures were directed at international organizations financing the construction of the dam, although were the act is seemed to be against the Chinese government. Finally, the World Bank, U.S. Bureau of Reclamation and U.S. Pat. Export-Import Bank have announced the withdrawal of their support. Although this project has been postponed for some time, the Chinese government has continued the project with financial support from the Asian Development Bank (Matsuzawa, 2014).

In the 2000s, a movement was initiated involving local people as it was predicted that about 60,000 people would be displaced for the Nu River dam project. Awareness of local people are increased about the laws in China, national and international rights with NGOs established with this movement. Matsuzawa (2014) argues that these movements are very supportive for the local people to be organized and communicate with the other "Dam-Affected People" (para. 9) in order to collaborate. However, the dam projects were confirmed by state council in January 2013 (International Rivers, 2017).

In this part, two cases were introduced to realize the possible dimension of the effects of industrialization and growth policies. In these destructed settlements, investment projects of the states were continued and permanent damage to the rural settlements and local people was given. MOSOP and dam against movements couldn't be achieved to prevent the damage to the natural resources and life of local community.

However, not all the rural areas are affected directly from the industrial plants. The agricultural, legal, administrative and growth policies have a general effect on rural areas which was clarified in Chapter 1.1. As a response to these policies, the approaches of actions that are alternative lifestyles and tools as the good of the bad in the various geographies are explained in the next part. It is important to say that even the actions were illustrated on a world map showing its continent, the movements are not analyzed continent by continent (See Figure 2.1). The aim in this section is to understand how these are spread around the world as the forerunners of the various actions.

The movements and actions which are in the scope of the thesis has been chosen according to their worldwide effect, their success or their inspiring processes. Some of these actions has a local effect and couldn't achieve its goal, however they have an inspiring process to understand the importance and influence of the political relationships between local people and the state.

The approaches of the selected movements and actions which achieved to manage an alternative lifestyle were classified according to their appearance reason. Classified in 4 groups; approaches of actions aiming conventional rural life, approaches of reactions to the annihilation of rural life, approaches of actions aiming empowerment of peasants, approaches of reactions to annihilation of rural architecture.

2.1.1 Approaches Aiming Sustainability of Rural Life

The approaches of actions arisen for advocating rural life can be separated as the ones advocating conventional rural life that are basically based on the respect to the nature, the ones advocating contemporary rural life that are mainly the reactions to annihilation of rural life with industrialization and urbanization, and lastly the ones advocating empowerment of peasants that are tools developed for adaptation of rural transformation.

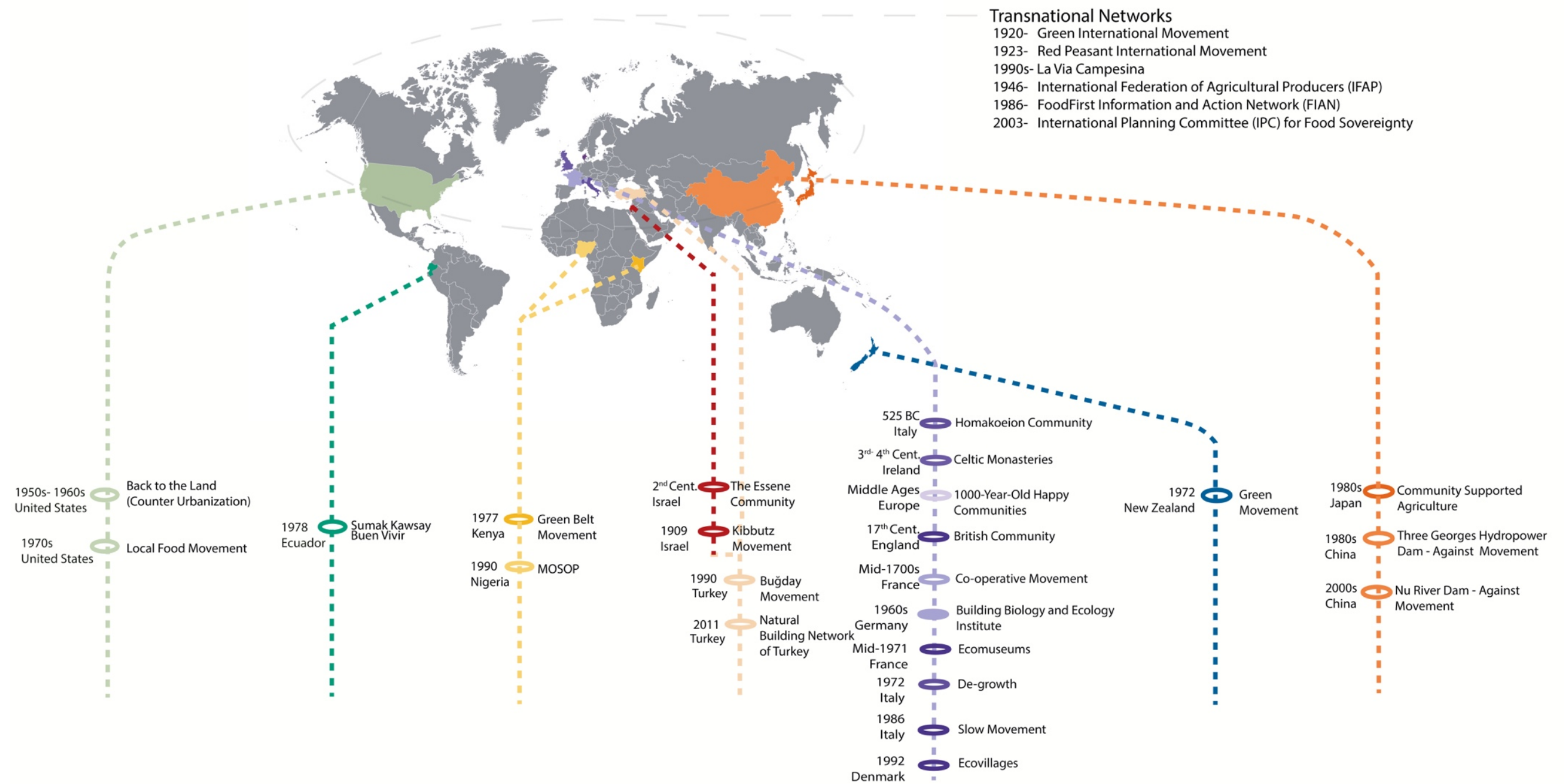


Figure 2.1 Actions Aiming Conservation of Rural Areas Around the World

2.1.1.1 Approaches Aiming Conventional Rural Life

In fact, history of communities aiming to live in balance with nature by accepting its power are as old as human's history. These approaches emerge in different geographies and from different cultures. Such communities advocate less consumption, respect for natural resources, and live without disturbing the ecological cycle of nature are shortly introduced in this section to explain the idea behind them. Then, this will assist to understand the roots of the actions emerged in 1960's as a reaction to total consumption of nature and its sources in the name of modernization.

Intentional Communities

From the ancient ages, the communities that emerged as a response to harmful effect of humanity on natural environment have defined their own way of life. In the literature, these communities are called *intentional communities* (Metcalf, 2012). Metcalf (2012: 12) defines intentional communities as follows:

“Intentional community: Five or more people, drawn from more than one family or kinship group, who have voluntarily come together for the purpose of ameliorating perceived social problems and inadequacies. They seek to live beyond the bounds of mainstream society by adopting a consciously devised and usually well thought-out social and cultural alternative. In the pursuit of their goals, they share significant aspects of their lives together. Participants are characterized by a “we-consciousness” seeing themselves as a continuing group, separate from and in many ways better than the society from which they emerged”.

From that times onwards, various intentional communities were established. The majority were based on environmental ethics while some were based on religious notions. It is accepted that the first intentional community were built by the prophet Amos in the 8th century BC. The next initiatives are; the Homakoeion community

started by Pisagor in Italy in 525 BC, the Essene¹¹ community that lived around the Lut Lake in the second century, the Celtic monasteries in Patrick's period in Ireland two or three centuries later, Inca Civilization embraces Sumak Kawsay lifestyle in South America between the 11th and 16th centuries, the 1000-year-old happy communities in Europe in the Middle Ages, the British community in the 17th century and the European community attempts in the 18th and 19th centuries. (Dawson, 2012; Waldmüller, 2014).

Sumak Kawsay

Sumak Kawsay is a lifestyle, which is based on the Inca Civilization which lived in South America between the 11th and 16th centuries. According to the belief, a life that is individual, materialized and faithless is "Mal Vivir / Llaki Kawsay" (Waldmüller, 2014: 21) which means *ill life*; the life ritual of a person who has cut off his connection with real values and embraced the values of capitalist order. Allí Kawsay, *or* Sumak Kawsay, is a local, regional, diverse and community-oriented lifestyle with a conservative and traditional understanding as opposed to it, emphasizing that it is not possible to live happily without moral dimensions (Waldmüller, 2014; Lalander, 2014).

These communities, unlike the ordinary lifestyle, consume less and use natural resources more carefully. The main purpose of these communities is to create contemporary communities using modern techniques, not a life separated from the world in the countryside (Dawson, 2012). Most have not achieved being long lasting. The longest survived community is the Sabbath day Lake community in America, founded in 1783. The other example for strong communities is Kibbutz¹² community which is traditionally based on agriculture in Israel. Metclaf (2012) notes that the most important factor in the sustainability of such communities is the way of solving problems. If the group has a strong and compromising leader, the problem can be

¹¹ The Jewish sect that have lived in the territory of the Kingdom of Judea between Palestine and Egypt since 500 BC (Dawson, 2012).

¹² It is the movement that brings socialism and Zionism together. Kibbutzim is one of the greatest collective community movements ever made in history.

solved on behalf of the group. A second issue is that one of the most characteristic features of these communities which is coming together and making joint decisions for the community, not for individual interests (Metclaff, 2012).

Intentional communities have increased in number after the effects of industrialization, mechanization and globalization. Their development in different geographies represent different backgrounds and they have different features related with the culture in which they developed. In the next section, it is seen that approach of these movements are used as a base and maintained by the actions after 1960s.

The hippies' movements that emerged in the 1960s and 1970s represented the rejection of existing order by youth, anti-materialist values, desire for living together, and numerous attempts to search for an alternative lifestyle in the West. At the same time, it was foreseen that the full provision of equality between women and men, would be possible in the lifestyle of democratic communities based on ecological principles by feminist movements (Dawson, 2012).

A different attempt is derived from reactions to nuclear power stations in Germany and made by a community which has settled villages based on ecological principles next to nuclear power stations. Another driving force for intentional communities is defined as the alternative integrative education system as a response to current system which young people are educated as workers or consumers. In addition, the urgency of the environmental issues that people have realized in their daily lives and the fact that the governments are not effective to solve this problem, has increased the interest in intentional communities (Dawson, 2012).

2.1.1.2 Approaches Aiming Contemporary Rural Life

The approaches of the reactions to industrial revolution, modernization, mechanization which have a worldwide effect started after the late 1950s and 1960s throughout the world are enlightened. In this section, these reactions which emerged as movements are listed in chronological order according to years of their initiation.

These actions are Back to Land Movement & Counter Urbanization emerged in 1960s in United States, De-growth notion appeared in 1972 taking its routes from Italy, Local Food Movement in 1970s in United States, Green Movement started in 1972 in New Zealand, Buen Vivir law invoked in 1978 in Ecuador, Slow Movement started in 1986 in Italy, Ecovillages arisen in 1992 by its pioneers in Denmark and lastly, Buğday Movement developed in 1990 in Turkey. Each one of the initiations were analyzed regarding; date of emergence, the background of initiators, philosophy behind its emergence, their attitude, significance, development, first implementation and its practices in Turkey. In the section Buğday Movement explained, exceptionally, a general information about the movements embraces rural life in Turkey was given before explaining the approach of the movement in order to have a general idea about progress of these kind of movements in the country.

Back to the Land Movement

The roots of the population flow from urban to rural is based on the Back to the Land movement which was started in the late 1960s by college-educated young Americans. They left their houses in the cities and suburbs and moved to rural areas, isolated mountains and woodlands with an intention of cultivating natural food, constructing a shelter by themselves, and being closer to the earth (Daloz, 2016).

The term *counter urbanization*, on the other hand, has been defined by many scholars in different ways. The most accurate definition Watson (2014) remarks is that counter-urbanization is the “reversal of urbanization” (Marini and Mooney as cited in Watson, 2014: 8). It is a migratory movement from urban to rural as response to the unpleasant conditions in the city.

The difference between Back to Land and Counter Urbanization is that former is a movement initiated by idealist young American activists (hippies) in late 1960s and early 1970s while the latter is a general term representing the migratory movement from urban to rural in various ways (Hosszú, 2009).

Güreşçi (2011) notes that rural-to-urban migration generates problems such as pressures of intensive population and unplanned urbanization, theft, rape, unemployment, alienation, culture conflict anarchy and other judicial and social complications which began in the 1950s and accumulate after the 1970s.

Cities have faced new population flows before managing the new community just migrated from the villages. This caused formation of suburbs and new unplanned cities in these regions. Güreşçi (2011) articulates that at this point; the urban structure has begun to have a negative impact on its own communal and attracting factors in urban areas have begun to turn into repulsive factors. Another appealing factor for living in rural was that the decreasing population in rural areas has led to an increase in the share of economic distribution and the rise of new opportunities.

Mayhew (2009: 58) defines counter urbanization as “a shift of employment and population from the urban core to the suburban fringe carried with it huge inequalities in the distribution of income among Detroit area municipalities between 1970 and 2000”. The middle-class population was living in the city center suffering population density and unemployment while the wealthy households are living in Detroit's outlying north-west.

After 1970, in the northeastern and mid-northern states of the United States, the population in rural began to increase with a new migratory flow trend which is from cities to rural areas. Meanwhile, the flow from rural to urban was continuing in the other states of the same country (Yakar, 2009).

Lastly, Hosszú (2009: 22) considers counter urbanization as a model of suburbanization just out of the ring areas. It is a “transfers of homes” that people retain a strong relationship with the city center even they move rural areas. They work, study and shop in cities while their homes are in rural areas (Hosszú, 2009)

Degrowth Movement:

Degrowth is a movement that has emerged in response to the unlimited growth and production strategies of the capitalist system. In capitalist system production isn't done for the needs but for more profit and more capital (Turgut, 2014)

The Degrowth concept is based on the long-standing debate on the negative impact of development on human life and natural environment. The word “degrowth” was first emerged in French “*Décroissance*” in 1972 in the report titled "The Limits to Growth" by the Club of Rome¹³ (Demaria et al., 2013: 195). Latouche (2010: 520) indicates that in this report development and how the growth affects social life was represented by these expressions:

“We have the conviction that an awakening to the material limits of the world environment and the tragic consequences of an unreasoned exploitation of the earth resources is essential to the emergence of new modes of thought which will lead to a fundamental revision, both of the behavior of men, and, consequently, the structure of today's society as a whole”.

Degrowth as a social movement was first launched in Lyon, France by the advocates of car-free cities, food on the street and food cooperatives. In 2002 in Paris, UNESCO held a conference on *Défaire le développement, refaire le monde* (Unmake development, remake the world), and in 2004 the monthly Degrowth magazine *La Décroissance* was launched to be published. The concept was primarily presented in English to the international community in 2008 at the Degrowth conference in Paris. Today, various studies are carried out in many countries with the inspiration of the Degrowth Movement (Demaria et al., 2013).

Degrowth is basically aims less consumption, less waste and preservation of natural resources. Latouche (2010) argues that as consumption increases in human life, the

¹³ Club of Rome is a non-governmental organization which was established in 1968 in Switzerland aiming to discuss global problems such as environmental degradation, climate change and industrialization. The members of the organization comprise remarkable scientists, economists, businessmen, high level civil servants and formal heads of state form around the world (The Club of Rome, 2017).

rate of happiness falls, and as a result, human relations deteriorate. When social relations are not good, people use consuming as a way to happiness. Latouche stated that a social life model in which social life is rich and consumption and working hours are reduced would be. In this sense, the Degrowth is against putting economy in the center of life. It is an approach which advocates that the quality of life is more important than the economy (Turgut, 2014).

The scope of the Degrowth concept was handled with a wider perspective by Demaria (et al., 2103) and his colleagues. According to them, Degrowth initiative aims to protect ecological environment and biodiversity, to give more importance to social relations than market relations, to establish a more democratic order, to transfer wealth to people living today and future generations all over the world. In addition, Degrowth activists have the intention of creating new policies by defining new socio-environmental features. Degrowth has evolved from a slogan introduced by activists to a dimension that can be analyzed and discussed in the academic area.

Local Food Movement

As a reaction to an alteration in the state farm policy, the Local Food Movement was arisen in the 1970s in United States (USA). Before the new regulations, government supported farmers by supplementing the costs of the products. It is a policy followed by President Nixon by shrinking the scope of the supports from all products to only a few crops – especially, corn and soy – in order to decrease food prices. Even food prices dropped, this situation affected the farmers very badly. Farmers left their lands and the traditional production methods started to get disappear. Big enterprises bought small farms and strengthen their companies and start to produce huge amounts of corn and soy. Lin (2014) declares that the amount of these products is quite massive that new foods was invented made by these products. Accordingly, a reckless spread of processed foods was started in USA market that caused an overall change in the nutrition of the community.

The Local Food Movement was initiated by a group of people (the background of these people is not mentioned) who are concerned about environmental problems and want

to be more active both in producing and consuming. Consumers who want to know their rights in the United States prefer to know where the ingredients of the products are coming from. They would like to be aware of the unwanted health effects caused by the industrial products they consume. As a result, they became much more active than they were before and choose to be part of the Local Food Movement. The advocates of the movement are supporting various focusses; some of them are encourages local farmers and nutrition with healthy food while some are making studies on increasing new business opportunities. Moreover, the mass media are helping the community to increase the awareness of the Local Food Movement by producing a documentary named *Ingredients* (2009; Kanık, 2014; Starr, 2010).

The term *Locavore* which means “a person who prefers to eat (or only eats) from within his/her own region or food shed” was emerged as an outcome of this movement. The term is an official word in New American Oxford Dictionary today (DeLind, 2011: 275).

Green Movement and Their Green Party

Green Movement is an environmentalist movement that was emerged all around world in 1970's as a reaction to industrialization, uncontrollable growth and social deterioration. The advocates of the notion support decentralized and self-sufficient communities that has democratically organized economic and administrative units. The only way to achieve such radical changes in economy and lifestyle is to encourage the majority of the population with a political movement. The ideology of Green Party can be described by four essentials: ecology, social thinking and social justice, democracy and decentralization for all and anti-violence (Ayvaz & Tekalan, 1992).

The first green party was established in 1972 in New Zealand and it spread around the world especially through the countries that are administrated with capitalist system which leads unrestrained growth (Ceritli, 2001). The movement was arisen with the establishment of green parties in United Kingdom, Belgium, Germany, Austria, Switzerland, Holland, Ireland, Finland, USA, Turkey, etc. In 2004, European Green party was founded with the collaboration of Green Parties not only in Europe but also

in Russia, Ukraine, Georgia, Switzerland, Norway, Bulgaria and Romania (Şahin, 2004).

Green Parties was refused because, Trainer (2011) argues, they never discuss about economic or population growth. The reforms they propose would never challenge growth and affluence. So, the reason for this breakdown is that they avoid speaking up against development growth and affluence in a society that is extremely fanatical about these subjects, in order not to lose their advocates.

In South America, the most popular action is Buen Vivir which is a law emerged as a result of the pressure of the local people. It is based on an early philosophy Sumak Kawsay.

Buen Vivir

A social reaction was appeared against the consequences of economic policies under the Washington Consensus¹⁴ promulgated by the IMF and the World Bank in 1978 in Ecuador. The entire trading environment was opened to free market, a competitive environment was formed and the world economic borders were completely evaporated with this consensus. This situation has involved the peasants, small producers and big firms (Manisalı, 2008; Waldmüller, 2014)

After the economic crisis caused by these arrangements, local movements and social mobilization initiatives were triggered towards the end of 1990s, then discussions began about the role of the state in national development in most Latin American countries (Lalander, 2014).

Lalander (2014: 9) mentions that in September 2008, the Ecuadorian government announced a law called Plan Nacional de “*Desarrollo para el Buen Vivir*” which means National Development Plan for Good Living that would base all economic,

¹⁴ Economic policies established by the IMF and the World Bank for Latin American countries, approved by the US and G8 countries (Manisalı, 2008)

social, political and public rights on Sumay Kawsay's principles. The rights of nature are also assured with this law (Lalander, 2014).

Buen Vivir is a political socialization movement that aims to bring together the ideas of various movements such as international feminists, ecologists, socialists, unlike Sumak Kawsay. This law aims to restructure the national economic system directed to local practices in the fields of production, transport and consumption, where growth is no longer the primary goal of the country (Waldmüller, 2014).

Buen Vivir was arisen as a result of two processes; that are the increasing protests of well-organized indigenous people against results of the arrival of an accepted center-left government that applying public policies throughout state institutions (Florentin, 2016).

Slow Movement

The Slow Movement is a social act which first emerged in Italy, aiming to change modern forms of today's fast, global, consumption-oriented life style with a critical approach. While the need for labor force has decreased with the effect of technology and industry, free time in daily life has increased. Time becomes very valuable owing to the complexity of modern life that modern people are living very fast to have much more time. The innovators of the Slow Movement believe that it is not possible to enjoy life in this fast-paced life, living at a slow pace in every moment of life will lead to happiness. Slow Movement was first known through Slow Food Movement, and after that, the philosophy influenced many geographies and cultures (Ünal & Zavalı, 2016).

The Slow Food Movement is a trend that arisen from the middle of the 1980s to revitalize old food cultures in response to the industrialization of food production and the steady decline in food quality. The forerunner of the movement is Carlo Petrini who defines himself as a gourmet (Popham, 2009), originally from the Bra town of Italy (Petrini & Padovani, 2011). Petrini defines it as a “culture movement” aiming to emphasize the essential cultural value of local production (Dimutru et al., 2016: 4).

The trigger for the emergence was the opening of McDonalds in the historic Piazza di Spagna in Rome in 1986. Over the years, the movement has grown to over 100,000 members and supporters in 132 countries, adopting the principle of "clean, fair, healthy food". Petrini is the leader of the movement since its creation (Petrini & Padovani, 2011: 3).

In 2004, Petrini met with pioneers of movements advocating traditional farming methods for the production of quality food in the organization which collects sustainable foodstuffs and all the movements that are fighting for fair trade. The foundations of Terra Madre project were laid by this organization which was led by the Future of Food Commission in Tuscany. This project has become a part of the Slow Food movement, protecting the traditional forms of agriculture as the first phase of quality food. Terra Madre aims to protect forgotten agriculture methods, biodiversity, eating and drinking traditions. It encourages people to consume more local and regional food. Future of Food Commission and Slow Food is in every sense business association with this project (Petrini & Padovani, 2011; Terra Madre, 2017). After the Slow Food Movement, Slow Tourism and Slow Travel movements adopting the same philosophy have developed. The Slow Movement has spread over many areas of life in time and slow cities have emerged for communities that embrace an unhurried lifestyle. A Slow City has a particular organism consist of 7 elements; environmental policies, infrastructure policies, urban quality of life policies, policies on agriculture, tourism, artisans and craftsmen, plans for hospitality, awareness and education, social partnerships. There are 10 slow cities¹⁵ in Turkey today (Ünal & Zavalı, 2016).

Ecovillages

Ecovillage notion has arisen towards the end of 20th century. Unlike the goal of unlimited growth followed by developed countries, the ecovillage philosophy respects for equality and diversity in the earth with limited resources. Ecovillages considers the

¹⁵ Seferihisar/İzmir, Taraklı/Sakarya, Akyaka/Muğla, Gökçeada/Çanakkale, Yenipazar/Aydın, Perşembe/Ordu, Vize/Kırklareli, Yalvaç/Isparta, Halfeti/Şanlıurfa, Şavşat/Artvin

knowledge of small-scale farmers and skills of craftsmen as a strong basis, rather than a problem to be solved to achieve rapid industrialization (Dawson, 2012).

In official website of Global Ecovillage Network (GEN); ecovillages are defined as “an intentional or traditional community using local participatory processes to holistically integrate ecological, economic, social, and cultural dimensions of sustainability in order to regenerate social and natural environments” (Global Ecovillage Network, 2017: para. 1).

The initiators of Ecovillage Movement realize the existence of intentional communities in highly industrialized countries is inspiring. These communities are generally civic initiatives that are looking for a different way of life without any government support (Dawson, 2012).

Ecovillage pioneers realized the existing community movements in the North and South and made an attempt to unite them. Activist Hildur Jackson who grew in suburbs, has a law degree and a postgraduate study on cultural sociology and Ross Jackson who has Ph.D. studies in Operations Research¹⁶ established the Gaia Foundation in Denmark in 1987 to support settlements where people live together in nature with least harm. Then, Gaia Foundation made a deal with Robert and Diane Gliman who were working about the intentional communities, to make a research on sustainability of intentional communities. Dawson (2012: 25) mentions that in 1992, Glimans produced a report entitled "Ecovillages and Sustainable Communities" and took the first steps for Ecovillages (Gaia Trust, 2017; Dawson, 2012).

In 1992, the Gaia Foundation established the Gaia Technologies Company to develop intermediate technologies to meet the needs of the northern and southern ecovillages followed by the establishment of the first Ecovillage education center in Tennessee (Dawson, 2012).

¹⁶ A field of study which focuses on problem solving in the broadest sense in economics (Gaia Trust, 2017).

After the meeting in Denmark and Findhorn, the Global Ecovillage Network (GEN) was introduced at the Istanbul United Nations HABITAT Conference. GEN presented itself in this conference as: “a global confederation of people and communities who came together to share their ideas, exchange technology, prepare cultural and educational exchange programs, guides and newsletters, revitalize the land by giving more to the environment and establish sustainable lives” with the main objective of encouraging “the evolution of sustainable settlements all over the world” (Dawson, 2012: 26).

There are also eight separate regional centers of GEN: ENA (Ecovillage Network of Americas), GENOA (GEN for Oceania and Asia), GEN Europe, GEN Africa, GEN International, GENNA North America, CASA Latin Amerika, Next GEN (youth movement of GEN; Global Ecovillage Network, 2017)

Buğday Movement

Buğday Movement is the only example selected from Turkey in this section since it is the most entrenched and a well-known association accepted even by the state authorities. But, prior to the approach of Buğday Movement, it is necessary to explain the development of environmental view and the movements in order to understand their role within the context in Turkey.

Aygün and Şakacı (2011) discuss that environmental movements in Turkey have developed since the 80s and have begun to act in government organizations, non-governmental organizations, non-profit organizations and international organizations. In Turkey, environmental movements were realized with the concept of environmental civil society organizations and various organizations such as initiatives groups, student clubs, *Yerel Gündem 21*, and *Yeşiller* are starting to be seen in the 80s (Aygün & Şakacı, 2011).

According to a survey conducted in 2005, environmentalist movements showed a share of about 2% in Turkish civilian movements (Adem, 2005). Moreover, there are fewer movements that can be called environmental-oriented civil society movements

with a focus on the environment and the total effect left on society in terms of given rights to them according to the political approach of the period (Aygün & Şakacı, 2011).

The development process of environmental thinking and movements in Turkey has advanced in line with the developments in the world. The attitude of environmental thinking in Turkey is not conducted with bottom-up decision-making but the opposite, which is the most important difference between developments in Turkey and developments in the world. The environmental thinking in Europe and the United States, have shaped and matured by reactions civilian initiatives and civil societies. However, in Turkey it has been able to find opportunities to develop in state-dependent associations and foundations without any radical discourses. In this way, organizations dealing with natural and environmental protection dominated by the government and the most important activity of these organizations became increasing awareness with the discussions mainly about environment, nature, protection, sustainability, sensitivity and education (Aygün & Şakacı, 2011).

On the other hand, the green political movements which are emerged parallel to the protective-apolitical movements have developed since the 1980s. Today, they are few and still evolving. Unlike the predominant groups; these movements are dealing with not only the activities such as panel editing, molding public opinion and publishing magazine, but also protests, campaigns, actions, demonstrations, ecology, ecological balance and politics as well as social problems. This approach makes a contribution to the development of environmental thinking. These political movements which collaborate with environmental movements in some places but do not have business relations with the state, have mainly maintained their own struggles in various platforms (Aygün & Şakacı, 2011).

The environmentalist movements in Turkey was started the second half of 1970s with a limited influence. After 1980's the awareness which based on the idea that the aims of environmentalist movements cannot be attained without political influences. As a result, *Yeşiller Partisi* (Green Party) was emerged in 1988 to make the environmentalists stronger. However, the legal presence of Green Party was come to

an end in 1994. Today, its political presence continues as *Eşitlik ve Demokrasi Partisi* and *Yeşiller ve Sol Gelecek Partisi*. Duru (2002) discussed that although it has not always been able to integrate with community and have a permanent place into political life, the influence of its experiences on the environmental movement in Turkey today cannot be ignored (Duru, 2002).

Since the process of environmental thinking in Turkey develops parallel to the ones around world, most of the actions are influenced from the ones abroad such as ecomuseums, ecovillages and slow cities. About the environmentalist movements; Aygün and Şakacı mentioned that there are 52 non-governmental environmentalist movements (33 Associations, 13 Foundations and 16 Miscellaneous) in Turkey¹⁷ (Aygün & Şakacı, 2011).

Buğday Movement is selected among these movements to be described since it is the most firmly established and a thoroughly association advocating the need of natural food which has conducted many projects since 1990s in Turkey.

The Buğday Movement was first started in 1990 in a small stall set up by Victor Ananias to sell rice, olive oil, sage, thyme, sea salt in the Bodrum market. Victor Ananias, born in Zurich and spend childhood in Bodrum Yalıkavak in a village house

¹⁷ Associations: *Buğday Ekolojik Yaşamı Destekleme, Büyükçekmece Çevre Koruma ve Güzelleştirme, Camili (Macahel) Çevre Koruma ve Geliştirme, Çevre Danışmanlık ve Mühendislik Birliği, Çevre Dostları, Çevre Kültür Kuruluşları Dayanışma, Çevre ve Tüketiciyi Koruma Çevreyi Koruma ve Geliştirme, Deniztemiz, Diyarbakır Çevre Gönüllüleri, Doğa, Doğa Gezginleri, Doğa Gözcüleri, Doğa İle Barış, Doğa İnsan İşbirliği, Doğa Melekleri, Doğa ve Hayvan Sevenler, Doğal Hayatı Koruma, Doğayı, Hayvanları Koruma Yaşam, Doğu Karadeniz Ekolojik ve Kültürel Araştırmalar, Ege Doğal Yaşamı Koruma, Ekolojik Yaşam, Gümüşlük Çevre Koruma Kültür Sanat Eğitim Sağlık, Kırsal Çevre ve Ormancılık Sorunları Araştırma, Küresel Denge, İskenderun Çevre Koruma, Merdan Ahlak Kültür ve Çevre, Orman Çevre Eğitim Gönüllüleri, Orman Çevre Eğitim Gönüllüleri, Sinop Çevre Dostları, Tarsus Çevre Koruma Kültür ve Sanat Merkezi, Türkiye Çevre Koruma ve Yeşillendirme Kurumu, Türkiye Ormancılar, Türkiye Tabiatını Koruma, Ulusal Doğa Koruma ve Belgeselleme, Yeşil Adımlar Çevre Eğitim Derneği. Foundations: *Çevre Koruma ve Ambalaj Atıkları Değerlendirme, Çevre Koruma ve Araştırma, Çevre ve Kültür Değerlerini Koruma ve Tanıtma, Çevre, Eğitim, Sağlık ve Sosyal Yardımlaşma, Doğa ve Çevre, Doğal Hayatı Koruma, Karadeniz Eğitim Kültür ve Çevre Koruma, Temiz Enerji, Türkiye Anıt-Çevre Turizm Değerlerini Koruma, Türkiye Çevre Eğitim, Türkiye Çevre, Türkiye Erozyonla Mücadele, Ağaçlandırma ve Doğal Varlıkları Koruma. Others: Akdeniz Foku Araştırma Grubu, Arkadaş Çevre Grubu, Bergama Köylüleri, Çevre Duyarlılığı Grubu, Doğa Savaşçıları Çevre Örgütü, Doğu Akdeniz Çevrecileri Ortak Sekreterliği, Ekoloji Kolektifi, Gökova Sürekli Eylem Kurulu, Greenpeace Akdeniz, İstanbul Çevre Konseyi Federasyonu, Karadeniz Doğa Koruma Federasyonu, Marmara Çevre Platformu, S. S Sivil Organize Semtler (S. O. S) Çevre Kültür İşletme Kooperatifi, SOS Akdeniz Grubu, Tunceli Dernekleri ve Vakıfları Tarafından Seçilmiş Munzur Vadisi ve Çevresini Koruma Kurulu, Yeşiller (Aygün & Şakacı, 2011: 153).**

with a flat earth roof. He grew up in the windmill which his father restored (Buğday , 2017).

Basak Naturcafe was added next to the Victor's counter in the Bodrum market one year later. These two stands became a meeting point for the people who want to eat healthy food and the environmentalists. After that, in 1992 an old Greek house was restored and the Buğday Vegetarian Restaurant was opened. Apart from offering natural foods, the Bugday Restaurant has also become a place where meetings, seminars, courses, slide shows and exhibitions are held about individual development, environment, ecological life topics, as well as a small library containing domestic and foreign publications. Cultural and nature trips took place within these cultural events (Buğday , 2017).

The aim of the movement was to create examples, support existing ones and provide dissemination of information. Buğday has always supported "natural, traditional and ecologically certified" production and has encouraged people to make this kind of production. A magazine in 1998 after a bulletin was published for those who would like to get information about healthy food recipes and ecological and traditional products. After a certain period of time, the Buğday Restaurant become a popular meeting point visited by the environmentalists form abroad who are interested only in healthy nutrition and natural life (Buğday , 2017).

Currently the only commercial activity of Buğday is to consult at ecological product sales projects and points. Buğday has mentored for numerous natural product shops and NGOs in order to share knowledge and experiences about the development of ecological consumption habits, ecological agriculture, ecological, local and traditional products (Buğday , 2017).

All the members of Buğday society are giving an effort to build sustainable formations by believing in the philosophy of holistic life. Since 12 August 2002, the movement has been institutionalized and the *Buğday Ekolojik Yaşamı Destekleme Derneği* has been established. According to the individuals of the Buğday family, a non-governmental organization established for this purpose can be a cooperative, a

commercial entity, an eco-village, a shop or a few people. Nevertheless, the common feature of such a structure is; “*morality and a sustainability provided by serving and sharing a philosophy that believes in the whole*” (Buğday , 2017: para. 12).

The purpose of Buğday is to support life in harmony with nature by creating consciousness and awareness of ecological life in individuals and society as a whole as well as to providing solutions to the problems that arise as a result of ecological balances that are not reversible in speed and form (Buğday , 2017).

Buğday is a member of the National Steering Committee for Ecological Agriculture of the Ministry of Agriculture and Rural Affairs¹⁸, which is in charge of the preparation and implementation of the legal sub-structure of ecological agriculture in Turkey. It is an active member and supporter of IFOAM (Federation of International Ecological Agriculture Movements) and it is a participant of “*GDO’ya Hayır Platformu*” and a member of EVU (European Vegetarian Union; Buğday , 2017)

The Buğday Association is conducting projects focuses on promoting sustainable agriculture methods that gives no harm the environment and human health at any stage, preserving and maintaining the production of the traditional process, contributing to the sustainability of the properties of the communities which lives are in harmony with nature, establishment of new examples and support redefine human needs in line with ecosystem cycles; supporting and implementing of production and consumption models and technologies corresponding to natural needs; carrying out projects in order to develop and implement tourism concept aiming at information and cultural exchange and to develop skills for living in nature and environment ¹⁹ (Buğday, 2017).

¹⁸ Today’s Gıda Tarım ve Hayvancılık Bakanlığı.

¹⁹ (1) ESAS’lı (Ekolojik, Sağlıklı, Adil, Sürdürülebilir) Üretim ve Kullanım Döngüleri Oluşturma, Güçlendirme, Katılım sağlama ve Takas Programı: (a) %100 Ekolojik Halk Pazarları, (b) Toplum Destekli Ekolojik Tarım, (BAHÇE Modeli); (c) Ekolojik Çiftliklerde Ziyaret (TaTuTa), (d) Türkiye’nin Tarımsal Biyoçeşitliliğinin Korunması İçin Tohum Ağının Kurulması. (2) POLİTİKA İZLEME ve Onurlu bir Yaşam için Politika Önerileri Geliştirme Programı: (a) Tarım ve Köyişleri Bakanlığı Organik Tarım Ulusal Yönlendirme Komitesi Çalışmaları, (b)AB’ye Giriş sürecinde Kırsal Nüfus için İletişim, (c) Ulusal Doğa Dostu Tarım Politikalarının Geliştirilmesi. (3) BİLGİNİN SERBEST DOLAŞIMI Programı: (a) Buğday Ekolojik Yaşam Rehberi (b) Buğday Ekolojik Yaşam Dergisi (c) Ekoloji Ajandası (d) Çiftçi Gazetesi (e) Gençlik ve Değişim Rehberi (f) Tohum Sever’in El Kitabı (g) www.bugday.org (h) Haftalık e –bülten (j) 94.9 Açık Radyo’da her cuma Buğday’la Tohumdan Hasada Ekolojik Yaşam programı (i) Çeşitli konularda hazırlanan bilgilendirici broşür, poster ve diğer basılı malzemeler. (4)

An extraordinary project of Buğday is TaTuTa (Eco-Agro Tourism and Voluntary Knowledge and Skills Exchange on Farms) which offers agricultural tourism in order to promote marketing of nature friendly products with the support of United Nations Development Program. The project brings farmers and urbanites who want to learn about traditional and ecological agricultural methods together. With TaTuTa Buğday is the only representative organization in Turkey for WWOOF (Volunteer Organization for Ecological Farms) and ECEAT (European Center for Ecological Agriculture Tourism; Artuğer, Özkoç, & Kendir, 2013; Artuğer & Kendir, 2013).

2.1.1.3 Approaches Aiming Empowerment of Peasants

In 19th century, most of the small producers move to cities with Industrial Revolution. 1820s - 1840s) in order to have a job with regular income. However, the working conditions were very hard and these people start to work on something they are totally unskilled. They couldn't gain money from their skills because it is not cost-effective.

In 20th century, on the other hand, traditional production techniques lost competitiveness and labor force lost its importance after mechanization started in 1950s (See Chapter 1.1). Following, 1980s the adopted policies caused ignorance of agricultural sector caused the small farmers completely suppressed in the free market. This process has a damaging effect on small producers in different regions in the world.

At the same time, as mentioned in Chapter 1, support for the production of rural areas, which lasted from 1980 to 2000, was withdrawn and policies supporting the development of urban areas and central economic development began to be implemented. As a result, local economic development was neglected. This has accelerated consumption and puts natural resources at risk.

KIRSAL YAŞAMI KORUMA VE DESTEKLEME Programı (a) Kaz Dağları Ekolojik Yerleşimi, (b) Çamtepe Ekolojik Yaşam, Araştırma, Uygulama ve Eğitim Merkezi (Buğday, 2017).

Considering all these problems, numerous tools were developed in order to strengthen the small producers and provide local economic development by using various sources in rural areas all over the world including Turkey. In this part of the study, best-known and mostly used ones of these tools are clarified. These are; Co-operative movement initiated in 1844 in England, Ecomuseum notion appeared in France in 1971, Green Belt Movement was initiated in Kenya in 1977, Community Supported Agriculture developed in 1980s in Japan.

Moreover, Transnational Networks were established in order to support small producers and to rise competition capacity in the market. Each one of the tools are analyzed regarding; date of emergence, the background of initiators, philosophy behind its emergence, their attitude, significance, development, first implementation and its practices in Turkey.

Cooperative Movement

The modern Cooperative Movement appears with the actions started as a response to the consequences of Industrial Revolution which changed all the market and neutralize the farmers and workers. In addition, the establishment of large factories with the industrial revolution has caused human labor to lose value. Long working hours, low salaries, unhealthy working environments, and absence of a mechanism to protect workers' rights make employee conditions worse (Wilhoit, 2005).

Small size producers were using traditional techniques and couldn't reach the speed and the capacity of production in the new market. Cooperation in such an environment had been a practical alternative for many suppressed workers and small size producers.

Schaffer (1999) notes that there had been cooperation activities in the ancient societies such as Babylon, China, Greece and Rome. In modern times, however, the initial cooperation actions developed independent of each other in different geographies (Europe, North America) in mid-1700s. The records about the earliest modern cooperative is not clear in the literature. While Shaffer (1999) notes that the first cooperative was established in 1750s in France by a group of cheesemakers, in official

website of International Cooperative Alliance (ICA) it was mentioned that the earliest co-operative was initiated in Fenwick in 1761 (COOP, 2017).

There are many cooperatives as small organizations initiated in various regions around the world, nevertheless, the Rochdale Pioneers that are generally considered as primary model of the modern co-operatives and the initiators of the Cooperative Movement. In 1844, Rochdale Equitable Pioneers Society was established in Rochdale, in north England by 28 employees who was working in cotton mills under bad conditions. They decided to get their incomes collected and establish a shop together (Geray, 1992; Wilhoit, 2005).

They have generated key principles for cooperatives which are based on honesty, openness, social responsibility, democracy, equality, equity, and solidarity. All clients were involved and became a member of the cooperative so, each member takes responsibility in business.

The principles produced by the pioneers at the beginning of 3 are (1) Voluntary and Open Membership, (2) Democratic Member Control, (3) Member Economic Participation, (4) Autonomy and Independence, (5) Education, Training and Information, (6) Co-operation Among Co-operatives, (7) Concern for Community (COOP, 2017).

Cooperatives are formed by volunteer participation that is available for anybody interested. Democracy in cooperatives is ensured by offering equal rights and responsibility to each member about decisions making, work sharing and voting. Each member contributes equally to the capital of the cooperative for development and determined other activities. They are “self-help organizations” and protect the rights of their members in case of a collaboration with another corporation. Cooperatives provides education opportunities for its members in order to train them for making effective contributions. They work with other local, national and international cooperatives for the improvement of members’ conditions. An aim of a co-operative is to ensure sustainability of its society (COOP, 2017; Wilhoit, 2005).

These principles are still considered as main principles of all the cooperative practices. Another kind of cooperative which provides credits at a low rate for small farmers was initiated in Germany by Hermann Schultz-Delitsch in order to keep them from mortgaging their properties. This was called Co-operative Credit Union Society in 1850. Following this, an association which collects members monetary inputs to supply loans for other members in 1860s. This was the first Credit Union which was founded by Friedreich Wilhelm Raiffaisen n time, this model is spread around the world like Rochdale model (Geray, 1992; COOP, 2017; CCULTT, 2016).

The fellowship initiated by Rochdale Pioneers gets recognition around the world and International Co-operative Alliance (ICA) was founded in 1895 (Geray, 1992).

Today, there are one billion members and 250 million employees of cooperatives around the world. Each cooperative has an official relationship with ICA. Each one of them still regarding the main principles of ICA (COOP, 2017).

Cooperative actions in Turkey was started in the 1940s and grew with the enactment of the Cooperatives Law No. 1163 in 1969. Turkey was first represented by the Turkish Cooperatives Authority (*Türk Kooperatifçilik Kurumu*) in the ICA. YOLKOOP, KONUTBIRLIK and the Central Union of Agricultural Credit Cooperatives of Turkey (ACC; *Tarım Kredi Kooperatifleri Merkez Birliği*) were the following members (Geray, 1992). Today, ACC is still a member, additionally, National Co-operative Union of Turkey (*Türkiye Milli Kooperatifler Birliği*), The Central Union of Turkish Forestry Co-operatives (*Orman Kooperatifleri Merkez Birliği*), The Union of Sugar Beet Growers Cooperatives (*Pancar Ekicileri Kooperatifleri Birliği*; PANKOBİRLİK) and Turkish Cooperative Association (*Türk Kooperatifçilik Kurumu*) are the alliance members (COOP, 2017).

Ecomuseums

Ecomuseum idea which was initiated in France is an attempt to appreciate and preserve cultural local heritage assets, together with utilizing them to provide economical sustainability (Kurtuluş, 2011).

Ecomuseum notion is accepted as one of the turning points in progress of museology (Babić, 2009). It revealed in 9th General Meeting of International Council of Museums in Grenoble with the idea of developing the link between local communities and heritage in 1971. The idea was developed by French Ministry of Environment and high officials in charge of the nation's physical resources (Poulot, 1994).

The importance of the territorial development in France was recognized with the “economic instability” in the middle of 1949 (Poulot, 1994: 71). The Commission of Delegation National Development and Regional Action which has a significant role on initiating policies for regional development was founded in 1963. In 1970s an organization of regional parks was arranged aiming to preserve nature, customs, traditions and to comprehend natural environment and human environment. This organization promotes the uniqueness of a regional geography and considers local planning as the key of national development (Davis, 2011).

The first Ecomuseum was established in 1971 around Le Creusot and Montceau-les-Mines towns where vital changes are seen in this area after World War II in central France. A big family of the region, Schneiders, had industrial complex which provides business opportunity for various locals. However, Schneider Family was accused of being in collaboration with Nazi Regime that the management of the complex was transferred to Paris. This process led to a total abandonment of the complex and loss of job for 150,000 local people. The proposal of the first Ecomuseum was occurred as a solution for this region: Museum of Man Industry. The originators of the idea were Hugues de Varine (historian, archaeologist and museologist), Georges Henri Rivière (museologist) and Marcel Evrard. The project aims to make local people aware of the identity of the place, revitalize economic activities and create new job opportunities (Babić, 2009).

Even though, various practices for the definition of Ecomuseum ideology were made since it was emerged, a new one was proposed in the conference organized with the intention of set up the European Network of Ecomuseums in May 5-8 2004, in Trento. As said by Declaration of Intent which is shaped as a result of the conference: “An Ecomuseum is a dynamic way in which communities preserve, interpret, and manage

their heritage for a sustainable development. An Ecomuseum is based on a community agreement” (Davis, 2011: 85; Declaration of Intent, 2004).

Davis (2005: 373) declares that Ecomuseum is a specific kind of management that needs to “enable the conservation of cultural and natural heritage and the maintenance of local cultural identity, the democratization of the museum and the empowerment of local people”.

Although, there are numerous definitions of the concept in the literature, “people involvement” is considered as the most distinguishing feature of the Ecomuseum philosophy (Kurtuluş, 2011: 35). Babić (2009) mentions that Ecomuseums are one of the first promoters of sustainable heritage conservation including intangible heritage that are the values accepted in recent periods.

The notion is used in different places of the world to conserve and celebrate local inhabitants, local distinctiveness, and individuality through community involvement aiming to strengthen the identity of societies (Kurtuluş, 2011). There are about sixty Ecomuseums in France and more than three hundred organizations or projects worldwide defined as Ecomuseum (Davis, 2007). Today there are two ecomuseums in Turkey, Husamettindere Village Ecomuseum in Mudurnu and Boğatepe (Zavot) Village Ecomuseum in Kars (Doğan, 2015).

Green Belt Movement

Green Belt Movement was initiated by Wangari Maathai who is a Veterinary Anatomy professor and grew with the support of National Council of Women of Kenya in 1977. It emerged as a result of the voice of rural Kenyan women who are suffered from marginalization, poverty, drying of streams, insecure food and distant resources of fuel and firewood. The intention of the movement is to ensure the conservation and sustainability of natural resources, and to offers new sources of income to achieve independency for women. GBM started a project to achieve these goals and encourage women to get together in order to grow their own food, plant trees and store rainwater. Women were provided food and firework and received a symbolic payment for their work (GBM, 2017).

Wangari Maathai described the movement as “The Green Belt Movement is a national indigenous and grassroots organization whose activities are implemented mostly by women. Its mandate is environmental and the main activity is to plant trees and prioritize the felt needs of communities” in 4th UN World Women's Conference, organized in Beijing, China in 1995 (GBM, 2017: para. 3).

The Kenya Green Belt Movement is acting against dictatorship, exploitation and the monopolization of resources, disempowerment of local people and a loss of traditional values in sub-Saharan Africa. In the framework of this movement, seminars called “Community Empowerment and Education” are organized in order to raise awareness of the local people about the political, economic and environmental situations. It encourages people to claim for a more democratic environment and more accountable leaders (GBM, 2017: para. 2). Namely, the movement has entered into the political sphere through the environmental sphere (Obi, 2005).

The movement was comprehended and appreciated on the international platform with the effect of the Nobel Peace Prize that Maathai received in 2004. GBM was respected and applauded for the environmental education, conservation of natural resources and especially for economic empowerment of rural women in Kenya. 51 million trees were planted within the scope of the project which provided women a steady income (because organization was paying them for each survived tree) and sustainable supply of food and wood through reforestation (Ofoego, 2014) (Aid for Africa, 2017).

GBM made a change in the control and usage of land in Kenya by achieving endurance and revitalization of the peasantry and the urban poor. Moreover, it challenges dominant male-controlled organism with the project for empowering women through tree planting and motivation of women for environmental management (McDonald, 2005).

As a result of the successful outcomes of the GBM, Pan African Green Belt Network was established with its membership drawn from six African countries. Today, the movement continues to expand its scope to involve community development including the fields of environmental conservation, conflict resolution, community

empowerment and democracy as Wangari intended when she was initiating the movement (GBM, 2017).

Occupation of the land by the colonizers was intensely destructive for African people because their lives have strong relation with the land according to the African traditions. Since the land is a source of food, medicine, energy and a place for families, this loss means loss of sovereignty that makes local people weak. That's why, the movements led by nationalists are against the existing politics and aiming to take the control of the land back (Obi, 2005).

Green Belt Movement in Kenya and MOSOP in Nigeria, achieved to draw attention and sometimes stop the uncontrolled expropriation and devastation of the environment. The position of the state about natural resources of African environment is near local political elites and foreign corporates rather than its people while their life depends on the land. Therefore, strategies of the movements to generate an alternative management system of African land by the local powers is critical and what makes it effective or useless. Although GBM and MOSOP drew attention of international groups and gain support of them, the efforts of the movements remained within local and national borders. Maybe because the problematic profile of Africa is different than the ones in other countries (Obi, 2005).

Community Supported Agriculture

Community Supported Agriculture (CSA) is an alternative model for cultivation which regulates the relations between consumer and farmer. CSA eliminates the middleman, establishes a commitment between consumer and farmer. It gives the opportunity to the farmers seeing the needs of the community before planting. It provides more and stabilized profit for farmers and reduced costs for consumers. It provides a simple way to reach healthy food for consumers (Wilkson, 2001; Lamb, 1994; Adam, 2006).

Local inhabitants in a CSA program submits how much they will purchase from that farm's crop at the beginning of each year. The shareholders are directly buying low-cost natural products from the farmer weekly or monthly and like this they are supporting a local farm. The farmer takes a cash investment at the beginning for the

expenses of seeding and labor. Both consumer and the producer share the advantages and disadvantages (Wilkson, 2001).

The CSA model is originated in Japan, in 1971 by Teruo Ichiraku who is a leader of agricultural cooperatives and a philosopher. He warned people about the threats of the chemicals used in modern agricultural techniques and initiated an organic agriculture movement. Teikei (partnership) projects are started with the involvement of “concerned housewives” (Henderson, 2010: para. 3) and other farmers in three years. One of the farmers Yoshinori Kaneko realized that his farm has the capacity to produce rice for 10 more families. He started to make meetings about healthy food and traditional Japanese diet with housewives from the near surrounding. After these educational meetings, he made an agreement with 10 families to supply rice, wheat and vegetables in return for money and labor. Teikei movement continued to develop as a unique tool to associate customer and producer. However, Henderson (2010) notes, Japanese organic farmers have had to expand their marketing because of the increasing interest in the demand for organic food and the growing imports.

Within a few years, farmers and consumers formed remarkably similar organizations in Switzerland, England, France during 1970s, in North America during 1980s and after that in Morocco, in India and all around the world. Nevertheless, any one of them has not found a link proving Japanese inspiration (Henderson, 2010) (Biodynamic Association, 2016).

Transnational Networks

After clarifying the approaches of tools aiming empowerment of peasants in a local basis, now, to introduce the transnational movements that are representing the groups advocating the suppressed peasants’ rights and supporting the small producers in an international basis will help to illustrate the global context of the topic.

As the effect of the increase of neoliberalism notion, the small farmers and small producers in the countryside became less competitive in the market. In response, movements, organizations, coalitions and networks have been created to support small producers in rural and to increase competition in the market. These movements can be

seen in different forms as rural development movements that defend agricultural, environmentalist and human rights towards different ideologies and goals. While some of these movements cannot achieve their intentions, some have become very strong and have created a political impact (Borras Jr., 2010).

These movements and networks is not a new trend, all of them are based on the earlier transnational movements which are Green International Movement initiated in 1920 and Red Peasant International Movement launched in 1923. Agricultural political parties were established under the leadership of the peasantry 10 years after the First World War, in order to protect the rights of the peasantry, especially in Bulgaria, In Yugoslavia, Austria, Hungary, Romania and the Netherlands. In Prague, the Green International Movement was initiated in 1920 with aim of the cooperation of these parties. However, this movement was weakened by the dispute between the royalists and landlords in 1923 and the murder of the leader of the agricultural movement in Bulgaria. (Borras Jr., Edelman, & Kay, 2008).

Later in Moscow, with the support of the Communist International and the Soviet Union, the Red Peasant International Movement was launched in 1923 with the aim of building stronger ties with the agricultural parties. He was able to prevent a few non-communist movements (Borras Jr., Edelman, & Kay, 2008).

Such networks and movements have continued to be established, and efforts have been made to strengthen the peasantry. But most of these movements have been unsuccessful with the world crisis of 1929. After a while, women movements rose. The International Federation of Agricultural Producers was established in 1994 and the United Nations Food and Agriculture Organization to provide global cooperation immediately after World War II, to reduce food shortages and to remove agricultural depression after 1930 (Borras Jr., Edelman, & Kay, 2008).

Some of the transnational networks that are currently operating are; The International Planning Committee (IPC) for Agricultural Movements for Food Sovereignty (2003) is the largest agricultural network with more than 500 members of agricultural movements and NGOs. La Via Campesina, the most well-known farmer movement around the world, is part of this network. In addition to these, there are many other

international agricultural civil society networks such as FoodFirst Information and Action Network (FIAN; 1986), the Land Research and Action Network (LRAN), International Federation of Agricultural Producers (IFAP; 1946) and Friends of Earth (Borras Jr., 2010)

Apart from this, there are also such agricultural movements within the united nations: The Food and Agriculture Organization (FAO), the International Fund for Agricultural Development and the United Nations Commission on Human Rights. These agencies negotiate funding conditions for their activities with non-governmental donors (World Bank) and institutions they have selected for cooperation (Borras Jr., Edelman, & Kay, 2008).

Purpose of transnational networks; institutions, organizations and coalitions in different geographies to create an environment where common issues such as healthy food, agriculture, peasants, human rights and the environment can be discussed. To organize these environments, to ensure participation and to cooperate with the participants. The discussion areas provided are also an important platform for the organizations to hear the voices of various regions (IPC, n.d.; FIAN, n.d.).

La Via Campesina movement among these networks was mentioned as an individual one because it has been shaped and developed for poor farmers (Borras Jr., 2010).

La Via Campesina movement was originated in the early 1990s by peasants and small-scale farmers from Central America, North and South America, Europe and elsewhere who agreed that the Structural Reform policies are a ruin and that small / family farming will be wiped out of the earth (Aysu, 2009; Claeys, 2013). The attempt of World Trade Organization for liberalization of agriculture with the effects of neo-liberal policies motivated the roots of Via Campesina. The peasants and farm organizations from around the world intended to create an international platform to get together and discuss the unfair consequences of the international trade agreements. Farm organizations from different countries around the world meet in a conference in Mons, Belgium and Managua Declaration (May 1993) was occurred as the foundation of Via Campesina (Choplin, 2013).

The main principle and the motto of the Via Campesina is food sovereignty which is a term occurred in line with the movement. Food sovereignty created by Via Campesina offers changing the rules of globalization of agricultural policy and suggesting reasonable rules for an international trade. Choplin (2013) mentions that the global crises and changes open up a political space for Via Campesina. Misra claims that Via Campesina distinguishes itself from “*reformist movements*” and represents itself as a “*radical anti-capitalist and anti-corporate agency seeking positive social change*” (Misra, 2010: 354).

Moreover, several researches were done in 1970s to understand the effectiveness of the modern agricultural technics that are triggered with the idea that new agriculture is “farming with petroleum” (Odum as cited in Martínez-Alier, 2012: 60). The results of the researches were impressive. Although modern agriculture increased the output per unit of labor and rather per hectare, it lowered the energy efficiency. This situation brought the argument on the fact that modern industrial agriculture doesn’t produce energy but consumes energy. At this point, the concept of Via Campesina is considered as a way for energy efficiency and the climate change with its notion that “*sustainable peasant agriculture cools down the earth*” (Martínez-Alier, 2012: 60).

The effects of globalization and industrialization caused not only annihilation of rural life but also the individualities of rural architecture started to disappear. In addition to this, the fast spread of reinforced concrete industry after 1980s caused irreversible changes and destruction of the local architecture. Then, as a result of this process, the discussions on preservation of the rural architecture became an important topic and actions that advocating the sustainability rural life with its architecture as integral issue are defined.

2.1.2 Approaches Aiming Sustainability of Rural Architecture

Although, preservation of rural architecture is not the central issue in discussions related with the sustainability, the approaches of these actions promoted the consideration of the buildings constructed with local, natural material and modern use.

Yapı Biyolojisi ve Ekolojisi Enstitüsü (Building Biology & Ecology Institute)

Building Biology term which represents the effects of built environment on human health was emerged in 1960s in Germany. The book named “Healthy House/ Das Gesunde Haus” is one of the basic resources which is written by a medical doctor Hubert Palm. The studies and organizations had been continued for 10 years and Building Biology and Ecology Institute (BBE) Germany was established in 1970s by a building biologist, Anton Schneider. *Yapı Biyolojisi ve Ekolojisi Enstitüsü* (YBE) Turkey is a branch office of BBE Germany established in 1992 and still functioning as an autonomous body in İzmir (YBE, n.d.).

The studies on building biology in Turkey was started by an interior architect and a building biologist, And Akman in 1992. He founded YBE in Barbaros Village, Urla, İzmir. The aim of YBE is to share information about effects of built environment and interiors on human health, generate consciousness on increasing model practices, be a platform for discussion of global news and innovations on building biology and to interact and consult. YBE also manage healthy building projects based on building biology principles (YBE, n.d.; A. Akman, in-depth interview, 2 August, 2017).

There are 25 basic principles of building biology referring to use natural materials, acoustic isolation, orient interior climate regarding human health, psychological adaptation, energy and water cycles in construction area. It is important to provide high comfort with less energy (YBE, n.d; A. Akman, in-depth interview, 2 August, 2017)

The institute has activities including education, seminars, conferences, meetings, ateliers and analysis (YBE, n.d).

A. Akman (in-depth interview, 2 August, 2017) mentions that new type of buildings is not healthy for human body. Traditional materials of the local architecture have to be used with modern techniques. Each building should be designed regarding its environment. He has many projects in rural areas of Turkey such as Yazıcıoğlu House,

Kızılağaç Village, Bodrum, Toskay House, Serhat Village, Bayramiç, Herbafarm Gardener House, Gökçebel Village, Bodrum (“Eds Architects”, n.d.).

Ekolojik Mimari & Doğal Yapı Ağı Doğal Yapı Atölyeleri (Natural Building Network of Turkey)

On 4-11 July 2011, the first atelier on natural building network in Turkey was organized in Kazdağ Bayramiç Yeniköy by Filiz Telek in collaboration with Penny Livingston-Stark and Janell Kapoor (Sürdürülebilir Yaşam, 2011). Filiz Telek is a writer, community organizer and dialogue facilitator. She is involved in many projects on sustainable life, organized many seminars and make many presentations in order to encourage people for taking responsibility about a better world. Her interests are discovering new ways of collaboration and expose the common sense and the creative potential of collective processes (Ekolojik Rehber, 2011).

Janell Kapoor is the founder and manager of Kleiwerks International which is composed of women leaders aims at educating, organizing, advocating and constructing ecological buildings. She has introduced ecological architecture in more than 35 countries. She is also the founder of Asheville Institute which coordinates ecological and sustainable life training in the city North Carolina (Ekolojik Rehber, 2011).

Penny Livingston-Stark is permaculture designer, founder and manager of Regenerative Design Institute in California. She has been an international permaculture teacher for more than 25 years. Additionally, she is an expert of ecological and natural construction design. She is one of the creators of Ecological Design Programme in Francisco Architecture Institute and designed a permaculture programme in Occidental Art and Ecology Center. She is making innovative studies on materials such as hay bale, mud brick and wood (Ekolojik Rehber, 2011).

Their intention of the first atelier is to share the different approaches and basic techniques on ecological architecture used around the world. Additionally, it was

aimed to lay the foundations of an ecological architectural movement based on practice and implementation achieved by team works (Sürdürülebilir Yaşam, 2011).

It was promoted that the traditional construction techniques which includes natural materials such as wood, stone, mud, kiln, hay are resistant and easy to learn. The ecological architecture approach is mentioned as an effective tool for social transformation since it evokes less cost shelter, sustainable land use, sensible use of natural resources, localization of the buildings, sustainability of trades and traditions and revitalization of a community. Additionally, when ecological architecture is maintained by holistic system design, renewable energy and permaculture²⁰, it represents continuous and long-term solutions (Ekolojik Rehber, 2011).

A group of young participators started studies to build a network of ecological buildings after the first atelier in order spread this approach (Sürdürülebilir Yaşam, 2011).

It was established in 2013 and almost 10 ateliers were organized since then. It is necessary to pay the defined fee and the accommodation fee to participate these ateliers (M. Tekin²¹, in-depth interview, November 2017)

2.1.3 Section Conclusion

As it can be seen above given examples, many movements and organizations have been launched in various geographies around the world against modernization, industrialization, globalization and the negative changes that these processes create in the natural environment and human life. The origins of these movements are; uncontrolled economic growth policies as in the de-growth movement, rapid life required by conditions as in the slow movement, intentional communities, uncontrolled consumption as in ecovillages, uncontrolled consumption of small















²⁰ Permaculture is conscious design and maintenance of ecosystems which have agricultural fertility, variety, flexibility and stability (Türkiye Permakültür Araştırma Enstitüsü, 2011)

²¹ A depth-interview was held with architect Merve Tekin as an active member on 20th November 2017 about the story of Natural Building Network in Turkey. The author would like to express her gratitude for her contribution.

producers as in the CSA and Cooperative Movement, the decline in the quality of the food and its effects on human health and the natural environment, and the damage caused by the industrial plants affected by the policies of economic growth and development.

As a result of the studies, it has been understood that a large number of activities known in the international platform for maintaining rural life have been launched in the European region. Apart from this, a lot of movements which are adopting the same purpose have emerged in North America, South America, Asia, and South East Island, On the other hand, no action was taken in China or African Region (Green Belt Movement) to establish a rural development model with international influence or to pursue rural life. Instead, the story of groups struggling against the state for the establishment of industrial facilities built in China and in Africa (MOSOP, Dam-Activist Movements) for the poverty of rural people. The background of the people who initiated these movements varies (See Table 2.1).

Table 2.1 Classification of Approaches Aiming Conservation of Rural Life

	Academicians, Gourmets, Museologists, Activists, Doctors, Community Organizors	Student Communities and Citizens	Peasant / Producer
Uncontrolled Economic Growth and Consumption	Intentional Communities, Ecovillages, De-growth 	Green Movement 	
Unpleasant Conditions of City Life, Insecure and Poor Quality Food	Slow Food, Local Food, Buğday 	Back to the Land, Counter Urbanization 	
City Centered Development	Ecomuseums (Ecotourism) 		
Supressed Farmers/Producers in the Market			Community Supportted Agriculture, Cooperative Movements  
Economic Growth Policies and Industrial Plants	Green Belt Movement 	Sumak Kawsay  Buen Vivir	MOSOP, Anti-Dam Movements in China   
Dissapperaring Local Identity	Building Biology & Ecology Institute, Natural Building Network of Turkey  		

The Red Peasant International Movement and Green International Movement that were emerged around 1920s and 1970's Green Movement were movements initiated

by forming a political party. None of these movements have been able to influence the existing policies however, they have been able to make their voices heard internationally.

Movements initiated by the Ogoni people led by Ken Saro-Wiwa against the Shell Petroleum Company in Africa and by the people of the region against the dam constructions in China, by Sumak Kawsay advocates in Ecuador have been initiated to change the policies of the government which negatively affect human life and the environment.

They have achieved serious success with Sumak Kawsay advocates in the Ecuadorian region, and the Ecuadorian government has issued a law called Buen Vivir, based on this philosophy. With this law, the economic system will depend on local production and the general policy of the state will not grow. This law also includes that nature also has rights and must be protected.

As a result of the movements to protect the Ogoni people in Africa, the local people could make their voices heard on the international platform, stop the work of Shell's facilities, but have lost too much, struggled with vandalism and bullying during the process. In China, projects couldn't be stopped even the awareness of local inhabitants were increased.

Apart from this, Co-operative and La Via Campesina Movement initiated in Europe and CSA initiated in Japan are the movements that small farmers and producers have started to strengthen in the market by industrialization. These systems, like the models initiated by the previous conscious consumers, are not sustainable as long as they are not adopted by the state. Among these movements, cooperatives are the most applied in the world, and an important part of the economic system in many European countries, especially in the Netherlands.

In general, the notions, tools and movements initiated in different countries can be classified according to their emergence motivations. The actions for sustainability of rural production types, rural identity, natural resources, healthy food, development are

against; economic growth, unpleasant conditions of city life, insecure and poor-quality food, annihilation of natural resources. These kinds of actions are seen in Europe, Northern America, Asia, South Sea Islands, Japan which are classified as developed countries by United Nations (UN).

On the other hand, the actions for sustainability of rural communities, independence, human rights, quality of life are against; poverty, annihilation of rural settlements, annihilation of natural resources, economic growth policies and establishment of industrial facilities on/ near rural settlements. These actions are seen in Africa and China that are classified as developing countries by UN.

The transnational networks aim to gather such movements and all other national and international workers, farmers and producers' movements on a single platform consistent with their purposes. These networks gather support from anywhere in the world to defend the rights of the peasant, the worker or the small manufacturer and increase resistance strength to injustice. At the same time, these networks increase the opportunity for projects related to the protection of rural areas with the support provided by financiers such as World Bank. In fact, when these movements become transnational rather than in a single region, the likelihood of finding such financial resources increases. In other words, they provide further opportunities around the world.

As a result, there are certainly many other movements, development models, organizations that have emerged against the neoliberal policies required by industrialization and modernization except the ones explained in this study. While essential changes in the politics of the governments is the most radical solution, alternative models within the existing policies are quite successful in providing development and income sources in certain regions. In addition, application of alternative solutions provides an increase of awareness around the world.

2.2 State Supports for Sustainability of Rural Areas

In this part of the second chapter, after an over-all look to state supports to farmers around the world according to the information obtained from 2016 OECD (The Organization for Economic Co-operation) reports, state supports for sustainability of rural life and rural architecture around the world and in Turkey are introduced in a critical manner.

According to OECD 2016 report, the countries which gives the highest support to the farmers are Japan, Korea, Iceland, Norway and Switzerland²² (See Figure 2.2). While farm support is provided by regulating market prices in Korea, Japan and Iceland, it is realized with direct income supports in Norway and Switzerland (OECD, 2016).

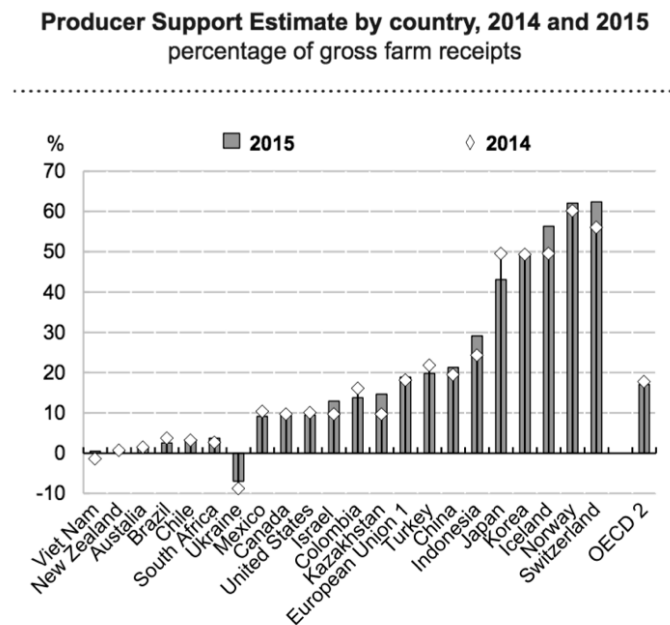


Figure 2.2 State Supports to Farmers Around the World (OECD, 2016: 1)

It was declared that the support to farmers is decreasing in the EU and US while it is rising in Brazil, China and Indonesia. The farmer support is below 5% of gross farm receipts in Brazil however there wasn't any supports in 1990s since farmers were paying taxes. The amount of the farmer supports in China and Indonesia are 20% and

²² These values are determined according to the percentage of the supports to gross farm receipts.

25% of the gross farm receipts throughout the agricultural policies (OECD, 2016).

The countries with the lowest support which is lower than 5% of gross farm receipts are Australia, Chile, New Zealand and South Africa. Moreover, the local prices of the agricultural supplies are generally adapted to the market prices of the world. In Canada the amount of supports provided as direct payments to farmers are 10% of gross farm receipts (OECD, 2016).

Turkey, on the other hand is about at that average (17% of gross farm receipts) by being 8th of 22 countries (OECD, 2016).

2.2.1 State Supports for Sustainability of Rural Life Around the World

European Union's 2013 Regulation (EU) No 1305 includes 90 articles aiming rural development. In Turkey, some of these items are implemented for the development of rural areas within the context of harmonization process.

One of the most remarkable articles is the 39. Article: Income Stabilization Tool (IST) which is not an adapted article in Turkey. According to IST; if the small farmer does not earn well and his income falls below the average of three years, a direct payment is made to the farmer in order to survive his victimization (Regulation (EU) No 1305, 2013).

Realizing that top-down development models have failed, European governments have developed the Local Economic Development (LED) tool to provide rural and local improvement. This tool is adopted and used by many countries.

LEADER as a concept developed in EU aims to sustain rural areas by involving local people. It embraces a bottom to top development model as a tool for LED.

Local Economic Development (LED)

The descend in global economy began with 1930's Great Depression which has a worldwide effect (Blakely & Leigh, 2013) The progress continues with modernization, globalization, liberalization and improved technology. Traditional up-to-down development strategies applied since the 1970s have led to failed consequences, which caused questioning of such development approaches. Studies enquiring the validity of traditional development approaches were emerged including Helmsing's article (2001) suggests Local Economic Development as a new generation approach in a symposium in Africa and Bartik's study (2003) on Local Economic Development policies in America. As a result, a number of innovative bottom-up development policies and strategies have been put into practice (Çetin, 2007). The origin geography of the concept is not mentioned however, it is noted that the process after 1930 has affected the whole world and caused a search for a new development model.

Tibaijuka (2005) argues, traditional sources and knowledge lost its significance with the effects of processes after 1930s. The importance of local economic development was realized, at this point, as the keystone for sustainable development by increasing the alternatives and variety of local income sources (Sarioğlu, 2003) The bottom-up approach to provide local needs is needed in order to decide the strategies and create new jobs for both poor and marginalized people. As a result of these alterations, the inhabitants and local governments confronts tough challenges but better opportunities, and more responsibilities.

LED is a state-led model for regional development that is based on bottom-up approach. It requires a realistic understanding of a local area with its capacity and potential, weakness, existing threats and opportunities; and, more importantly the claims and needs of local community. The systematic researches have to be done about the regional economic linkages of the region with its competitive ability and cooperation opportunities. Promoting a business environment where markets can operate efficiently in the local context brings success in LED. Establishment of small and medium-sized enterprises is the most preferred way in developing or transformation countries as they give visible results in creating new local employment,

wealth and tax generation. Eventually, LED is a model for long-term sustainable development, since revising local conditions, changing mind sets, building capacity, organizing participatory processes and empowering stakeholders –especially the poor – take time (Tibaijuka, 2005).

The term is now seen as a serious issue that it is a research subject all by itself. There is a master of science program in London School of Economics on ‘Local Economic Development’ which prepares students to manage these complications. (LSE, 2017; ILO, 2017)

Moreover, International Labor Organization (ILO) is supporting the acts in the integrated planning of local development strategies by strengthening local capacity for effective policy creation, systemic planning for development and implementation of strategies. The support is generally offered for people living in rural areas (ILO, 2017)

Lastly, it is quite likely to meet documents aiming at encourage strategic planning for local economic development. The documents are prepared as guides which directs local authorities about the actions necessary for a successful LED in a systematic way by UNhabitat, Canada Government, etc. (Tibaijuka, 2005).

Tools Aiming Rural Development in European Union

Three main instruments were defined as tools for rural development in EU that are LEADER (Links Between Actions for the Development of Rural Economy) which is the wide-ranging name of rural development in European Union, SAPARD (Special Accession for Agriculture and Rural Development) and IPARD (An Integrated Pre-Accession Instrument for Rural Development). SAPARD and IPARD are tools which provides funds for rural development of the candidate countries. LEADER, on the other hand is the main rural development tool for EU countries (Günaydın, 2010).

The main purpose of the LEADER is to bring a decentralized management approach on the agenda and provide a collaboration between local governments and local people

in rural areas. It offers a bottom-up development approach by involving local people to the decision-making process (Günaydın, 2010; (European Commision, 2014).

2.2.2 State Supports for Sustainability of Rural Architecture Around the World

In the EU's rural development strategy document, there is a measure called "Basic Services and Village Renewal in Rural Areas" (Regulation (EU) 1305/2013: Article 20) aimed at protecting the physical identity of rural settlements. This measure is particularly covers; management and protection plan of municipalities and villages, their updates concerning Natura 2000 and other sites with natural value, encouraging activities for ecological, social and economic sustainability in rural areas, especially a growth approach aiming the improvement of local infrastructure (social capital and renewable energy, etc.) and access to elementary local services such as health, information, culture and communication technologies. Moreover, it covers the activities carried out in order to renovation and restoration of the village settlements and improvement of the cultural and natural heritage of rural sites (Regulation (EU) No 1305, 2013).

In addition, the Village Design Statement tool has been developed in England to conduct the physical development of village settlements, since local identity faces the danger of extinction. This tool has been adopted and used by many countries.

Village Design Statements

The thoughts of the failure about preserving the identity of the local landscapes and vernacular architecture rises after the effects of modernization and globalization in England. The idea of conducting local development with a plan based on the decisions of local community started to be encouraged. Village Design Statements (VDS) emerged as a result of these discussions. The promotion of VDS is provided by Countryside Agency with its "Country Character initiative" (Countryside Agency as cited in Brown, 2004: 6) in 2002. One of the tools that the project aims to develop to support the conservation of identity and "sense of a place" (Countryside Agency as

cited in Brown, 2004: 6) with planning decisions made by local people is Village Design Statements (Brown, 2004). VDS tool was encouraged also by Basingstoke and Deane Borough Council and Planning Help in Europe (Baskan, 2008).

According to The Landscape Assessment Guidance (2002) issued by Countryside Agency, part of their purpose is to guarantee that local communities contribute to how development is compatible within their village (The Countryside Agency, 2002). This attitude based on the collaboration of local community is embraced since those who can define the characteristics of a settlement such as its landscape and building features and the lifestyle properly is its local people.

Planning of VDS is done considering the required time, energy with imagination and at the end determination is made. It consists of three levels for identifying distinctive local characters of a village: “(1) the landscape setting of the village, (2) the shape of the settlement, (3) the nature of the buildings themselves” (The Countryside Agency, 2002: 12).

A statement requires comprehending current planning policies and offers the chance to inspire forthcoming policies. It is a document which preserves the rural heritage with its distinguishing characteristics while regulating design principles for the new buildings compatible with the local identity. Statements involves cooperation with the local authorities, people from different proficiencies such as planner, architects (Baskan, 2008; Yeşilyurt, 2012).

Village Design Statements is used as a tool to accomplish design policies for local settlements by many countries –mostly the developed ones (Germany, England, Canada, Ireland and USA; Yeşilyurt, 2012). The first village design guideline in Turkey is issued by North Anatolia Development Agency and Mimar Sinan Fine Arts University for Kastamonu – Küre – Ersizlerdere Village (Bayhan, 2015).

2.2.3 State Supports for Sustainability of Rural Life in Turkey

The concern of rural development has not been considered as an individual title until 2001 in the five-year development plans prepared since 1963, and it has been handled under the main headings such as community development and the peasant issues. Rural development studies have been carried out by adopting various development models.

The Community Development Method was emerged in the scope of the First (1963-1967) and the Second (1968-1972) Five-Year Development Plan while the Central Village approach was appeared within the Third Five-Year Development Plan (1974-1978). The development of agriculture was considered equal to the rural development and it was advocated that industrial society can be achieved by the contribution of peasants. The Fourth Five-Year Development Plan (1979-1983). In the Fifth Five Year Development Plan (1985-1989), the Central Village model was adopted as a tool once again with the aim of providing social and economic services were intended (Çelik, 2005).

In the context of the Sixth Five-Year Development Plan (1990-1994), priority areas for development were identified and accordingly the services to be made to the agricultural industry were directed to the Central Villages. The use of the Central Village tool was continued in the Seventh Five-Year Development Plan (1996-2000), land consolidation and agricultural reform discussions were carried on. In the Eighth Five-Year Development Plan (2001-2005), rural development took part under the topic of Regional Development Goals and Politics as a title. One of the important factors of this progression is the recognition of Turkey as a candidate for the European Union and the necessity of establishing the infrastructure that will enable the regulations and development in the rural legislation in the EU harmonization process (Çelik, 2005).

For the first time in the Ninth Development Plan (2007-2013), a separate document was published as National Rural Development Strategy (UKKS). The aim of this document, which is intended to be regularly prepared within the EU harmonization process, is to create more manageable rural policies (UKKS I, 2010). After the UKKS

I document, The Rural Development Plan (KKP; 2010-2013), including the selected projects in line with the identified strategic objectives, has been established (KKP, 2010). Besides, National Rural Development Strategy document has been published within the scope of the 10th National Development Plan (2014-2020; UKKS II, 2014). After this document, the Rural Development Action Plan (KKEP; 2015-2018), including the selected projects in line with the determined strategic objectives, has been established (KKEP, 2014).

In the context of UKKS I (2010); improving the economy and increasing job opportunities the development of human resources, the level of organization and the local development capacity (page 18), the development of rural physical infrastructure services and the improvement of quality of life (page 20), the preservation and development of the rural environment (page 22) was determined as 4 strategic objectives and their priorities. It was mentioned that the concepts of agriculture and rural development are different in the KKP, which adopts the above four strategic aims, agricultural development policies are directed towards farmers and food businesses, and rural development policies are directed towards rural people. Therefore, the 2010 KKP document emphasizes the need to support alternative sectors while criticizing the primary support for agricultural support for rural development. As a result of the rural development process, it is planned to bring the living standards of the local people to the level of "minimum standards" (KKP, 2010: 30) of the life in urban areas(KKP, 2010).

The basic strategic objectives in the second National Rural Development Strategy (2014-2020) are five;

"Improving the rural economy and increasing employment opportunities (p. 45), improving the rural landscape and ensuring the sustainability of natural resources (p. 47), improving the social and physical infrastructure of rural settlements (p. 49), developing human capital for rural communities and reducing poverty (p. 50) and the development of institutional capacity for local development (p. 52) ".

The main objective of Turkey's rural development policy is to "develop and sustain rural communities' business and living conditions in their rural areas in harmony with their rural areas with the aim of bringing the minimum living quality in the countryside to the average in the country" (p. 43) in UKKS II (2014). In the context of this main objective, the intentions are the provision of agricultural and non-agricultural employment opportunities, the protection of the rural environment and natural resources, the strengthening of the social and physical infrastructure, the development of human resources and the reduction of poverty, and the introduction of unusual public services appropriate to the administrative structure of rural areas (UKKS II, 2014).

The services intended to be presented in the UKKS II (2014) are divided into two groups according to priority order. The first group of services is defined as "energy, health, education, transport, drinking water, waste, communication, information, postal and agricultural"" (UKKS II, 2014: 32). The second group includes "social security, social assistance, banking, tax, justice, security, fire, tourism, housing and housing services". The selected "implementing agencies" (UKKS II, 2014: 33) presents the project proposals they have prepared for the presentation of the specified services to the approval of the Ministry of Development. (UKKS II, 2014; F. Kutkan²³, in-depth interview, 29 March, 2017).

In UKKS II (2014), two basic definitions of rural area are discussed which are based on the basic criterion administrative status and the population threshold. According to the definition based on the basic administrative status, all the settlements except the province and district centers are in the village status. According to the main criterion based on the population threshold, settlements with a population of less than 20,000 – according to the *Kent Eşiği* (Urban Threshold) Survey conducted in 1982 – are included in the village status. These definitions were invalidated by the enlargement of the municipal borders of the Metropolitan Municipality within the scope of the

²³ An in-depth interview was held with Figen Kutkan, a retired agriculture engineer from Ministry of Food, Agriculture and Livestock on organized and budgeted government support for rural areas in Turkey on 29 March 2017. The author would like to express her gratitude for her contribution to this work.

Municipalities Act of 6360 and the inclusion of the villagers in the municipal boundaries in the neighborhood status. Therefore, according to these developments, the definition of rural area in UKKS II has to be studied from scratch and a new definition has to be established (UKKS II, 2014).

The main funding instruments for rural development activities in Turkey are; central government budget, institutional budgets of local administrations, EU grant funds, funds and / or credits of international organizations, private sector investments and NGO activities" (UKKS II, 2014: 62). The use of grant funds provided by international organizations and the EU is part of the central government budget planning since the state has also contributed to these funds. The studies on how to use the central government budget are carried out by the approval of the Ministry of Development by the projects submitted by the implementing institutions. Entrepreneurs, producers, local residents, NGOs, municipalities, governorships, governorships, cooperatives, unions, real and legal persons can benefit from the works and support provided within the scope of the projects by providing the conditions determined in the determined issues (F. Kutkan, in-depth interview, 29 March, 2017).

Rural area supports have been given in two main groups in the UKKS II in general terms, the National Resource Support Activities and the International Resource Support Activities. Eleven of them are supported by National resources, and two of them are supported by International Resources (UKKS II, 2014). The contents of the thirteen headings are generally described in this strategy documentary prepared by the Ministry of Food, Agriculture and Livestock.

Projects financial supported with National Funds: Agricultural Supports for Rural Development, Supports for Animal Husbandry, Support for KOSGEB (Small and Medium Sized Enterprises), Supports for Regional Development, Supports for Poverty Reduction, Protecting Environmentally Friendly Agricultural Resources (ÇATAK), Water, Sewerage Infrastructure Projects, Supporting Infrastructure of the Villages Project (KÖYDES), Social Support Program (SODES; 34 provinces), Environmental Infrastructure and Environmental Protection Directions. These projects are implemented with central budget and local budgets of local administrative units. These

projects include various types of applications such as grant supports, infrastructure development projects, training and spreading projects, and support for direct payments (UKKS II, 2014).

IPARD and Integrated Development Projects are supported by international sources. A number of conditions have been set in order to comply with the Accession Partnership Document prepared in 2003 within the scope of the European Union Harmonization Process. In this sense, the quality of rural areas must also reach a certain level. In order to achieve this, IPARD (Instrument for Pre-Agricultural and Rural Development) which is a part of IPA (An Integrated Pre-Accession Instrument) has been established as an assistance tool for Turkey. Through this unit, numerous grant and credit supports up to 70% of the investment are provided for the rural areas. (UKKS II, 2014; Günaydın, 2010).

Integrated Development Projects, on the other hand, have been conducted with the loans provided by the coordination of The Ministry of Food, Agriculture and Livestock, and the General Directorate of Forestry, as well as international technical assistance and financial institutions (UKKS II, 2014). Some of these International Organizations are: Horizon 2020_ Cultural Heritage as a Driving Force for Sustainable Development, World Bank (Rural Development Program), United Nations Food and Agriculture Organization, International Agricultural Development Fund, CAYKA (Kutkan, in-depth interview, 29 March, 2017; Günaydın, 2010). Such development projects are carried out in the regions below the average level of rural development in the country. These projects provide grant support for agricultural production and infrastructure development works up to 90% in the direction of the strategies determined in the applied regions. Bayburt – Rize – Gümüşhane Development Project and Ardahan – Kars – Artvin Development Project can be mentioned as examples of integrated projects (Hürriyet, 2017).

21 implementing agencies responsible for these activities were identified within the framework of the Rural Development Action Plan (KKEP) 2015-2018 on the basis of UKKS II considering the objectives and the targets set (See Appendix C). This action

plan is monitored on a budget basis through the KKEP Monitoring Committee (UKKS II, 2014).

The implementation of such support projects is carried out by the local associations of the 21 responsible agencies and institutions mentioned. Implementing agencies can be changed as central and / or local administrative unions. Central administrative units (Ministries and Provincial Units - Provincial Service Providing Unions) that implement the service to be done in the rural area are provincial and district directorates. Local administrative associations, (Municipalities, Special Provincial Administrations) on the other hand, can carry out projects in rural areas within their investment budgets (UKKS, 2014; Sayan, 2013).

Special Provincial Administrations and Village Service Unions of 30 provinces were abolished with the Law of Municipalities of 6360, and the role of metropolitan municipalities in the service of the villagers increased (UKKS II, 2014).

In line with the five strategic objectives identified in the UKKS II document, there are a total of 101 different projects in the Rural Development Action Plan 2015-2018, 28 for the rural economy, 26 for the rural environment, 16 for rural settlements, 11 for rural communities and 20 for local development.

Within the scope of this study, a survey was conducted on the content, beneficiary and utilization conditions of each of these projects and other support works, through interviews with the official internet pages of the ministries responsible for the projects and employees, and the projects were grouped according to their determined characteristics. Accordingly, studies carried out within the scope of the projects; education, training, spreading, auditing, analysis, providing / development of technical infrastructure, providing / development of physical infrastructure, rehabilitation, restoration, accessibility, planning, establishment / organization and opening services, land consolidation, analysis, capacity / potential development, determination, planning, identification and cooperation. Financial support provided in the context of the projects; direct payments made per unit of production (decares, hives, etc.) made

within the framework of the specified conditions, and grant / credit support for investments made in line with the determined objective (See Appendix D)

While the producers benefit from direct payment support, those who will benefit from grant support with or without repayment will vary in the direction of the project strategy. Local public institutions such as Metropolitan Municipalities, Special Provincial Administrations, District Governorships, Governorships, etc., are in cooperation with universities or scientific research institutions apply for grant supports and make implementations in pilot regions they have chosen. Another alternative is that NGOs, associations, cooperatives, real and legal persons earn these supports by project application (See Appendix D).

Examples of grant / credit support given to those who meet the specified conditions can be the *Yoksullukla Mücadele Destekleri* (Poverty Alleviation Supports) Project. In order to benefit from the support provided in this context, it is sufficient to comply the criteria set by the responsible institution the Ministry of Family and Social Policy (UKKS II, 2014).

In order to benefit from the grants and / or credit support that will be given to the producers in the direction of the determined purpose, it is necessary to prepare a project in the general call issues and apply. The amount of these supports may vary in certain regions of the country in the direction of the strategies. For example, KOSGEB supports 6 different regions defined in the program and the support rates vary according to the regions. 50% for 1st and 2nd regions, 60% for 3rd, 4th and 5th regions (UKKS II, 2014; KOSGEB, 2013).

All financing supports are provided to the beneficiaries by various intermediary institutions. For example, agricultural credits granted to farmers are provided by intermediary institutions, mainly *Ziraat Bank* and General Directorate of Agricultural Credit Cooperatives (UKKS II, 2014).

The services provided by the local governments are carried out with the support given by the government in order to implement the service determined by the local

administrative units. These financing supports provided by the local governments are either in the form of grants / loans within the scope of the appropriation allocated in the annual budget investment program or in the local administrative unions. Examples of such supports are; Environmental Infrastructure and Environmental Protection Supports, which are presented by the Ministry of Environment and Urbanization, which aim to prevent the intentional rural area pollution and to protect natural resources. Only local administrative units can benefit from this support (UKKS II, 2014; See Appendix D).

Research and development projects are designed as a result of analysis, identification, determination and capacity building studies in line with the strategies determined by the decision maker institutions. For the preparation and implementation of these projects, local government agencies often work in partnership with universities, science and technology bodies to obtain specialist support. The people of the region can benefit from such projects as stakeholders of pilot areas which are selected through NGOs, co-operatives and associations, or by observing the pilot project. In addition, trainings are also given to the local community as a service for the spread of the implementations in such projects. (UKKS II, 2014; S. Karahocagil, in-depth interview, May 16, 2017)

Studies and supports for organizing and existing associations and cooperatives are; Project for Promotion of Agricultural Capacity of Agricultural Organizations (*Tarımsal Örgütlerin Pazarlama Kabiliyetlerinin Geliştirilmesi Projesi*; Education), The Project for the Development of the Competitiveness of Agricultural Organizations (*Tarımsal Örgütlerin Rekabet Gücünün Geliştirilmesi Projesi*; Education), Project for Promotion of Institutional Capacity of Fisheries Producer Organizations (*Su Ürünleri Üretici Örgütlerinin Kurumsal Kapasitesinin Geliştirilmesi Projesi*; Education) and Cooperatives Project Support Program offers grants up to 200.000TL (UKKS II, 2014; GTB, nd; GTB, 2013).

If cooperative is established in a forest village, there are other credits that this cooperative can benefit as long as it meets the specified conditions. To be able to benefit from credits and logging discounts, at least 51% of the dynasties the central

village for the cooperative should be represented. In addition, for the approval of the credits, at least 51% of the members must accept the project. Forest village co-operative members have the right to receive 25% of the annual amount of the logs with a discount of 20% from the price determined at the end of the auction (*Orman Kanunu*, 1956)

There may be only one type of support or more than one type of support for studies and projects conducted by the government. For example, the Ministry of Transport, Maritime Affairs and Communications is a service quality project because it is aimed to provide technical infrastructure for settlements. However, there are multiple types of support that local people can benefit from in the context of regional development support or integrated development projects. For example, in the GAP integrated rural development project; education, grant / credit, R & D support are all provided (See Table 2.2).

Table 2.2 Types of Supports Granted by the State for Rural Development

Supports that Peasants benefit Directly	1	Direct supports to production made under the specified conditions		
	2	Grant / credit support to those who meet the specified conditions		
Supports that Peasants benefit Indirectly	3	Service	1	Land Consolidation
			2	Auditing
			3	Education
			4	Physical Infrastructure
			5	Establishing /Organizing and Bringing into Service
			6	Rehabilitation
			7	Restoration
			8	Provide Access
			9	Technical Infrastructure
			10	Spreading
	4	R&D (Research and Development)	1	Analysis
			2	Capacity / Potential Building
			3	Determination
			4	Identification
			5	Planning
			6	Co-operating

As a result of the studies conducted, it is seen that the supports provided by the state support the villagers and the local people to benefit from the primary (17%), secondary (Service: 49%) and tertiary (R & D: 34%) level. This shows that most of the support and the work done for rural development are made without the local people being included. In addition, the primary beneficiaries of the local people are provided as long as the conditions set by the Ministries and other decision-making bodies are fulfilled (See Figure 2.3).

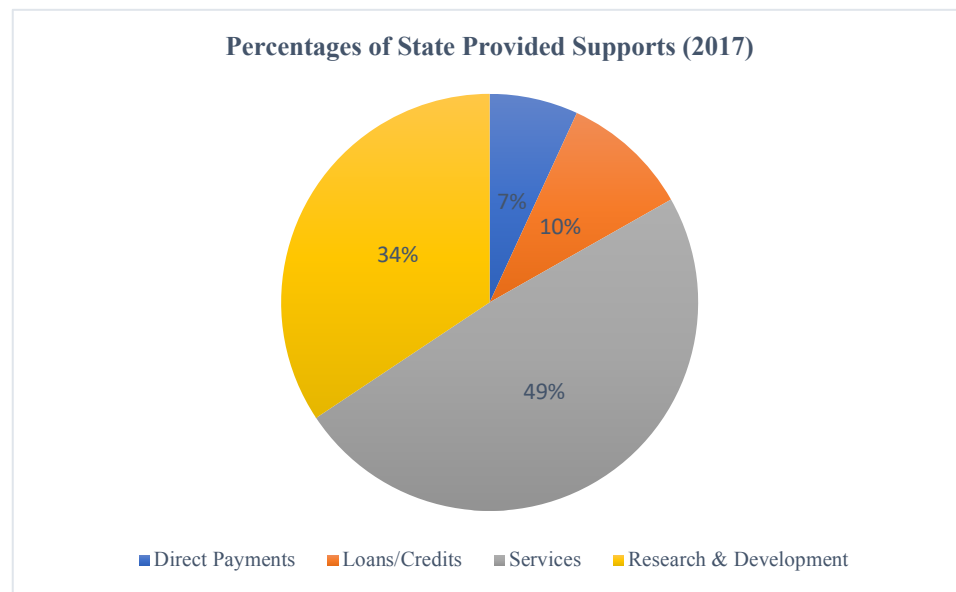


Figure 2.3 Percentage of Support Provided by the State (2017)

In terms of patent statistics as an indicator of innovation, patents for agricultural and food products is 2.7% of the total number of patents granted in Turkey. This rate is 10.2% in Spain and 9.4% in Poland. In addition, when the patent rates in agriculture and food sector in the world are examined, it is seen that the rate of Turkey is 0.04%. This ratio is 10.9% in the USA and the EU average is 9.5%. The figures show that innovative practices in the agricultural sector in Turkey, which is the most important economic activity of local development, are quite low. The information and innovation support within the general support given to the agriculture sector in Turkey is around 2%. This rate is 50-60% in countries such as Australia, New Zealand and Norway. The

supports given in this regard should be increased as the innovation is not at the desired level in agricultural sector (C. Şerefoğlu²⁴, in-depth interview, 24 March 2017).

In addition, investments made by the private sector in the agricultural sector are lower than in other sectors. The most important reason for this is small-scale companies and farmers in the agricultural sector. Therefore, Şerefoğlu, argue that small farmers and producers must unite in order to exist in the market. In this sense, one of the best tool for small farmers to stay both on the market and to sustain rural lifestyle is to become co-operatives (C. Şerefoğlu, in-depth interview, 24 March 2017).

The rural development plans that have been implemented in Turkey since the 1960s have changed with the harmonization process of the European Union which started at the beginning of the 2000s. Geren (in-depth interview, 3 March) and Çelik (2005) argue that rural development policies are a useful system for raising the quality of life in rural areas in Turkey while Günaydın (2010, pp. 307) believes that the situation should be considered in terms of communal benefit in "social, economic, military and political" contexts. Rural development is evaluated only if it is examined within this whole (Günaydın, 2010; A. Geren²⁵, in-depth interview, 3 March).

According to Günaydın (2010), the National Rural Development Strategy was adapted for Turkey to produce a report almost identical to the strategy of the EU, without taking the inequitable land distributions, the differences between the farmers-landlords and agricultural enterprises, and the social structure of rural settlements caused by feudalism into consideration. Monitoring the rural policies of EU would harm the rural areas of Turkey as the rural and social structure of Turkey is not the same as the rural structure of the EU countries. The infrastructure of the 15 centralized countries in the EU and the infrastructure of the 10 new countries including Turkey are not the same and therefore the needs in the rural areas are very different. The work initiated for the

²⁴ An in-depth interview was conducted with Coşkun Şerefoğlu, an expert in Ankara Development Agency, on Rural Development in Turkey on 24 March 2017. The author would like to express her gratitude for his contribution to this work.

²⁵ An in-depth interview was conducted with Ministry of Food, Agriculture and Livestock IPARD officer Aykut Geren on the support provided for rural development in Turkey on 3 March 2017. The author would like to express her gratitude for his contribution to this work.

integration process is the view that all previous work and effort on rural development in Turkey has been disregarded. One of the most important reasons for this is seen as the fact that the union has already been established after the countries in the union have already reached a certain level of development. For example, in order to benefit from the support provided by the IPARD unit, one of the steps taken for membership in the EU, a development project which requires a serious infrastructure preparation process must be prepared by individuals (Çelik, 2005; Günaydın, 2010).

One of the most important difficulties during the harmonization process is the social structure of rural people in the country is inadequate to prepare EU projects. That is why the villagers have to get advice when they want to produce such a project. The IPARD unit is doing this consulting service if the project is approved, however if it is not accepted, the villagers have to pay for the service by themselves (A. Geren, in-depth interview, 3 March, 2017, A. Abalı²⁶, in-depth interview, 07 February 2017).

Furthermore, it is important to note that, it was required to terminate the function of the public economic enterprises during the harmonization process in Turkey while the same organizations in Europe are still holding agricultural markets. Günaydın (2010) believes that the strategies set out within the policies followed within the EU harmonization process are aimed at completely eliminating the small producers from the market.

According to Çelik (2005), the common point of all the development models applied before and after the EU harmonization process is the top-down approach that do not involve the local people. With these model studies, a wide-ranging approach to economic, social and physical problems that would provide rural development could not be developed.

The IPARD unit has also initiated the LEADER (Links between actions for the development of rural economy) project, which is the EU's main rural development

²⁶ An in-depth interview was held with Mersin Provincial Agriculture Director Arif Abalı on 7 February 2017 on the support provided by the Ministry of Food, Agriculture and Livestock for rural development in Turkey. The author would like to express her gratitude for his contribution to this work.

tool. According to the approach of this project, a bottom-up approach should be adopted for the protection of rural areas. With this attitude, local communities will be in a collaboration with municipalities and have a voice while making the most important decisions. In the interviews with Geren, it was understood the stakeholders will be in the business partnership within the scope of the project that 49% of the participation rate is public and 51% is NGO representatives and natural persons. LEADER project is implemented in 10 of the 42 provinces in which IPARD is valid since 2010. Geren (in-depth interview, 3 March 2017) and Çelik (2005) argue that this project is very effective in the EU and it can be beneficial for Turkey if this model can be adapted properly.

From a wider perspective, the concepts such as sustainability, bottom-up approach, alternative income sources arise after the destructed values, and that such concepts are presented as solutions within the changed order. According to Günaydın, Turkey is a country that performs much better agricultural production than the EU countries and the values of the country are lost because the order imposed on it is not suitable for the existing producer structure (Günaydın, 2010).

2.2.4 State Supports for Sustainability of Rural Architecture in Turkey

As mentioned above, while there is a measure called "Basic Services and Village Renewal in Rural Areas" (Regulation (EU) 1305, 2013: Article 20) aimed at preserving the architectural characteristic in the document of Rural Development Strategy of the EU, in the National Rural Development Strategy there is no substance on preservation of rural architecture.

In Turkey, the status of urban areas in which rural areas can be regarded as cultural assets during the protection of rural architecture is the status of urban protected sites. Hence, traditional structures in rural areas can be registered as second degree cultural assets when they are declared urban protected sites. Once a traditional residence has been registered, it needs to be documented by a conservation architect a restoration project needed to be prepared, and then approval from the conservation committee is obligatory so that interventions can be made. This process is also difficult to be

actualized by the peasants who have no economic power, and living in a registered construction becomes problematic because it goes to ruin during the approval process. Therefore, the local people are not taking kindly to the registration of their houses. In fact, they are trying to destroy their homes before they are registered.

At the same time, the ruined buildings are disappearing without being fully documented because of the fact that only one photograph is needed for its registration. As a result, this registration status is very damaging rather than the protection of the villages (Eres, 2016).

Moreover, the only budget for conservation of immovable cultural properties provided within authority of municipalities and provincial administrations is 10 % of estate tax²⁷ by The Ministry of Culture and Tourism. This budget is reserved for only a year, the unused part of it should be returned back to the Ministry.

Although there are no measures to protect the rural architecture in the UKKS II, there are studies to protect the rural landscape under various strategic goals. These R & D projects are for definition of traditional tissue and architectural characteristics or rural area planning in the selected provinces. The projects conducted by Ministry of Environment and Urbanization are;

1. “*Kırsal Alanda Yöresel Doku ve Mimari Özelliklerin Belirlenmesi ve Yaygınlaştırılması Projesi*” (Project for Determining and Expanding Local Tissue and Architectural Characteristics of Rural Areas; 2015),
2. “*Kırsal Alanda Fiziksel Yerleşimin Düzenlenmesi Projesi*” (Project for Regulating the Physical Settlement in the Rural Area; 2015- 2017),
3. “*Köylerde Yöresel Özellikler ve İhtiyaçlar Dahilinde Yapılaşma Koşullarının Belirlenmesi Projesi*” (Project for Determining the Conditions for the Construction of the Localities in the Villages Considering the Needs; 2015- 2016).

²⁷ Taşınmaz Kültür Varlıklarının Korunmasına Ait Katkı Payına Dair Yönetmelik, Resmî Gazete, 2015

4. The project conducted by Ministry of Interior is “*Köylerdeki Âtıl Kamu Binalarının Restorasyonu ve İşletmeciliği*” (The Restoration and Operation of Disused Public Buildings in Villages; 2015- 2018).
5. Additionally, the project Ministry of Culture and Tourism is responsible for is “*İlçe Kırsal Müzelerinin Kurulması*” (Establishment of the District Rural Museums; 2015- 2018).

Apart from these, information has been obtained from the responsible general directorates regarding the ongoing projects and contents of the Ministry of Environment and Urbanization (KKEP, 2015).

Different unit directorates within the Ministry of Environment and Urbanization are responsible for the above-mentioned projects. “*Kırsal Alanda Yöresel Doku ve Mimari Özelliklerin Belirlenmesi ve Yaygınlaştırılması Projesi*” (Regional Texture and Architectural Features Determination and Dissemination in Rural Areas Project) is carried out by the General Directorate of Construction Works under the name of "Housing Production Suitable with Regional Architecture". According to interviews made with Atasoy Kuş; in order to protect the traditional texture of the selected districts with this project, new projects are being produced which suggest how the architectural features of the new buildings should be in accordance with the texture. It was distributed to the Provincial Directorates after being converted into a type of design booklet. Atasoy Kuş stated that in general, people are asking if an incentive is given if such projects are implemented, but that the ministry has not yet provided financing support. In addition, typical projects haven't been applied yet in any region (H. Atasoy Kuş²⁸, in-depth interview, 23 Mart 2017).

²⁸ An in-depth interview was held with the manager of the Ministry of Environment and Urban Planning General Directorate of Construction, Hale Atasoy Kuş on the projects done for the protection of the rural architecture. The author would like to express her gratitude for his contribution to this work on March 23, 2017.

The General Directorate of Spatial Planning conducts an R & D project in cooperation with TUBITAK, Selçuk University and Karadeniz Technical University in the name of "Conservation-Oriented Rural Area Planning: A Model Proposal". According to the interviews done with Zoral, analysis and studies were carried out from the uppermost scale to the lowest scale. The aim of this project has been described as to create a model for rural area planning (P. Zoral²⁹, in-depth interview, 23 Mart 2017; KOKAP, 2014).

For this purpose, firstly a database, map infrastructure has been established and the areas have been classified according to their ecological characteristics, studies have been made on planning, designing, local housing suitable for the textures, creating samples with pilot applications and making proposals for institutional, legal and administrative changes (KOKAP, 2014). The project was applied in selected pilot regions as Salacık Village in Trabzon and Emen Village in Konya. It lasted for 3.5 years, and the final documents were delivered to the directorate. Throughout the process, participation of local people in the project was ensured. Today, the project is being prepared for implementation and it is targeted to be widespread in Turkey within the framework of the action plan. Zoral said the budget had been reorganized because the cost of the project was too high (P. Zoral, in-depth interview, 23 Mart 2017).

The project called "Transformation with Rural Development Focus" is carried out by the General Directorate of Urban Transformation together with Konya Selçuk University and Municipality. According to the interviews made with Yaliz, a master plan is originally needed for this area but that the project carried out is a transformation project. Certain focus areas were determined within the 1 / 1000 plan prepared by Konya KUDEB. Studies has been done on redesigning and regulating the existing environment through these focuses. The main idea of this project is to developed economic activities to protect rural areas. That's why; tourism has been proposed as an

²⁹ An in-depth interview was held with Pinar Zoral, General Manager of the Spatial Planning General Directorate of the Ministry of Environment and Urban Planning, on the work done for the protection of the rural architecture on 23 March 2017. The author would like to express her gratitude for his contribution to this work.

alternative income source, and the focal points have been designed for touristic purposes (B. Yalız³⁰, in-depth interview, 23 Mart 2017).

In addition, the Ministry of Environment and Urbanization has projects in the urban scale carried out from the Ministry of Public Works period for the purpose of defining the rural environment and architectural characteristics within the scope of the Project for Determining the Conditions of Housing within the Local Characteristics and Needs at the Villages. The cities that this project was implemented during the period of Ministry of Public Works; Kayseri (2008) and Balıkesir (2010). The geographical features, climate, geological construction, natural features, history, socio-cultural structure, characteristics of settlement, topography, construction systems and materials, architectural elements, plan schemes and spatial features of these cities were analyzed to define the original values. The outcome products of these projects are valuable documents that provide a very detailed background for the conservation projects planned for the future (Çorapçıoğlu, K., Diri, C., Diri, B.Ş., Kurugöl, S., Özgünler M., Erem, Ö., Tülübaş Gökuç, Y., Görgülü, H.C., Seçkin, P., Oğuz, Z., 2010; Çorapçıoğlu, K., Çakır, S., Aysel, N.R., Görgülü, H.C., Kolbay, D., Seçkin, P., Ünsal, E., 2008).

Apart from this, İzmir Rural Area Settlement and Housing Inventory study conducted by İzmir Special Provincial Administration was carried out in 2012 in collaboration with İzmir Institute of Technology (Günaydın, H.M., Tonçoku, S.S., Aslan Avar, A., İnceköse, Ü., Akış, T., 2014).

³⁰ An in-depth interview was held with Bülent Yalız, Director of the Urban Regeneration General Directorate of the Ministry of Environment and Urban Planning, on the studies done for the conservation of the rural architecture on 23 March 2017. The author would like to express her gratitude for his contribution to this work.

2.2.5 Section Conclusion

Today, the lack of rural area definition in legal-administrative framework and the lack of special status for conservation of rural areas which have historical and cultural values are essential problems in the protection of rural architecture.

Projects carried out in Balıkesir, Kayseri by Ministry of Public Works and the one in İzmir conducted by İzmir Special Provincial Administration are very detailed documentation projects however not only social and economic characteristics are not analyzed but also proposal phase doesn't exist in the scope of the project. The more extensive KOKAP project has positive approaches such as involvement of local people and considering rural areas as a whole during the decision process however its application process is problematic because of its high cost. The Rural Development Focused Transformation Project aims development through tourism which can be very destructive if it is misled. Today, these projects left as pilot projects in the selected areas. The typical housing projects called "Housing Production Suitable with Regional Architecture" which are produced in accordance with the texture remain in the booklet because the proposed projects are regardless of the needs and ideas of the local people. Moreover, considering these typical architectural projects are in county scale, they are conflicting to the individuality of each village which is an important value for rural identity. Therefore, it is doubtful to offer typical houses as a solution for conservation of characteristic texture in rural areas. Lastly, any support isn't given to encourage the implementation phase of the proposals.

Therefore, it is necessary to first clarify the definition of rural area in an official form and to define a new rural area status as a first step for conservation of rural architecture. In the process of conservation of the rural architecture, the proposals and regulations must be set regarding the needs of local people by involving them to the decision process considering its practice face with an optimum budget. The implementation of these proposals should be encouraged by offering financial support so that peasants prefer to apply the defined statements.

2.3 Actions Aiming Sustainability of Rural Areas

The aim of this section is to present practices which have achieved rural life preservation. The actions are selected to be examined as a result of the literature survey done in English and Turkish sources to understand the current situation about the topic. These actions have been investigated in three main sections: 1) actions aiming sustainability of rural life, 2) actions aiming sustainability of rural architecture, 3) actions aiming sustainability of rural life and architecture.

The selected practices were analyzed through the following criteria; motivator/initiator of the project, the background of the initiator, resources of the budget, the aim of the project, the place and the time of initiation, the process and the outcomes of the project.

The actions in Turkey and around the world are not explained in different parts, however, the cases from Turkey are clarified after the ones from abroad.

2.3.1 Actions Aiming Sustainability of Rural Life

The actions aiming sustainability of rural life can be classified as the ones targeting the adaptation of rural life to contemporary conditions, the ones targeting empowerment of peasants that are mainly practices of tools for raising competitive capacity of small producer in the transformed market.

2.3.1.1 Actions Aiming Contemporary Rural Life

In this part, the actions which are initiated as a response to effects of demolition of rural areas and generate system for adaption to changes regarding contemporary rural life. The actions are basically against unpleasant conditions of city life, insecure & pure quality food plus uncontrolled economic growth and consumption. The ones against unpleasant conditions of city life, insecure & pure quality food are; İpek Hanım Farm in Nazilli, Nebyan Doğal in Bafra, Satsuma Mandalin in Gümüldür, Doğal Besin Bilinçli Beslenme (Natural Food, Conscious Nutrition) in Ankara. The one initiated as a reaction to uncontrolled economic growth and consumption is Atölye Muğla 1 in Muğla.

İpek Hanım Farm, Turkey

İpek Hanım Farm was established in 1997 in the Ocaklı Village of Nazilli District in Aydın by Pınar Kaftancıoğlu. Kaftancıoğlu was a business woman in Istanbul when she decided to produce natural food for her children in this village and decided to settle down here to escape the busy city life in Istanbul. The farm which she built with her own means without any external support, developed over time (İpek Hanım Çiftliği, n.d.).

According to the in-depth interviews made with Kaftancıoğlu, who made the production within 10 acres when the farm was first established, stated that she had sent these products to her old friends in Istanbul at the beginning and that she saw demand for products afterwards. Today the farm consists of 400 acres. In the farm, there are 150 people in five of the surrounding villages. In summer, 40 or more seasonal workers are participating in this team. The employees consist of three teams: agriculture team, animal husbandry team and organization team. Workers in the field receive premium per kilo for each product coming out (P. Kaftancıoğlu³¹, in-depth interview, 21 March 2016).

Kaftancıoğlu stated that the sale was made over the internet and the number of products increased with the growth of the farm. In order to keep the products fresh, all the seedlings are planted step by step rather cultivating all the seeds at once (P. Kaftancıoğlu, deep interview, 21 March 2016).

The current product list is mailed to those who want to give an order, so the goods that the consumer marks in the list are being sent in one day with cargo in counter payment (P. Kaftancıoğlu, deep interview, 21 March 2016).

³¹ An in-depth interview was held with the initiator of İpek Hanım Farm Pınar Kaftancıoğlu on 21 March 2016 about foundation and management system of the farm. The author would like to express her gratitude for her contribution to the study.

İpek Hanım Farm provided an alternative source of income to the people in the surrounding villages. It has been observed that the farm is very careful about the hygiene conditions during the field study. Natural nutrients are produced in the farm and the products reach the consumers without any intermediaries. Even if traditional methods are used as a method, the farm has become institutionalized as it has developed and production has become systematic as demand and therefore the number of products increases. This means that local producers working on the farm have no opportunity to express themselves in products such as the Paysan Artisan example, they work as an employee (See Photograph 2.1).



Photograph 2.1 The peasants work as employees İpek Hanım Farm

It is possible to meet farms like İpek Hanım Farm in Turkey such as Çömelek Doğal Ürün Farm, Mut, Mersin, Olive Farm, Datça, Muğla and Şemsa Pozcu Organik Tarım Farm. All these examples are working as an enterprise and provide employment opportunities to the local people of surrounding villages. Local people has a fixed income. However, the peasants become the workers of these enterprises instead of producing what they are specialized for, and cultivating someone else's land rather than their own land.

Nebyan Doğal, Turkey

Nebyan Doğal was established in July 2014 by İbrahim Uyanık and Nazlı Uyanık Yıldız including two branches which are in İstanbul Beykoz and in Bafra, Samsun. Nebyan Doğal is a family business that was managed by a brother and a sister aiming to support the animal husbandry traditions of their hometown, Bafra, Samsun. The Uyanık family has been engaged to this field for 400 years. Nebyan Doğal was founded as a model to protect small producers (Nebyan Doğal, 2017; CMR Medya-Gastro Plato, 2017; Mutfak İnsanları, 5 April 2017).

The authentic sheep race Karakaya which has a meat with a decent quality started to disappear since producers migrate to cities for the economic difficulties of animal husbandry. The villages got empty and the traditions started to disappear. Therefore, they decided to establish Nebyan Doğal to continue the production of natural meat and sustain the traditions and rural life in black sea villages and plateaus (Nebyan Doğal, 2017). Animals feed for 12 months and are not supplemented with any artificial feed by this traditional method. In this respect, the quality of natural meat is evolving. The objective is to maintain the tradition with the peasants themselves, to create a model that protects small producers and to produce natural meat without GMO and antibiotics (CMR Medya-Gastro Plato, 2017; Mutfak İnsanları, 5 April 2017).

Company composed of two main branches; the animal husbandry part of the company is done in the plateaus of Samsun while the shredding and packing is organized in Beykoz, İstanbul (Nebyan Doğal, 2017).

In Samsun branch; they established a breeder association to support the livestock in the highlands and made a deal with the breeders there. According to the deal, if the breeders have a capacity for animal stock and he cannot increase the number of animals because of financial impossibilities, Nebyan Doğal buys animals for him. At the end, Nebyan Doğal and breeder shares the profit of the weaners. So, breeders become the partner of the company in direct proportion to his livestock capacity. Thanks to this system, the company grow up more animals than they can grow alone (Mutfak İnsanları, 7 April 2017).

All of the breeders are relatives and friends of the founders of the company. Since the producers (See Figure 2.4) know that their only responsibility is to generate a qualified meat in a traditional and natural way, they only focus on achieving it with their 400 years know-how. Animals are converted to carcasses in Samsun (Mutfak İnsanları, 5 April 2017).



Figure 2.4 Local Producers in the Nebyan Doğal (Nebyan Doğal, 2017)

The carcasses of the animals are transferred to the second branch of the company; İstanbul. First of all, each carcass is analyzed considering its and then, they are shredded and packed in the big enterprise in İstanbul. The sales of the products are done from the online store of Nebyan Doğal. Lastly, the transfer of the meat to the consumer are done according to the orders by the trucks with cold storage. The orders can be taken from Kocaeli, Ankara, İstanbul and İzmir now (CMR Medya-Gastro Plato, 2017).

Some of the peasants came back to continue to animal husbandry since they have understood that they can earn their life from this business with the knowledge they have. Moreover, many consumers gave positive feedbacks in terms of quality of the meat (CMR Medya-Gastro Plato, 2017).

The founders are planning to widen the product range over time. They want to strengthen the breeders' association and be an exemplary model for Turkey (CMR Medya-Gastro Plato, 2017).

Although this system provides an alternative income source for the peasant with their traditional knowledge, it makes them dependent to the enterprise. If the enterprise is closed or one of the peasants is discharged they cannot achieve to be in the market alone.

Satsuma Mandalin, Turkey

Agricultural engineer Hasan Çalık has initiated Satsuma Mandalin project in Gümüldür, İzmir. He had bought 5 acres of mandarin orchard and he didn't benefit from grants or loans when establishing this company (H. Çalık³², in-depth interview, 5 July 2017).

The purpose of the project is to eliminate the brokers and provide direct interaction between consumer and producer. It is initiated as a response to industrial food producers and aiming to promote family farming. Hasan Çalık intends to inspire the children of the farmers and make them to live in their villages. The role of the peasants in this project is the producer itself. This marketing method which works through advance order from website (See Figure 2.5) provides him a systematic income (Satsuma Mandalin, n.d.).

Apart from the company he founded, Hasan Çalık, donates websites to other interested producers. He has donated websites for Memecik olive oil, Napolyon cherry, and Bodrum Mandalini till today. It is possible to reach the links from satsumamandarin website (Satsuma Mandalin, n.d.; H. Çalık, in-depth interview, 5 July 2017).

³² An in-depth interview was held with the initiator of Satsuma Mandalin Hasan Çalık on 5 July 2017 about functioning system of the company. The author would like to express her gratitude for his contribution.

Each product is arranged to be ordered before its season so the producer organizes his crop accordingly. Moreover, producer will know the amount of money he earns before the harvest with this system. The crop continues for 2 months and all orders are taken before it. If the consumer is not satisfied with the product, the producer may make a pay back. In other words, the producer has to deliver the confirmed product with the agreed condition (Satsuma Mandalin, n.d.).



Figure 2.5 Website of Satsuma Mandalin

Since all the trees are numbered, the number of the tree and its photograph is added to the posted mandarin box. The mandarins can be ordered as boxes or as a tree. Seven boxes of mandarins come out of a tree. This system strengthens the trust between consumer and producer (Satsuma Mandalin, n.d.).

Hasan Çalık mentions that there are approximately a thousand clients of Satsuma Mandalin. They are generally upper-crust people from metropole cities such as İstanbul, İzmir and Ankara. People mostly prefers to order mandarins as a gift. He says that they are transporting 3000 boxes of mandarin in one and a half month (H. Çalık, in-depth interview, 5 July 2017)

Doğal Besin Bilinçli Beslenme (Natural Food, Conscious Nutrition), Turkey

Doğal Besin Bilinçli Beslenme (DBB) is a “Participant Guarantee System” PGS (DBB, n.d.: para.1) which embraces community supported agriculture. It was initiated by Ceyhan Temürcü and Nihal Poyraz Temürcü with the motivations of their friends Serdal Tanal in June 2009. Temürcü is Tanal was producing organic food and complaining about not having a market for his products. Moreover, when Temürcü family were in Belgium for PhD studies, they were inspired from a text with Barış Village title written by Ali Gökmen and they decided to settle into a village and collaborate with him. Temürcü Family is living in Tahtacıörencik Village in Güdül now (N.P. Temürcü³³, in-depth interview, 14 October 2017).

Temürcü and some other volunteers from Güneşköy Ecovillage (Antalya) were decided to design a website as an interface between producers who are cultivate natural food and the customers who wants to eat healthy food. Any loans or grants was used for the establishment of the system, it is a non-governmental organization grounded on a volunteer basis (DBB, n.d.).

The DBB system is a tool to manage, improve natural food criteria, and determine exceptions, define and control the correspondence frame, provide the communication between producers and buyers, maximize the interaction between producer and consumers and warn the participants if necessary and take them out of the system (DBB, n.d.).

At the beginning, announcements were done to the Ankara based e-mail lists and the orders of Tanal Farm was gathered. The content of the products was limited with the long-lasting products, however it got widened in time with apple and pears of Talat Akıllılar, the products from Ödemiş Ovacık Plateau, honey and chestnut from Mehmet Amca, oranges lemons and avocado pears from Çıralı-Ulupınar Cooperative, olive oil from Urla, and products of Elçin in Milas and the producers from Tahtacıörencik Village (DBB, n.d.).

³³ An in-depth interview was held with one of the initiators of DBB Nihal Poyraz Temürcü on 14 October 2017 about the story of DBB. The author would like to express her gratitude for her contribution.

The volunteers of DBB organized bus tours to the villages in order to get producers and consumers together and make the consumers to see the peasants and how they make a grant effort to cultivate healthy food. The intention was to develop a system to protect small farmers. Temürcü mentioned that one of the peasants who is an egg producer wanted their help to make a bus tour organization and after that, he started to organize this kind of tours. Moreover, this system has inspired the children of the peasants and they came back to their village to produce (N.P. Temürcü, in-depth interview, 14 October 2017).



Figure 2.6 Website of Natural Food, Conscious Nutrition (DBB, n.d.).

In 2011 “*Aracısız Doğal Ürün Ağı*” (No Breaker Natural Food Network) was created and the promotion of the products are aimed to be continued from this network through a website (See Figure 2.6). Although it is not valid now, it generates a platform between both producer and consumer and, consumer and consumer. According to the in-depth interview done with Temürcü, some of the consumers uses the swap method amongst themselves instead of sell their products (DBB, n.d.).

The role of the peasants in this project is the individual producer as it was in Satsuma Mandalin. However, it provides a network among various producer and consumers.

Temürcü mentions that there is an informal network of natural food in Turkey and DBB is a one branch of it. It is possible to get together with interested individuals and groups in group meetings or conferences (N.P. Temürcü, in-depth interview, 14 October 2017).

Atölye Muğla Bir Project, Turkey

The Atölye Muğla Bir project was initiated in 2014 with the collaboration of Muğla Metropolitan Municipality and a private company *Kentsel Strateji* (Urban Strategy). The pioneers of the project are city planners; Sıla Akalp and Ali Faruk Göksu. Göksu is the creator of the company while Akalp is partner. The company was generating various projects and studies on revitalizing neighborhood by collaboration of all stakeholders. TAK (Design, Research, Participation) Kadıköy and TAK Kartal projects which are carried out in İstanbul inspired the mayor of Muğla and the municipality made a request for a project focusing on lifestyle and production rural areas in Muğla. The project fund is provided by the municipality (Kentsel Strateji, 2017; S. Akalp³⁴, in-depth interview, 17 November 2017).

First of all, general call for contribution to the ateliers organized was made from the social media accounts and some architecture websites such as Arkitera, Mimarizm etc. An internet platform of Muğla called Hemşehri Birliği (Townsmen Union) was established for the volunteers who wants to study form rural areas in Muğla. Akalp mentions that the designers and people live in urban places getting excited about the ateliers since they know that the projects they design will be actualized (S. Akalp, in-depth interview, 17 November 2017).

The intention of the project is to generate the balance between tourism, agriculture and animal husbandry. Muğla is mostly known with its touristic coast sites such as Bodrum, Marmaris, Datça however the province supplies the most income from agriculture. It has a fertile land and the production is getting decreased gradually.

³⁴ An in-depth interview was held with Sıla Akalp who is one of the partner of Kentsel Strategy on 18 November 2017 about the story of Atölye Muğla Bir. The author would like to express her gratitude for her contribution.

Therefore, one important focus of the project is searching for the ways to make agriculture and animal husbandry attractive (S. Akalp, in-depth interview, 17 November 2017). They started with understanding the characteristics and needs of 13 counties (Köyceğiz, Milas, Yatağan, Datça, Menteşe, Bodrum, Kavaklıdere, Marmaris, Ula, Fethiye, Dalaman, Ortaca, Seydikemer). 13 projects with different concepts which are Kırçıçeği, Sarıkız, Hemşehri, Sepet, Bahçe Kent, Sarnıç, Tasarla Tak, Sefertası, Çambalı, Katman, Güzargah, Yeşil Yolculuk, Mitoloji were initiated for 13 counties. The basic aim is to create a continuous cycle between coast regions and rural regions. Ateliers on design, research and participation was prepared to produce solutions. As an outcome of the ateliers, projects linked with the municipality was decided to be started and project applications to calls for grant and credit supports were decided to be done based on mentioned 13 projects. Moreover, the projects that can be continued by the volunteers were designed (Atölye Muğla Bir, 2017; See Figure 2.7).



Figure 2.7 13 projects of Atölye Muğla Bir (Atölye Muğla Bir, 2017)

Each project was applied in a selected rural region. The region is selected if it specialized on a specific product, if it includes a cooperative or if it has a collaboration with municipality. Akalp states that approach of the muhktar is also effective when deciding the pilot regions (S. Akalp, in-depth interview, 17 November 2017).

It was mentioned that it is aimed to strengthen the link between the volunteers who has respectable experience about rural development projects and design a platform in

order to inspire the peasants. Akalp adds, it is a hard process since the local people is quite introverted (S. Akalp, in-depth interview, 17 November 2017).

It is planned to widen the perspective of the project with applying these 13 projects for each county next year. It will be done with the collaboration of county municipalities.

In summer consumption in coast regions extremely increases and sometimes the infrastructure of these regions falls short that the idea of transferring products from rural to urban becomes a sustainable solution in terms of providing income to rural and resources for urban.

2.3.1.2 Actions Aiming Empowerment of Peasants

The actions explained this part are against the suppressed farmers and neglected local economic development. First of all, the cooperative practices, and then, practices aiming to empower the local community through alternative income source are discussed. The first cooperative practice is Paysan Artisan Cooperative from Belgium, and the other ones that are Tire Milk Cooperative and Bademli Cooperative are from Turkey. The development projects on the other hand, are for Nallıhan Province and Lavanta Scented Village in Isparta.

Paysan Artisans Cooperative, Belgium

Paysan Artisan which was founded in Belgium in 2013, is a cooperative company that directly links the producer and the consumer. There are 300 cooperative members and hundreds of purchasers. Members are the local people of five villages: Floreffe Fosses-la-Ville, Jemeppe-sur-Sambre, Mettet, Namur, Profondeville and Sambreville (Paysan Artisans, n.d.).

It was initiated as a response to the market in the control of the commissioners. The aim of the cooperative is to encourage local people to make organic or sustainable agriculture, to build trust between producers and consumers, to support unity and

coexistence in general as well as produce quality, delicious and varied food (Coopérative Paysans-Artisans, 2016).

Each manufacturer is only concerned with its own product and they act with a common consciousness. All the producers determine their products themselves in a way that suits their work style and taste. The marketing of the products is done from the official website of the cooperative and with the names and photos of the producers – sometimes with their family – in order to provide trust (See Figure 2.8). The cooperative generally elaborates about the diversity of the products so that the members are selected considering his/her creation. The details like ingredients and the process are shared with the consumer in order to create trust between the producer and the consumer. All producers have equal rights and everybody is his/her own boss within the cooperative. According to the members it is a great advantage for them (Coopérative Paysans-Artisans, 2016).

Benoit Dave, the pioneer of Paysan Artisan, stresses that building a local system is the most important thing that keeps this business alive. Hundreds of fresh products are put on the website and sold from that environment. Each product is identified with its creator through the representation with his/her photo on the website (Paysan Artisans, n.d.).

Today, there are fifty products and seven meeting points within the cooperative. Orders from the internet and other product distributions are made from the meeting points. The producers prefer to work with the cooperative rather than working with a big industry because they find this environment sincere. As well as, consumers prefer to buy products of the cooperative since it is quite confident to have a dialogue with the producers face to face (Coopérative Paysans-Artisans, 2016).



Figure 2.8 The marketing style of the products in the official website of Paysan Artisan Cooperative (Coopérative Paysans-Artisans, 2016).

The cooperative organizes workshops at certain times of the year. One of them is to exchange information in organized kitchen ateliers. Besides, the repair workshop where the renovators come together to repair broken items is organized every two months (Coopérative Paysans-Artisans, 2016).

There are two types of members in the cooperative: active member and ordinary member. The active member can participate in the management board and take responsibility in the harvest days. While, the requirement to be an active member is to pay 150 euros, it is 50 euros for an ordinary member. The ordinary member is not personally involved and cannot be a member of the committee (Paysan Artisans, n.d.).

The active members of Paysan Artisan aim to unite and grow with the other cooperatives (Coopérative Paysans-Artisans, 2016).

Tire Süt Kooperatifi (Tire Milk Cooperative), Turkey

Tire Milk Cooperative was founded in 1967 with collaboration of a few producers in Tire, İzmir. Today it is the biggest cooperative in Turkey which has more than 2000 partners (See Figure 2.9; Tire Süt Kooperatifi, 2017). The president of the cooperative has been Mahmut Eskiörük who is a 35-year farmer since 2002. Eskiörük states that the best progression for rural development is to establish cooperatives (CNN Türk, 2017).

The aim of the cooperative is to ensure the continuity of the products and producers by reducing the production costs and increase the quality of the products and the market value. Besides, the cooperative controls the quality of the product and processes it and presenting it to the consumer. It is one of the most successful cooperatives in Turkey (Tire Süt Kooperatifi, 2017). Eskiörük mentions that it is a model for rural development and it has to be spread to the other regions of the country. He discusses that the main reason of the success of the cooperative is its approach to its partners (CNN Türk, 2017).

Tire Milk Cooperative meets all kinds of needs of its partners such as fuel, fertilizer, seed, all the machine services, tools and equipment from its own agricultural market. Besides, the cooperative not only affords its partners daily necessities from its own market but also it provides cash needs of its partners. And then, they recount next month. The cooperative gets larger with this system and it is. While Turkey average 3-ton per day in milk production, Tire Milk cooperative partners receive 7 tons of product per day. Milk production in Turkey last year increased by 70% for 10 years, while it increased by 440% in Tire Milk Cooperative (CNN Türk, 2017; Tire Süt Kooperatifi, 2017).

The role of the peasants in this project is the collaborator and the producer. It provides the opportunity for them to continue to produce with less cost.

Another chance of the Tire Milk Cooperative is the support of the İzmir Municipality in the project named *Süt Kuzusu*. The routes of the project based on the project named

Okul Sütü which was initiated in 2005 by the municipality aiming to supply milk to the children. This project was extended with an agreement made with Tire Milk Cooperative in 2012. Now milk is delivered to 246 primary schools and children of the indigents regularly. It is not only get children adapt drinking milk habit but also supports the producers. It is declared that collaboration of local government and cooperatives is quite important for the progress of the cooperative and its sustainability (CNN Türk, 2017).



Figure 2.9 An image representing the collaboration of the partners of Tire Süt Cooperative

When the cooperative first established, the only product it was supporting was milk, however over time, yogurt, buttermilk, butter, meat, sausage and meatballs have begun to be produced. The cooperative became a brand: “*Tire Süt*” which is producing qualified food. It has an online store and branch offices for the marketing of these products. Eskiyörük remarks that the prices of their products are 10 -15 piasters cheaper than the one in the market (CNN Türk, 2017; Tire Süt Kooperatifi, 2017).

The administrative structure, services and production facilities of the cooperative was analyzed several times and evaluated by various commissions and it has been selected "The World's Best Rural Development Model" by FAO (Food and Agriculture Organization) of The United Nations (Tire Süt Kooperatifi, 2017).

Bademli Kooperatifi (Bademli Cooperative), Turkey

Bademli Cooperative was established in 1968 in Ödemiş, İzmir. The primary concepts of the cooperative have been olive oil and arboriculture since 1975. The cooperative started to collaborate the producers in this field and support any kind of production inputs. It is a family business for the founders of the cooperative that they are giving a great effort to sustain fruit nursery in the region (Bademli, 2017).

The local people mostly make a living from agriculture; especially, fruit nursery. Further branches of agriculture in the region are outdoor ornamental plant production, fruit growing dairy farming and olive oil production. It was stated that most of the local people engage in all these branches together. Bademli cooperative first started with supporting olive oil production and fruit nursery, however, its product range got wider in time and the support started to be given to all kinds of agriculture branches (Bademli, 2017). It became a brand producing qualified food (See Figure 2.10). The role of the peasants in this project is the collaborator and the producer like it was in Tire Milk Cooperative.



Figure 2.10 The brand of Bademli Cooperative

All the infrastructure investments needed for these concepts were done by the cooperative such as dairy product enterprise for dairy farmers, cold storage for fruit nursery producers etc. (Bademli, 2017).

It was mentioned that the olive oil production is only 2 liters per person in 2013-2014 in Turkey, thus the olive oil production has to be increased (Bademli, 2017).

Bademli Cooperative gives a great effort for promotion and marketing of its products by participating domestic fairs, international fairs and workshops organized in various provinces in Turkey. The cooperative hosted the 2nd National Arboriculture Symposium which was arranged in 2000 (Bademli, 2017).

Moreover, it exports nursery tree and outdoor ornamental plant to Syria, Middle East Countries and Turkish Republics. The cooperative commercializes its products from the online shopping website and its branch offices (Bademli, 2017).

Nallıhan, Turkey

Nallıhan Tourism Volunteers Association was founded with the leadership of Mustafa Bektaş in 2005. The purpose of the association is to provide the conservation, development, research and promotion of tourism, culture and natural assets in Nallıhan, a county of Ankara (NALTUD, n.d.; TUORMAG, 2015).

Initially, historical buildings and remains, ruins, old khans, glass, National Park areas, dams, ponds and waterfalls, trekking trails, springs, mountains and caves was investigated by the collaboration with municipality (Sabancı Vakfı, 2017; TUORMAG, 2015).

The Association continued its effort by introducing Nallıhan's tourist areas and handicrafts. It was in collaboration with municipality, district governorship, public education, related foundations during the whole process. Bektaş declares that organization of stakeholders is crucial that in every step it has to be considered well.

Besides, Nallıhan and its individual characteristic features were promoted through a number of platforms such as VEKAM, Ankara University, Kadir Has University, Ankara Club and Tourism and Culture Provincial Directorate, etc. Besides, bus tours to Nallıhan region were organized (NALTUD, n.d).

There are 6 different projects carried out under the leadership of the Association. Four of these projects were benefited from the Ankara Development Agency Support and two of them were benefited from the European Union National Agency Support. Among these projects, the project "Silk Road goes to Europe" (*İpek Yolu Avrupa'ya Gidiyor*) is a project carried out with National Agent Support. This project was realized in cooperation with AFDAG, Nallıhan District Governorship and Nallıhan-Çayırhan-Sarıyar Municipalities. The second one is "The Tales of our Childhood" (*Çocukluğumuzun Masalları*) with cooperation of ANKA, Nallıhan District Governorate, Nallıhan-and Çayırhan-Sarıyar Municipalities (NALTUD, n.d).

On the other hand, projects carried out with the Ankara Development Agency Support Project are "Project for Evaluating the Rural Tourism Potential in Nallıhan" (*Nallıhan'da Kırsal Turizm Potansiyelinin Değerlendirmesi*) conducted by cooperation with Nallıhan District Office, Ankara University, Ankara University Development Studies Application and Research Center (AKÇAM) and Sustainable Rural and Urban Development Association (SÜRKAL), "Introduction to the Tourism of Juliopolis Necropolis" (*Juliopolis Nekropolünün Turizme Kazandırılması*), co-organized with Çayır Municipality, Nallıhan District Governorship and Anatolian Civilizations Museum, "Rural Tourism in Nallıhan: Determination and Improvement of Nature Walking Trails" (*Nallıhan'da Kırsal Turizm: Doğa Yürüyüş Parkurlarının Belirlenmesi ve İyileştirilmesi*) with the cooperation of the Environment Foundation of Turkey and Nallıhan District Governorate, and finally "Rural Tourism Expansion and Institutionalization in Ankara: Rural Development Based Nallıhan Rural Tourism" (*Kırsal Turizm Ankara'da Yaygınlaşıyor ve Kurumsallaşıyor: Kırsal Kalkınma Temelli Nallıhan Kırsal Turizm*) Project realized in cooperation with Ankara University Development Studies Implementation and Research Center (AKÇAM), Nallıhan District Governorate, Ankara Nallıhan District Beydili Village Social

Assistance and Solidarity Association and Sustainable Rural and Urban Development Association (SÜRKAL; NALTUD, n.d).

The needlework and silk cosmetics of the handicrafts known by all women in the region has been revived by Nallıhan Tourism Volunteers Association and made it possible for almost 1,000 women to participate in the organization (See Figure 2.11). It helped women to gain their own income besides brought vitality to the county. Moreover, the archaeological excavation sites and *Kuş Cenneti* attracts tourists to visit the region (TUORMAG, 2015).



Figure 2.11 The revived needlework and silk cosmetics of the handicrafts (TUORMAG, 2015)

In Nallıhan, pension and culture houses were established in 9 different villages under the leadership of Mustafa Bektaş. The aim of the association is to increase the number of tourists without destroying the local identity and to raise the income level of the local people. Mass tourism is being done to control the number of tourists. In other

words, limited number of tourists are hosted according to the capacity of the villages on the periphery (Sabancı Vakfı, 2017).

Previously there were 2 thousand tourists per year in the province, and today this number has reached to 72 thousand (Sabancı Vakfı, 2017).

Bektaş points out that trust, patience and slow steps are the keys to conduct a project like this. Organizing and cooperation with local governments gets the project stronger and sustainable (Sabancı Vakfı, 2017).

Lavanta Kokulu Köy (Lavanta Scented Village), Turkey

Lavanta Scented Village Project was initiated by Ali Sağdaş and his friend Gürkan Cunda in 2015 in Kuyucak Village in Keçiborlu Province, Isparta. Sağdaş and Cunda are agricultural engineers and staff in Agriculture and Animal Husbandry Directorate of the County (A. Sağdaş³⁵, in-depth interview, 16 October 2017; Lavanta Kokulu Köy, 2016).

Lavender farming in Kuyucak has been carried out since 1970s, but it gains more attractiveness in 1990s because of the decrease in rose prices. It was a secret potential of the region (A. Sağdaş, in-depth interview, 16 October 2017).

Two entrepreneurs, Sağdaş and Cunda applied to the Direct Activity Support Call of West Mediterranean Development Agency with the project of "Increasing the Quality Analysis and Recognition of *Keçiborlu Lavender Balı*" in 2014. The approved project was conducted by Village Service Union of Keçiborlu District Governorship (A. Sağdaş, in-depth interview, 16 October 2017).

The studies had been started related with the lavender cultivating training and beekeeping instructions for the local people. Brochures presenting lavender and

³⁵ An in-depth interview was held with one of the initiators of Lavanta Scented Village Project Ali Sağdaş on 16 October 2017 about the story of Lavanta Scented Village. The author would like to express her gratitude for his contribution.

lavender growing was printed and distributed. 100 beehives were delivered to 10 producers for encouragement of honey production. In the content of this project, an agreement was done with bus tour firms on visiting Kuyucak Village for half an hour in terms of introducing the village (A. Sağdaş, in-depth interview, 16 October 2017).

One year later, Sağdaş and Cunda applied to the “Future is in Tourism” project call which is carried out under the partnership of Ministry of Culture and Tourism, United Nations Development Program and Anadolu Efes. Sağdaş and Cunda became a member of Keçiborlu Aid Solidarity and Education Association in order to be able to apply this project call. After that, the project was prepared in partnership with Keçiborlu Aid, Solidarity and Education Association, Village Service Union of Keçiborlu District Governorship and Kuyucak Headman’s office (See Figure 2.12). The studies for building a substructure were started after the project approved (Lavanta Kokulu Köy, 2017; A. Sağdaş, in-depth interview, 16 October 2017).

The primary step of the project was to train local people aiming to prepare them to be in a tourism project. The training courses that are hygiene, cooperatives, good speaking and diction, local tourism activities, home boarding, entrepreneurship, aromatic plant breeding and field education had been continued for 6,5 months. After that, advertisement activities such as promotional signboards, booklets and website were done. Agreements were done with the bus tour firms to bring tourists to Kuyucak Village. Besides, some of the inhabitants were convinced to arrange one of their rooms as guesthouse (A. Sağdaş, in-depth interview, 16 October 2017).

Lavanta Scented Village Women Entrepreneurs Cooperative was established by the women of the village. All the activities are carried out within the cooperative and all the products of the project will be transferred to this cooperative (Lavanta Kokulu Köy, 2017; A. Sağdaş, in-depth interview, 16 October 2017).

One of the most effective promotion activity is done through the photography competition organized within the project. 50 of these photographs were selected for the exhibition and used in website and social media accounts. It was emphasized that the number of visitors and tourist groups increased after the shared photographs from social media (A. Sağdaş, in-depth interview, 16 October 2017).



Figure 2.12 Lavanta Scented Village Project and the Actors in the Project (Lavanta Kokulu Köy, 2016)

Field trips to similar sites such as Misi (Bursa) and Marseille (France) which can be a model for the project were organized. These trips were quite encouraging and motivating for local people (Lavanta Kokulu Köy, 2017; A. Sağdaş, in-depth interview, 16 October 2017).

The remarkable studies have been started after these trips since July 2016. One year later, there have been a serious growth in number of tourists in 2017 summer. In 2016, 3 thousand tourists visited the village while in 2017 more than 90 thousand visitors came. (Lavanta Kokulu Köy, 2017; A. Sağdaş, in-depth interview, 16 October 2017)

As a result of this progress, 30 – 40 sales stands were established and the population of the village got increased from 240 to 280. (A. Sağdaş, in-depth interview, 16 October 2017).

The project was finished in July 2017, however “Future is in Tourism” is still supporting financially the project as a privilege. The training courses and participation

to fairs and conferences still continue (A. Sağdaş, in-depth interview, 16 October 2017).

2.3.2 Actions Aiming Sustainability of Rural Architecture

In this section, examples from the works done for the protection of the rural architecture are explained. Two of these examples are from the HistCape Project which is a European Union Project and the other two are examples from the Vorarlberg region of Austria.

Historic Assets and Related Landscapes (HistCape): Cultural Heritage, Landscape & Rural Development is a project that has been carried out with the partnership of 11 European countries (Lamblin, 2014) between January 2012 and December 2014 (HistCape, n.d.). The project was financed by the INTERREG IVC program of European Regional Development Fund. 13 best practice out of 50 studies aiming rural development were selected to be analyzed. The basic aim of the project is to make use of the experience in existing examples to create more efficient and effective regional policies for rural areas in Europe. After examining the samples, the methods and ideas are transferred to 6 pilot studies (Lamblin, 2014).

8 of 13 best practices were selected within the scope of the dissertation, considering the adaptable ones rather than the ones introducing specific conditions. Two of them are practices aiming sustainability of rural architecture while six of them are aiming sustainability rural architecture and rural life. The most important principle while determining the practices to be in the was its adaptation capability in protecting the other rural areas especially the ones in Turkey.

Advisory Councils for Building Culture, Styria Austria (HistCape)

The buildings are constructed with traditional styles and regional materials in cultural and natural landscapes. Styria region in Austria is known with its unique tissue and architectural style. It is not only a value for local people but also an essential attraction for tourists. That's why its exceptional landscape needs to be safeguarded. South Styria

Wineland nature park has a unique style of architecture with its vernacular style. However, the interventions done with new fast building systems doesn't respect the existing tissue and character of the place. At the same time, local authorities who are responsible for the conservation of the rural settlements don't have the knowledge for regulating rules for new buildings (Hoffman & Holler & Kulmer, 2014)..

In response, the regional government of Styria promoted an overall concept defining the general framework for safeguarding the architectural heritage and monitoring the architectural quality of the province. This concept is clarified for municipalities as responsible bodies (Hoffman et al., 2014).

Based on these legal provisions, park municipalities in South Styria nature park are required to give advices to the people who request construction permit and take care of architectural quality. Therefore, they established "Platform Building Culture" to connect the opinions from local authorities, architecture and construction specialists and local community. The Platform of Building Culture is in collaboration with District Building authority of South-West Styria in order to attain a general consciousness for local government bodies and society (Hoffman et al., 2014).

This platform promotes traditional architecture and integrate new systems for achieving sustainable architecture with reducing use of energy and other natural resources (Hoffman et al., 2014).

First of all, regulations for building permit were determined considering the characteristic appearance of the village. Municipality's advisory committee incorporated with the experts is required to issue the building permits by preventing the incompatible construction actions. They developed a booklet containing guidelines for building design and made them accessible to the local people (Hoffman et al., 2014).

The aim of the booklet is to generate a new understanding of modernity which attached to the traditional tissue in harmony through implementing modern styles regarding the historical landscape. It was succeeded throughout abstraction of a traditional building.

Characteristic forms were combined with new architectural elements such as bigger window openings and shorter roof projections (Hoffman et al., 2014).

Three teams with three architects in each of 8 municipality are serving for this project which is started in 2006. The advisory council promotes the successful implementations that are done consistent with the guidelines (Hoffman et al., 2014).

Moreover, two projects were generated with the local schools to raise awareness of the children as future architects about materials, traditional construction techniques and the importance of their land (Hoffman et al., 2014; See Figure 2.13).



Figure 2.13 A school project introducing building culture to the students (Hoffman et al., 2014)

As a result, the general consciousness on building culture of the stakeholders in the region were raised and the new constructions were built in harmony with the existing tissue owing to the advices of the committee (Hoffman et al., 2014).

Preserving Community Symbols, Saaremaa Estonia (HistCape)

Saaremaa is an island in Estonia along the Baltic Sea coast. Windmills are the most

important symbol of the island. After the electricity comes to the island, the mills lose their importance and many are disappearing because the restoration and maintenance are very expensive. There were 1,200 wind mills in 1890, today only 100 have remained and 20 are functional (Kivi, 2014; See Figure 2.14).

The local community of the island who realize that the mills are diminishing fast and they face the danger of complete disappearance over time are worried that future generations will never know this symbol. Another reason they decided to conserve the windmills is tourism, because tourists want to see windmills when they come to the island. In a very well-known trip website TripAdvisor, windmills are affirmed to be the symbol of the island by the visitors (Kivi, 2014).



Figure 2.14 The Symbols of Saaremaa: Windmills (Kivi, 2014)

Local authorities and the community start to search for a private funding for the restoration of the mills. They documented the features of the windmills and their condition in a detailed way and make a proposal to local private company which has a logo with windmills and known as the brand of Saaremaa. They explained the importance of the windmills for the island and asked for funding. Subsequently, the company and local authorities started to support the project financially (Kivi, 2014).

The project started in 2013. During restoration projects, traditional knowledge of the local craftsmen was consulted to learn the techniques for those who work on the project are trained on this topic. At the end of projects, a celebration was organized in order to announce and emphasize the cooperation between a private institution, local authorities and the local community (Kivi, 2014).

Consequently, in this practice not only the local community but also the tourist users are involved to the value determination process in terms of understanding what people want to see when they come to this place. The cooperation of local authorities, private companies and local community is a good sample in terms of community building. The other important point is that knowledge of the masons is used in the decision process.

Vorarlberg Region, Austria

Vorarlberg is a small province in Austrian Alps. The region has earned a worldwide reputation for combining technology with traditional architecture. The traditional income source was agriculture; however, it loses importance with the rise of textile industry in the region. It was almost abandoned till nineteenth century (Mayo, 2015, Austria, n.d.).

The process of the development started a movement initiated in 1960. As a continuation of the movement, the local architects began to work to make low-cost, functional and technological constructions. Their concerns are not only aesthetic, but first of all, to adapt the wood as traditional building material to today's technology. Simplicity and rationality are the main intentions of the local architects and design concepts include structural efficiency, minimal use of resources, usability, user needs and functionality (Dangel, 2010).

The most important reason why wood technology in Vorarlberg progresses in this way is the high quality of education on wood. The culture of local artisans and use of local materials make the process simple and unique (Mayo, 2015).

Today, Vorarlberg has the biggest industry in Austria while it consumes the lowest energy. %96 of the electricity need is generated through hydroelectric power. It is a production region that it not only meets its citizens needs but also has developed on exportation (Dangel, 2010).

- *Rüsher Residence, Schepfau Village*

Rischer Residence in Schepfau village in Bregenzerwald in Vorarlberg. This residential structure, which sits on a sloping land, has developed with the collaboration of the client and the architect. The architects of the building are Oskar Leo Kaufmann and Albert Rűf (Dangel, 2010).

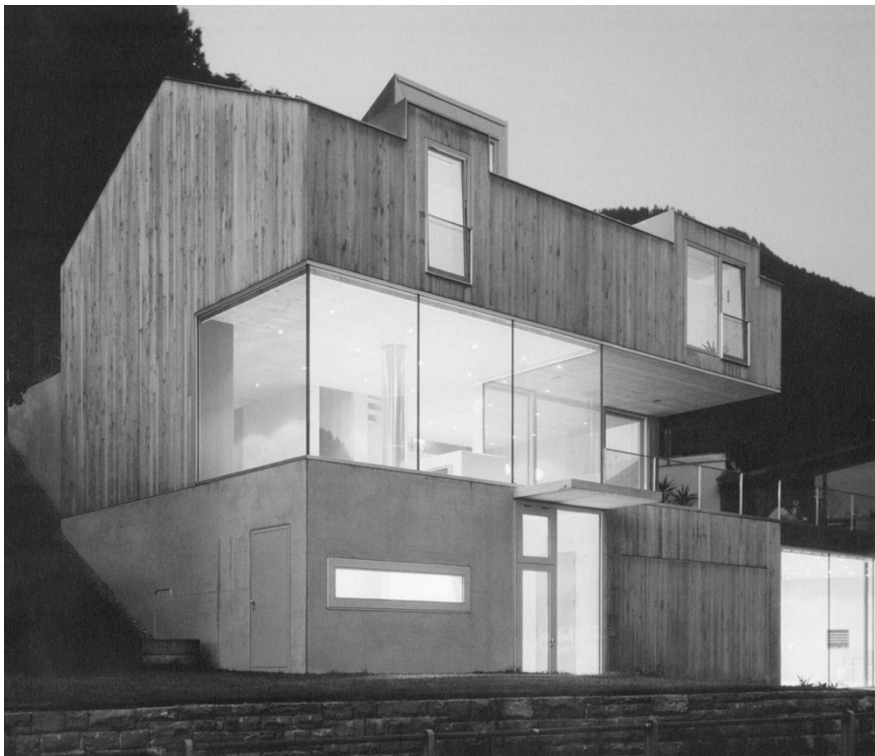


Figure 2.15 Rüsher Residence, Schepfau Village (Dangel, 2010)

The form of the three-leveled building is referenced from the local architecture that it has wood cladding, covered patio and gabled roof. The walls, ceilings and roofs of the upper floors which are based on a concrete pavement, are made of prefabricated wooden panels. Structure problems were solved with the cooperation of civil engineers and architects (Dangel, 2010).

All the materials used in the implementation of the panels are ecological. These panels have exceptional thermal properties and provide a satisfactory insulation in winter and they prevent overheating in summer (Dangel, 2010).

As required by used construction technique, all plumbing and electrical components must be designated at the planning stage before construction starts. This requires a serious coordination between the client, architect and his team, and it speeds up the application phase and makes it more efficient once the project is completed (Dangel, 2010).

- ***Rauch Residence, Schlins Village***

Schlins is a small village in the Walgau region in Vorarlberg. The buildings in the village are built with rammed earth construction. The trend of rammed earth construction was initiated by Martin Rauch in 1980s after he saw and impressed with the technique in of his trips. Lately, he designed a three-storey residence and a studio for himself with an architect. When his experience as a manufacturer and an architects mind come together, brand new standards for rammed earth were generated (Dangel, 2010; See Figure 2.16).



Figure 2.16 Rauch Residence, Schlins Village (Dangel, 2010)

He studied on this technique because it has so many advantages such as its being easily accessible, recyclable, easy to process, a good isolation material, ecological and sustainable. It was proven that it is more sustainable in terms of its energy values and limitless ability to be recycled (Dangel, 2010).

First, all the materials that were excavated on the field were classified and re-mixed to be used for different applications. In order to be protected from structural factors and daylight strategies, the openings were placed carefully. The thickness of the load bearing walls which continuing along three floors is 450 mm. All ceilings lean on a reinforced lime mortar tie beam which is fixed inside the walls. Martin Rauch avoided the use of cement when building the house. This attitude has raised the reusability of materials, but makes it difficult to develop applicable structural details (Dangel, 2010).

2.3.3 Actions Aiming Sustainability of Rural Life and Architecture

The actions in this part are handling the rural areas as a whole with its architectural values and lifestyle. The six of the practices that are in Nymphéo Greece; Leon, Spain; Saaremaa, Estonia; Kozjansko Park, Slovenia; Marche, Italy and Basque, Spain from HistCape project. The other one is from Turkey; Cumalıkızık Development Project in Bursa.

Pride of Place, Nymphéo, Greece (HistCape)

Nymphéo village (See Figure 2.17) which is famous as the center of silversmiths during 1800s is located on highlands of Greece. Most of the inhabitants left the village and it was uninhabited in 1900s with a few residents left. Actions intending revitalization of the village was started by existing inhabitants and the volunteer communities from the surrounding regions in the beginning of 1990s. They got prepared and started to work for protection of nearby forests, streets and repair of roofs, windows and walls of the houses. This effort of the volunteer groups was realized by various well-known professional and institutions such as architects, civil engineers, mechanical engineers. These individuals and groups were also contributed to the project voluntarily (Karamarkos & Mylonas, 2014).



Figure 2.17 Nymphéo Village, Greece (Karamarkos & Mylonas, 2014)

After these efforts, a “local self-governing party” (Karamarkos & Mylonas, 2014: 21) was chosen for the administration of the place and the community. A Strategic Plan was developed with the remaining residents for the future actions to be done intending conservation and development of Nymphéo. The goal of this plan is to achieve sustainable development and a committed local community. Therefore, the main concern of the plan is conservation of natural surroundings, architectural heritage, customs and traditions rather than economic growth. In time, the quality of life in Nymphéo was recognized and some of the population came back or use their homes in weekends. Additionally, new people came to live in the village by repairing the houses or building new ones respecting the existing tissue (Karamarkos & Mylonas, 2014).

As an outcome of this progress, the village is under the protection of Hellenic Ministry of Culture today. Events for celebrating the natural and cultural heritage and promoting the handcrafts, foods and other products of the cooperative which is founded by women are organized periodically. Meetings are done regularly by the community to discuss the works done and works will be done. They are planning to increase the

tourism attractions such as hiking, ecotourism, etc. but they take their steps slowly considering the destructive effects of the tourism (Karamarkos & Mylonas, 2014).

Plan PAHIS, Castilla y Leon, Spain (HistCape)

Castilla y Leon is one of the largest regions with numerous municipalities in Europe. It has a reach history and culture since it includes eight World Heritage Sites of UNESCO. It is defined as a representation of cultural properties through history. Nevertheless, the population – especially young population – of the region is decreasing (Junta de Castilla y Leon, 2014).

A strategic plan, PAHIS plan (Intervention Plan of Historical Heritage) is developed for sustainable management of the cultural heritage in the region covering the years between 2004 and 2012 by Government of Castilla y Leon Union. The plan basically intends to involve local residents with the cultural heritage by defining the policies to safeguard the heritage and promoting the use of assets. A tool called “Territorial Heritage Systems” for the interventions was generated through improving the previous studies (Junta de Castilla y Leon, 2014).

PAHIS plan is an “open and flexible plan” that can be changed according to the discussions with stakeholders. It embraces cultural heritage as the “key driver” (p. 24) for the development by combining public services, public administrations and local community (Junta de Castilla y Leon, 2014).

The mining valley of Sabero was explained as a sample implementation practice of the PAHIS plan. Sabero Valley holds mining and steel industry in various locations. The assets of this industry started to degrade in 1990s owing to the issues in industrial economy. There hadn’t been any studies for the development of the valley till PAHIS plan (Junta de Castilla y Leon, 2014).

PAHIS plan was implemented in three stages; identifying, promoting and proposals. Primarily, all the assets in the valley were analyzed and identified. Secondly, the results of the studies were shared with the potential stakeholders such as local

authorities and community. The possible actions were discussed with the stakeholders and their advices were recorded considering their experiences. Lastly, proposals were developed according to the discussions. As a result, some of the assets were decided to be restored for their reuse. One of them, Sabero Museum, projected as a museum which became a gathering point for the cultural activities and meetings (Junta de Castilla y Leon, 2014; See Figure 2.18).



Figure 2.18 Sabero Museum, Greece (Junta de Castilla y Leon, 2014)

Experiences of the Saarte Geopark, Saaremaa, Estonia (HistCape)

Saaremaa is an island holds natural and cultural values together in Estonia. The main symbols of the county are defined as its geology, diverse biology houses unique bird species and the settlements build from prehistoric times till today (Bubukin, 2014).

Numerous responsible institutions were generated to protect its biological, geological and cultural values. This action provides collaboration (horizontally) between agencies responsible from biology, geology and culture and interaction (vertically) between these local units and national governments. One of these local units, Saarte Geopark, is assigned to coordinate these relations and interactions (Bubukin, 2014).

The Saarte Geopark agency analyzed and defined the features of the island including its symbols and important fields. Biological, geological and cultural features of the island were mapped in different languages and disseminated (via signboards, multi-language website, lectures, meetings) by Saarte Geopark (Bubukin, 2014).

Geopark became a platform to meet and discuss the future of the county and plan the new strategies for its development. It is mentioned that Saarte Geopark is supported financially by Environmental Investment Center (Bubukin, 2014).

Celebrating Biodiversity, Kozjansko Park, Slovenia (HistCape)

Kozjansko region is identified with its diverse meadow orchards. The unique varieties fruits in the orchards were cultivated with natural methods. Agriculture was an important part of the regional economy. In last years, farmers left the orchards because of the migration to urban as a result of agricultural policies and lack of labor. This caused the degradation of biodiversity in the area (Oršanič & Zorenč, 2014).

Kozjansko Regional Park (See Figure 2.19) was founded in 1981 responsible of protecting the cultural and natural values of the region. The Park took action within a part of a national project “Reviving Meadow Orchards and Fruit Gardens of Slovenia” in 1991. Firstly, trees were planted, workshops with the demonstrations introducing how to prepare the fruits and how to dry fruit were organized. Mapping of all orchards in the region were done. Additionally, a nursery laboratory was established and variety of fruit species were started to be produced (Oršanič & Zorenč, 2014).

Organization- gives farmers the chance to show their products and knowledge. This provides promotion of the identity of the place by continuing the traditions of the region and introducing different kinds of fruit species in 2000. These organizations became a regional festival Kozjansko Apple Festival in the content of the marketing scheme developed to promote the products. In this festival, consumers, farmers and producers got together and create local products (Oršanič & Zorenč, 2014).



Figure 2.19 Kozjansko Regional Park, Slovenia (Oršanič & Zorenč, 2014)

An exhibition image was also generated including all the municipalities in the region. This encouraged and motivated the local in these borders (Oršanič & Zorenč, 2014).

A portable fruit juice processing plant was obtained in order to gather juices from different farms and promote the active orchards (Oršanič & Zorenč, 2014).

Since Podsreda village known as a market in medieval times, the park decided to safeguard its unique tissue and architectural style by reviving the market as a fair event. In 2013, the preparations were started for the organization of the “Eco Food Festival” in Podsreda castle (Oršanič & Zorenč, 2014).

Park has a big role in revitalizing of the orchards and traditions as well as increasing the life quality of local community. Not only the local community but also the groups in the surrounding regions got conscious about the value of meadow orchards (Oršanič & Zorenč, 2014).

The Scene of People's Everyday Lives, Marche Italy (HistCape)

Landscape has a great importance for the identity of places in Italy. After WW II the concerns about the landscape protection appeared in Italy and the necessity of safeguarding the landscape and historical heritage of the country is declared in Italian Constitution. Later in 1980 a law saying that each region should develop its own plan was announced by the Italian Ministry. Each region is assigned to not only generate a plan but also define its landscape (Zenobi & Federiconi, 2014).

In the plan of Marche Region landscape was delineated with three main components; geological structure, ecological structure and human works. These three components have subcomponents. Geological structure consists of “streams, ridges, slopes, and seaboard”. Ecological structure consists of “floristic areas, forests and woodlands, grasslands, wetlands and other elements of rural landscape” while human works consists of “historical centers, historical buildings and artifacts, archaeological areas, places of historical memory, scenic roads and agricultural landscape of historic interest” (Zenobi & Federiconi, 2014: 52).

Municipalities became the main actors to prepare this plan in Marche Region. Community involvement, government improvement and adaptation to new laws were handled by the municipality in the renewed plan. Concerns about the fast change in the landscape led desires for having more strict protection rules. This “bottom-up” development model requires better interaction between regions and state that a new law was about to be promoted to regulate these relations (Zenobi & Federiconi, 2014).

According to the Marche Plan landscape cannot be protected with defined special sections of the area, it has to be protected as a whole. If the community is too weak and aged and values of the landscape are disappearing, new conditions have to be integrated to the place with the cooperation of regional and national government. Besides, the plan has to be flexible and open to all new ideas proposed by the stakeholders; local community, regional enterprises, local and national government (Zenobi & Federiconi, 2014; See Figure 2.20).

One of these ideas is to promote Marche and its culture with films and television. Marche Film Commission was established to organize the studies on this concept. Maps were prepared for film producers suggesting where to shoot movies. In 2013, it was decided to produce movies to introduce the small attractive villages with economic disadvantage in order to ensure that these villages are benefiting from the opportunities of the project (Zenobi & Federiconi, 2014).



Figure 2.20 Local inhabitants participating to the decision-making process (Zenobi & Federiconi, 2014)

Education Through New Channels Basque Country, Spain (HistCape)

Tourism is one of the leading industries today. It is generally promoted as the greatest tool for development of a place. Nevertheless, the consequences of tourism such as the traffic and crowd can be destructive. If tourism starts make a pressure to the local community, the inhabitants of the place can become serving and living for tourists. As a result, place loses its values and identity. Tourism can have an important role in development of a place if it is managed considering conservation of the identity and authenticity of the place (Eppich & Izkara, 2014).

Damaging effects of tourism are tried to be neutralized through responsible and sensitive tourism which intends to inform the tourists about the features of cultural assets. This can be done with communication between visitor and the community. If the tourists know about the sensitive characters of the places, they will be more respectful and feel responsible (Eppich & Izkara, 2014).



Figure 2.21 Smart Phone Application (Augmented Reality; Eppich & Izkara, 2014).

Direct communication with the tourist can be done through tourist guides and operators. Besides, information and communication technologies is a fast and easy way to disseminate data since %90 of the tourists have smart phones today (Eppich & Izkara, 2014).

Accessible information is translated for the tourists by information and communication technologies in order to assist them to imagine and visualize the related features of the cultural properties. Such a system is necessary especially for the rural areas for informing visitors about their responsibilities (Eppich & Izkara, 2014).

Tecnalia Research and Innovation is a company works on these kinds of systems in Basque, Spain. The technology they used for access the information to the tourists is

the virtual and augmented reality technology in tourist telescopes, wearable personal assistants, and the applications of smart phones, tablets. These programs content 3D models, audio, video and text (Eppich & Izkara, 2014).

Cumalıkızık Conservation and Revitalization Project, Turkey

Cumalıkızık which is a village in Bursa was announced to be Urban and Natural Site considering its historical, cultural and natural values in 1981 by the Supreme Council of Monuments (Giritoğlu & Oruç, 2000; Taş & Taş & Cahantimur, 2009).

In 1990, mosque, bath, 57 houses, 2 trees and a cemetery and in 1993 65 houses were registered. In 1998, some of these houses were restored and now these houses are being used as pensions, restaurants, etc. (Taş et al, 2009).

Giritoğlu and Oruç discusses that in 1997, Bursa Municipality and Unesco Youth Association of Bursa initiated the conservation studies (Giritoğlu&Oruç, 2000). However, the studies get importance after Bursa Chamber of Architects rented a house, restored it and converted it to a research center in 1996. In 1997 Cumalıkızık Conservation and Revitalization Project was developed by Bursa Local Agenda 21³⁶ Cumalıkızık Conservation and Revitalization Group. The aim of this group is not only to protect the physical environment but also to improve the social, economic and cultural infrastructure of the village with this project (Taş et al, 2009; Giritoğlu & Oruç, 2000).

³⁶ It is the Local Agenda 21 Program of Turkey which has been implemented since 1997, under the 28th chapter of the Agenda 21 Action Plan, which was adopted at the United Nations Rio Earth Summit in 1992 and set out the agenda for the 21st century, civil society and other partners, together with their respective problems and priorities (Kent Konseyi Yönetmeliği, 2006). This group was taken into the scope of City Councils in 2009 (Bursa Belediyesi, 2009). The City Council consist of representatives of the municipal council, political parties, universities, professional associations, trade unions, notaries, cooperatives, foundations and representatives of the city council working groups. There are different working groups within the city council which is a non-governmental organization (Kent Konseyi Yönetmeliği, 2006). Conversation and Revitalization Project Bursa Local Agenda 21 group is one of these groups.

This committee gets together periodically to monitor and improve the project. Many meetings, conferences and courses were organized to raise awareness of the public and other participants (Giritoğlu & Oruç, 2000).

In addition, events such as contests, exhibitions and tasting days organized to increase awareness about the history and culture of Cumalıkızık and contribute to the income of the peasants started in 1997 and have turned into the annual Raspberry festival. Through these efforts, central and local government, universities, NGOs, private companies, local people and volunteers participated in this project. Summer school, workshops and meetings with local residents were held, surveys, analysis and restoration projects were made, and a few films were produced (Taş et al, 2009).

In 2007, The Living Ottoman Village in the Third Millennium – Cumalıkızık Collaboration Project was prepared by Bursa Special Province Administration, Bursa Chamber of Architects and Yıldırım Municipality (Taş et al, 2009).

Aim of the project is to achieve integrated conservation which was declared in Granada Convention (1985) in collaboration with national government, regional government, local authorities and the community which is declared in Faro Convention (2005). All possible financial resources were applied to be used for increasing the quality of inhabitants' life. The project was started by the government and it was continued by local community, the Chamber of Architects, local authorities and architects, art historians, planners and civil engineers (Taş et al, 2009).

The process of the project was respectively; documentation studies, survey, the conceptual project competition and symposium. The aim of these steps is to identify the current situation, do field work, develop strategy, then prepare a short term, middle term and long-term action plan (Taş et al, 2009).

As a result, only some streets and houses are for selected restoration, as the state can provide limited budget. The local population cannot be included in strategy development, decision making and planning processes as it is desirable. Taş and his friends affirms that the reason why local community performed low participation is

that their awareness was not raised sufficiently and they haven't been encouraged enough. Only in the symposium and project competition there had been a proper platform to declare their ideas to be useful in the development of the project, although involvement in these two was also low. Since the local community doesn't have a complete consciousness of the project, they were focused on the short-term benefits rather than long term benefits. So, a communication office was founded to keep the inhabitants informed. It is emphasized that all stakeholders should be made aware of the importance of participation of local people (Taş et al, 2009).

Efforts carried out after the project continued and Cumalıkızık was taken to the UNESCO World Heritage List in 2014 with the name of Bursa and Cumalıkızık, The Birth of Ottoman Empire (DergiBursa, 2017; See Figure 2.22).



Figure 2.22 Cumalıkızık Village as Unesco World Heritage (Cumalıkızıkoyu, n.d.)

2.3.4 Section Conclusion

The actions aiming contemporary rural life and actions aiming empowerment of peasants are targeting the sustainability of rural products and local economy. They can be separated as private enterprises, farmer-consumer interface: FaCoIn (*Çiftçi - Tüketici Arabirimi: ÇİTA*), Cooperatives and Development Projects (See Table 2.3).

Private enterprises are generally started by outcomers and entrepreneurs for profit making (See Table 2.3). The position of the peasants in these enterprises is employee which makes them dependent to this enterprise while they are using their traditional knowledge (See Table 2.4).

Table 2.3 The Classification of the Actions Aiming Sustainability of Rural Life

		Actions Aiming Sustainability of Rural Life			
			FaCoin/ÇİTA	Cooperatives	Development Projects
Initiated by the outcomers / Entrepreneurs/	World				
	Turkey	İpek Hanım Çiftliği, Nazilli Aydın; Nebyan Doğal	Satsuma Mandalin, Doğan Besin Bilinçli Beslenme		Nallıhan, Lavanta Kokulu Köy
Initiated by the ministries, municipalities,	World				
	Turkey				Atölye Muğla 1
Initiated by the Local Producers	World			Paysan Artisan	
	Turkey			Tire Süt Kooperatifi, Bademli Zeytinyağı Kooperatifi	

Farmer-consumer interfaces on the other hand, are generated tools for eliminating the middleman in the marketing process. The position of the peasants is producer as the boss of their own business. These systems provide a direct relation between the producer and the consumer. The farmer makes more profit and consumers buy food cheaper. FaCoIn system is emerged by outcomers or entrepreneurs.

Cooperatives are developed as a tool for small producers to increase their competitive capacity in the market by decreasing the expenses and providing products being in a definite level of quality. Moreover, cooperatives generate a brand and creates an environment for the producers for marketing the products. In the cooperatives, the position of the peasants are producer and collaborator which is strengthening and generates a capacity for them. A cooperative action is generally initiated by local producers.

Development Projects are powerful tools for revealing the potentials of a place since they are based on collaboration of local actors. They are tools to provide budget for development of a region in terms social and economic capacity. A cooperative or a FaCoIn project can be involved in a development project according to its content. The role peasant in these kinds of projects are collaborator and producer. The aim of these projects is to enable the small producers and monitor them for a while in order to empower for sustainable rural life (See Table 2.4).

The actions aiming sustainability of rural architecture are conservation projects to preserve architectural heritage and building culture of a rural area. They are initiated by inhabitants or local governments.

The actions begun for sustainability of rural architecture and life are the projects considers the rural areas as a whole and built regulations aiming a holistic approach. They can be initiated by private companies, inhabitants or local governments. These kinds of actions require multi-disciplinary and collaborative study (See Table 2.4).

A financial source which can be an aid, grant or loan for these actions are necessary to be realized and continued. The financial sources of the studied projects are provided by state supports, international supports, private companies. Some of the projects are voluntary basis. The budget of private farms or animal husbandry enterprises are supplied by a private company while the budget of the FaCoIn projects can be supplied by a private company or it can be voluntary basis. Cooperatives on the other hand, are always benefited from the ministry or municipality grants (See Table 2.5).

Table 2.4 The role of the Peasants in different types of actions

		Farms - Animai H.	FaCoin/ÇİTA	Cooperatives	Development Projects
Peasants As	Producer		✓	✓	✓
	Employee	✓			
	Collaborator	✓		✓	✓
	Decision Maker				✓

Because of its wide range of concepts, the development projects can benefit from the following financial sources: development agencies, ministry grants, the financial supports of UN and EU, budget of a private company or based on volunteers. The actions for conservation of rural architectural heritage can be financed by private companies or ministry and municipalities (See Table 2.6).

Table 2.5 The classification of actions aiming at sustainability rural life and rural architecture

	Actions Aiming at Sustainability of Rural Life and Rural Architecture	
	Turkey	World
Private Companies		Saarte Geopark, Estonia (HistCape), Kozjansko Park, Slovenia (HistCape), Sensitive Tourism, Basque Country, Spain (HistCape)
Inhabitants		Nymphéo, Greece (HistCape)
Local Government	Cumalıkızık	Plan PAHIS, Castilla y Leon, Spain (HistCape), Marche, Italy (HistCape)

During the process of these projects, there is a main concept as a primary aim of the project and a secondary concept which is intended to assist the main concept. The main concepts are conserving local products, local site, local architectural heritage Tourism on the hand is always the secondary concept. The analysis of these actions shows that tourism should be always controlled with regulations to prevent its devastating effects on the authenticity of the region (See Table 2.7).

As it can be seen from the Table 2.7 local production should be continued for a sustainable life in a rural area. The local people have the traditional knowledge about the traditional production techniques. As it was mentioned before, the production should be continued by the local community because they are specialized on this field.

Moreover, there are also main actor and the secondary actors of these actions. Main actors are the ones who were initiated the projects and the secondary actors are the collaborators. The outcomes of the actions which achieved conservation of rural life

and/or rural architectural heritage show that even if the main actor is not the local community, it is always involved as the secondary actor. This role of the local community changes according to the content of the action as it was mentioned above within the actions for sustainability of rural life (See Table 2.7).

Table 2.6 The financial sources of the discussed actions

Budget of the Project: Aids, Grants, Loans				Farms – Animal H.	FaCoin/ÇİTA	Cooperatives	Development Projects (Ar-Ge)	Rural Architectural Conservation Projects
				Turkey	State	Development Agencies		
						Cooperative Grants		
						Ministry, Municipality Grants		
					International	Future in Tourism (UN)		
						EU National Agency (EU)		
					Others	Private Company		
						Voluntary Basis		
				World	Private Companies			
					Ministry, Municipality Grants			
					Voluntary Basis			

Local community should be empowered in economic and social means in order to take responsibility to sustain their own lives. In economic means, both the production should continue and marketing of the products should be organized well. For social means, the awareness of local community should be increased with meetings and seminars. Further, the local community must be involved to the determination process of the values that the decisions should be made according to the needs of the users. It is necessary for providing a sustainable community.

Additionally, the involvement of local government, local units and local authorities, even if they are not the main actor, is crucial in terms of planning and designing a project for a region. This means that conservation of rural areas are local based issues. The collaboration and the decisions are made with the local actors in a local environment.

At this point, it is necessary to recall the importance of bottom-up approach which is a development model based on local development by understanding the needs and requirements of local users.

2.4 Chapter Conclusion: Learning From Different Experiences

In the first section of this chapter, approaches of actions initiated aiming sustainability of rural and/or rural architecture around the world were analyzed in order to understand the common motivations of reactions to annihilation of rural life. The reasons of reactions show the common values embraced by specific groups around the World. At the end of the section, it was understood that the reactions are against; uncontrolled economic growth and consumption, unpleasant conditions of city life, city centered development, suppressed farmers/producers in the market, economic growth policies and industrial plants and disappearing local identity. Considering these reactions, the common values of rural areas accepted around the World are existing biodiversity and natural resources for production, healthy and natural food, being basic actor for local economic development, traditional production techniques realized by local small farmers/producers and individualities of a place defining its identity including traditional tissue and architecture, additionally customs and traditions (See Table 2.8).

In the second section of this chapter, rural development tools, studies and supports developed around the World by giving some details about EU strategies in order to compare them with the strategies in Turkey (during the harmonization process) were analyzed. The supports, tools and studies developed in Turkey are also investigated considering their beneficiaries and extend of benefits to the rural areas and the local community. Looking at the studies and tools around the world, the bottom-up approach is one of the foremost technique embraced aiming rural development. Local economic development is considered as a basic tool for development of a country after centralization. This approach contains both involvement of the local community to the

Table 2.7 The main concept, secondary concept and the main actor and the secondary actors of the actions

			Main Concept	Secondary Concept	Main Actor	Secondary Actors
Actions of Reactions to Annihilation of Rural Life / Actions of Tools Aiming Empowerment of Peasants	1	Paysan Artisan	Local Products	x	Local Community	
	2	İpek Hanım Farm	Local Products	x	Outcomer Entrepreneur	Local Community
	3	Satsuma Mandalin	Local Product	x	Outcomer Entrepreneur	Local Community
	4	DBB	Local Product	x	Volunteers	Local Community
	5	Tire Süt Cooperative	Local Products	x	Local Community	
	6	Bademli Cooperative	Local Products	x	Local Community	
	7	Nebyan Doğal	Local Products	x	Outcomer Entrepreneur	Local Community
	8	Nallıhan	Local Products and Local Site	Mass Tourism	Nallıhan Tourism Volunteers Association	Local Government District Governorship, Related foundations, Local Community
	9	Lavanta Kokulu Köy	Local Product	Mass Tourism	Outcomer Entrepreneurs	Aid, Solidarity and Education Association, Village Service Union of Keçiborlu District Governorship Ministry of Culture and Tourism, United Nations Development Program and Anadolu Efes, Local Community
	10	Atölye Muğla 1	Local Products and Local Site	x	Local Government	University, University students, Local community
Actions of Reactions to Dissappearing Rural Architecture	11	Saarema Windmills	Local Architectural Heritage	Tourism	Local Community	Local Government and Private Company
	12	Wine Land Nature Park	Local Architectural Heritage	x	Local Government (Advisory-Councils)	Local Communities, Local Authorities, Architects, Construction Specialist
	13	Vorarlberg	Local Architectural Heritage	x	Local Community	Local Authorities, Architects, Universities
Actions Aiming Sustainability of Rural Architecture and Rural Life	14	Tecnalia	Local Site and Lifestyle	Sensitive Tourism	Private Company	
	15	Nympheo	Local Site and Lifestyle	Ecotourism	Local Community	Volunteer Communities
	16	Plan Pahis	Local Site and Lifestyle	x	Local Government	Inhabitants, Local Services, Local Administration
	17	Saarte Geopark	Local Site and Lifestyle	x	Local Authority (Saarte Geopark)	Responsible Agencies, Local Units and National government (platform regulates horizontal and vertical relations)
	18	Kozjansko	Local Site, Product and Lifestyle	x	Local Authority (Kozjansko Geopark)	Local Community, Government
	19	Marche	Local Site and Lifestyle	Tourism (Film Tourism)	Local Government	Local Community, Local Authorities
	20	Cumalıkızık	Local Site and Lifestyle	Tourism	Local Government	Unesco Youth Association of Bursa, Bursa Chamber of Architects

decision-making process and involvement of local administration by giving them authority and budget for development of rural areas. The tool developed for conserving rural architectural heritage is Village Design Statements determining regulations for the interventions to the traditional tissue.

In Turkey on the other hand, the tools and supports are central government based studies. Pilot actions for local based studies was started but a system to make them continuous and applicable for the rural areas in the country couldn't be achieved. Besides, most of the credits and loans given by state and international sources are not benefited by the peasant directly. The application procedures of the are so complicated and not designed regarding the social profile of the peasants in Turkey. Moreover, most of the credits and loans are given to the big entrepreneurs rather than small farmer/producers.

Municipalities in Turkey has limited budget and authority. There is a lack of rural area definition and a regulation for conservation of rural architectural heritage (in the content of UKKS although there is a measure for that EU regulations for rural development) in the country.

In the third section of this chapter, the good practiced aiming sustainability of rural areas was analyzed to understand the key points and required processes in a successful rural development project. Considering the projects, it is possible to say that each rural area has its own individualities and values. When forming the regulation for development and conservation of a rural areas, the local community should be central issues as the users of the area. The involvement of the local community to the project is a crucial point, however the type of involvement also matters in terms of empowerment of the community in economic and social means. For the empowerment of the peasants, they must be involved to the project as decision makers, producers or collaborators.

Table 2.8 Results driven from the approaches, state supports and actions aiming sustainability of rural areas

	Section 1 Approaches Aiming Sustainability of Rural Areas	Section 2 State Aids and Studies for Sustainability of Rural Areas	Section 3 Actions Aiming Sustainability of Rural Areas (Good Practices)
Outcomes of the Sections	<p>The Common Reactions Regarding the Actions Aimig Sustainability of Rural Areas</p> <ul style="list-style-type: none"> - Uncontrolled Economic Growth and Consumption - Unpleasant Conditions of City Life, Insecure and Poor Quality Food - City Centered Development - Supressed Farmers/Producers in the Market - Economic Growth Policies and Industrial Plants - Disappearing Local Identity <p>Therefore, Common Values of Rural Areas Embraced around the World:</p> <ul style="list-style-type: none"> - Biodiversity and Natural Sources of Production - Healthy and Natural Food - Local Economic Development - Traditional Production Techniques by Local (Small) Farmers - Individualities of the Place including <ul style="list-style-type: none"> -- Traditional Tissue and Architecture -- Customs and Traditions 	<p>Rural Development tools and given aids around the world especially in Europe.</p> <ul style="list-style-type: none"> - Bottom-Up Approach - Local Economic Development - Village Design Statements (Determining regulations) <p>Rural Development tools and given aids in Turkey</p> <ul style="list-style-type: none"> - Central Government based studies and aids <ul style="list-style-type: none"> -- local based studies is started in pilot areas -- Limited Budget and Authority for Local Administration - Most of the state and international aids given <ul style="list-style-type: none"> -- not directly to the peasant -- after a complicated application process -- mostly intended big entrepreneurs rather than small farmers/producers. - Lack of Rural Area Definition - Lack of substance on preservation of rural architecture in UKKS 	<p>Essential key points and required processes</p> <ul style="list-style-type: none"> * Each rural area has its individualities (Value based conservation plan) - Not only the Involvement But also the Empowerment of the Local Community: <ul style="list-style-type: none"> - Involving local community to the decision making process - Peasants as Producers and Collaborators - Cooperatives - Production as the main concept - Tourism as the secondary concept (Sensitive Tourism Agricultural Tourism, etc.) - Flexible Plans generated with the Involvement of Local Administrations, Local Community and the Other Local Actors. <p>Marketing Principles:</p> <ul style="list-style-type: none"> - Eliminating the Middleman - Using internet - Local Markets

Moreover, it is important to provide an environment for the community to stand on their own feet. Since the producers in the villages are small producers, cooperating is one of the most preferred solutions for the empowerment of peasants economically.

The main concept of the project should be on reviving or continuing the products special to the place. The marketing principles should be designed regarding the importance of eliminating the middleman. Namely, the products should go directly to the consumers. Local markets and internet shops are the preferred solutions for this issue. Tourism, on the other hand, should be always the secondary concept and controlled considering its harmful effects for the identity of the place.

Lastly, conservation of a rural area should be done by the participation of all stakeholders including local administrations, local community and other local actors. The conservation plans should be flexible and continuous meetings should be done

with participants for monitoring the project and update requirements of the users (See Table 2.8).

These findings of the investigations done in this Chapter are used as principles for the evaluation of the Çomakdağ Region in Chapter 4 and for the proposals about conservation of rural areas in Chapter 5.

CHAPTER 3

IDENTIFICATION OF RURAL ARCHITECTURE THROUGH A CASE STUDY: ÇOMAKDAĞ, MILAS

The aim of this chapter is to identify rural architectural characteristics of Çomakdağ Region which includes 5 villages and 6 plateau settlements. First of all, the general information including geographical, topographical features, accessibility and climate characteristics about the region is introduced. After that, the historical development which is based on 13th century (Witteck, 1994) of the region is discussed. Following the contextual relations between settlements, nature and inhabitants are presented.

In Çomakdağ Region, the relation between settlements differs regarding the social relations and ownership that the settlements are grouped and explained regarding these relations within the text. The general features of the villages, architectural characteristics and use of surveyed houses will be clarified.

Today in Çomakdağ Region both physical individualities and the traditional way of life continuing however, the traditional tissue started to lose its authenticity because of the interventions done as a return of remaining life in the villages.

3.1 Genaral Features of Çomakdağ Region

Çomakdağ is a region of Milas with five villages on the chain of Beşparmak Mountains with six plateau settlements connected to these villages. These village settlements were located in protected parts of Beşparmak mountains and water sources (See Figure 3.1).

The land is covered with agricultural lands and forest. The settlements are located near the water sources in the middle of agricultural lands. A big part of agricultural lands is olive groves. The forest, on the other hand, is dominantly composed of Turkish Pine and Stone Pine. The flora of the region includes needle-like leaves and wild flowers.



Figure 3.1 Topographical Features in Çomakdağ Region

The territory of the region, which has Mediterranean climate characteristics, is suitable for agriculture. The villages in the district are Kızılağaç, İkiztaş, Ketendere, Sarıkaya and Gökseki. The most important and striking feature of these villagers, which consist

of Yoruk inhabitants, is that both the traditional settlement texture is preserved and the traditional life continues.

Çomakdağ region is close to many leading settlements in coastal tourism in the Aegean Region such as Kuşadası, Didim, Marmaris, Bodrum and Köyceğiz. Transportation to the district is possible only from Milas which is approximately 27 km and there isn't any public transport. The school service, which only takes the teachers in the morning to the schools in the district and brings them back to Milas in the evening, also provides transportation services for other passengers in case of necessity with the condition not to go out of the service hours.

The closest airport to Çomakdağ is Bodrum-Milas Airport and there is no public transport from the airport to Milas. Çomakdağ is located at 81 km from the center of Muğla, 187 km from Aydın and 77 km from Bodrum. The public transport is provided by Milas – Bodrum minibuses, which are 15 minutes away from Milas (See Figure 3.2).

In Çomakdağ, most of the structures in the settlements developed on the rocky cliffs were built with stone as a local material. In some cases, rocks at a certain elevation in the ground have been used as part of the structure. Most of these simple structures are built between the gigantic rocks by humans integrating with sloping topography. Unlike high-rise concrete buildings seen in cities and new settlements, these buildings are designed in harmony with nature.

Often village settlements are in the center of the countryside and surrounded by olive trees in the surrounding area. According to the interviews made with Özcan Kayrak³⁷ (2015) who is each dynasty unconditionally has olive grove. For this reason, there are more than one olive oil factories in each village in the region. Today, the olive oil factories in Milas have taken their place. Generally, the output efficiency of a year is

³⁷ An in-depth interview was held with Özcan Kayrak, a retired goat shepherd from Çomakdağ Kızılağaç on the lifestyle in Çomakdağ District on 7 August 2015. The author would like to express her gratitude for his contribution to this study.

considered by the amount of produced olive oil (Özcan Kayrak, in-depth interview, 7 August 2015).

According to the information taken from TÜİK reports, it is possible to see the demographical information in Çomakdağ Region for last 10 years. The population of the 4 villages (5 settlements – because Gökseki is a neighborhood of Sarıkaya) decreases from 2007 to 2016 (TÜİK, n.d.; See Table 3.1). The quantity of men and women is almost equal in every village³⁸ from 2007 to 2012.

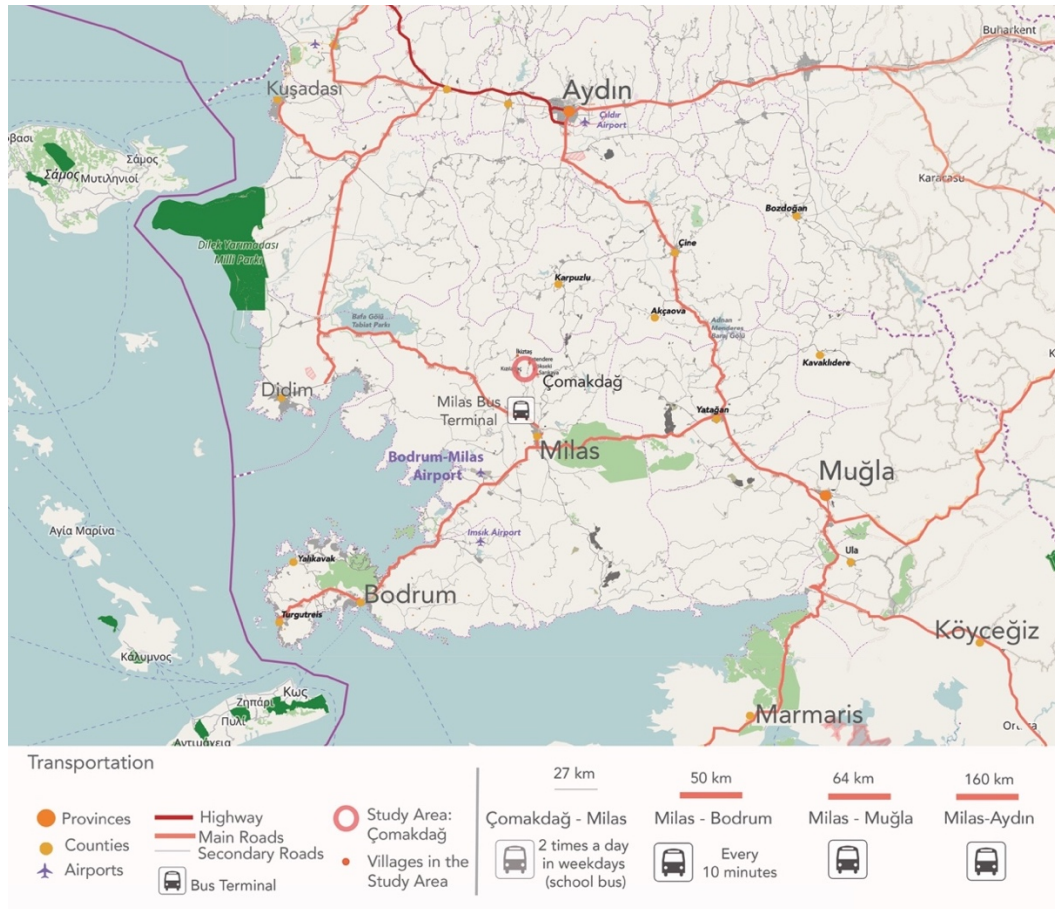


Figure 3.2 Transportation in Çomakdağ Region (OpenStreetMap is used as base)

³⁸ The quantity of men and women was not provided by TÜİK after 2012.

The main sources of income for the local people are agriculture and animal husbandry. But in today's conditions, both sources, based only on human power, have turned into areas that provide slight income, because they are active as a sector in the free market with the influence of industrialization (See Chapter 1.1). Livestock, which is dominated by goat breeding, is almost ending for these reasons. Agriculture continues with the cultivation of olives and pine nuts. Despite the fact that almost every dynasty has olive grove, some of the local people harvest olives every 2 years because its profit is very low. Some do not harvest at all.

The low level of income makes the quality of life in the region low and the population is predominantly elderly people. The young population in the region emigrates to the city to find alternative jobs and then live there mostly.

Table 3.1 Population in Çomakdağ Region (TÜİK Reports, n.d.)

	Villages	Man	Woman	Total
2007	Ç. Kızılağaç	473	459	932
	İkiztaş	354	342	696
	Ketendere	429	384	813
	Sarıkaya-Gökseki	158	161	319
2008	Ç. Kızılağaç	490	485	975
	İkiztaş	339	342	691
	Ketendere	410	385	795
	Sarıkaya-Gökseki	157	157	314
2009	Ç. Kızılağaç	493	483	976
	İkiztaş	370	343	713
	Ketendere	414	379	793
	Sarıkaya-Gökseki	158	155	313
2010	Ç. Kızılağaç	474	475	949
	İkiztaş	360	342	702
	Ketendere	413	382	795
	Sarıkaya-Gökseki	148	147	295
2011	Ç. Kızılağaç	455	449	904
	İkiztaş	358	344	702
	Ketendere	401	377	778
	Sarıkaya-Gökseki	157	147	304
2012	Ç. Kızılağaç	443	438	881
	İkiztaş	346	341	687
	Ketendere	399	378	777
	Sarıkaya-Gökseki	154	145	299

	Villages	Total
2013	Ç. Kızılağaç	884
	İkiztaş	678
	Ketendere	766
	Sarıkaya-Gökseki	298
2014	Ç. Kızılağaç	844
	İkiztaş	691
	Ketendere	786
	Sarıkaya-Gökseki	284
2015	Ç. Kızılağaç	812
	İkiztaş	667
	Ketendere	767
	Sarıkaya-Gökseki	272
2016	Ç. Kızılağaç	828
	İkiztaş	662
	Ketendere	775
	Sarıkaya-Gökseki	260

3.2 Historical Development of Çomakdağ Region

The villages of Çomakdağ region are now within the borders of Milas Municipality. Milas or Mylasa as its name in antiquity, is the capital of Caria, with many archaeological sites and traces of ancient times on almost every corner of the city.

Ural (2010) notes that the fact that there were rural settlements in mountainous areas in the antiquity was supported by various studies. Even, it was claimed that terraces were generated to obtain agricultural lands and traces of stone-built settlements have been observed in Halicarnassos, Iasos, Hydai and Karia region. During the field survey, remains seen between İviz village and Atalan plateau, that are agricultural terraced lands with stone wall traces and ancient tombs, support the argument that life in this region may have been since the 13th century.

The Labraunda sanctuary, which is an archaeological area based on the 4th century located about 20 km away from Sarıkaya village is an important area of the region. It was built for Zeus Labrandos, the god who holds a double ax in his hand, by Maussollos and his brothers Hekatomnid. Archaeological excavations were initiated by Sweden in 1948 (Karlsson, 2010).

Research conducted in Labraunda suggests that it was under Byzantine rule until the beginning of the 13th century. With the defeat of the Byzantine army at the Battle of Malazgirt in 1071 Seljuks, the gate of Anatolia was opened to the Turks and Turkmen and they were scattered to the South Aegean, Milas – Aydın – Denizli. Turkmens who escaped from the Mongolian invasion after the First Crusades came to Anatolia and were placed by the Seljuks to the west and the Byzantine border due to their warrior characteristics. It is known that the Menteşeoğulları, who settled in Milas, made many conquests together with the Aydınoğulları on behalf of the Seljuks. After the disintegration of the Seljuk State, the Menteşeoğulları Seigniorship was established in the region. As it can be understood from these developments, the Turkmen and Yoruks started to come to the settlement from the middle of the 13th century (Witteck, 1944).

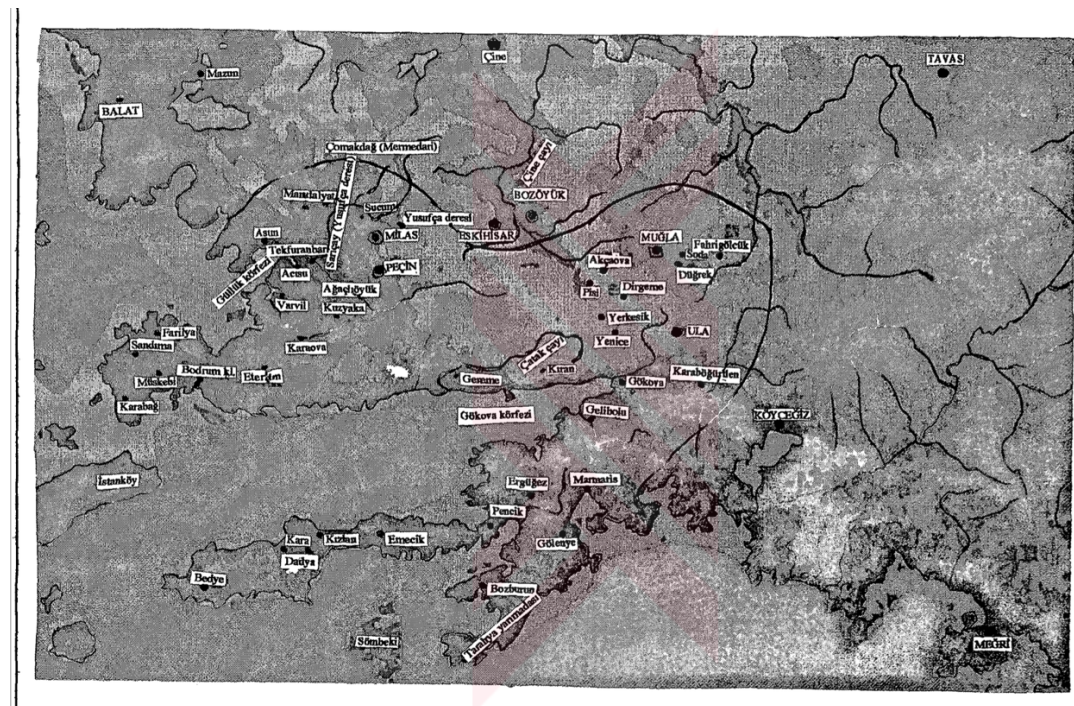
Ural (2010) records that according to a report prepared for İkiztaş Village, the first settlement of the region was created by four nomadic families of nomadic origin in Ağaçarası region in 1368. The Yoruks who came in the middle of the fourteenth century to the region chose an area near a water source on top of the mountain as a place of settlement.

According to Ural (2010), those who have come after this date have learned the agricultural production and construction techniques required to live in this sloping and rocky region from the previously lived Yoruks and the other settled communities. Based on this, they have been growing olives, the most basic agricultural product of the region for years, and they must have transferred their knowledge of goat breeding, coming from being nomadic, to those living there.

Consistent with the cadastral record books, in the Second Beyazid Period (1481-1512), there are 9 villages connected to Milas Township. In 1530, there were 5 settlements, one of them is a sultan's belonging, one is a fief, three of them are guardian Timars of Bodrum and Beçin Castles, while this number decreased to 4 in the 15th century (Adıyeke, 1995).

The first settlement of Çomakdağ in the Ottoman period are defined as "*Türbe Köyü Dergâhı ve Çomak namı dağ*" within the earliest records known about Çomadağ in Ottoman Cadastral Record Books covering the years of 1522 and 1533. It is claimed that there is a population of 100 people living here and records of 14 households and 24 single men. While this population is defined as Turkmen, it is stated that they are the group of Güne Barza from Oğuzların Üçok - Deniz Han Oğulları branch's Yuva tribe's Çomak Tiri community's Oturak Barza troop. According to the records of 1522 and 1533, it is seen that the group of "Güne Barza" is mostly located in the Peçin Castle. It is possible that this group is the group located in guardian timars in Peçin Castle which is referred by Adıyeke (1995). According to Ural, this group settled was placed by the state in Çomakdağ in the middle of the 16th century (Ural, 2010, 207, Adıyeke, 1995).

Ural (2010) notes that the first settlements in Çomakdağ Region are Atalan and Ağaçarası which are known as plateau settlements today. The author offers a great possibility that the village settlements have been displaced over time and slide towards the skirts of the mountain that Atalan and Ağaçarası have started to be used as a plateau. As a matter of fact, Atalan and Ağaçarası villages are not found in the Ottoman documents and their location on the hills of Beşparmak- Çomakdağ mountain with single storey houses (Batur, 2010) strengthens this possibility.



In this sense, Mete (2004) expresses that the Mermadari village is connected to the Peçin township and that there are 3 sub-settlements belonging to the village. It is

understood that in the second half of the century, five villages connected to Milas township were added to the Peçin township. It is understood that the Peçin and Milas townships were later merged and recorded as Milas township (Mete, 2004; Adıyeke, 1995).

20 villages connected to Milas are mentioned including Çomakdağ in the first *salname* book of 1811-12. Adıyeke (1995) emphasized that the number of villages did not change in the 1844-45 *temettuat defterleri* (Ottoman Revenue Records). The author also points out that in the second half of the 19th century, the number of villages was further increased by transforming the lower settlements in the villages and some townships added to Milas as sub-districts. For these reasons, in 1866 records; Çomakdağ was described as a region composed of three villages which are Çomakdağ Cedid Village,, Sarıkaya Village and Çomakdağ İkiztaş Village (See Table 3.2).

Kazalar	1500	1517	1562	1583
Muğla	36	35	35	34
Milas	5	5	-	-
Peçin	31	24	27	27

Figure 3.4 The total village numbers in Muğla, Milas ve Peçin townships in cadastral records (Mete, 2004)

Çomakdağ Kızılağaç, Gökseki, Ketendere and Sarıkaya villages are found in the records of 1891 and it seems that İkiztaş was considered as the sub-settlement of Çomakdağ Kızılağaç. After 1915, all of the villages in Çomakdağ region were recorded as they are today; Çomakdağ Kızılağaç, İkiztaş, Ketendere, Sarıkaya and Gökseki (Adıyeke, 1995).

The population of settlements in Çomakdağ region increased from 1844 to 1915 as seen in Table 3.3. In particular, the population of the Çomakdağ Kızılağaç Village increased between 1892 and the First World War (Adıyeke, 1995; Soyluer, 2006).

Table 3.2 The recorded villages in Çomakdağ region between the midst of 19th century and the beginning of 20th century

1844- 45	Çomakdağ		-	-	-	-	-
1866	-	Çomakdağ Cedid	Sarıkaya	Çomakdağ İkiztaş	-	-	-
1891- 92	-	Çomakdağ Cedid	Sarıkaya	-	Kızılağaç	Gökseki	Ketendere
1915	-		Sarıkaya	İkiztaş	Kızılağaç	Gökseki	Ketendere
1921	-		Sarıkaya	İkiztaş	-	-	-
2017	-		Sarıkaya	İkiztaş	Çomakdağ Kızılağaç	Gökseki	Ketendere

Adıyeke states that there have been no major changes since the 19th century in the general statistics except for the changes in settlements in the villages connected to the Milas township. According to the 1976 Village General Information Survey, there are 109 villages in Milas, 66 of which are collective villages and 43 are dispersed villages. The author defines the architectural character of these villages as monolithic masonry and flat-roofed structures on the slopes of mountains, as it is today in Çomakdağ (Adıyeke, 1995).

Table 3.3 Population of the settlements in the Çomakdağ region from the midst of 19th century to the beginning of 20th century

	<i>Çomakdağ</i>	Çomakdağ Kızılağaç	İkiztaş	Ketendere	Sarıkaya	Gökseki
1844- 45	909	-	-	-	-	-
1891- 92	-	439	-	201	163	154
Before 1914	-	626	277	214	165	175
1915	-	607	291	226	165	171
1921	-	-	-	-	187	-

3.3 Contextual Relation of Çomakdağ Settlements

Çomakdağ region consists of forest, agricultural areas and settlements. In this geography, traces of daily life are seen in the forest, while following the route between İkiztaş and Atalan and the route between Gökseki and İmpınar. The traces include both the production places and daily used elements.

On the shepherd route followed by old shepherd Özcan Kayrak reaching from İkiztaş to Atalan beehive houses, fountains and prayers were observed. Bee hive houses are the spaces surrounded by high stone walls to protect bee hives from the bears during periods where beekeeping is prevalent in the area (See Photograph 3.1).



Photograph 3.1 Beehive house, Sarıkaya- İmpınar route

When shepherds herding goats, they usually follow a route that goes in front of water resources. These water resources may be flowing water or springs. The shepherds used the rocks beside the fountains as a sitting stone (*oturma taşı*) and flat rocks under the trees as a prayer (*namazgâh*; Ö. Kayrak³⁹, in-depth interview, 7 August 2015).

³⁹ An in-depth interview was held with Özcan Kayrak, a retired goat shepherd from Çomakdağ Kızılağaç on the lifestyle in Çomakdağ District on 7 August 2015. The author would like to express her gratitude for his contribution to this study.

Some new facilities have also been set up to take advantage of the rich natural resources of this modest living geography. Wind tribunes placed a little above the Yumruđaş plateau, and many Quartz and Arbit mines which are the raw materials of the same glass and ceramics, are extracted (See Figure 3.5).

The settlements are basically used according to the season; plateaus in summer and villages in winter. The settlements close to each 1 have closer social relations not only because of the vicinity but also their using the same plateau settlements. These are İkiztaş and Çomakdağ Kızılağaç Villages and Sarıkaya and Gökseki Villages. İkiztaş used to be the neighborhood of Çomakdağ Kızılağaç Village and Gökseki is still defined as a location of Sarıkaya. (See Figure 3.5; A. Kocabaş⁴⁰, in-depth interview, 8 August, 2015).

İkiztaş and Çomakdağ Kızılağaç share the same natural resources and the same places as two nearby settlements (Y. Uysal⁴¹, in-depth interview, 10 November 2015; Ö. Kayrak, in-depth interview, 7 August 2015). Atalan and Ağaçarası plateaus belong to the residents of İkiztaş and Kizilagaç as property, and are used in the summer season. The inhabitants of Sarıkaya and Gökseki are moved to the İmpınar, Dutağacı or Yumruđaş highlands, while the residents of Ketendere are moved to the İskele plateau in summer.

The Atalan and Ağaçarası plateaus have been completely abandoned. There is only one person who lives in Atalan in the summer and winter to isolate himself. The most important reason why these settlements are abandoned today is the transportation difficulty. Since there is no vehicle accessing the expedition, it is necessary to travel on a pedestrian route through the rugged terrain (See Figure 3.5)

⁴⁰ An in-depth interview was held with Adnan Kocabaş, an inhabitant and family member of prominent families of Gökseki on the lifestyle in Çomakdağ District on 8 August 2015. The author would like to express her gratitude for his contribution to this study.

⁴¹ An in-depth interview was held with Yükselen Uysal, a dolmuş driver from İkiztaş on the lifestyle in Çomakdağ District on 7 August 2015. The author would like to express her gratitude for his contribution to this study.

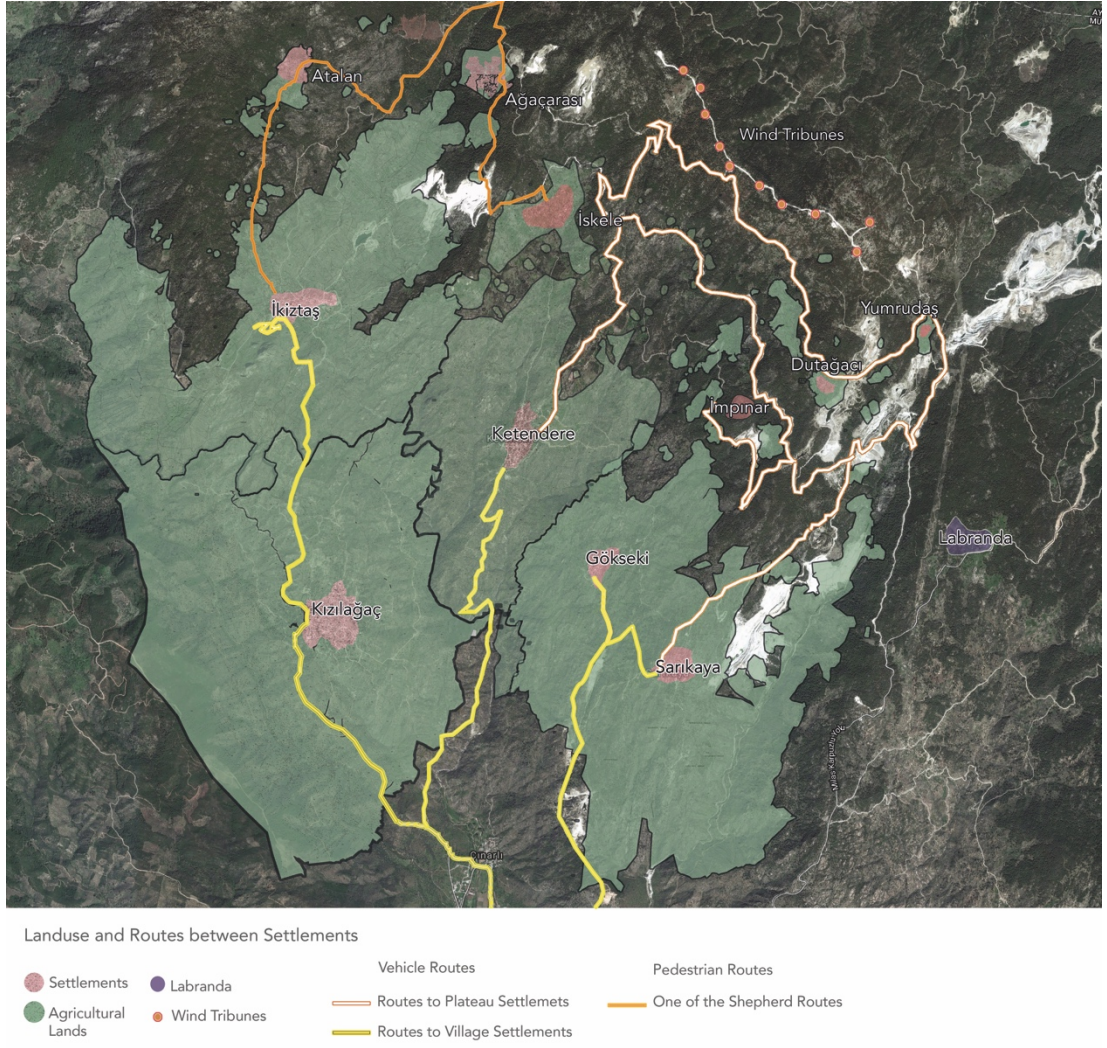


Figure 3.5 Landuse and Routes in Çomakdağ Region

However, according to the information obtained during the interviews with Özcan Kayrak (2015), it was understood that the reason for going to the plateaus is to reach the cold water and take care of the chestnut trees. Today these water resources are directed to the system built to bring the water to the villages, so the water resources in got dry today.

Similar reasons are also valid for the İmpınar plateau, and it is observed that Yumrucaş and Dutagacı plateaus are used more often because they can be reached by car. İskele Plateau is the most actively used of plateau settlement because access to this plateau

much more is easier than others. Most of the residents of Ketendere relocate to the Iskele to spend summer (See Figure 3.5).

The built-up areas of the villages are collective settlements and the olive grove lands are around it. Agricultural areas cover approximately %90 while settlement areas cover 10% of the village lands. Forest lands begins at the periphery of olive groves (See Figure 3.5). These three spaces integrate in the region in daily routines and production cycles. It is explained in the following sections.

3.4 Characteristics of the Settlements and Daily Life in Çomakdağ Region

As mentioned above, the settlements in Çomakdağ region can be classified in three main groups according to their vicinity and relations. These are the settlements of İkiztaş, Çomakdağ Kızılağaç, Atalan and Ağaçarası, Ketendere and Iskele settlements, Sarıkaya, Gökseki, İmpınar, Dutağacı and Yumrudaş settlements which are in closer relation. In this section, the general characteristics of village and plateau settlements, the spatial organizations and architectural elements of the studied houses are explained concerning in-depth interviews made with the households and prominent people of the villages.

3.4.1 Çomakdağ Kızılağaç, İkiztaş Villages and Atalan, Ağaçarası Plateaus

Since İkiztaş was neighborhood of Çomakdağ Kızılağaç Village earlier, the inhabitants of these two settlements moves to the common plateau settlements in summer. The ownership in Atalan and Ağaçarası plateaus belongs to the inhabitants of İkiztaş and Çomakdağ Kızılağaç Village. That's why the social relations are also developed between the residents of these two villages and they are introduced as a group of settlements in this section.

First of all, the characteristics of Çomakdağ Kızılağaç and İkiztaş villages are clarified. It was not possible to discover Ağaçarası plateau in the field survey, because the path

reaching the settlement was closed. Therefore, characteristics of Atalan plateau are explained following the villages.

3.4.1.1 Characteristics of Çomakdağ Kızılağaç Village and Daily Life

Çomakdağ Kızılağaç Village located between İkiztaş and Ketendere Villages is the settlement with the highest number of households among the other Çomakdağ Villages. It took the name “Çomakdağ” as a forename to differentiate Kızılağaç from the other villages in Muğla (Olçay Akdeniz⁴², in-depth interview, 11 November 2015). Hasan Yıldırım⁴³ stated that the number of households is 350 and the population of the village is 828 (TÜİK, n.d.). Most of the people in the village are middle aged and old people. As the literacy rate is 99%, a very large proportion of the younger generation prefers to live in cities like İzmir, Aydın, Milas, Bodrum.

The village settlement is surrounded with olive groves belongs to the residents of Çomakdağ Kızılağaç Village (See Figure 3.6). There is a balance between open spaces and built-up areas. Open areas can be categorized as village square, streets, nodes, courtyards. The village square is the most commonly used gathering area. Most of the ceremonies and important announcements were done in village square. When a salesperson comes to the village he sets his counter in the village square. The points streets connect and gets widen, these points become gathering points which can be called nodes. Women sit and chat or meets here before going somewhere in nodes (See Figure 3.6).

⁴² An in-depth interview was held with Olçay Akdeniz, a journalist lives in Milas on characteristics of his house and lifestyle in Çomakdağ District on 10 November 2015. The author would like to express her gratitude for his contribution to this study.

⁴³ An in-depth interview was held with Hasan Yıldırım, President of Çomakdag Culture and Tourism Research and Development Association in Çomakdağ Kızılağaç on the lifestyle in Çomakdağ District on 8 November 2015. The author would like to express her gratitude for his contribution to this study

Village square can be reached through the axis getting to the center from the entrance of the village. The houses were placed around this square. Common buildings such as mosque, *kahvehane* (coffeehouse), health center and the milk collection center are located around the square. Although, the mosque is a new building, the traditional minaret in the courtyard is preserved and stands side by side with the minaret of the new mosque. *Kahvehane* as a meeting point for men of the village is next to village square. Today, *kahvehane* is a place used for also hosting the visitor groups. Wedding ceremony scenes are performed here for the tourist groups (H. Yıldırım, in-depth interview, 8 November 2015).

The elementary school on the right side of the entrance of the village faces the danger of closure because of the limited number of the students. Since the people of the village have been living by doing olive cultivation for a long time, there are two olive oil mills in the village however they are not used at the moment (See Figure 3.6).

The community house was a hosting place and accommodation for the people come from outside of the village such as doctor, veterinary and salesman (H. Karadağ⁴⁴, in-depth interview, 9 November 2015). It is not used today. Milk collection center is linked with Milas Province Milk Producers Union and grocery store is next to village square (See Figure 3.6).

The reason why the village is established in this area is that there are many water sources around it. Yıldırım stated that there are 10 fountains in different parts of the village because most of the local people deal with animal husbandry and it is an important criterion for animals to be close to the water. These fountains are dried up because water installations that was established in 1962. The sources of the water springs in the vicinity are used in order to bring water to the houses.

⁴⁴ An in-depth interview was held with Hürü Karadağ, an inhabitant in Çomakdağ Kızılağaç on the lifestyle in Çomakdağ District on 9 November 2015. The author would like to express her gratitude for her contribution to this study.

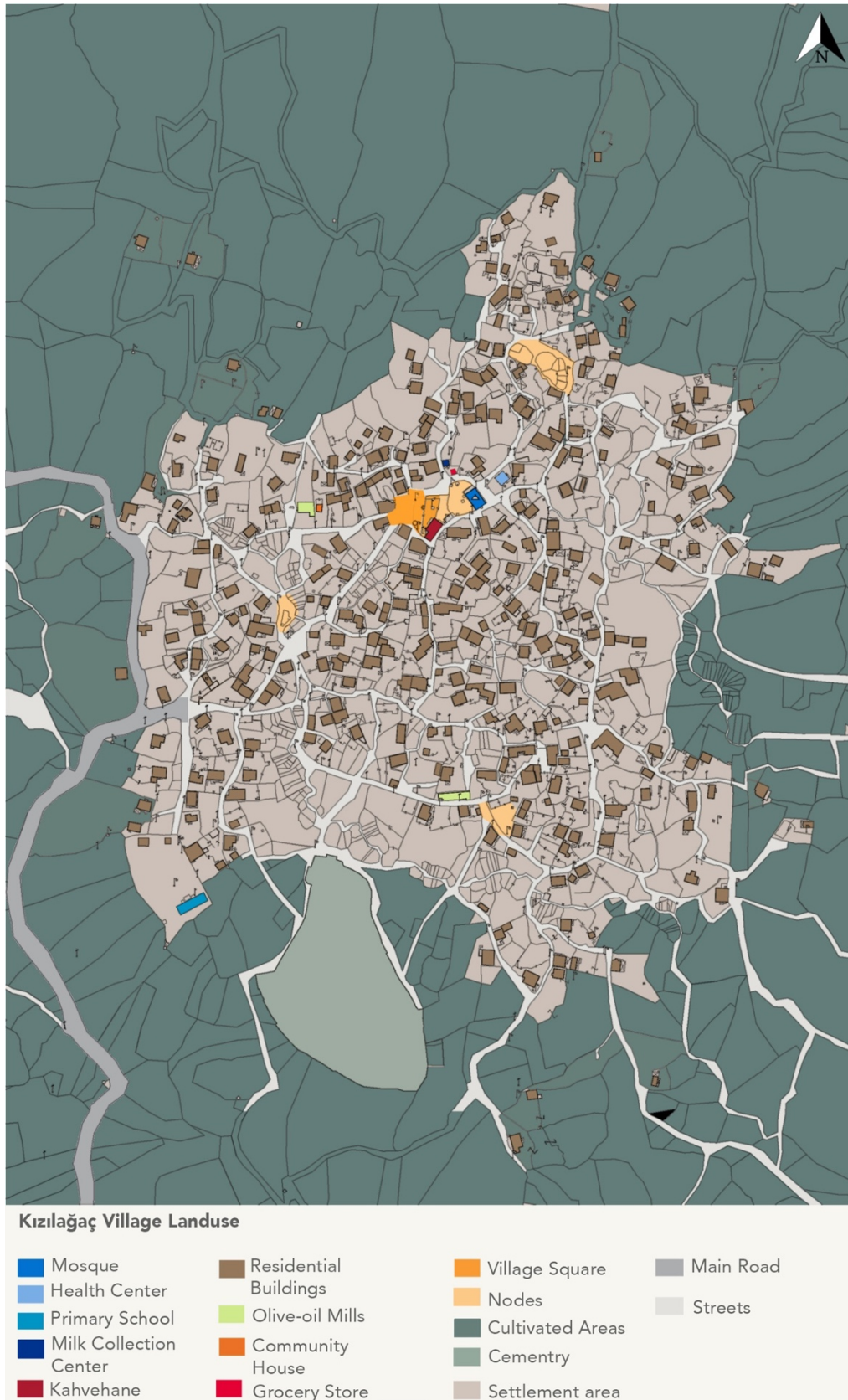


Figure 3.6 Landuse in Çomakdağ Kızılağaç Village

Local community in Kızılağaç Village achieved to continue their traditional architectural values, wedding ceremonies, local dresses (See Photograph 3.2), funeral ceremonies and traditions until today. The village was selected as one of the "Five villages where the culture should be kept alive in Turkey" by the Çekül Foundation and taken into the scope of the Village Protection Project. The Çomakdağ Culture and Tourism Research and Development Association has been established to manage and direct actions aimed at promoting cultural activities in the village (H. Yıldırım, in-depth interview, 8 November 2015).



Photograph 3.2 Characteristic Daily Clothing, Çomakdağ Kızılağaç Village

The production of the traditional clothes is done by a few people who is specialized in this field. Most of the women were dealing with silk-worm breeding. When the cocoons (generally in the spring) are ready they get together in the courtyards of the weavers and they boil the cocoons in cauldrons. After that they dry the silk in a cabinet

and then, they start to weave. All the machines for weaving silk are manual and they weave the silk in the house in winter, under an open sofa in the summer. The other textiles are bought from the bazaars and sew up at houses by sewing machine or by hand. Women who are still weaving silk in Çomakdağ Kızılağaç are Nazife Kayrak. Fatma Çemlek and Semiha Kökten (Fatmanur Kayrak⁴⁵, in-depth interview, 5 December 2017).

The traditional clothes of women in Çomakdağ Kızılağaç are unique in terms of their colors, shape and expressions. It has 7 layers that are called; *göğüslük*, *iç gömleği*, *kuşak*, *yaneş (salwar)*, *başa*, *boyuna* and the accessories on the belt of head. The head accessories, on the other hand, are *çempere* (the silk cushion) and *sakındırak* (the tie passes through the neck) and a band called *taka* and a golden row (33 Ottoman Gold). It is possible to understand if a girl is married, single or just married from her clothes without asking her. They mostly wear these clothes in the weddings. Moreover, (Nazife Kayrak⁴⁶, in-depth interview, 8 August 2015).

Çomakdağ Kızılağaç has become more touristic than the other villages with these studies, and animation weddings are started to be made for visitors. The village women sell the handcrafts they have made to domestic and foreign tourists during these ceremonies. This situation, on the one hand, provides an alternative source of livelihood to the villagers, while the "performed" ceremonies on the other hand detract from the authenticity of the traditional life in the village.

The residential buildings in Çomakdağ Kızılağaç are known as a must for marriage of a boy. Akdeniz mentions that if a boy is born in one house; the households start to collect money to construct a building.

⁴⁵ An in-depth interview was held with Fatmanur Kayrak, Nazife Kayrak's daughter and an inhabitant in Çomakdağ Kızılağaç on traditional clothes and silk weaving in Çomakdağ Kızılağaç on 5 December 2017. The author would like to express her gratitude for her contribution to this study.

⁴⁶ An in-depth interview was held with Nazife Kayrak, Nazife Kayrak's daughter and an inhabitant in Çomakdağ Kızılağaç on traditional clothes and silk weaving in Çomakdağ Kızılağaç on 8 August 2015. The author would like to express her gratitude for her contribution to this study.

The most important characteristics of the houses is their masonry technique and their brutal facades. Its geometry and installation of the stones are made by qualified masons. Most the stone masons are from Ketendere Village. There are some symbols on the facades of the houses which are generally defined as amulets in order to save the houses from the evil eye. Another indicator carved on the facades or architectural elements are the date of construction of the house and the name of the mason who worked on that house (Olca Akdeniz, in-depth interview, 11 November 2015).

As the residential buildings in Kızıllağaç are still inhabited, many interventions have been done to the traditional houses and it is almost impossible to understand the original plan schemes from outside. The residents have added volumes, change materials, change function of the spaces or plastered the interior and/or exterior facades in order to adapt the building to today's living conditions.

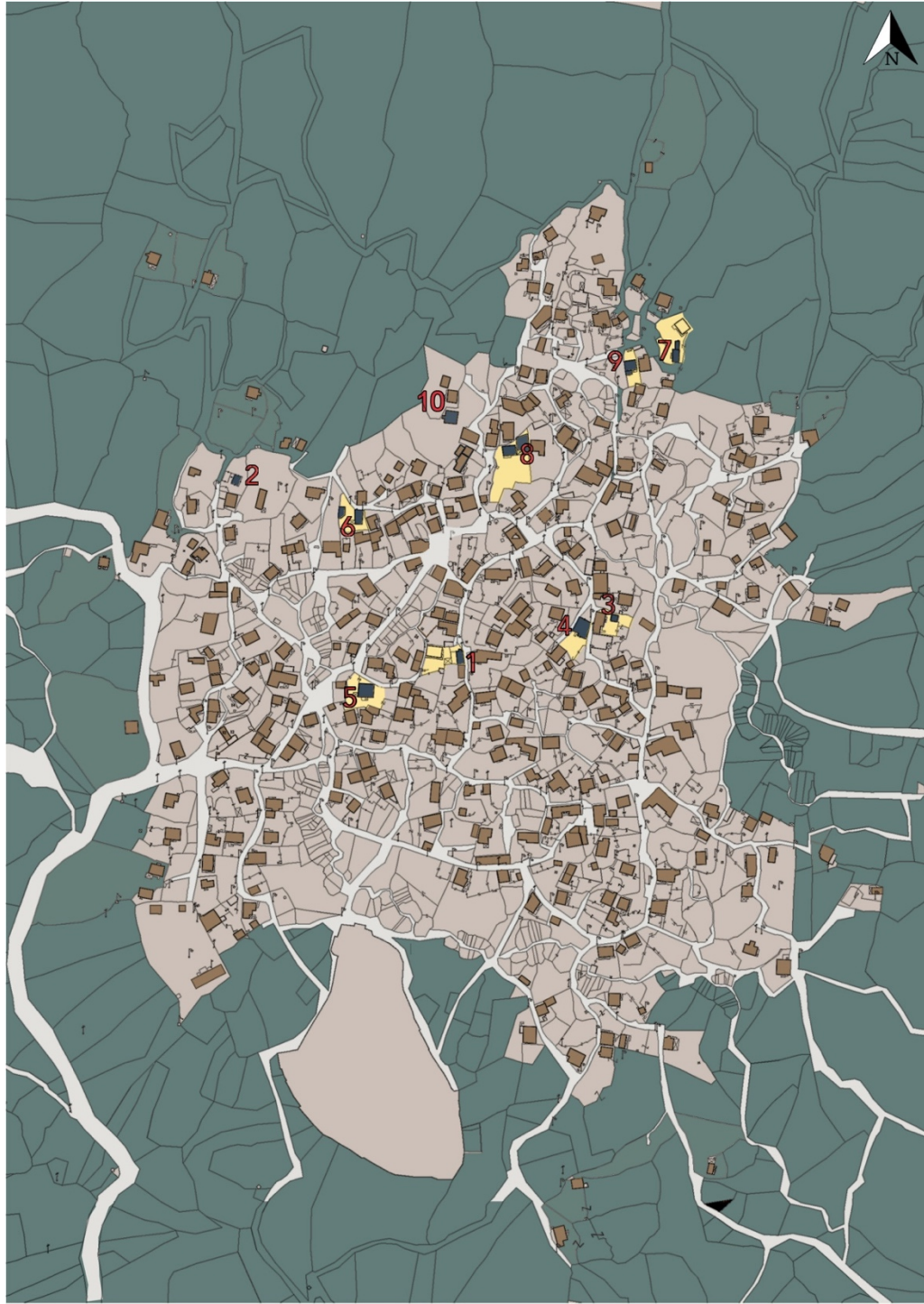
3.4.1.1.1 Spatial Organization, Elements and Use of Surveyed Houses

Ten houses analyzed in the village were selected in accordance with the direction of Hasan Yıldırım and the permission of the households considering their plan schemes to be diverse (See Figure 3.7).

One of the analyzed houses has been abandoned for a long time and almost all the facades have been destroyed, while the other nine are used as part of the daily life. In the next part, the spatial organization and architectural elements with their use and the in-depth interviews done with the households on daily, weekly and yearly routines are clarified.

Hürü Karadağ House

The single-storey and single volume residential structure was built in the 1950s has a rectangular plan scheme, originally belongs Hasan Kocatepe, the grandfather of Hürü



Kızılağaç Village Surveyed Houses

1. Hürü Karadağ House
2. Abandoned House
3. Mustafa Necati Ersoy House
4. Remzi Ateş House
5. Mehmet Yıldırım House

6. Mehmet Alkaya House
7. Nurten Akar House
8. Fatmana Üsküdar House
9. Muzaffer Akar House
10. Şefika Yalçın House

- Main Road
- Streets
- Surveyed Houses
- Surveyed Plots

Figure 3.7 Surveyed Houses in Çomakdağ Kızılağaç Village

Karadağ. Today, Hürü Karadağ (61) and her husband live in a reinforced concrete building in the same courtyard and use this traditional house as a storage. They have two children and both of them are graduated from university and living in İstanbul (Hürü Karadağ, in-depth interview, 9 November 2015).

Karadağ states that this and all the other single storey buildings are called “*yer ev*” because they are on the same level with the ground. It has a flat roof and a simple rectangular form separated by a timber partition that forms two main spaces: living space and *bucaklık* (Figure 3.8). The entrance is near the *ocak*. There is only one window opening on the longitudinal façade.

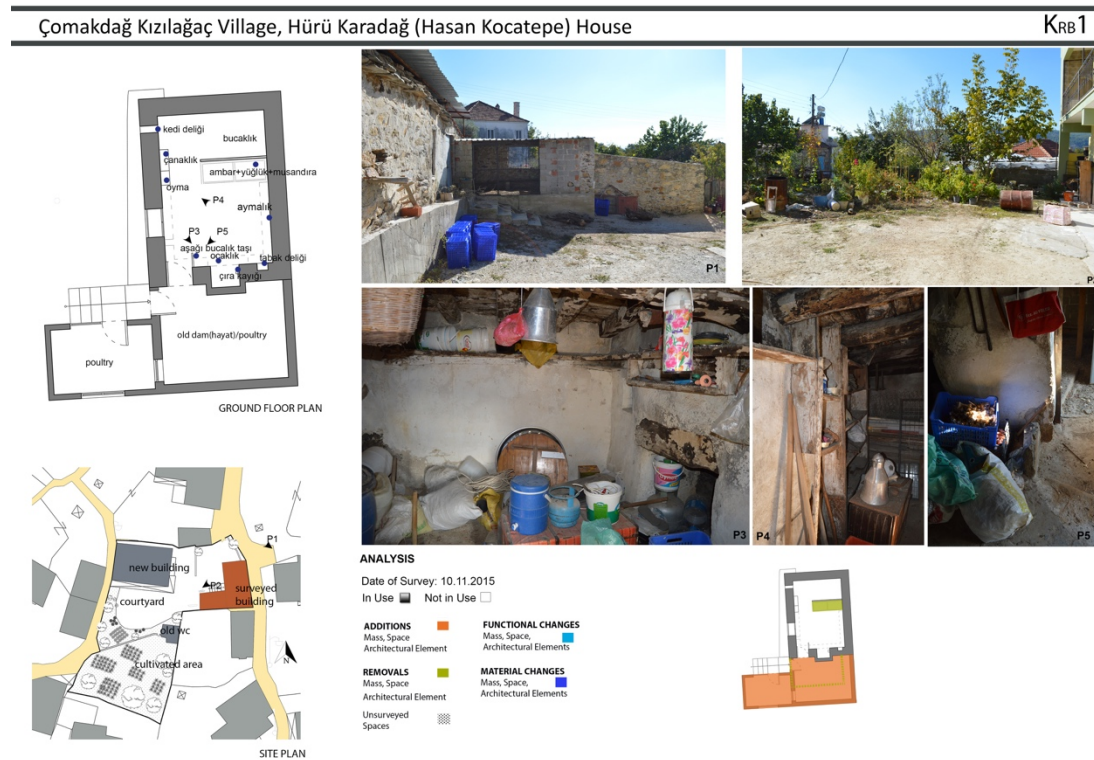


Figure 3.8 Hürü Karadağ House, Çomakdağ Kızılağaç Village

The living space is multi-functional therefore it is flexible. It involves various architectural elements to answer basic needs of users. Karadağ affirms that *bucaklık* could be used as a woodshed or an animal barn according to the necessities. There

are two mass additions belongs to different periods. Both of them were made in order to hut the animals (Figure 3.8, P1)

The architectural elements in the living space represent the simple lifestyle of the users. First of all, *ocak* which is located on the short edge of the rectangle near the entrance is used for cooking and warming up the space. It is the focal point that the hosts and guests sits always in front of it. Secondly, *ocaklık* is the shelves above the *ocak çıra kayığı* is a stone shelve inside *ocak* to put kindling. *Tabak deliği* which is near the *ocak* is for putting plates. *Aymalık* is the upper shelve continuing along the walls to put cooking pots, plates, etc. (Figure 3.8, P3). Thirdly, *aşağı bucağ taş* between the *ocak* and entrance is a leaning stone for the one who sits that side of the *ocak* (Figure 3.8, P5).

Çanaklık and *oyma* are adjacent shelves to put plates, glasses and earthenware jars filled with water and olive oil (Figure 3.8, P4). *Kedi deliği* is hole on the wall for the access of cats into the house in order to keep away rats (Figure 3.8, P1).

Ambar, *yüğlük* and *musandıra* are three different parts of one architectural element which is not existing in the house today. *Ambar* is a cabinet and a storage for rice, wheat and barley. *Yüğlük* is the cupboard on *ambar* to store the beddings and *musandıra* is the shelve on the *yüğlük*.

Courtyard is an important part of daily life. In the courtyard, there are a cultivated area, and an old toilet, a coop and a flexible free space. In the cultivated area, different vegetables and fruits are grown in different seasons. The old toilet is used as a warehouse now. The coop is added to the traditional house in the courtyard. In the flexible free space, the guests are welcomed in summer. Moreover, women prepare the olives for pickle, they dry the vegetables by hanging them to on branches of trees or on a fence in the courtyard (See Photograph 3.3). Karadağ mentions that some vegetables such as green bean, okra and dolichols are dried interior spaces under shadow in order to keep their color while eggplant and pepper are dried in the courtyard under the sun.

Men chop wood in the courtyard as a preparation for the winter. Lastly, the olive sacks are stored to courtyard until took for processing as olive oil (Hürü Karadağ, in-depth interview, 9 November 2015).

They have olive grove and they harvest every year. Karadağ declares that they had obtained 2-3 tones of olive oil before. Today they obtain 1 tones or 500 kg of olive oil. She mentions that they have separate olive grove lands. Although they are all well maintained, they cannot harvest all in one year. However, one of them always bear fruit every year. They had cattle last year but it died. They make poultry raising to produce egg (Hürü Karadağ, in-depth interview, 9 November 2015).



Photograph 3.3 Hanged peppers left to dry, Hürü Karadağ House, Çomakdağ Kızılağaç

She makes jam, pickle, chili pepper in home. Karadağ enlightens that women are generally take care for the animals, deal with the housework and makes fresh-dry food. They were washing the clothes near a fountain/spring or a river before the water came to the houses. After installation was done and water has come to the houses they started

wash them on a wood tray in the courtyard. Furthermore, they hang out the laundry to the courtyard. It is possible to see this kind of courtyard usage in the plateaus. It is explained in the text of İskele and İmpınar Plateaus. Today, they use washing machines. Men goes to forest to gather wood and take care of the olive grove and the other agricultural lands. They have lands that they grow wheat and barley to feed their animals basically. The rest was stolen to outside.

They spend most of the time in the courtyard in summer and in the houses in winter. Earlier, they were moving to the Atalan and Ağaçarası plateaus in the summer because the fountains in the village settlements gets dry. Besides, they were gathering wood from highlands as a preparation for winter (Hürü Karadağ, in-depth interview, 9 November 2015).

Abandoned House

The single-story structure with two volumes was abandoned. In depth interview was done with Müzeyyen Sarıçay (53) who lives in the adjacent plot. The living space is a structure with a rectangular plan, and all the facades except the *ocak* façade are collapsed. The volume next to it had been used as an animal barn (See Figure 3.9).

In the living space, entrance is near the *ocak*. There is only one window opening on the longitudinal façade, as it was in Hürü Karadağ house. There isn't any legible element except the leaning stone (*aşağı bucaklık taşı*), a plate niche (*tabak deliği*), and *ocak* (See Figure 3.9, P2). Sarıçay remarks that the animal barn was repaired with hollow bricks 20 years ago in order to use the space as an animal barn again. Now, it is totally abandoned.

She mentioned that there was a semi-open space which is called "*kepenek altı*" in front of the entrance, though its upper structure is demolished today. The columns on which the upper structure of *kepenek altı* is seated are monolithic stones unlike any other example (See Figure 3.9, P1). Sarıçay mentions that this semi-open place was a part of daily life and there was a wood water tray called "*suluk*" to wash the dishes. There

is also a sitting stone (*oturma taşı*) where the *ocak* makes a projection (See Photograph 3.4; M. Sarıçay⁴⁷, in depth interview, 10 November 2015).



Figure 3.9 Abandoned House, Çomakdağ Kızılağaç Village

Sarıçay mentions that the construction process of a house like this has two stages. First stage is stone work which includes the construction of walls, *ocak* and roof. Second stage is wood work which includes the doors, windows, shutters, *çanaklık*, *oyma*, *ambar - yüğlük - musandıra* and *ocaklık*. Stone work took one month while wood work took 5-6 months. The stonemasons and carpenters are different persons and they have different proficiencies (M. Sarıçay, in depth interview, 10 November 2015).

⁴⁷ An in-depth interview was held with Müzeyyen Sarıçay, an inhabitant in Kızılağaç and daughter of an old stonemason Ali Sarıçay, on the characteristics of the abandoned house and lifestyle in Çomakdağ District on 10 November 2015. The author would like to express her gratitude for her contribution to this study.



Photograph 3.4 Müzeyyen Sarıçay sit on the seating stone (*oturma taşı*), Abandoned House, Çomakdağ Kızılağaç Village

Mustafa Necati Ersoy House

The two-storey single-volume building, which has a square plan, seated on a sloping land. The living area is elevated from the ground and the ground floor which is called *dabanaltı* is used as a storage. Entrance to the living space is provided by an exterior stone stair, but these stone steps have been removed from the site for tractor entry to the courtyard (Olçay Akdeniz, in-depth interview, 11 November 2015). Today, a portable wooden ladder is used (See Figure 3.10).

This kind of elevated and ornamented rooms are called “*haney*”. If there are two elevated rooms the most ornamented one is called *haney* (Hasan Yıldırım, in-depth interview, 8 November 2015)

Ambar - yüğlük - musandıra are on the same wall with the entrance, while the *ocak* and *ocaklık* is over against the entrance wall unlike the two previous examples. There

are four window openings; two symmetric near the *ocak*, one near *çanaklık*, *oyma* and the other one is near *niş*. *Niş* is a locked cabinet to put belongings.

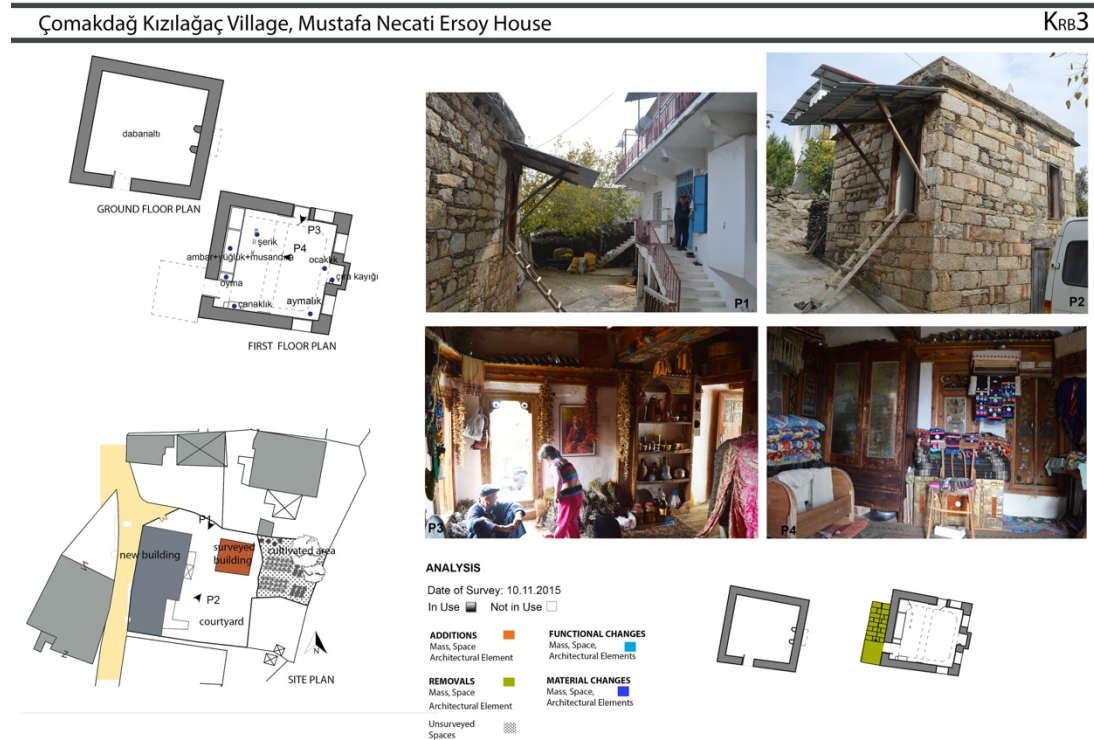


Figure 3.10 Abandoned House, Çomakdağ Kızılağaç Village

It has been observed that the ceiling has been used to store many things. Prayer rugs and blankets were hanged to “*şerik*” which is a circular wooden element hanged to the ceiling with a rope or chain in order to hang sheets (See Photograph 3.5). In addition, ivy lined vegetables are hanged for drying (See Photograph 3.6), knives are attached to the main rafter. All wooden elements of the house are carved with motifs.

Ersoy says that the stone structure of the house was finished in 1953 and the wooden elements were completed in 1954. The colors and the ornamentations on the wooden architectural elements can be defined as an abstraction of some symbols such as the star and the crescent with motifs. In some other examples (Ayşe Ak House, İkiztaş Village) it is possible to see the combination of geometric shapes and bright colors.



Photograph 3.5 *Ambar, Yüglük, Musandıra, Şerik*: Necati Ersoy House, Çomakdağ Kızılağaç Village



Photograph 3.6 Ivy lined vegetables hanged to the ceiling, Necati Ersoy House, Çomakdağ Kızılağaç Village

Today, Ersoy and his wife live in a reinforced concrete building in the same courtyard. His son and his daughter in law are teacher and lives in Milas. His grandchildren are in the high school. They are not seemed to come back to the village.

Ersoy remarks that earlier men were dealing with the agricultural lands such as olive grove, wheat and barley to feed their animals. Now they let their lands out because nobody in the family is interested (M.N.Ersoy⁴⁸, in-depth interview, 9 November 2015).

Remzi Ateş House

Remiz Ateş house is originally a two storey building with a *divehane* which is a semi-open space in front of the entrance. According to the in-depth interviews done with Cansever Ateş⁴⁹ the house used to have a wooden stair climbing to the *divehane*. However, the building has been changed with many interventions such as material change and volume additions. The courtyard façade of the house is plastered while the street façade is kept as original. The originally conserved façade is a good sample of the unique pattern of the facades in the village (See Figure 3.11, P1, P2; Photograph 3.7).

In the courtyard of the house there is a cultivated area adjoining the neighbor's garden, and a place where stacked olives and stacked animal baits piled next to this area (See Figure 3.11, P1).

The traditional room with the square plan is called *haney* like the room of Necati Ersoy House. In this type of traditional room, *ambar – yüğlük - musandıra* is behind the door and the door is fixed to it when it is open. It has a hipped roof that there is a ceiling

⁴⁸ An in-depth interview was held with Mustafa Necati Ersoy, an inhabitant in Çomakdağ Kızılağaç, on characteristics of the house and lifestyle in Çomakdağ District on 10 November 2015. The author would like to express her gratitude for his contribution to this study.

⁴⁹ An in-depth interview was held with Cansever Ateş, an inhabitant in Çomakdağ Kızılağaç, on characteristics of the house on 9 November 2015. The author would like to express her gratitude for her contribution to this study.

rose unlike the flat roofed *haneys* (Photograph 3.8). The room is ornamented with colors which are still original today because the space had been used mostly to welcome guests (See Figure 3.12, P3, P4).



Figure 3.11 Remzi Ateş House, Çomakdağ Kızılağaç Village

Many volumes added on both the first and the ground floor of the building. The plan schematics and elements of the added volumes were observed to be almost identical to the rooms in the traditional structures. In these areas, there are *ocak*, two openings next to it and *ambar - yüğlük - musandıra* beside the entrance (See Figure 3.12, P5, P6).

Cansever Ateş mentioned that they still have animals one goat and 3 cows to produce milk. They harvest the olive grove but its productivity changes every year. The interview with Cansever Ates was carried out at a limited time with her own demand.



Photograph 3.7 Façade of Remzi Ateş House, Çomadağ Kızılağaç Village



Figure 3.12 Remzi Ateş House, Çomakdağ Kızılağaç Village



Photograph 3.8 Ceiling Rose, Remzi Ateş House, Çomakdağ Kızılağaç Village

Mehmet Yıldırım House

The traditional house belonged to Mehmet Yıldırım's⁵⁰ (64) father. The building is originally a two-storied building with a volume, *divehane* and a balcony. Balcony is a projection which reaches out as an extension of *divehane*. The house is built on a steep slope that entrance of ground floor and first floor is on the same level with the earth. This strengthens the relation between courtyard and the house (See Figure 3.13; Mehmet Yıldırım, in-depth interview, 9 November 2015).

The traditional building has been changed with various interventions in different periods (See Figure 3.13). First of all, a kitchen (cooking, storing food, storing dishes and accepting guests), a room (sleeping, storing belongings) and a space for cleansing were added in order to comfort the use of the house. In the second period, a new floor

⁵⁰ An in-depth interview was held with Mehmet Yıldırım, an inhabitant in Çomakdağ Kızılağaç, on characteristics of the house and lifestyle in Çomakdağ Kızılağaç village on 9 November 2015. The author would like to express her gratitude for his contribution to this study.



Figure 3.14 Mehmet Yıldırım House, Çomakdağ Kızılağaç Village

They use the most ornamented room so called *haney* to host the guests and for sleeping. The entrance is near *ambar - yüğlük - musandıra*, on the opposite wall to the *ocak*. It has four window openings, *niş*, *çanaklık* and *oyma* (See Figure 3.14, P4, P5; Figure 3.15, P6, P7). Additionally, there is a cat hole (*kedi deliği*) near entrance in order to provide access to cat to avoid the existence of rats in the house. Moreover, there is a door (*kapı*) on the floor which is used for providing an interior access *dabanaltı* where is used as a storage purposes (See Figure 3.15, P8).

In the winter, the mostly used space in the house is the kitchen (cooking, storing food, storing dishes, eating and living; See Figure 3.15, P9) if there is no guest. Their children are out of village to study. Only the guests are welcomed in *haney*. In summer, balcony is used most of the time by the households. They were used to move to Atalan or Ağaçarası once a year for one month, today they stay in the village (Aysel Yıldırım, in-depth interview, 9 November 2015).

The material of *divehane* changed and it was closed except the balcony (See Figure 3.16, P10). The *dabanaltı* space is used as a storage (See Figure 3.16, P13). The second floor is empty today (See Figure 3.16, P11, P12).



Figure 3.15 Mehmet Yıldırım House, Çomakdağ Kızılağaç Village

According to the in-depth interview done with Mehmet Yıldırım, the olive trees their lost its productivity because of the unbalanced conditions of the seasons. The outcome of the harvest season has decreased lately. During the harvest season, they collect the olive sacks in the courtyard and at the end of the harvest they took them to the olive oil factory: TARİŞ. They have 40 hectares of agricultural lands except than the olive grove. They have cows and chickens in their courtyard and cage-free cows in the forest (Mehmet Yıldırım, in-depth interview, 9 November 2015).

The home-made products Aysel Yıldırım produce is olive, jam, pickle and dried vegetables. They fulfill their needs by themselves. Most of the foods are homemade and natural. The traditional meals are *çökelek* and olive in every season, *ebe gümece*,

ıspanaklı, otlu börek in the winter, *yoğurtlama salatası* (made with eggplant and pepper) in summer (Aysel Yıldırım, in-depth interview, 9 November 2015).

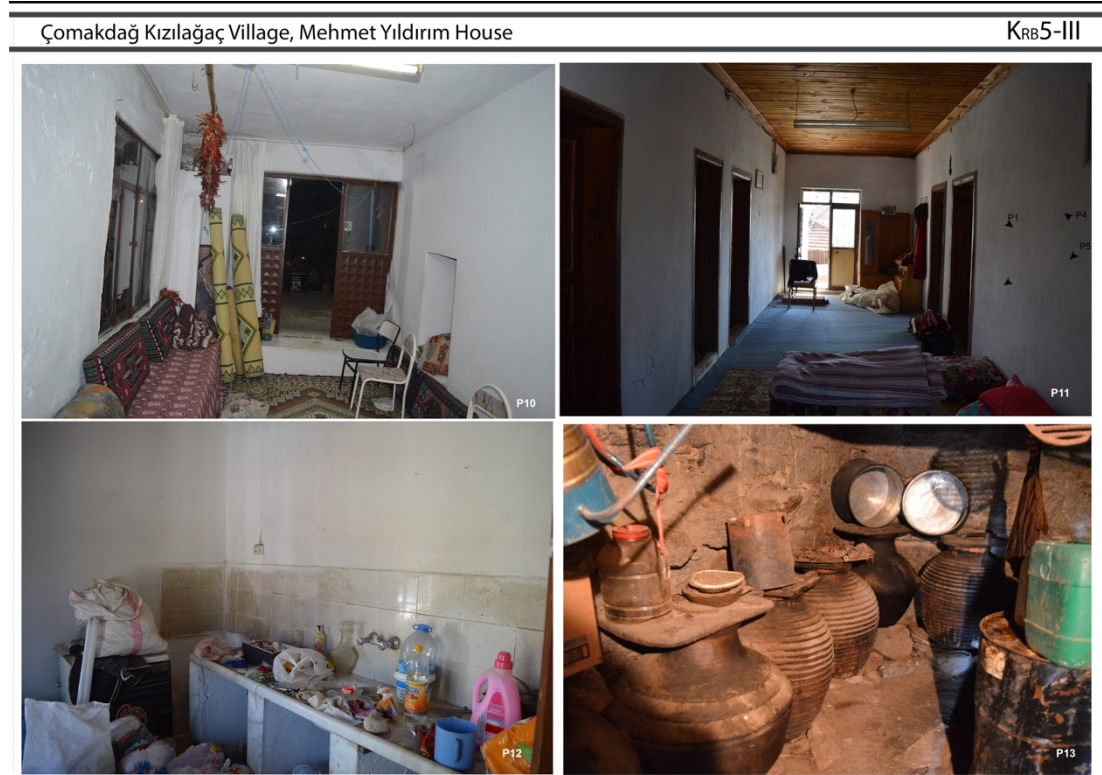


Figure 3.16 Mehmet Yıldırım House, Çomakdağ Kızılağaç Village

Fresh vegetables and fruit such as lemon, orange, grape, tomato, potato, onion, bean, eggplant, pepper, etc. are grown in the cultivated area in the courtyard. These fresh foods were started to be planted in the courtyard after the water was brought to the houses. Earlier, these are planted in the lands near water resources (Mehmet Yıldırım, in-depth interview, 9 November 2015).

Yıldırım remarks that inhabitants of the village have ownerships of land, generally olive grove, in 46 other villages in the region.

On Tuesdays, most of the inhabitants go to Milas to make shopping from Tuesday bazaar. Yıldırım mentions that it is largest bazaar in Milas. That's why all the

appointments in Milas are organized on Tuesday (Mehmet Yıldırım, in-depth interview, 9 November 2015).

Mehmet Alkaya House

Mehmet Alkaya House which is a two-storey single volume house has changed with many interventions. It was constructed at the steep slope that both ground floor and first floor is at the same level with the ground (See Figure 3.17). The courtyard is also arranged in two separate levels. There is an open sofa to dry vegetables, olive grooving and a cultivated area in the upper level (See Figure 3.17, P2) On the ground level, there is a larger planted area, a top cover as animal barn, and a long basin at the entrance of the traditional building, in place of the *abdaslık/suluk* (See Figure 3.17, P3).

The traditional room is the used for eating, accepting guests, living and storing belongings. The entrance of the room is next to *ambar - yüğlük - musandıra* (See Figure 3.18, P4) and it has four window openings; two of them on both sides of the *ocak*, one next to the locked drawer and one near *çanaklık* and *oyma*. Unlike the other examples there is a locked drawer instead of a *niş* to put the belongings. There was *şerik* to hang the blankets and prayer rug before but it was removed. Two volumes, kitchen (cooking, storing food, storing dishes and cleansing; See Figure 3.18, P5) and a room (sleeping and storing belongings), are added to the first floor of the building (Huriye Alkaya⁵², in-depth interview, 8 November 2015).

After their son got married, Mehmet and Dudu Alkaya started to live in the space near *dabanaltı* on the ground floor. A counter was added to the short edge of the space for storing dishes and cleansing (See Figure 3.18, P6). Moreover, a common space used for eating, living and storing belongings (See Figure 3.18, P7) and for cleansing (a

⁵² An in-depth interview was held with Huriye Alkaya, an inhabitant in Çomakdağ Kızılağaç, on characteristics of the house and lifestyle in Çomakdağ Kızılağaç village on 9 November 2015. The author would like to express her gratitude for her contribution to this study.

bathroom and a toilet) was added to the ground floor level. The facades are plastered for preventing from scorpions (Dudu Alkaya, in-depth interview, 8 November 2015).

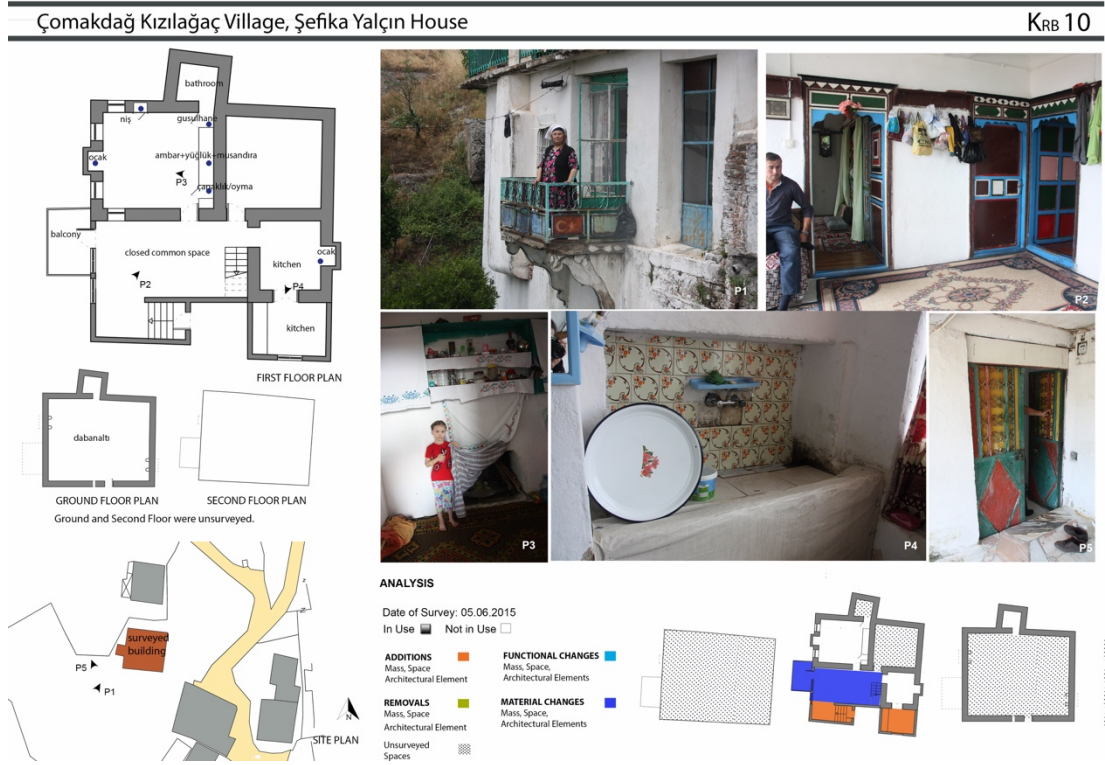


Figure 3.17 Mehmet Alkaya House, Çomakdağ Kızılağaç Village

They have olive grove and they obtain 4-5 tones in a productive year. However, it is too expensive to maintain the farm. Therefore, they obtain 200-300 kg in a year. Dudu Alkaya specifies that this situation is the same for all the inhabitants. Earlier, they were store all their sacks into the olive batches (*zeytin gümesi*). All of them was numbered systemically on the name of the households (See Photograph 3.9). In time, the olive mills were closed. Today, they store their olive sacks in the courtyard of their house generally. But Alkaya mentions that they collect the sacks in the courtyard of their house in İkiztaş village because it is closer to the road (Dudu Alkaya⁵³, in-depth interview, 8 November 2015).

⁵³ An in-depth interview was held with Dudu Alkaya, an inhabitant in Çomakdağ Kızılağaç, on characteristics of the house and lifestyle in Çomakdağ Kızılağaç village on 9 November 2015. The author would like to express her gratitude for her contribution to this study.



Figure 3.18 Mehmet Alkaya House, Çomakdağ Kızılağaç Village

They grow walnut, mandarin orange, lemon, onion, spinach, garlic, radish, etc. regarding the season in their courtyard. They dry vegetables inside (beans, cowpea), and outside (pepper, eggplant) according to their type (Huriye Alkaya, in-depth interview, 8 November 2015).

In summer, both men and women go Bodrum to work in the hotels. According to the interviews done with Dudu Alkaya, a middleman from Ketendere organizes these job for Çomakdağ people. It is not an everyday job, it changes according to the conditions. Her son lives in İzmir and he works in TARIŞ (Dudu Alkaya, in-depth interview, 8 November 2015).

Dudu and Huriye Alkaya confirms that they like to see tourists in their village and they would participate if a project is started for the development of Çomakdağ region.

In summer, the mostly used space is the courtyard. They were used to move to plateaus. Dudu Alkaya mentions that she has a house in Atalan and her husband have a house in Ağaçarası. There are chestnut trees in the plateaus, and they harvested them every

summer before. In winter, on the other hand, they set up the stove and sit in the house (Dudu Alkaya, in-depth interview, 8 November 2015).



Photograph 3.9 Olive batches (*zeytin gümeleri*) reserved as to the different owners, Çomakdağ Kızılağaç Village (a view from Şefika Yalçın's courtyard)

Nurten Akar House

Two two-storey single-volume homes are built adjacent to one of the sides of a hill with a cliff, with a very steep slope. The ground floor and the first floor both have entrances on the same level with the earth. Nurten Akar and his husband lives in one of the buildings while her son, her daughter in law and her grandson lives in the other one. According to the in-depth interviews done with Akar⁵⁴, one of the volumes was used as a kitchen/common space (cooking, accepting guests, storing food, storing dishes and living) and the other one is used as a sleeping space (See Figure 3.19; Nurten Akar, in-depth interview, 9 November 2015).

⁵⁴ An in-depth interview was held with Nurten Akar, an inhabitant of Çomakdağ Kızılağaç on characteristics of her house and lifestyle in Çomakdağ District on 9 November 2015. The author would like to express her gratitude for her contribution to this study.



Figure 3.19 Nurten Akar House, Çomakdağ Kızılağaç Village

There is a semi-open space, *kepenek altı*, in front of the entrance (See Figure 3.20, P2). There is a *kirbet* which is an elevated wooden sofa generally located under the shadow of a tree in the courtyard. It is an element which is observed mostly in plateau settlements. It is generally used for hosting the guests in summer and sleeping when the weather is too hot. (See Figure 3.20 P3). The volume next to these houses which is used as a coop was added as an animal barn earlier (See Figure 3.20, P4)

Ground floor which is called *dabanaltı* is used as a storage and sometimes as an animal barn. Although the material of the pre-existing *abdaslık/suluk* which is a tray to wash the dishes in *kepenek altı* has been altered, its place, its shape and its use have not changed. They use the toilet of the new house built in the same courtyard (See Figure 3.20, P5).



Figure 3.20 Nurten Akar House, Çomakdağ Kızılağaç Village

The house is used, with minimum interventions unlike the most other examples. Both have a square plan with typical architectural elements. The entrance next to *ambar - yüğlük - musandıra* is over against the *ocak*. The volume used as a kitchen/common space and sleeping space has two window openings while the other one has four. There is a door between two volumes in order to provide access from one to another (See Figure 3.21, P6, P7, P8, P9).

Akar mention that they have olive groves and cultivated area where they grow vegetables and fruit for daily use. The cultivated area is not in the courtyard of the house it is two parcels far from the courtyard. Under normal conditions, they obtain 1 tones of olive oil, however, its output changes every year. Even if the productivity is too low to sell, the minimum amount of olive at least fulfills the need for daily use. The high amount of the olives is sold to the TARİŞ to obtain olive oil, nevertheless a part of the olives is kept for selling as they are. They also make pickle, jam and tomato paste in

the house. They dry food both inside the house and in the courtyard according to the type of the vegetable. They produce most of the food by themselves.

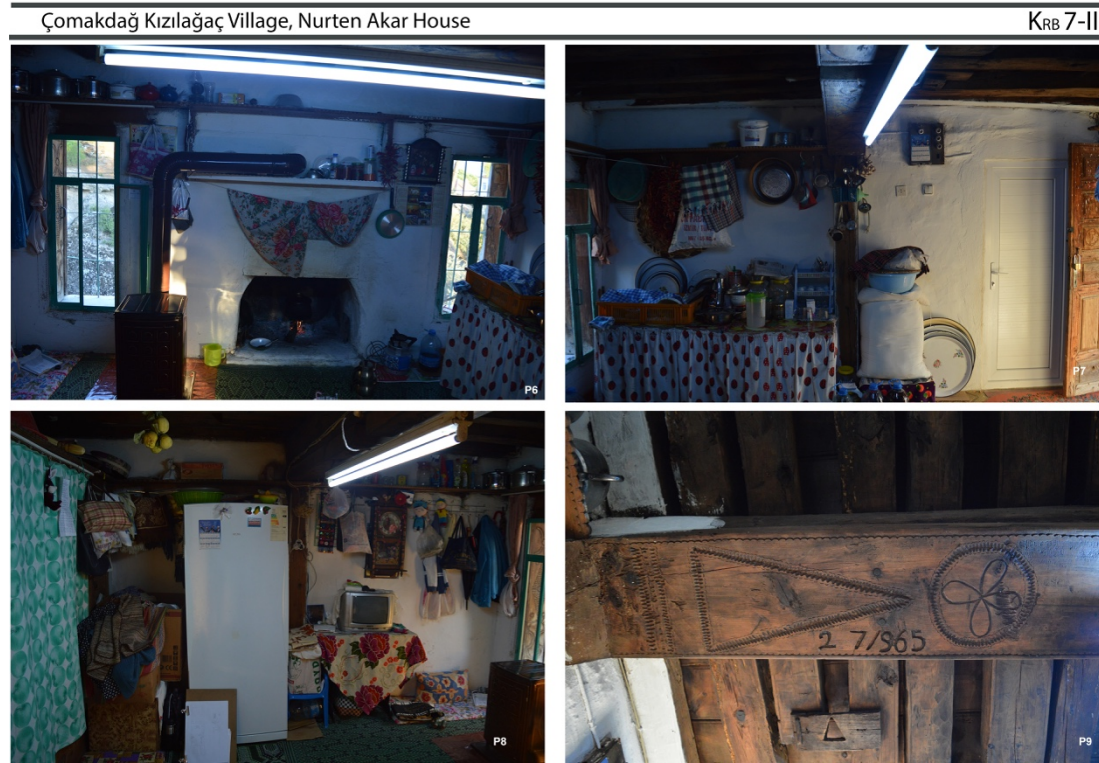


Figure 3.21 Nurten Akar House, Çomakdağ Kızılağaç Village

She has two children and both of them didn't go to the school. They are still dealing with agriculture and animal husbandry. They have 4-5 goats which they raise to sell.

Women are dealing with the housework and the production of edible food. Men work in the agricultural lands or herd animals and ensure their maintenance. During the olive harvest, they store the olive sacks either in the olive grove or in the courtyard. After the harvest, they put all of sacks on a tractor and take them to the olive oil factory.

Earlier that used to go Atalan Plateau, today they stay in the village because her son and her daughter in law wanted to stay. Akar says she desires to see Atalan however the living conditions in there is difficult. She and her daughter in law says they would participate if a conservation project is started in the region

Fatmana Üsküdar House

The only three-volume two-storey with *divehane* example among the working constructions has one of the most noticeable balconies which has an indigo-blue color in Çomakdağ Kızılagaç Village (See Photograph 3.10). The three volumes in this structure consist of two rooms side by side and *öğnük* at the extension of the *divehane* (See Figure 3.24).



Photograph 3.10 Balcony, Fatmana Üsküdar House, Çomakdağ Kızılagaç Village

The courtyard is an important part of daily life like it was mentioned in the previous houses. Various daily activities are done in the courtyard. The olive sacks are stored in the semi open space between the depot and the house (See Figure 3.22 P1). There is a flat rock on the bottom of the tree which is one of the areas where the locals of the village used to sit in the evenings (See Figure 3.22, P2). In summer, it is still the mostly used place to spend time. Guest are also welcomed under this tree. Cropland areas in

two different places were identified (See Figure 3.22, P3) and a reinforced concrete warehouse structure (Fatmana Üsküdar⁵⁵, in-depth interview, 10 November 2015).



Figure 3.22 Fatmana Üsküdar House, Çomakdağ Kızılağaç Village

The building was done by the masons from İzmir that the motifs on the wooden elements is different than the ones in other examples. The meaning of the motifs is not known by the household. There are colorful patterned shutters, *niş* lid and ceiling rose in the most ornamented room as in the other two examples (Remzi Ateş House, Muzaffer Akar House) mentioned above (See Figure 3.23, P4, P5, P6, P7). The wooden elements of one of the rooms are more ornamented than the other (See Figure

⁵⁵ An in-depth interview was held with Fatmana Üsküdar, an inhabitant of Çomakdağ Kızılağaç on characteristics of her house and lifestyle in Çomakdağ District on 9 November 2015. The author would like to express her gratitude for her contribution to this study

3.24, 8, 9, 10, 11); Üsküdar welcomes guests in this room in winter (Fatmana Üsküdar⁵⁶, in-depth interview, 10 November 2015).

The original staircase is enclosed by reinforced concrete flooring added to the *divehane* (See Figure 3.25, P12) and today it is used as an internal staircase (See Figure 3.25, P13). Two volumes under the rooms (*dabanaltı*) are used a storage and the volume under the kitchen (storing food, storing dishes, cooking, eating) is used as kitchen (storing food, storing dishes, cooking), as well (See Figure 3.25, P14, P15). Toilet volume which are added to ground floor can be reached without going out (See Figure 3.25, P16; Fatmana Üsküdar⁵⁷, in-depth interview, 10 November 2015).



Figure 3.23 Fatmana Üsküdar House, Çomakdağ Kızılağaç Village

⁵⁶ An in-depth interview was held with Fatmana Üsküdar, an inhabitant of Çomakdağ Kızılağaç on characteristics of her house and lifestyle in Çomakdağ District on 9 November 2015. The author would like to express her gratitude for her contribution to this study

⁵⁷ An in-depth interview was held with Fatmana Üsküdar, an inhabitant of Çomakdağ Kızılağaç on characteristics of her house and lifestyle in Çomakdağ District on 9 November 2015. The author would like to express her gratitude for her contribution to this study

Considering the other examples examined, it can be said that *haneys* with the hipped roof and ceiling rose *ambar - yüğlük - musandıra* was designed to extend along the wall behind the door, whereas in the flat roofed *haneys ambar - yüğlük - musandıra* is next to the entrance.



Photograph 3.11 Fatmana Üsküdar, Çomakdağ Kızılağaç Village

Fatmana Üsküdar (73) and his husband is living in the house. They don't have any children. 6-7 tones of olive oil are obtained from their olive grove when it is a productive year. However, the yield of the olive trees decreases lately. Further lands outside of the village except the olive grove is owned by Üsküdar though they are neglected. Other people are assigned for maintaining these lands. All the animals were sold because it is hard for her and her husband to take care of the animals as they are old. She is not making home made products such as jam, pickle, dry vegetable (Fatmana Üsküdar⁵⁸, in-depth interview, 10 November 2015).

⁵⁸ An in-depth interview was held with Fatmana Üsküdar, an inhabitant of Çomakdağ Kızılağaç on characteristics of her house and lifestyle in Çomakdağ District on 9 November 2015. The author would like to express her gratitude for her contribution to this study

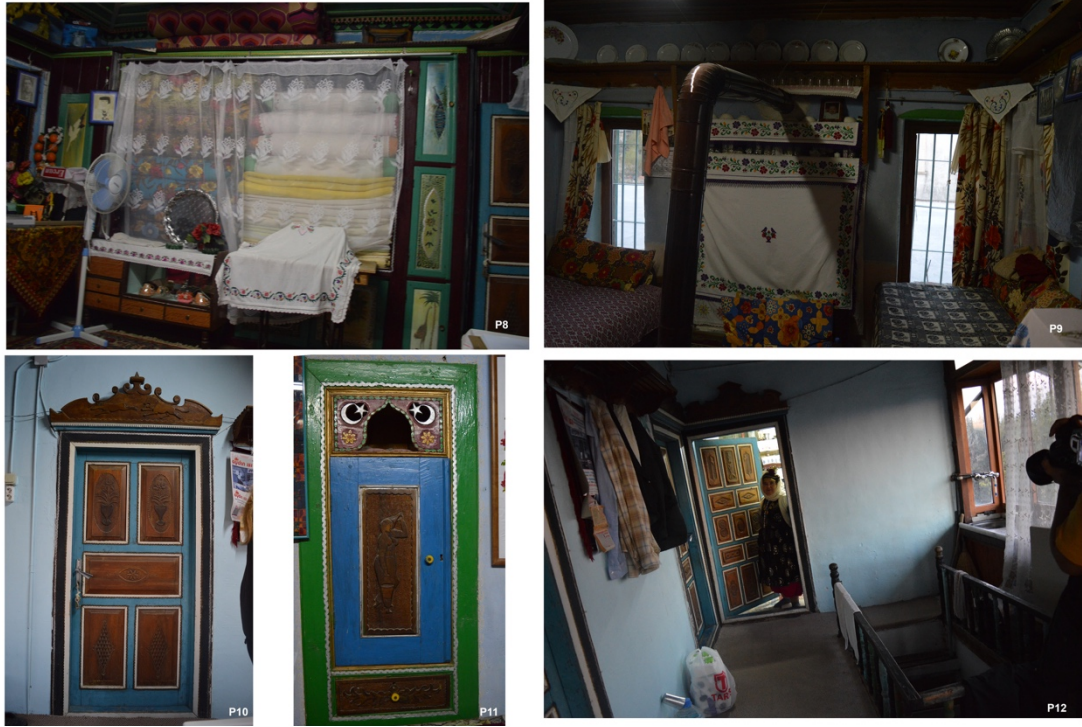


Figure 3.24 Fatmana Üsküdar House, Çomakdağ Kızılağaç Village



Figure 3.25 Fatmana Üsküdar House, Çomakdağ Kızılağaç Village

Vegetables and fruits are cultivated in the courtyard according to the season for daily use in order to satisfy their own needs. Fatmana Üsküdar was planting garlic which is a winter vegetable during the field survey. The courtyard is one of the most maintained among the observed ones.

She and her husband are pleased to see tourists in their villages and confirmed participating in a project aiming to improve the village.

Muzaffer Akar House

Muzaffer Akar house is a two storey house with a pitched roof (See Figure 3.26, P1). The construction of the house was started in 1965 by Nuri Akar (Akar's father) and continued for approximately 2 years: Stone structure was finished in the first years and then, timber works (such as cabinets, shelves, niches, etc...) were done in the second year (Huriye Akar⁵⁹, in-depth interview, 9 November 2015).

Muzaffer Akar lives with his wife, his son and his parents in the house today. All of them are graduated from primary school except Akar's son.

They were used to set *kirbet* (an elevated wooden sofa) in the courtyard but today this tradition is seen only in plateaus. The house is situated in the middle of the lot which separates the courtyard and the garden. Seasonal food for daily needs is produced in the garden – such as; orange, walnut, pomegranate, eggplant, pepper, bean, cabbage, mint, etc. There are two coops for the chickens and in the courtyard. There are also feed sacks placed on one corner of the courtyard (See Figure 3.26, P2).

The house has a *divehane* and three main spaces. The original plan has been changed in different periods. The original plan scheme consists of two storey single volume

⁵⁹ An in-depth interview was held with Huriye Akar, an inhabitant of Çomakdağ Kızılağaç on characteristics of her house and lifestyle in Çomakdağ District on 9 November 2015. The author would like to express her gratitude for her contribution to this study

with *divehane* and balcony. A room (storing food, storing dishes) and a kitchen (storing food, storing dishes, cooking, cleansing) added firstly. The most ornamented room which is the traditional room is used as sleeping space today (See Figure 3.26, P3, P4). Two of the spaces are opening to the sofa while one of them which is used as kitchen today (See Figure 3.26, P5) has an access through inside another space. At present, *divehane* was closed (See Figure 3.26, P6) and enlarged with a concrete addition including wet spaces.

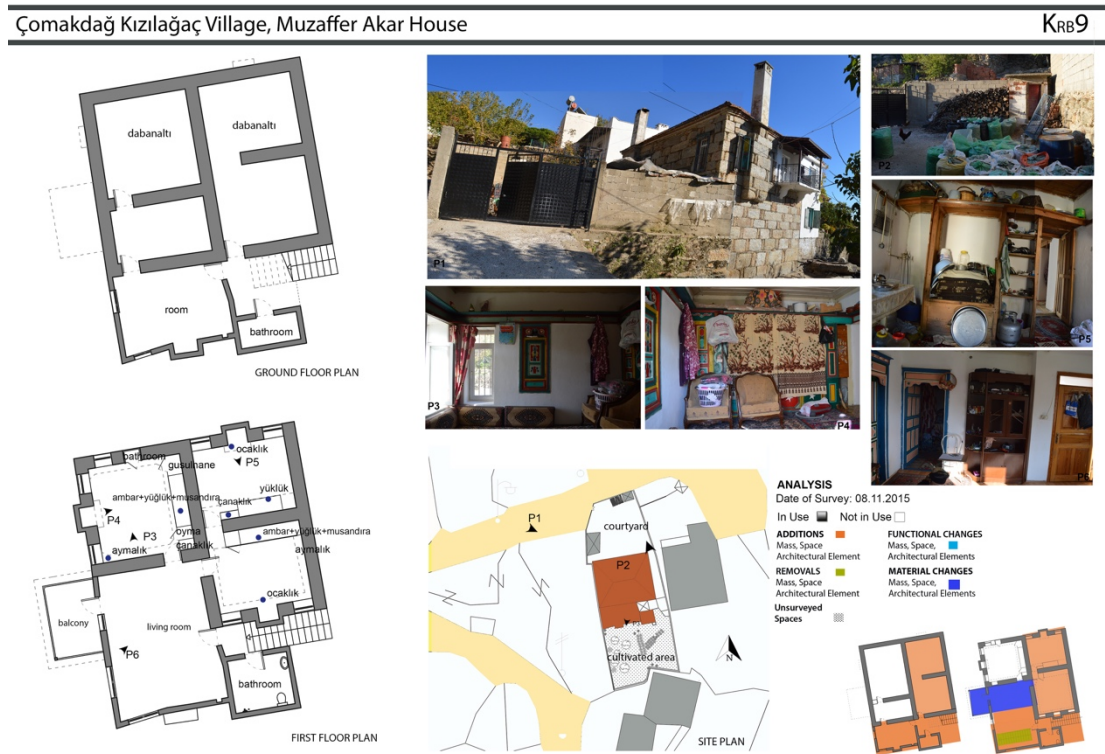


Figure 3.26 Muzaffer Akar House, Çomakdağ Kızılağaç Village

In the ground floor, a new room was added to the storage spaces in *dabanaltı*. This room is intended for Akar's elderly parents who has difficulties in climbing the stairs. However, now Nuri Akar has some health problems that they are living on the first floor.

Akar mentioned that corner sofa which was closed is the most used space in the winter while balcony is preferred during the summer. They are satisfied with the house in

general except the balcony is too small that they are planning to enlarge it in the following years.

As a preparation for winter, vegetables (pepper, bean, eggplant, pea, etc...) are dried by hanging them in the balcony, garden or courtyard. Besides, they make tomato paste and pickle.

The income sources are basically the olive gardens and seasonal jobs in Bodrum. Huriye Akar mentioned that approximately 4 tones of olive oil were obtained from their olive garden this year. Before, basic income source was only agriculture that they used to work in cotton farms and olive gardens in the harvest time. Akar remarked that today, there is scarcely any need for workers in cotton farms and the olive gardens lost their efficiency regarding the previous years. For example, any harvest could not be obtained from the olive gardens last year. That's why job opportunities in Bodrum are highly preferred that most of the women population is working from April to October.

Akar affirmed that most of the daily work such as breeding the animals, maintenance of the gardens, cleaning the house, cooking, etc. is done by women in the village, while men shake olive trees in the harvest times and also irrigate the olive gardens. Except these times men spent their time generally in the village *kahvehane*.

Akar stated that in previous years in summer the amount of water was used to decrease that they were going to plateaus where they can find cool water. Everybody had an agricultural land - generally chest nut gardens - in these plateaus and they were used to move to the plateaus between June to September. However, at present, those water sources were dried out by the installed drainage system in order to carry the water in the villages.

Although they cultivate vegetables and fruits in their garden, it is sufficient for the and they generally go to Tuesday bazaar in Milas to buy vegetables and fruit.

They are pleased to see tourists in their villages and enthusiastic about participating in a project aiming to improve the village.

Şefika Yalçın House

It is a two storey house with two rooms, *öğnük*, *divehane* and a balcony originally. The ground floor (*dabanaltı*) is used for storage purposes. The material of *divehane* and balcony has been changed (See Figure 3.27, P1, P2) and *divehane* is closed. A new kitchen (storing dishes, cleansing) volume has added and all the facades were plastered. Şefika Yalçın, her husband Şefkat Uğur Yalçın, her son, grandchild and daughter in law is living in this house.

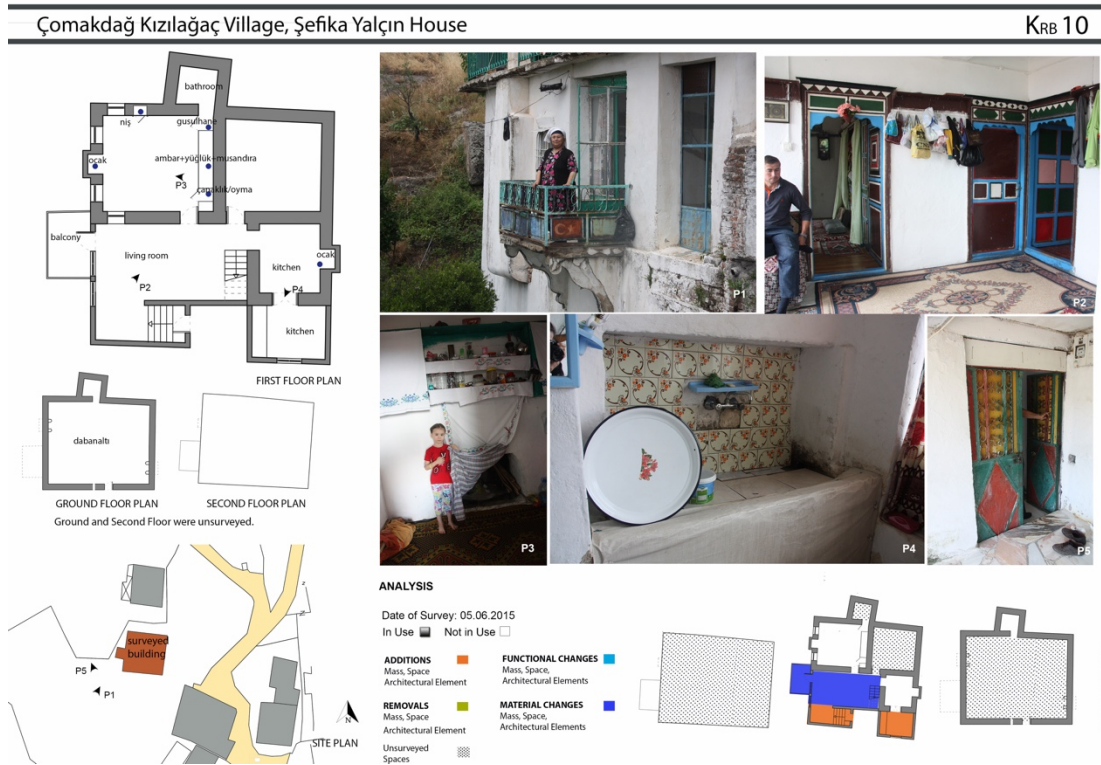


Figure 3.27 Şefika Yalçın House, Çomakdağ Kızılağaç Village

Although the *ocak* in the traditional kitchen (storing food, storing dishes and cooking; See Figure 3.27, P3, P4) still in use, a new kitchen with sink and more shelves was added near it. The most ornamented room has a square shaped plan with 4 window

openings, *ambar* - *yüğlük* - *musandıra* and a *niş*. Unlike the other examples there is a bathroom projected from the *gusulhane*. Şefika Yalçın mentioned that it was added later (Şefika Yalçın⁶⁰, in-depth interview, 7 August 2015).

There is a hole on the entrance façade (See Figure 3.27, P5). Although, this hole was defined as an access for cats Şefket Uğur Yalçın claims that it is hole for defending from bandits. Earlier, bandits were coming to the region to despoil the villages (Şefket Uğur Yalçın⁶¹, in-depth interview, 7 August 2015).

Şefket Uğur Yalçın mentions (2015) that they were growing cotton, barley, wheat except olive. However, cotton, barley and wheat lands are fallowed and olive groves are neglected that olive trees are not effective as before.

3.4.1.2 Characteristics of İkiztaş Village and Daily Life

İkiztaş Village was the neighborhood of Çomakdağ Kızılağaç earlier. It has approximately 200 households and a population of 662 inhabitants. Commonly middle aged and old people live in the village because the young population lives in the cities (Y. Uysal⁶², in-depth interview, 12 November 2015).

İkiztaş is the topmost Çomakdağ settlements and farther to the main road. Olive groves surrounds the village settlement and integrates with the built-up area. In daily life, not only the olive groves, but also all the open spaces are in relation with the buildings. The open spaces can be categorized as the olive groves, village square, nodes and courtyards like it was mentioned in Çomakdağ Kızılağaç Village (See Figure 3.28).

⁶⁰ An in-depth interview was held with Şefika Yalçın, an inhabitant of Çomakdağ Kızılağaç on characteristics of her house and lifestyle in Çomakdağ District on 9 November 2015. The author would like to express her gratitude for her contribution to this study

⁶¹ An in-depth interview was held with Şefket Uğur Yalçın, an inhabitant of Çomakdağ Kızılağaç on characteristics of her house and lifestyle in Çomakdağ District on 9 November 2015. The author would like to express her gratitude for his contribution to this study

⁶² An in-depth interview was held with Yükselen Uysal, a member of village council in İkiztaş on the lifestyle and issues in Çomakdağ District on 7 August 2015. The author would like to express her gratitude for his contribution to this study.

As it was similar in Çomakdağ Kızılağaç, the village square as the most important gathering place is in the middle of the settlement. Most of the activities such as weddings, soldier's farewell and announcements are done in the square. Additionally, sellers set their counters up in the square. There is a registered ancient plane tree in the middle of the nodes close to the square as a landmark. The public buildings are on the periphery of the square such as mosque, *kahvehane* and community house. *Kahvehane* which is an important gathering space and a welcoming place for men. Community house was used for hosting the overnight guests however, it is not used today (Y. Uysal, in-depth interview, 12 November 2015).

Women are gathering at the nodes where more than one streets intersect for spending time during the day or meeting before going somewhere. All the inhabitants are the owner of the houses except the teacher and imam.

Uysal mentions that they do not accept all new groups to live here. First of all, the village council which consists of the prominent families (are Uysal, Yavuz and Can families) gathers and they decide whether if they stay or not according to the common mind (Y. Uysal, in-depth interview, 12 November 2015). The courtyards of the houses, as it was mentioned in previous part is a big part of daily life, and is used in every period of the day.

Uysal mentions that the most visited village is Çomakdağ Kızılağaç. They rarely go to Ketendere as a guest for a ceremony. Every week they go to Milas for Tuesday Bazaar. He mentions that Milk Gathering Union is not coming in İkiztaş, but a private institution does the same thing. Most of the inhabitants were engaged with agriculture and animal husbandry, today they don't earn fruitful income from these fields because of the agricultural policies and administrative issues clarified in Chapter I (See Chapter 1.1). The olive oil mill (See Figure 3.30) is closed now and left to be demolished (Y. Uysal, in-depth interview, 12 November 2015).

The lack of health center is declared as a big problem for the local community because they have to go to Kızılağaç in the case of an emergency. Uysal said that the roads are

ruined that transportation is really tough. Moreover, water have to be carried to the olive groves for irrigation and it makes the maintenance of the lands more difficult. Therefore; the demands of the local community are rehabilitation of the roads and building of a pound for irrigation of agricultural lands (Y. Uysal, in-depth interview, 12 November 2015).

3.4.1.2.1 Spatial Organization, Elements and Use of Surveyed Houses

The traditional buildings in İkiztaş Village are changed with the material changes, volume additions that the open spaces are almost disappeared in some parts of the region. Uysal confirms that the authenticity of the village disappearing as the time goes by. Most of the facades are plastered. Two households and three residential buildings (See Figure 3.29) were investigated during the field survey. The spatial organizations, architectural elements and the daily use of these buildings are clarified in the next part.

Ayşe Ak House

In the plot of Ayşe Ak's house three different residential structures exist. It is possible to observe the change in structures with the change in needs and facilities through time. Two of these structures are built with traditional techniques and the other one is a reinforced concrete building. One of the traditional houses is a single storey single volume while the other one consists of two storey, one volume, a *divehane* and a balcony (See Figure 3.30). Any alternation wasn't done to the traditional houses that it is possible to see the authentic condition of the houses.

Today Ayşe Ak and his husband are living in the reinforced concrete building (See Figure 3.31, P1, P3). The traditional ones are used as warehouse. In courtyard, there is a cultivated area to produce fresh food and a coop to grow chicken.



Figure 3.28 Landuse in İkiztaş Village



Figure 3.29 Surveyed Houses in İkiztaş Village

Ak mentions that they are actively using the courtyard to store the firewood, the olive sacks in its season, to dry the vegetables and to chop wood (Ayşe Ak⁶³, in-depth interview, 4 June 2015).

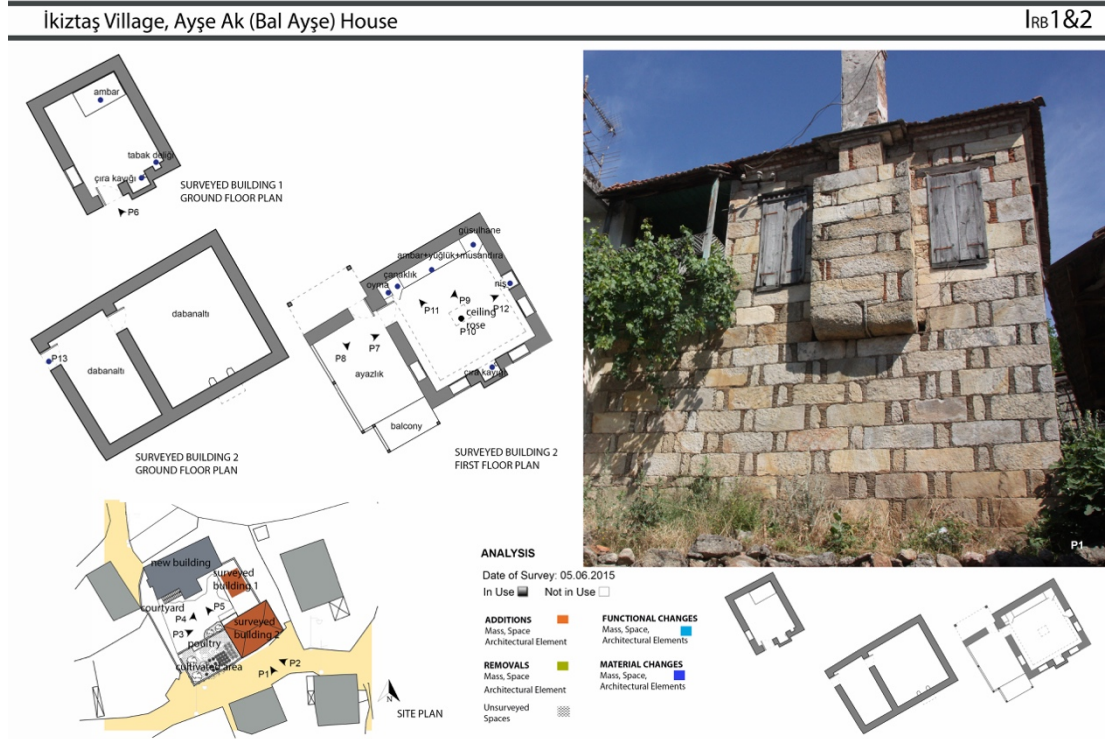


Figure 3.30 Ayşe Ak House, İkiztaş Village

The single storey, single volume house is a *yer ev* which is the primitive building in the courtyard (See Figure 31, P4). It has an entrance near the *ocak* like Hürü Karadağ House in Çomakdağ Kızılağaç. It has a flat roof and one window opening. As an architectural element, a plate niche and an *ambar* today. The building is used as a storage now. A new reinforced concrete building is intended to be built above this traditional building but it was stopped later because her husband is ill.

⁶³ An in-depth interview was held with Ayşe Ak, an inhabitant in İkiztaş on characteristics of the house and lifestyle in Çomakdağ District on 9 November 2015. The author would like to express her gratitude for her contribution to this study.

The two storey one volume house is a *haney* with *divehane/ayazlık*. The wooden balcony extends through the *divehane* and make a projection (See Figure 3.31, P5, Figure 3.32, P6). It is a typical *haney* with its architectural elements and spatial organization. It has a pitched roof and located on a sloping land that both the entrance of ground floor and second floor are from the same level with the ground. It building is used as storage today.



Figure 3.31 Ayşe Ak House, İkiztaş Village

While the ornamentations and motifs on the door in *haney* are colored, they are not painted on the surface of the *yer ev*'s door (See figure 3.32, P7, P8) The architectural elements in *haney* are also ornamented with geometrical shapes and painted with lively colors (See Figure 3.33, P9, P10, P11, P12).

At the ground floor of the *haney*, the locking system of the doors is unique which is called *mangıla* (See Figure 3.33, P13). There isn't any key for the door and it can be opened just from the interior. It is possible to open it from the exterior just from the hidden hole on the upper sill. The system was designed for the security of the houses

because earlier, bandits were coming to the villages with their horses and looting the houses.



Figure 3.32 Ayşe Ak House, İkiztaş Village

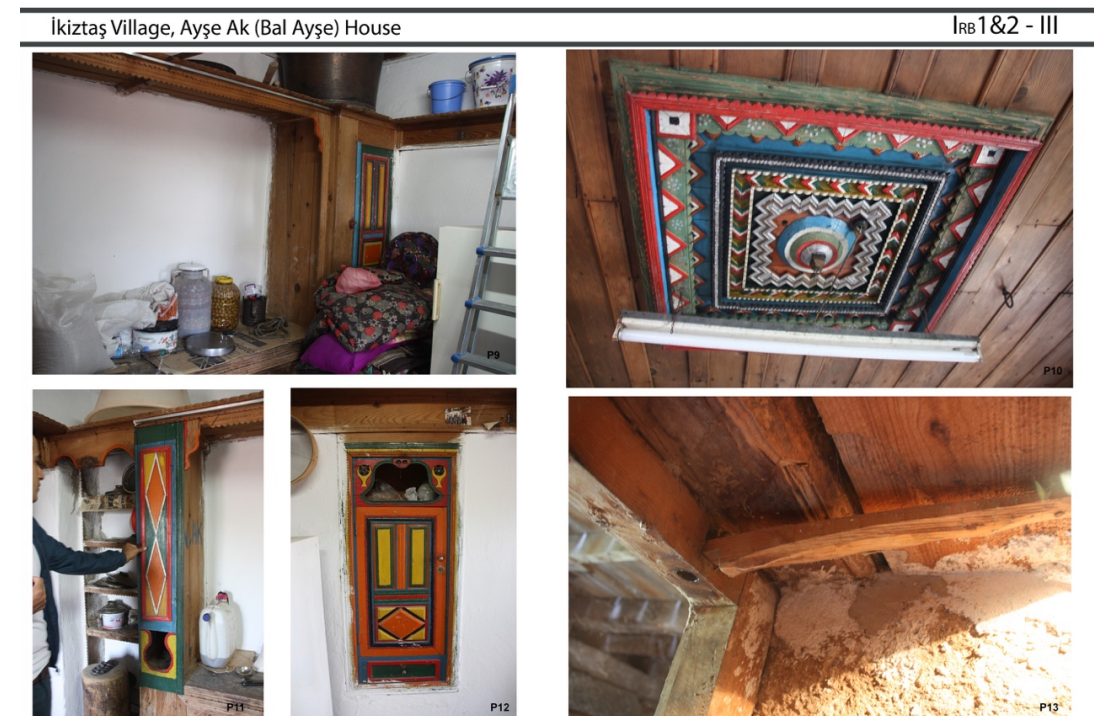


Figure 3.33 Ayşe Ak House, İkiztaş Village

Ak remarks that they have olive grove but they ask their children or hire labor for the harvest. Their children live in the city and come to the village in holidays. In the past, they used to go to cotton lands for the harvest as a job in summer, today they are going Bodrum instead (Ayşe Ak, in-depth interview, 4 June 2015).

İsa Kurnaz House

İsa Kurnaz House is a two storey one volume building with *divehane/ayazlık*. Various interventions were done to adapt the tradition house to today's conditions. İsa Kurnaz, his wife, son and mother are living in this house.

Because of the additions most of the plot is occupied with the building. However, owing to stiff slope the first floor is on the same level with the ground and there is a cultivated area on that level (See Figure 3.34, P1). As an expression of his hobby he painted musical notes on the façade of the house (See Figure 3.34, P2).

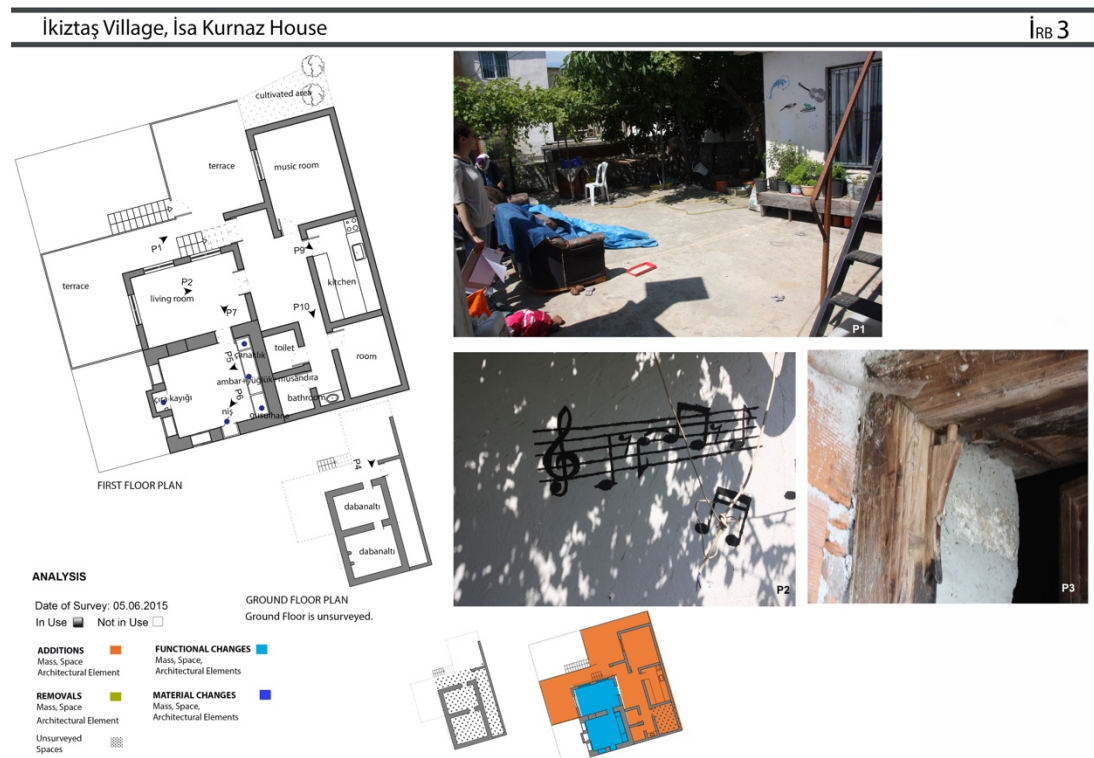


Figure 3.34 İsa Kurnaz House, İkiztaş Village

The ground floor is used as storage which is called *dabanaltı*. The *mangıla* locking system designed for security is also seen on the door of the ground floor (Figure 3.34. P4).

All the architectural elements which provides a flexible use of the space are existing in *haney*. Nevertheless, they put a bed in *haney* that it loses its flexibility and started to serve for single purpose (See Figure 3.35, P5). The architectural elements are ornamented with motifs and painted colorfully (See Figure 3.35, P6, P7, P8). The building date and the name of the mason is carved on the door. Kurnaz tells that the colors don't have a meaning for them however, it is a criterion for masons among each other.

One window of *haney* looking to the *divehane/ayazlık* is closed when the space started to be used as a sleeping space. The additions are wet spaces which are kitchen (cleansing, storing food, storing dishes), toilet, bathroom (See Figure 3.35, P9, P10); two rooms which are music room and their sons room and a big terrace as an open common space. They closed the *divehane* and uses it as common space in winter. In summer, they use terrace.

3.4.1.3 Characteristics of Atalan Plateau and Daily Life

Atalan Plateau is an abandoned and untouched settlement. The only material observed today is stone. The open spaces in the built-up area are more than in the village settlements. Since it is an area to be used in the summer, open spaces are mostly used areas. Especially, the elevated *sofa kirbet* is essential for each household (Özcan Kayrak, in-depth interview, 7 August 2015).

The gathering area of the village under a tree and it is called *köy içi kavak dibi*. In this area, there are more than one *kirbet*. There was a mosque but it was almost demolished. People were coming to the plateaus with their animals that there is a common animal barn in the entrance of the village (See Figure 3.36; Özcan Kayrak, in-depth interview, 7 August 2015).



Figure 3.35 İsa Kurnaz House, İkiztaş Village

The springs as the sources of water got dry after water installation was implemented to the villages. One of the most important reasons moving to the plateaus in summer is water, in down lands of Çomakdağ springs were getting dry in the summer, so local people were going there to reach cool water (Özcan Kayrak, in-depth interview, 7 August 2015).

Most of the buildings are *yer ev*; single storey, single volume. An additional volume which is called *hayat* as a shelter for the animals and a storage for firewood is seen near *yer ev* in some cases. All the buildings and walls are made of rubble stone. The plan types of the houses in the settlement are still legible. Considering Atalan and Ağaçarası settlements are defined as the primitive settlements, type of these buildings forms the basics of the architectural plan scheme of Çomakdağ. It was probably developed in time according to the needs of people.



Figure 3.36 Atalan Plateau

3.4.1.3.1 Spatial Organization, Elements and Use of Surveyed Houses

Three houses were analyzed in Atalan Plateau. Two of them are abandoned while Özcan Kayraks brother lives in one of them. The spatial organization and the architectural elements of these houses are introduced in the following part of the study.

Abandoned House 1

The residential building has a single storey and composed of two volumes. It was built more than 200 years ago. The building is located to the land considering privacy by benefiting from the slope of the terrain. While the entrance of the building is at the same level with the ground (See Figure 3.37, P1), the facades with openings are not accessible from the ground (See Figure 3.37, P2).



Figure 3.37 Abandoned House 1, Atalan Plateau

The building has a flat roof. The entrance of the abandoned house is near the *ocak*. The volume which is used for storing the firewood and as an animal barn next to the *yer ev* is called *hayat*. Moreover, there is a *folluk* (See Figure 3.37, P3) for chickens in *hayat* (Özcan Kayrak, in-depth interview, 7 August 2015).

Abandoned House 2

The single storey double volume house has a flat roof. According to Kayrak, it was built more than 200 years ago as the previous one. The entrance of the house is and the only window opening is on both sides of the *ocak*. It is a typical *yer ev* with an *hayat/dam* next to it (See Figure 3.38, P1; Özcan Kayrak, in-depth interview, 8 August 2015).

The walls of house were built as an extension of a vertical rock that the rock can be perceived from the interior (See Figure 3.38, P2). Although *çanaklık* is ruined, it can

still be observed (See Figure 3.38, P3). Plate niche (*tabak deliği*) is on the wall next to the window. Karaharanlık (See Figure 3.38, P4) which is hanged from the ceiling is still existing inside the building.

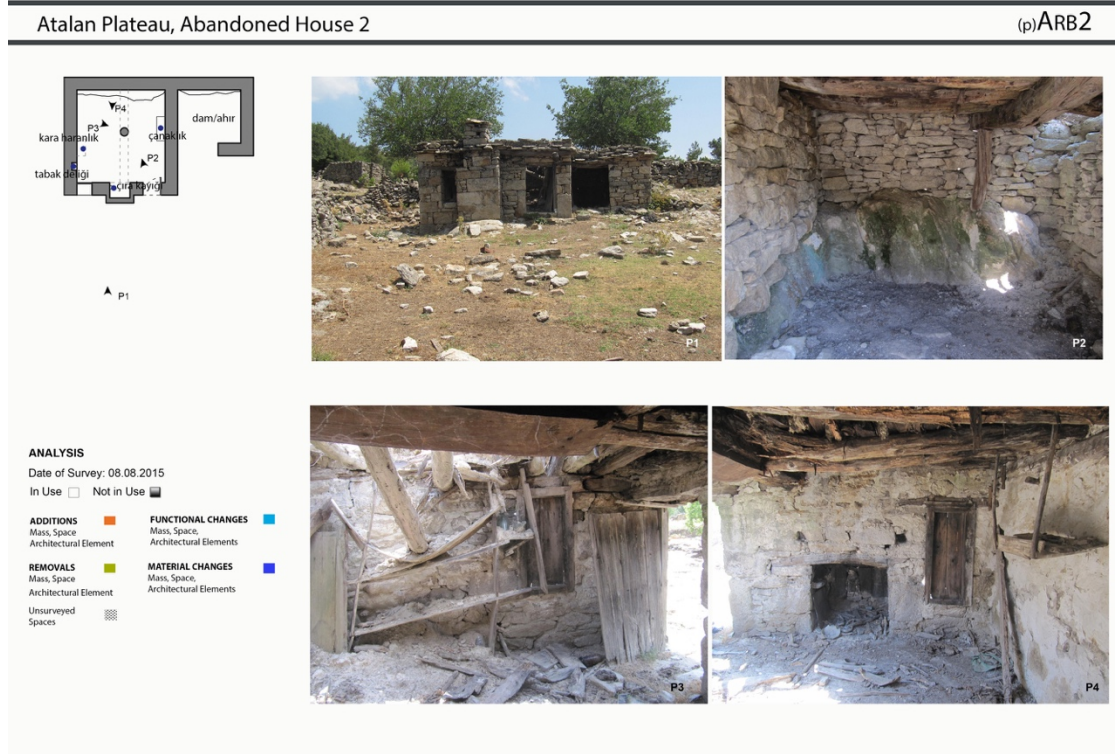


Figure 3.38 Abandoned House 2, Atalan Plateau

According to the interviews done with Özcan Kayrak (in-depth interview, 8 August 2015) there was a *kepenek altı* space in front of the entrance however it had been demolished since the house is abandoned.

Mehmet Kayrak House

This house is the only building used by an inhabitant in Atalan. Mehmet Kayrak from Kızılağaç is living here because he has excluded from the village (Özcan Kayrak, in-depth interview, 7 August 2015).

An interview couldn't be held with him because of his refusal. The house has a flat roof, single storey and two volumes. One is for living (*yer ev*) and the other one (*hayat*) is for storage and barning purposes (See Figure 3.39, P1). There is only one window opening (See Figure 3.39, P2) and a *tabak deliği* as architectural elements. Unlike the other ones, an open space has been defined in front of the house. The entrance to this area is expressed with stones. A water gallon is put in the area to meet the needs of the inhabitant because there is no water installation in Atalan as it was mentioned before (See Figure 3.39, P3).

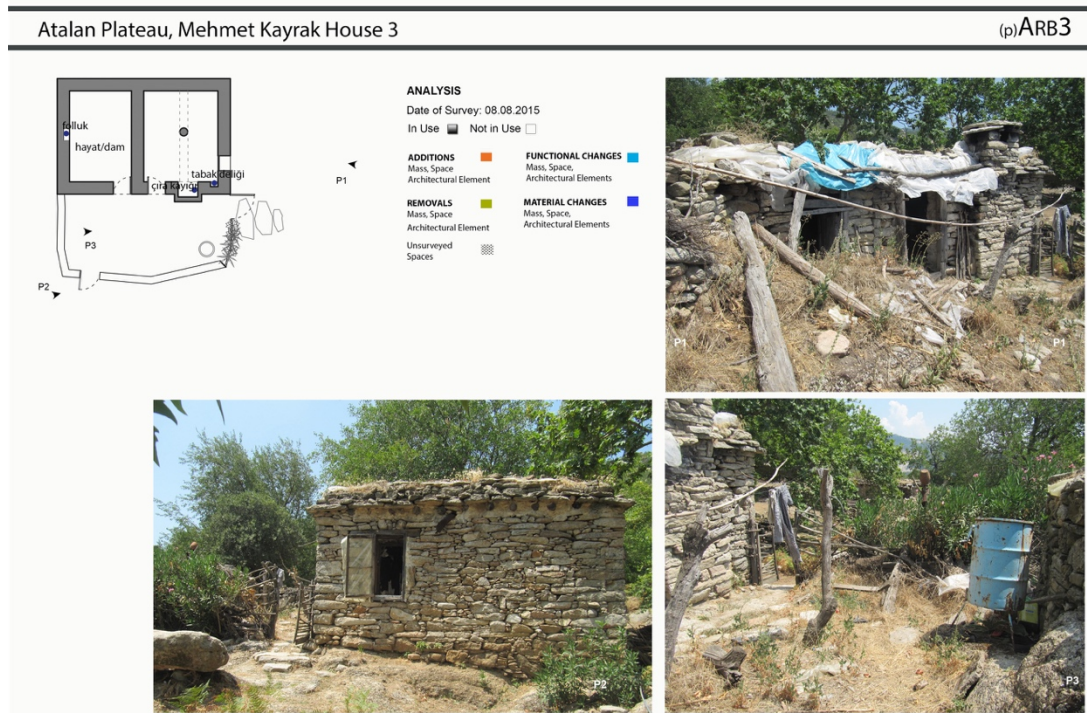


Figure 3.39 Mehmet Kayrak House 2, Atalan Plateau

3.4.2 Ketendere Village and İskele Plateau

The ownership and usage relations between plateau and village settlements is seen in Ketendere Village and İskele Plateau as a second group of settlement (after Çomakdağ Kızılağaç, İkiztaş, Atalan and Ağaçarası Plateaus). All of the inhabitants in Ketendere Village has a house in İskele Plateau that is used in summer seasons, today.

3.4.2.1 Characteristics of Ketendere Village and Daily life

The built-up areas and agricultural lands has an intimate relationship in terms of usage. The olive groves surround the village settlement. There are 250 households and approximately 775 inhabitants (TÜİK, n.d.) in the village. Ketendere is the most slanted topography among the other Çomakdağ Villages (Mehmet Zeki⁶⁴, in-depth interview, 11 November 2015).

The settlement was separated as the upper neighborhood and lower neighborhood because of this slope. That's why there are two mosques, one in the upper and the other one is in the lower neighborhood of the village. The prominent families of the village are; Aydoğdu, İlhan and Doğu families.

The open spaces are almost disappeared especially at the periphery of the village square and around the upper mosque. The village square is the most important gathering point as it was explained in Kızılağaç and İkiztaş Villages. The traditional olive oil mill and *kahvehane* are around to the square (See Figure 3.40). Olive oil mill is not used today and it is abandoned. The secondary gathering spaces are *kahvehane*, streets and nodes. While, *kahvehane* is the mostly used gathering place of men, nodes and streets are gathering spaces for women. Zeki mentions that health center was closed and they do not have any doctor in the village. He was applied for appointment of a midwife. Moreover, they would like to have a milk collection center and a football field.

Most of the inhabitants are continuing olive cultivation and selling the olives to the olive oil factory; TARİŞ. Some of the local people are engaged with animal husbandry especially cattle raising. There are few people who are still growing goats however most of the people gave up on it because of its difficulties

⁶⁴ An in-depth interview was held with Mehmet Zeki, the headman of the village on the lifestyle in Çomakdağ District on 11 November 2015. The author would like to express her gratitude for his contribution to this study.

Before, the cows were allowed to be fed unchained however it was banned to leave them unchained because they give harm to the olive grows. Therefore, it must be done in the courtyards or the pastures in their ownership (Mehmet Zeki, in-depth interview, 11 November 2015).

There are two mosques in the village, unlike the previous examples they are not close to village square. The primary school is the entrance. The road coming to the village from the main road are very narrow, crooked and ruined by the trucks of stone quarries. Zeki mentioned that he made a request for repairmen of the roads. According to the perception from the village square, it can be said that the legibility of the traditional tissue is the lowest in Ketendere. Almost every building was changed and lost its identity. Most of the facades are plastered and the interventions to traditional buildings and new buildings are not built regarding the characteristics of the traditional houses. However, in inner parts of the village it is possible to see authentic pavements.

One of the most important features of the village is that the stone masons and wood masters; İbrahim Aydoğdu, Mustafa Altuntaş, Mustafa Aydoğdu and Mustafa Demirtaş are living in Ketendere. According to the in-depth interviews done with the masons; the houses are built with treated stone blocks. There is a system for bonding these stone blocks. The stones lying longitudinally called *yan* (side) and the ones lying vertically called *kazık* (stake). It was observed that not all the facades are colorful because on some facades tiles are not used as infill material for the joints. The aligned fine stones of are used to fill the joints. Most of the inhabitants still move to highlands in Ketendere unlike İkiztaş and Kızılağaç. İskele plateau is used in summer season by local people of Ketendere.

3.4.2.1.1 Spatial Organization, Elements and Use of Surveyed Houses

Two residential buildings were investigated in Ketendere Village. In the next part, the spatial organization and architectural elements and daily of the spaces are enlightened (See Figure 3.41).

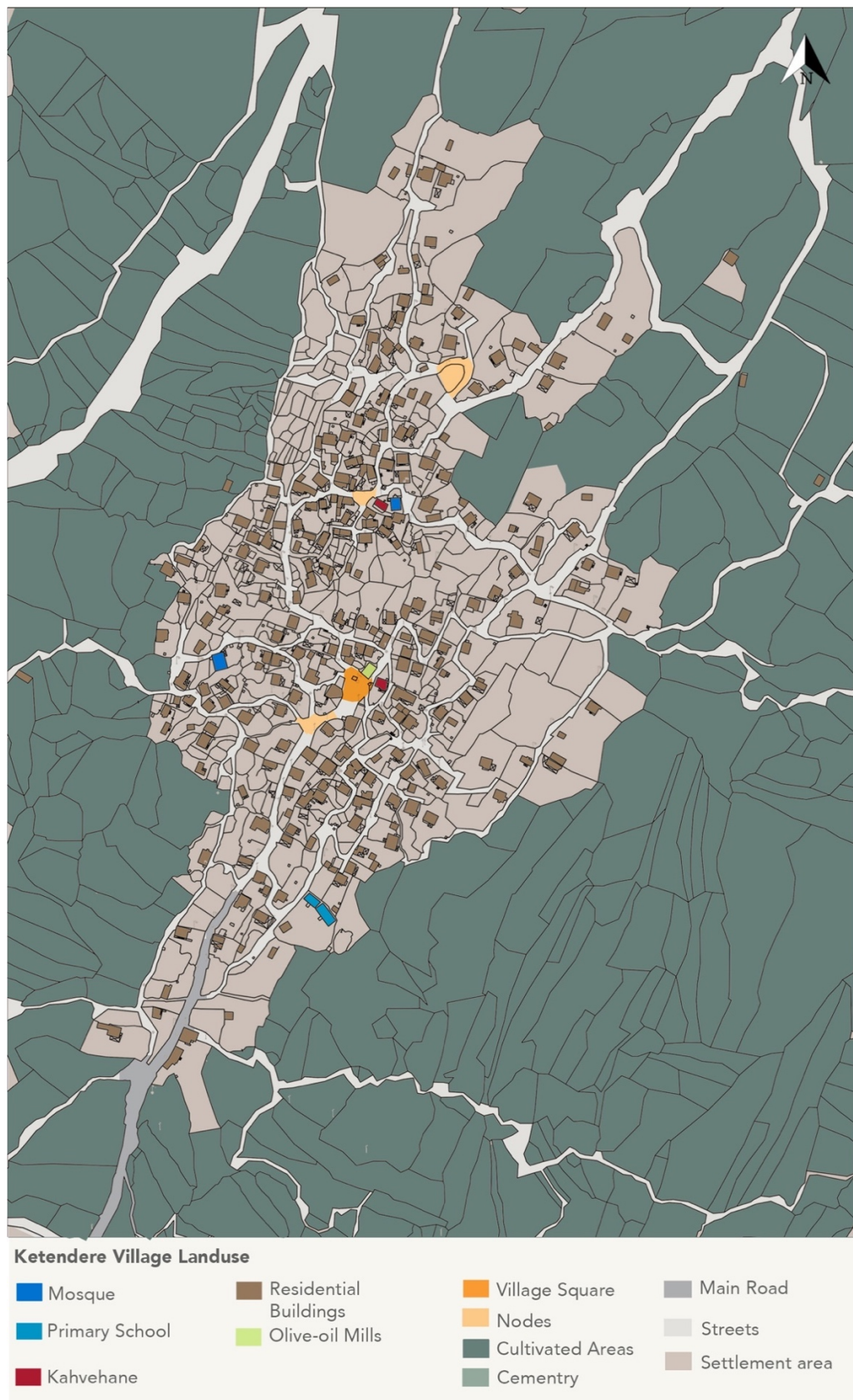


Figure 3.40 Landuse in Ketendere Village

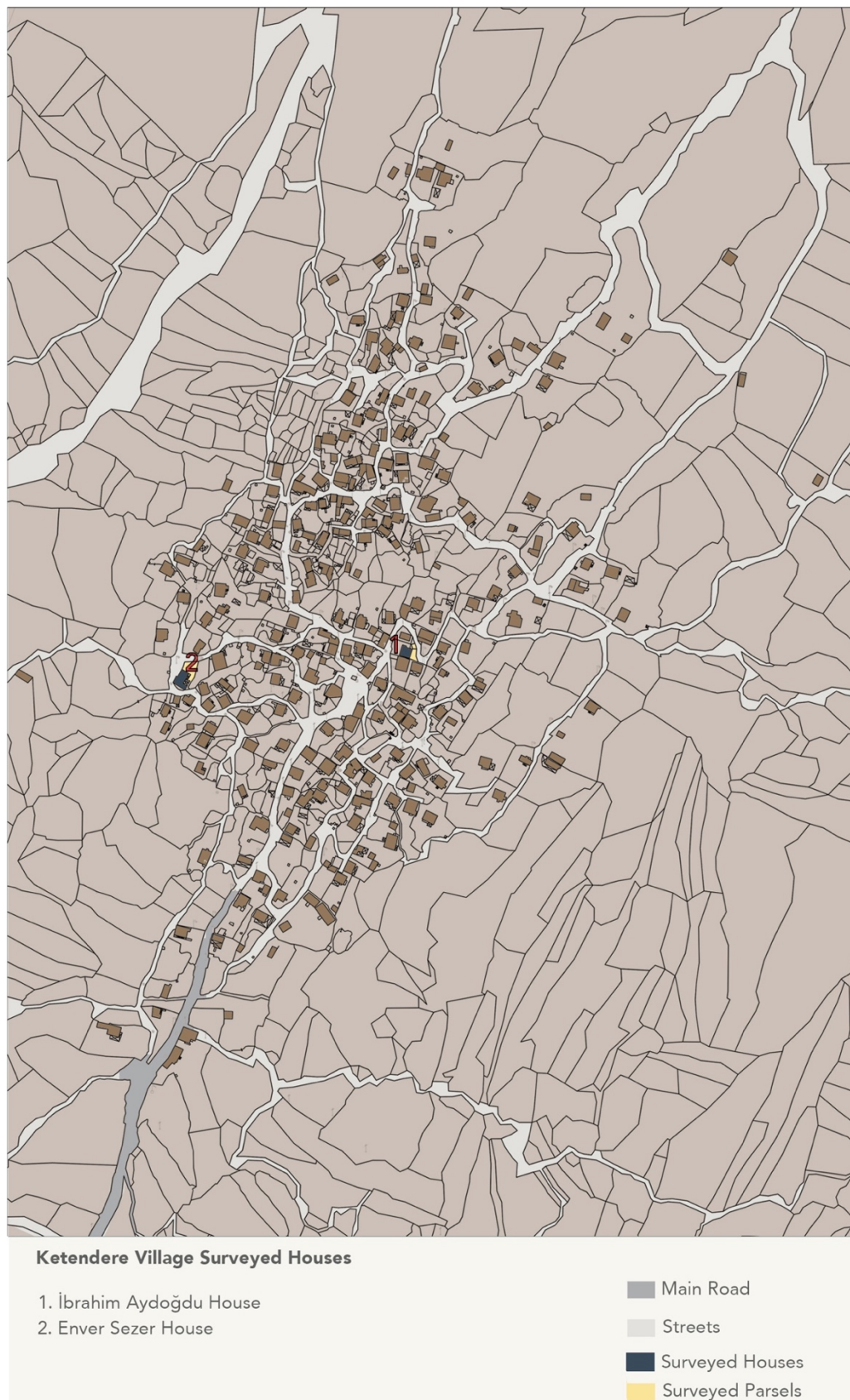


Figure 3.41 Surveyed Houses in Ketendere Village

İbrahim Aydoğdu House

The plan type of İbrahim Aydoğdu house is *haney* with *öğnük*. It has double rooms that interventions done for the use of the house is minimal. The house is close to the center of lower neighborhood. İbrahim Aydoğdu, his wife and two sons are living in the house. The courtyard of the house is tiny comparing to the previous houses. There is a cultivated area and a free space in the courtyard (See Figure 3.42).



Figure 3.42 İbrahim Aydoğdu House, Ketendere Village

The house is used with spaces for cleansing; bathroom and toilet. The material of *divehane* and *abdastlık* was changed (See Figure 3.42, P1). İbrahim Aydoğdu is one of the wood masters that it is possible to see his name not only on the elements in his house (See Figure 3.42, P2), but also the other houses in Çomakdağ Region. It is possible to see colorful ornamentations and motifs on the architectural elements (See Figure 3.42, P3).

One of the rooms is used for sleeping, storing belongings, accepting guests and living, while the other one is used for sleeping, storing mattresses and dishes. The *öğnük* space is used for hanging the dried food, eating, cooking and storing dishes. The *divahane* space is used as a circulation space (See Figure 3.42, P4)

The *dabanaltı* place (ground floor) couldn't be surveyed however, it was understood from the in-depth interviews that the entrance space is a circulation space and the inner space is used for storing olive barrels and storing belongings.

Enver Sezer House

Two adjacent houses belong to different periods are present in the courtyard. Besides, a reinforced concrete building was added on the houses which disturbs perception of traditional tissue from the street (See Figure 3.43, P1).

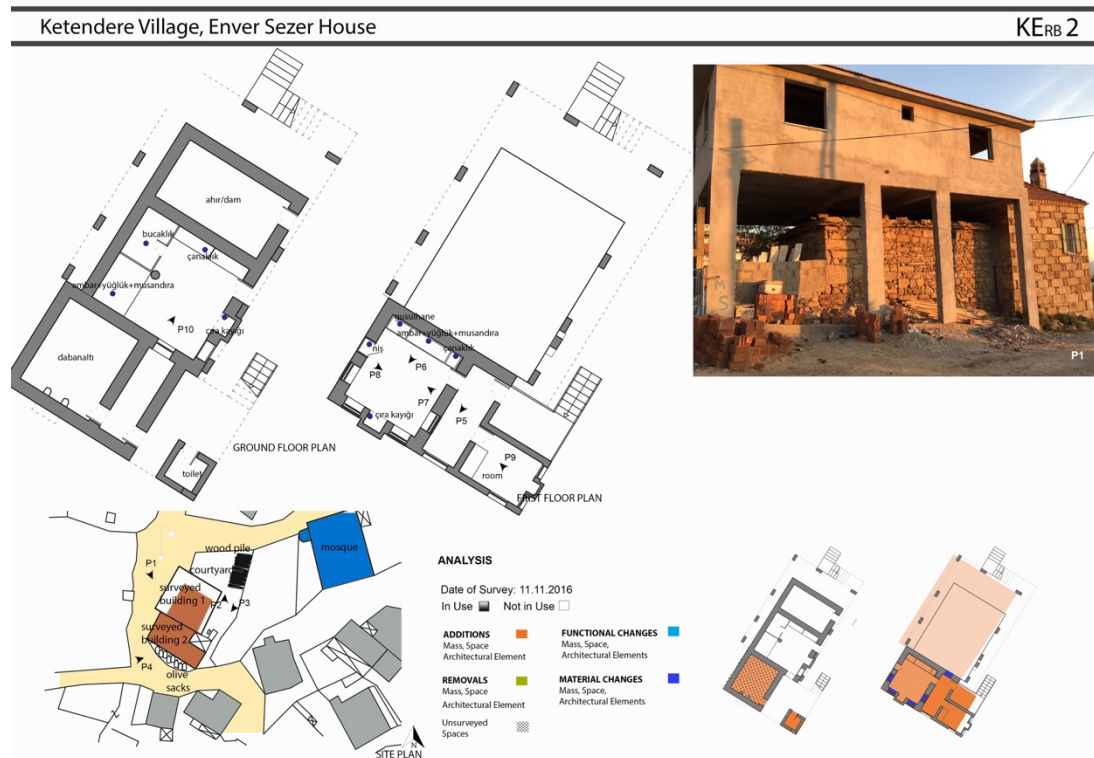


Figure 3.43 Enver Sezer House, Ketendere Village

Sezer⁶⁵ remarks that the courtyard is used actively for cleansing and storing firewood purposes (Enver Sezer, in-depth interview, 11 November 2015; See Figure 3.44 P2, P3).

One of the houses is a rectangular planned *yer ev*, while the other one is a *haney* with *divehane*. The *haney* with *divehane* is built after rectangular planned *yer ev* when Enver Sezer and his wife got married. His parents were staying the rectangular planned *yer ev* before.

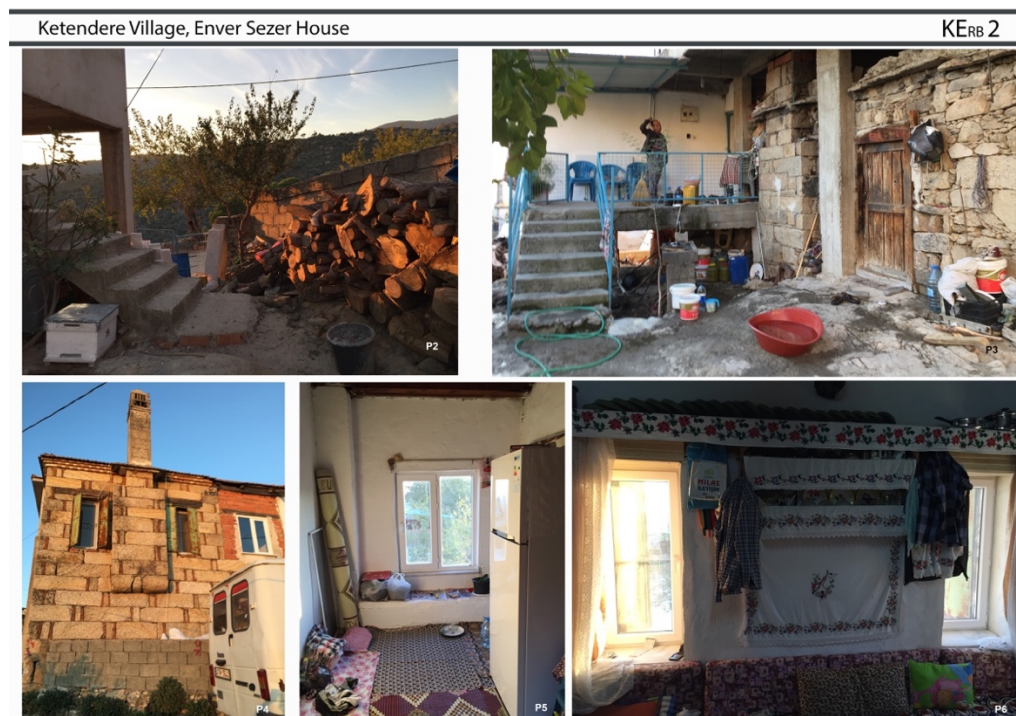


Figure 3.44 Enver Sezer House, Ketendere Village

These two houses are used as a one house that the analysis made according to it. *Divehane*'s material was changed and it is closed (See Figure 3.44, P4). It is used for storing food and cleansing (See Figure 3.44, P5). Since the traditional room is used as a bedroom (See Figure 3.44, P6), a new space was added aiming at accepting guests

⁶⁵ An in-depth interview was held with Enver Sezer, an inhabitant of Ketendere Village about the use of the house on 11 November 2015. The author would like to express her gratitude for his contribution to this study.

and living (See Figure 3.45, P7, P7, P9). There is a window opened on the adjacent wall that the rectangular planned *yer ev* which is used for cooking, storing dishes and storing food purposes (See Figure 3.45, P10)



Figure 3.45 Enver Sezer House, Ketendere Village

3.4.2.2 Characteristics of İskele Plateau and Daily Life

The local people in Ketendere moves to İskele Plateau although there is no electricity and water installation. It is the most used plateau among the other ones because its road is accessible with vehicles. Two residential buildings were investigated in İskele Plateau.

3.4.2.2.1 Spatial Organization, Elements and Use of Surveyed Houses

Two houses were analyzed in İskele Plateau. Both of them are still in use. The spatial organization and the architectural elements of these houses are introduced in the following part.

Necati Tepe House

Necati Tepe house is a single storey single volume house which has an entrance through the wall near the fireplace. The biggest different from the houses in the villages, the use of this house is more integrated with the open areas. There are a *kirbet* (See Figure 3.46, P1), a wooden trough for animals (See Figure 3.48, P2), two wooden trays for *abdastik* (See Figure 3.46, P3) and laundry, a *dam* for animal breeding (See Figure 3.46, P4). Since there isn't any water installation the toilet is far from the house. the courtyard is used for animal breeding and washing clothes. A bathroom is added next to the *yer ev* (See Figure 3.46, P5).

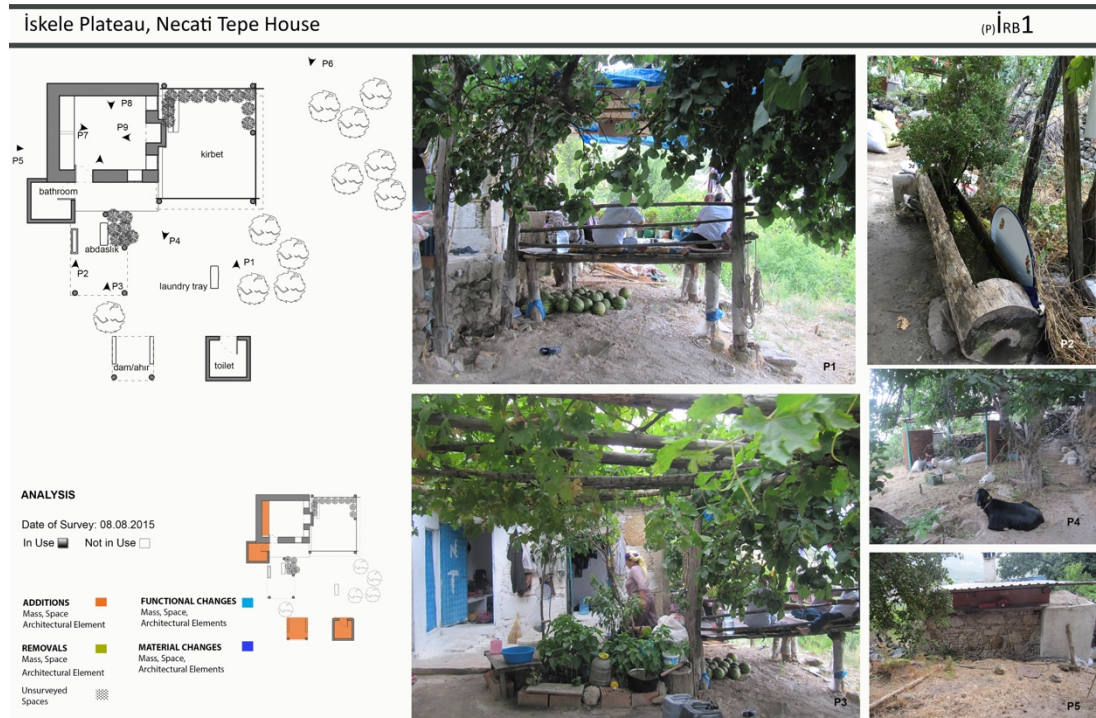


Figure 3.46 Necati Tepe House, İskele Plateau

In depth interviews show *kirbet* is the most used space in plateau life. If the weather conditions are fine it is for sleeping, accepting guests and living (Necati Tepe⁶⁶, in-depth interview, 08 August 2015). Moreover, the space behind it is seen to be used for storing.

Although plan organization is similar with the single storey single volume houses, the wooden architectural elements are not seen in this house. Only a simple counter behind door is observed in the shelter. It is used for storing food (See Figure 3.47, P6), cooking (See Figure 3.47, P7) and storing personal belongings basically (See Figure 3.47, P8, P9) however, Tepe mentions that in rainy days it can be used for accepting guests and sleeping.

Necati Tepe points out that they have a cultivated area for cultivating fresh food and it is outside of the settlement. Every day in the morning he goes for irrigating this land.



Figure 3.47 Necati Tepe House, İskele Plateau

⁶⁶ An in-depth interview was held with Necati Tepe, an inhabitant of İskele Plateau about the use of the house on 08 August 2015. The author would like to express her gratitude for his contribution to this study.

Mehmet Tepe House

Mehmet Tepe house is a single storey single volume house. It has a flat roof and an entrance near *çanaklık* (See Figure 3.48, P1). The courtyard is integrated seriously with daily life like the previous case. There is a *kirbet* (See Figure 3.48, P1; Figure 3.49, P2), a toilet, a bathroom, water pool, laundry tray (See Figure 3.49, P3) and an old *kirbet* can be seen.

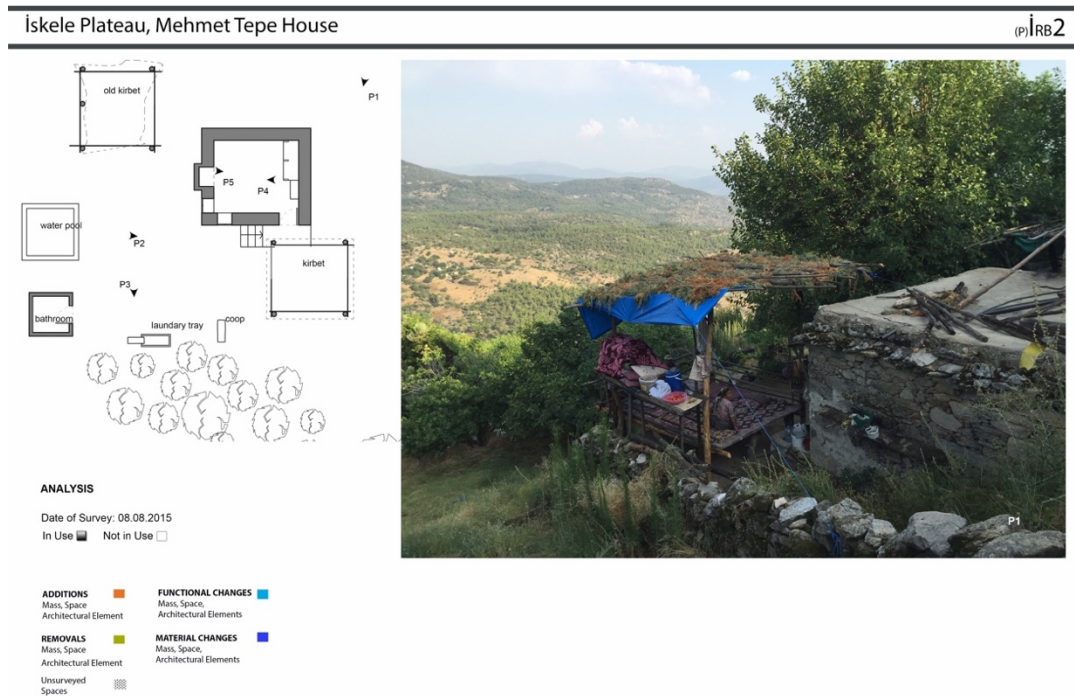


Figure 3.48 Mehmet Tepe House, İskele Plateau

Similarly, with Necati Tepe house, there isn't any ornamented architectural elements in the interior space. A *çanaklık*, *ocaklık*, *aymalık* and a wooden counter are existing in the house for storing food, cooking, storing dishes and personal belongings (See Figure 3.49, P4, P5).



Figure 3.49 Mehmet Tepe House, İskele Plateau

3.4.3 Sarıkaya and Gökseki Villages, Impınar and Dutağacı Plateaus

Sarıkaya and Gökseki Villages has an intimate relationship because of their vicinity. Gökseki was neighborhood of Sarıkaya Village before, and now it is recorded as a location in Sarıkaya. Sarıkaya and Gökseki are the settlements where the interaction of topography, nature and built-up areas can be witnessed in an authentic way in the Çomakdağ region. The buildings with at least intervention are found these settlements.

Due to the lack of population in Sarıkaya and Gökseki both the school and the health center are closed. The inhabitants of both settlements are generally relatives and knows each other.

The lifestyle of people in Gökseki and Sarıkaya is similar with the life in Çomakdağ Kızılağaç, İkiztaş and Ketendere. The source of income was beekeeping, animal husbandry and agriculture. These fields are not widespread anymore because of its

difficulty and the changed political and administrative issues (See Chapter 1.1). Unlike the other settlements metallurgy is an alternative income source for the community living in Sarıkaya and Gökseki. The young population is coming to the village to visit family elders. The population living in the villages are middle aged and old people. The organic character of the streets is not appropriate for using vehicles in the village. The streets are quite sloping and narrow plus most of them are dead end. A jeep appropriate for these geographies is used by some inhabitants in the area.

Three plateau settlements which are Dutağacı, İmpınar and Yumrucaş shared by inhabitants of Gökseki and Sarıkaya. The vicinity of these settlements has strengthened the relation between people living in there because there wasn't any vehicle and when they visit each other, they stay overnight. Today, the overnight visits are not popular as before. Only the trekking Caira route designed by Cultural Routes Society is passing from the Çomakdağ region. Bengü mentions that the tourists walking on this route stays in Sarıkaya for one night. They host them in one room of his house (Muammer Bengü, in-depth interview, 6 November 2015).

During the field survey, households in Sarıkaya, Gökseki, Dutağacı and İmpınar plateaus were investigated. In the next part, after clarifying the use of public and open places in settlements, the spatial relationship, architectural elements and their usage in daily life are enlightened.

3.4.3.1 Characteristics of Sarıkaya Village and Daily Life

Among the other ones in Çomakdağ region, Sarıkaya is the closest settlement to Milas. At the same time, Labranda is in the east of Sarıkaya Village (See Figure 3.5). It is possible to see the forest lands integrated with the village settlement (See Figure 3.50). According to the interviews held with Muammer Bengü, there are approximately 150 households in Sarıkaya Village however, most of them is abandoned. The number of electors both Sarıkaya and Gökseki in total is 260 (TÜİK, n.d.). Literacy in the village is very high (Muammer Bengü, in-depth interview, 6 November 2015).

The village square is an important gathering place all the activities such as wedding, soldier farewells and circumcision ceremonies. The location of the village square is determined considering its being a wide plain area. Although it is empty now, the open area in front of the school is designed for children to play. In holidays men wish a happy holiday each other in the mosque (See Figure 3.50). In sacrifice holiday, each household sacrifices his own courtyard.

The traditional chimneys in Sarıkaya can be observed since most of them hasn't been changed. Some of them are just symbolic stones, some has a shape resembling Gümüşkesen Mausoleum, and some expresses the information about the households. If there is a pitcher on the chimney it means that there is a single girl in that house, and if it is broken she is married. The symbolic stones above the chimneys indicate that these stones symbolize what kind of tribe people come from in Carian Period. The Yoruks settled in this region continued to use these symbols. (Muammer Bengü, in-depth interview, 6 November 2015).

It was noticed that this village was the most secluded village during the field study probably because the population is quite low and one of the most important gathering places *kahvehane* is closed. The men in Sarıkaya Village goes to *kahvehane* in Gökseki when they want to get together. Additionally, the traditional olive oil mill was closed years ago.

3.4.3.1.1 Spatial Organization, Elements and Use of Surveyed Houses

Six houses were investigated in this village. Two them is abandoned, the other four is actively used. The spatial organization, architectural elements and their usage are explained in the next part (See Figure 3.51).



Figure 3.50 Landuse in Sarıkaya Village

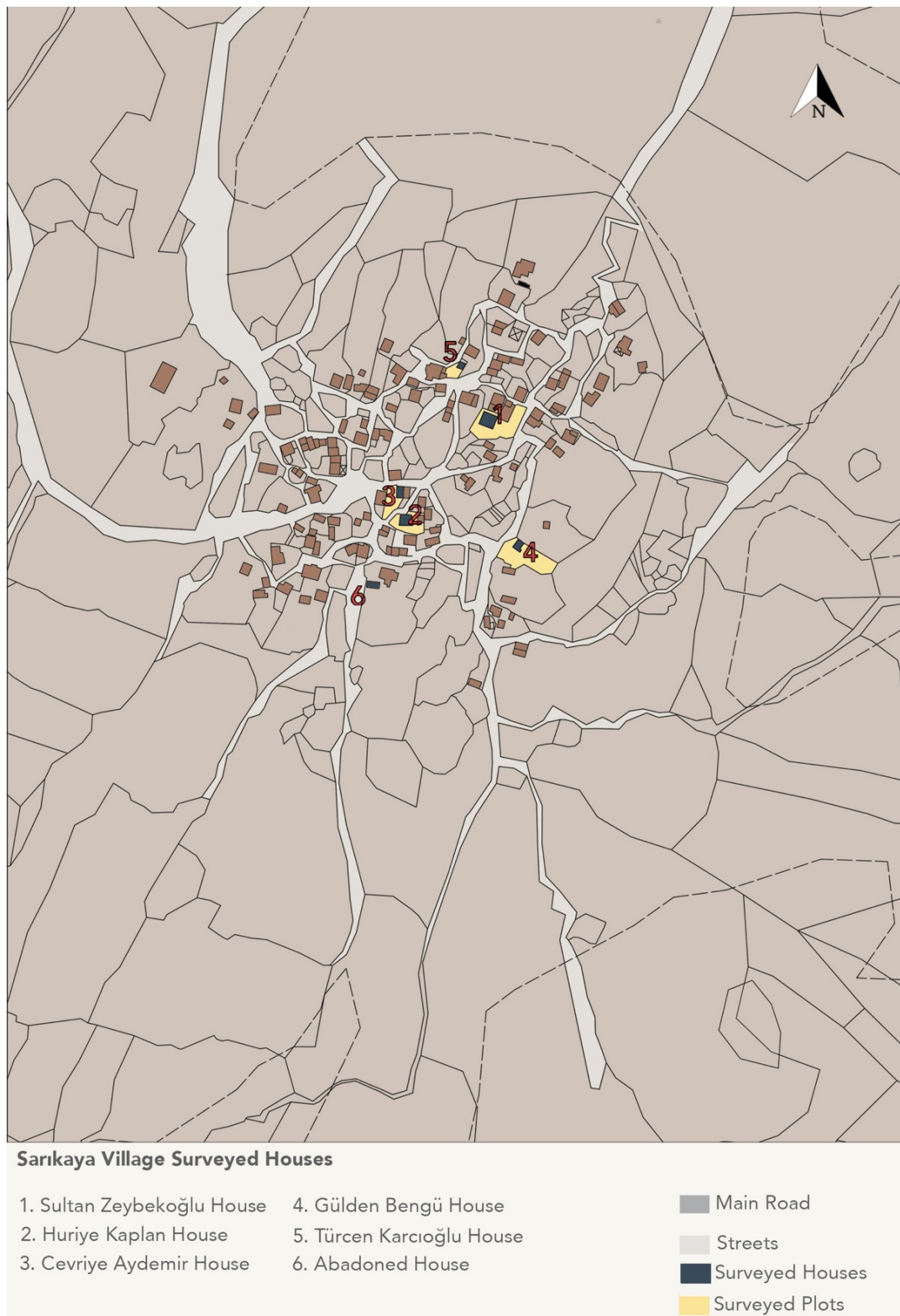


Figure 3.51 Sarıkaya Village Surveyed Houses

Sultan Zeybekoğlu House

Sultan Zeybekoğlu house is a two storey double volume house which is composed of *haney* and *öğniük*. There are two *dam/ahır* buildings and a toilet in the courtyard (See Figure 3.52). Sultan Zeybekoğlu and her six daughters are living in the house.

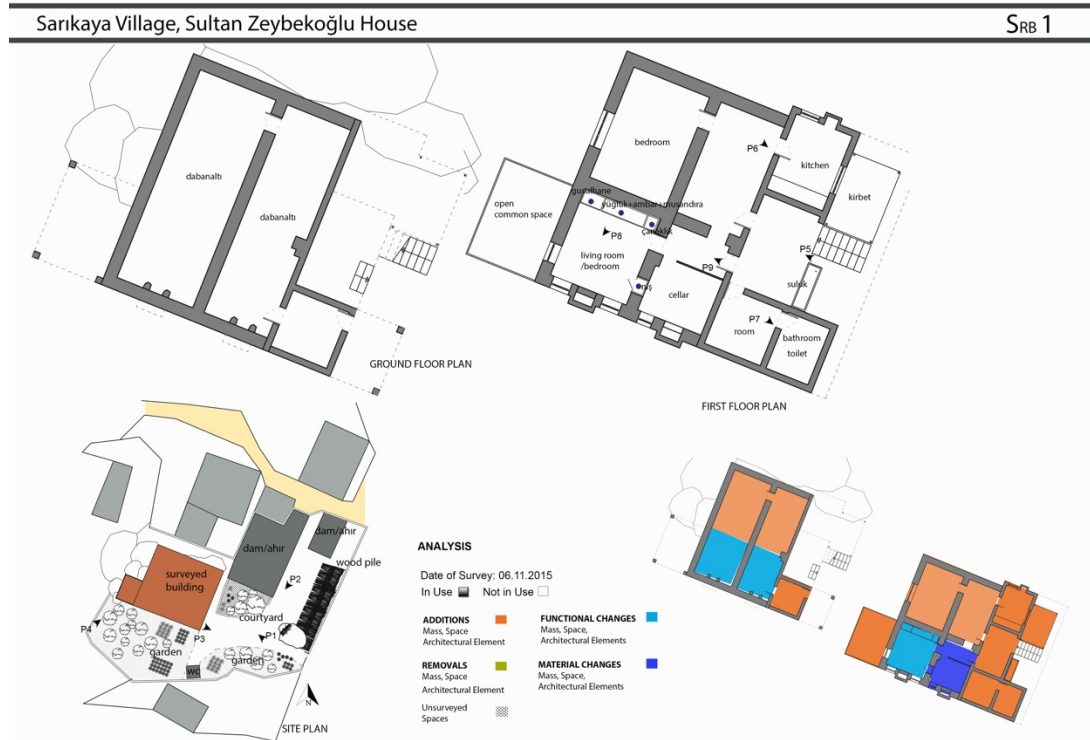


Figure 3.52 Sultan Zeybekoğlu House, Sarıkaya Village

Unlike the previous cases in the villages, a *kirbet* is seen in front of the house (See Figure 3.52).

The courtyard is used for cultivating fresh vegetables and fruits, storing firewood, animal breeding and drying the food (See Figure 3.53 P1, P2, P3; S. Zeybekoğlu⁶⁷, in-depth interview, 7 November 2015).

⁶⁷ An in-depth interview was held with Sultan Zeybekoğlu, an inhabitant of Sarıkaya Village about characteristics of the house and lifestyle in Çomakdağ District on 7 November 2015. The author would like to express her gratitude for her contribution to this study.



Figure 3.53 Sultan Zeybekoğlu House, Sarıkaya Village

The additions are made in two different periods. Firstly, a room for sleeping was added and *divehane* was extended. Secondly, open (See Figure 3.53, P4) and closed common spaces (See Figure 3.54, P5), spaces used as kitchen (cooking, storing dishes and cleansing; See Figure 3.54, P6), bathroom (cleansing; See Figure 3.54, P7), were added. Although the *ocak* is closed in *öğnüük*, the new space added for cooking has an *ocak*, as well. The *dabanaltı* space is used for storing tools.

The architectural elements are removed from the traditional room and new furniture was used. Moreover, its door with the ornamentations was painted with new colors. These interventions caused loss of identity in the room (See Figure 3.55, P8, P9).

Zeybekoğlu mentions that they are engaged with olive growing and animal breeding for years.



Figure 3.54 Sultan Zeybekoğlu House, Sarıkaya Village

Huriye Kaplan House

Huriye Kaplan house is an elevated single volume with *öğnük* originally (See Figure 3.55, P1). It has a hipped roof. She lives in the house alone. In the courtyard, there is a *dam/ahır*, a cultivated area and a wood pile (See Figure 3.55, P2).

Various interventions were done for adapting the house to today's conditions. The *divehane* is totally closed and used as circulation areas. A smaller room for sleeping and living was added because heating the traditional room is harder (See Figure 3.55, P4; Huriye Kaplan, in-depth interview⁶⁸, 7 November, 2015).

⁶⁸ An in-depth interview was held with Sultan Zeybekoğlu, an inhabitant of Sarıkaya Village about characteristics of the house and lifestyle in Çomakdağ District on 7 November 2015. The author would like to express her gratitude for her contribution to this study.

Although a space used for storing food, storing dishes, cooking and eating was added (See Figure 3.56, P5), the *öğnük* is still used for storing food and cooking (See Figure 3.56, P6). Moreover, since there isn't any wash basin in the added kitchen, a sink was added in front of the entrance as a semi-open space (See Figure 3.56, P7).

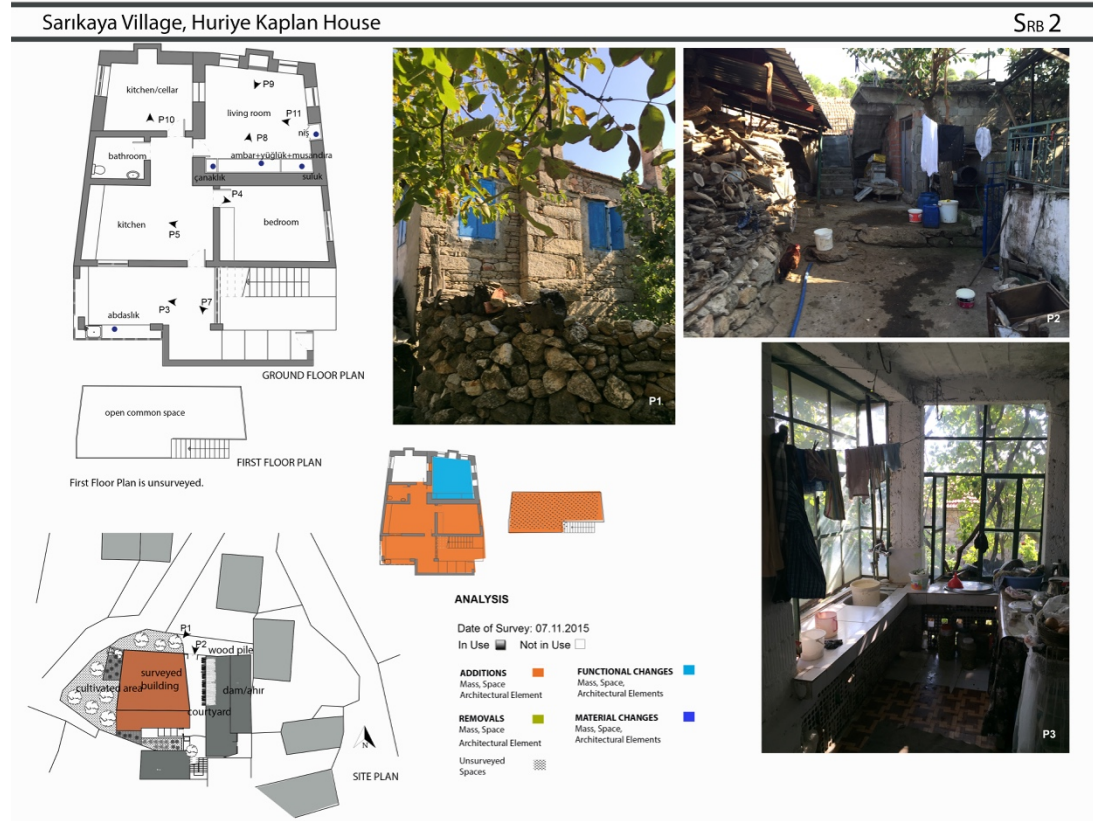


Figure 3.55 Huriye Kaplan House, Sarıkaya Village

The traditional room is used for accepting guests and storage purposes. The *ocak* in the traditional room was closed, but the other architectural elements are still in use (See 3.57, P8, P9, P10, P11).

Kaplan mentions that she and her family are engaged with olive groving and animal husbandary. Even her children are not living in the village they came for the harvest season.



Figure 3.56 Huriye Kaplan House, Sarıkaya Village



Figure 3.57 Huriye Kaplan House, Sarıkaya Village

Cevriye Aydemir House

Cevriye Aydemir house is a two storey double volume house which is composed of a traditional room *haney* and *öğniük*. Its lot is adjacent with the old health center (See Figure 3.58). A volume was added next to *divehane* and it is used by someone else. That part of the house couldn't be surveyed that only the part where Cevriye Aydemir is clarified. Cevriye Aydemir lives alone in this house.

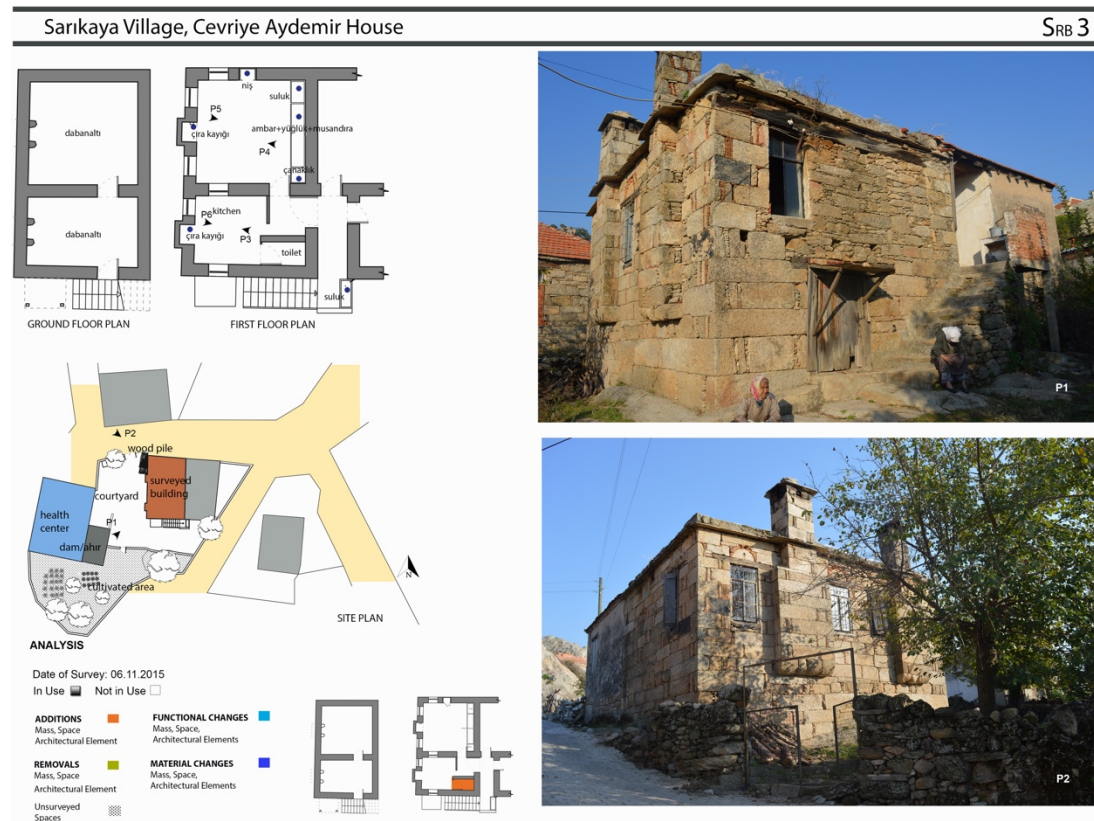


Figure 3.58 Cevriye Aydemir House, Sarıkaya Village

In the courtyard, there is a cultivated area and an old *dam* which is used as a storage now. It was not possible to make an in-depth interview with Aydemir because of her refusal. This house is one of the most remarkable houses in the village. It has a flat roof and ornamentations (evokes an eye) on its street façade on top of the windows. It is an expression for evil eye regarding the interviews done (See Figure 3.58, P1, P2).

The *ocak* was closed in traditional room because *öğnük* is used for cooking (See Figure 3.59, P3, P4). The ornamentations and motifs on the architectural elements are not colored and conserved as its original (See Figure 3.59, P5).

Only a toilet was added near *öğnük* (See Figure 3.59, P6) and the rest of the places are used with original organization. The material of the stairs and *abdaslık* in front of the entrance were changed.



Figure 3.59 Cevriye Aydemir House, Sarıkaya Village

Gülden Bengü House

Gülden Bengü house is in the periphery of the settlement near the agricultural lands. It is a two storey double volume house which is composed of a traditional room (*haney*) and *öğnük*. Gülden Bengü and her husband and her two children are living in the house. It has a flat roof but the perception of the traditional house was limited by the interventions

made (See Figure 3.60, P1, P2). A part of the courtyard was bordered with a wall and used for storage purposes.



Figure 3.60 Gülden Bengü House, Sarıkaya Village

The *ocak* in *haney* is closed (See Figure 3.61, P3) – since it is used as a sleeping space –, while the one in *öğnük* is still active. A closed common space (See Figure 3.61, P4), a bathroom and a counter with a kitchen cabinet (for cleansing purposes) in *öğnük* (which is used for storing food, storing dishes and cooking) was added (See Figure 3.61, P5). The ornamentations and motifs on the architectural elements in *haney* are not colored (See Figure 3.61, P7, P8).

The façade of the new addition is not plastered that the hollow brick pattern is seen from the street and the flat roof is covered with a zinc plate that the appearance of the building is not compatible with the traditional tissue.



Figure 3.61 Gülden Bengü House, Sarıkaya Village

Türçen Karcıoğlu House

Türçen Karcıoğlu house is an abandoned house. The name of the old owner was learned from the neighbors. It is a single volume single story shelter (*yer ev*) which has a square plan. It is located on a sloped cliff aiming at providing security and a view through the center of the village. It has a flat roof and a traditional chimney with a flat stone reared on it (See Figure 3.62, P1, P2).

It has an entrance near *çanaklık*. *Ambar - yüğlük - musandıra* are on the other side of *çanaklık*. The *suluk/gusulhane* is behind *ambar - yüğlük - musandıra* unlike the previous examples. All the other elements such as *aymalık*, *ocak*, *ocaklık* and *niş* can be seen in the house (See Figure 3.63, P3, P4, P5, P6).



Figure 3.62 Türçen Karcioğlu House, Sarıkaya Village



Figure 3.63 Türçen Karcioğlu House, Sarıkaya Village

Abandoned House

The single storey single volume building which is called *yer ev* is located on a highly sloped cliff aiming at security. The *ocak* façade is located on the tip of the cliff like Türçen Karcıoğlu house (See Figure 3.64, P1).

The house has a flat roof and the main entrance is from an additional *dam/ahır* volume that reaches the entrance of *yer ev*. There is poultry in near the entrance which is partly collapsed (See Figure 3.64, P2).

The entrance of the room is near *ambar - yüğlük - musandıra* and *oyma*. The roof has been collapsed and the architectural elements in the house started to be demolished. The ornamentations can still be noticed on the window lids which are not colored (See Figure 3.65, P3, P4, P5, P6).

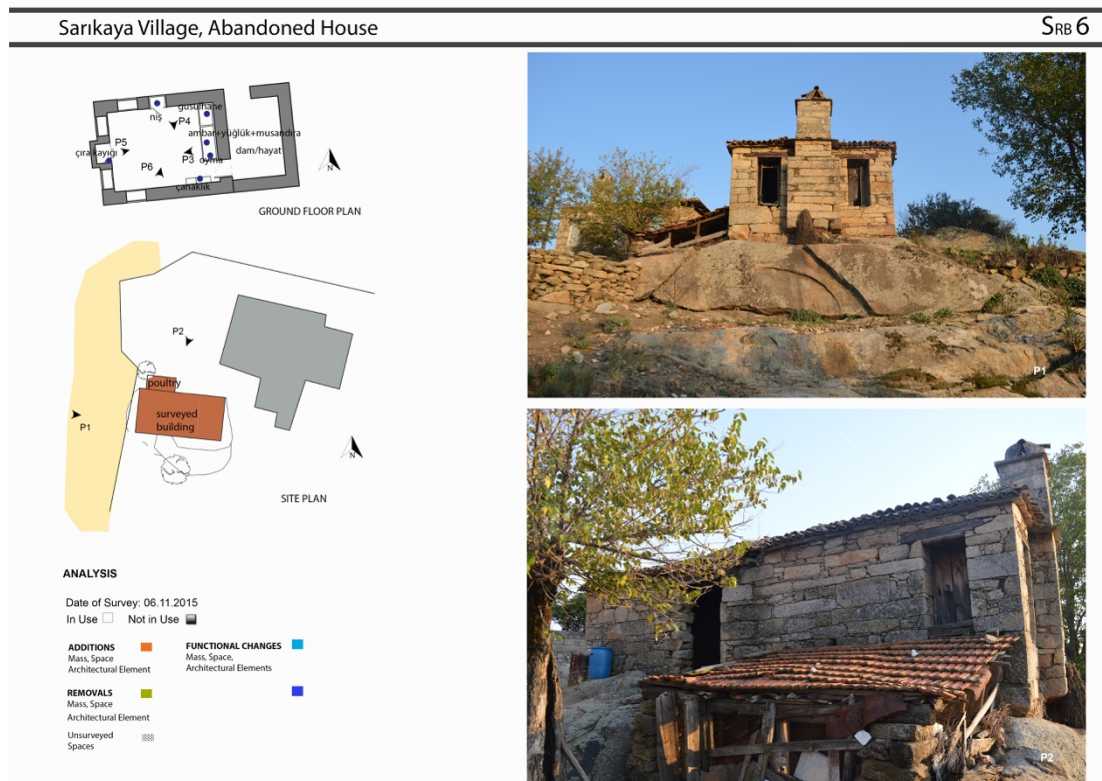


Figure 3.64 Abandoned House, Sarıkaya Village



Figure 3.65 Abandoned House, Sarıkaya Village

3.4.3.2 Characteristics of Gökseki Village and Daily Life

Gökseki is at the north of Sarıkaya Village. It is the only settlement which a stream passes through even it is dry today. Gökseki has 60 actively used 130 households in total. Sarıkaya and Gökseki has a population of 200 (A. Kocabaş, in-depth interview, 8 August, 2015). The population is really low comparing to the other settlements. Accordingly, it is possible to see authentic condition of the most of houses.

The gathering places like the other settlements the village square, nodes and *kahvehane*. Additionally, women and children were used to get together for washing their clothes and have a bath near a spring which is called *Aşağıtev* (See Figure 3.66).



Figure 3.66 Landuse in Gökseki Village

The closed olive oil mill consists of one closed and one semi open space. The mill is in the closed space and in the semi-open area which is surrounded by stone walls there are olive batches reserved for everyone. Moreover, bigger batches in front of the mill is carved to store the olive sacks. The building of the olive oil mill is in a good structural condition except it is neglected.

Kocabaş mentions about the damage the stone quarries give to the nature and the ecosystem. Especially the explosions give a harm to the streams and it spreads through the geography by its water.

The plateau settlements which is used by the inhabitants of Gökseki and Sarıkaya as a common space are İmpınar and Dutağacı Plateaus. Three houses were investigated in these plateaus.

3.4.3.2.1 Spatial Organization, Elements and Use of Surveyed Houses

Six houses were investigated in this village. Two them is abandoned, the other four is actively used. In plateaus, one house in İmpınar and two houses in Dutağacı were analyzed. The spatial organization, architectural elements and their usage are explained in the next part (See Figure 3.67).

The animal husbandry in Çomakdağ region is a very healthy way for animal breeding since cows are left for grazing to the lands for 2-3 months and come back home increasing.

Lütfiye Kocabaş House

Lütfiye Kocabaş House is a two storey double volume house with a semi open space called *divehane*. It has a pitched roof and stone stairs. Not much alterations are done in the house for the use of today (See Figure 3.68, P1).

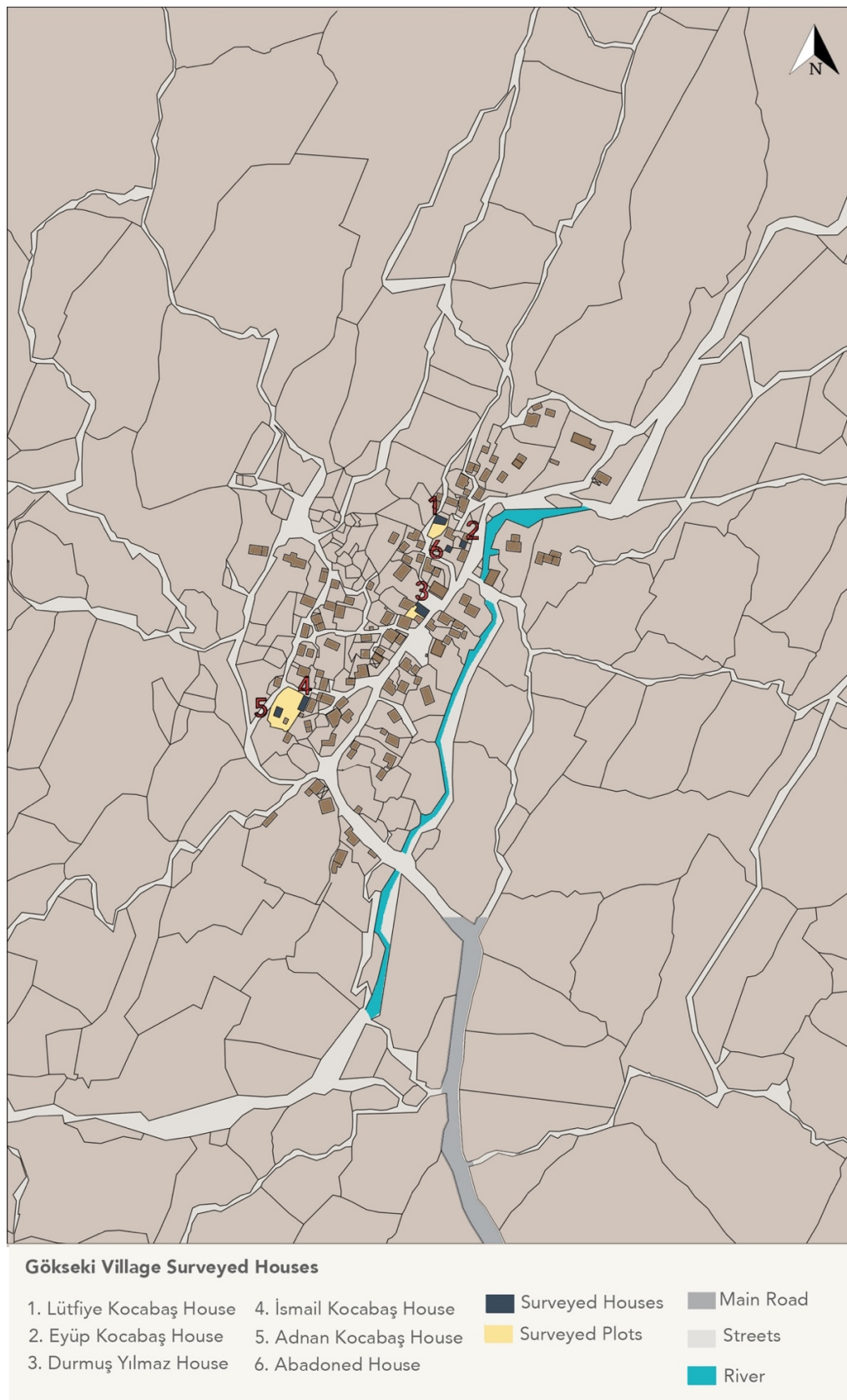


Figure 3.67 Surveyed Houses in Gökseki Village

In the courtyard, there is an open sofa in front of the house which covers the cultivated area. A wood pile is seen near this area.

It is one of the rare examples of *divehane* used as its original material: wood. It is used as a circulation space and a living space in summer. There is a wooden sink in *divehane* which is called *suluk/abdashlık* to wash the dishes. The stone stairs are conserved, as well (See Figure 3.68, P2).

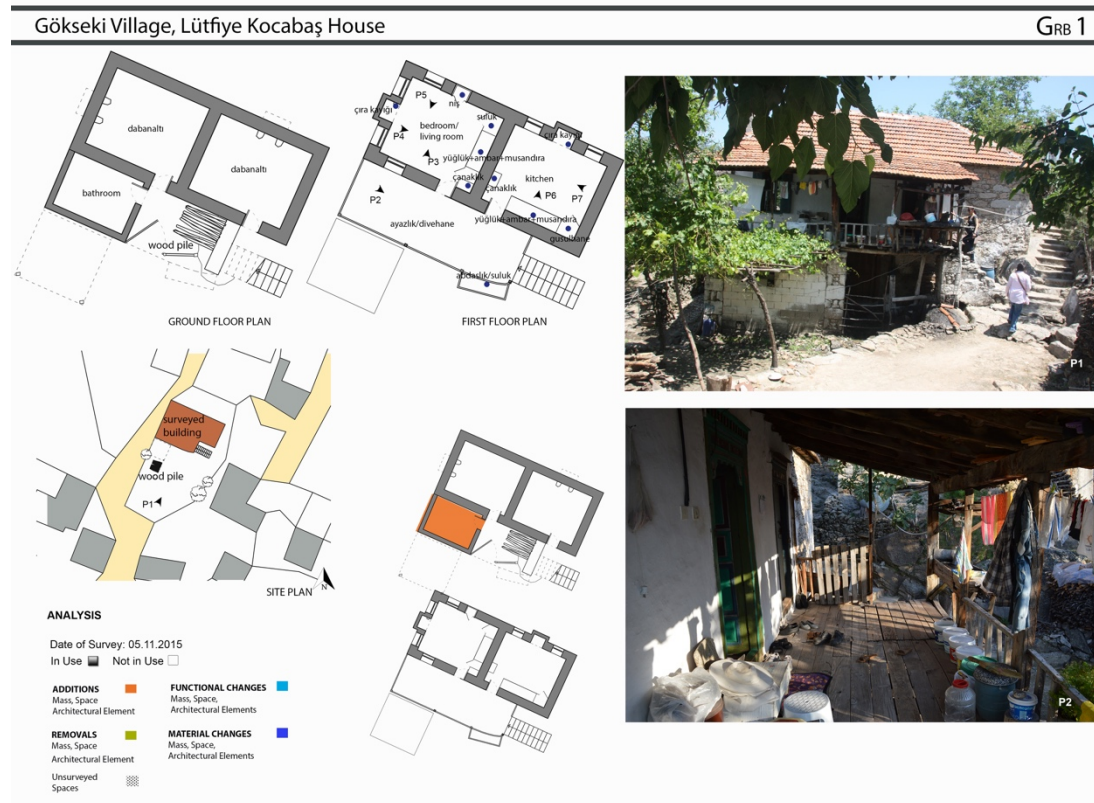


Figure 3.68 Lütfiye Kocabaş House, Gökseki Village

One of the rooms used as a bedroom/common space (sleeping, storing personal belongings, living and welcoming guests; See Figure 3.69, P3, P4) are more ornamented than the other room. The ornamentations – which are composed of abstraction of the star and the crescent and geometrical shapes (See Figure 3.69, P5) – on the architectural elements are colored which is used as kitchen (cooking, storing

food and storing dishes; See Figure 3.69, P6; Lütfiye Kocabaş⁶⁹, in-depth interview, 5 November 2015).



Figure 3.69 Lütfiye Kocabaş House, Gökseki Village

Eyüp Kocabaş House

Eyüp Kocabaş house is an abandoned house which belongs to uncle of Adnan Kocabaş. It was built as an elevated single volume (*haney*; See Figure 3.70, P1) which has an entrance near *çanaklık*. There isn't any change except the material of *abdaslık* (See Figure 3.70, P2).

The niche with lid is seen on one side of the *ocak* (See Figure 3.71, P3). The door of the *haney* is ornamented and colored before (See Figure 3.71, P4). Moreover, a

⁶⁹ An in-depth interview was held with Lütfiye Kocabaş, an inhabitant of Gökseki Village about characteristics of the house and lifestyle in Çomakdağ District on 7 November 2015. The author would like to express her gratitude for her contribution to this study.

colorful chest is used to store trousseau when the bride came to this house (See Figure 3.71, P5). The *dabanaltı* space is used for storing olive barrels and ware.

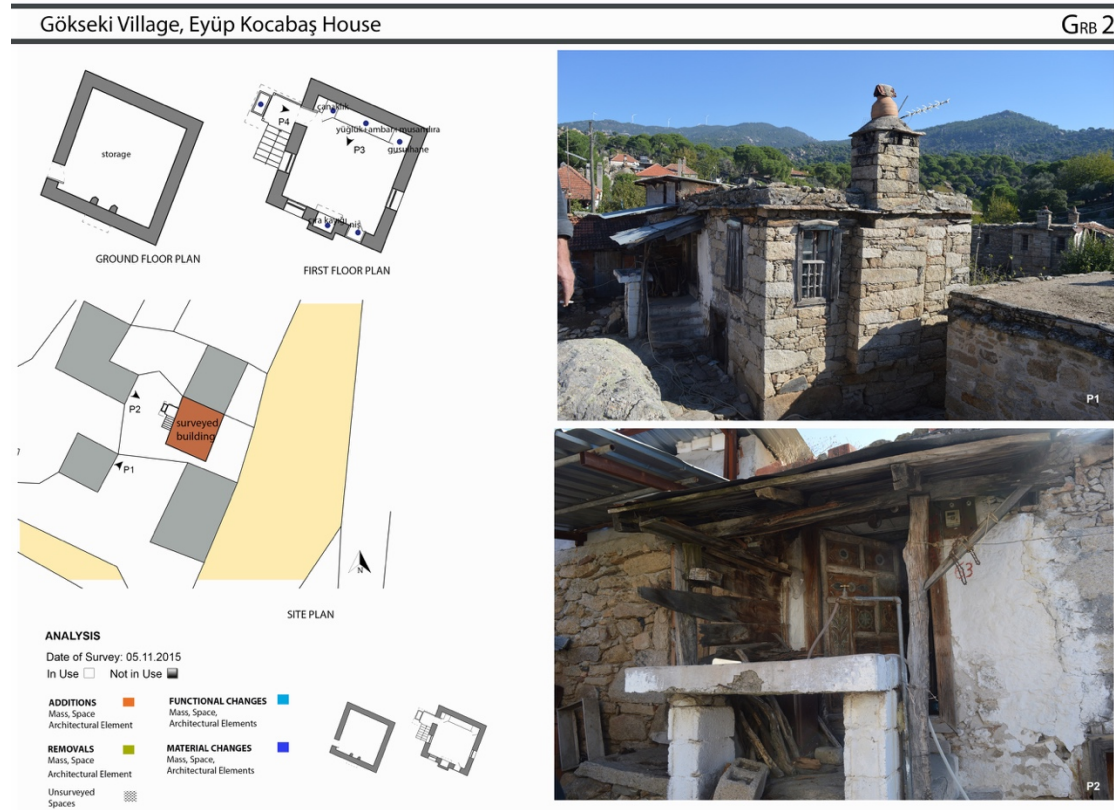


Figure 3.70 Eyüp Kocabaş House, Gökseki Village

Durmuş Yılmaz House

Durmuş Yılmaz house is originally a two storey double volume house with an *öğnük* and balcony. It has a pitched roof. Various interventions were made in order to increase the life quality of the users. The northern façade of the house is facing with village square (See Figure 3.72, P1). Its lot is not that big already and with the volume additions the space of the courtyard become narrow and its use got limited.

The material of the chimney, *divehane* and balcony were changed. The appearance of the corner faces to the village square was conserved and a bathroom addition was done towards the courtyard (See Figure 3.72).



Figure 3.71 Eyüp Kocabaş House, Gökseki Village



Figure 3.72 Durmuş Yılmaz House, Gökseki Village

The more ornamented room is used as a bedroom/common space (sleeping, storing belongings, living; See Figure 3.73, P2, P3) and the other room is used as a bedroom (sleeping and storing belongings). The *divehane* is used as a circulation space and a space for living, eating and accepting guests in winter. Moreover, an open living space was added for living and eating and accepting guests in summer (Durmuş Yılmaz⁷⁰, in-depth interview, 5 November 2015). The door of the ornamented room has carvings and colors (See Figure 3.73, P4).

A space including a counter with a sink, oven and refrigerator for cleansing, cooking, storing food and storing dishes was added to the near *öğnük*. It means that even the *öğnük* spaces was used as a kitchen (storing food, storing dishes and cooking) before it is not adequate for today's conditions (See 3.73, P5, P6, P7). The *dabanaltı* space is used for storing tools and olive barrels.



Figure 3.73 Durmuş Yılmaz House, Gökseki Village

⁷⁰ An in-depth interview was held with Durmuş Yılmaz, an inhabitant of Gökseki Village about characteristics and use of the house on 5 November 2015. The author would like to express her gratitude for her contribution to this study.

İsmail Kocabaş House

İsmail Kocabaş House is a single storey single volume house with a *dam* space attached to it originally. It is located on the periphery of the settlement. İsmail Kocabaş and his wife lives in the house. Interventions are done for adapting the house to contemporary life.

There is an open sofa in front of the house which is used as an open living space (See Figure 3.74, P1, P2). The traditional room hasn't lost its multifunctional usage that it is used for sleeping, living, cooking, storing food, storing personal belongings and storing dishes. It has a flat roof that the ceiling is used for storing materials (See Figure 3.75, P3, P4).

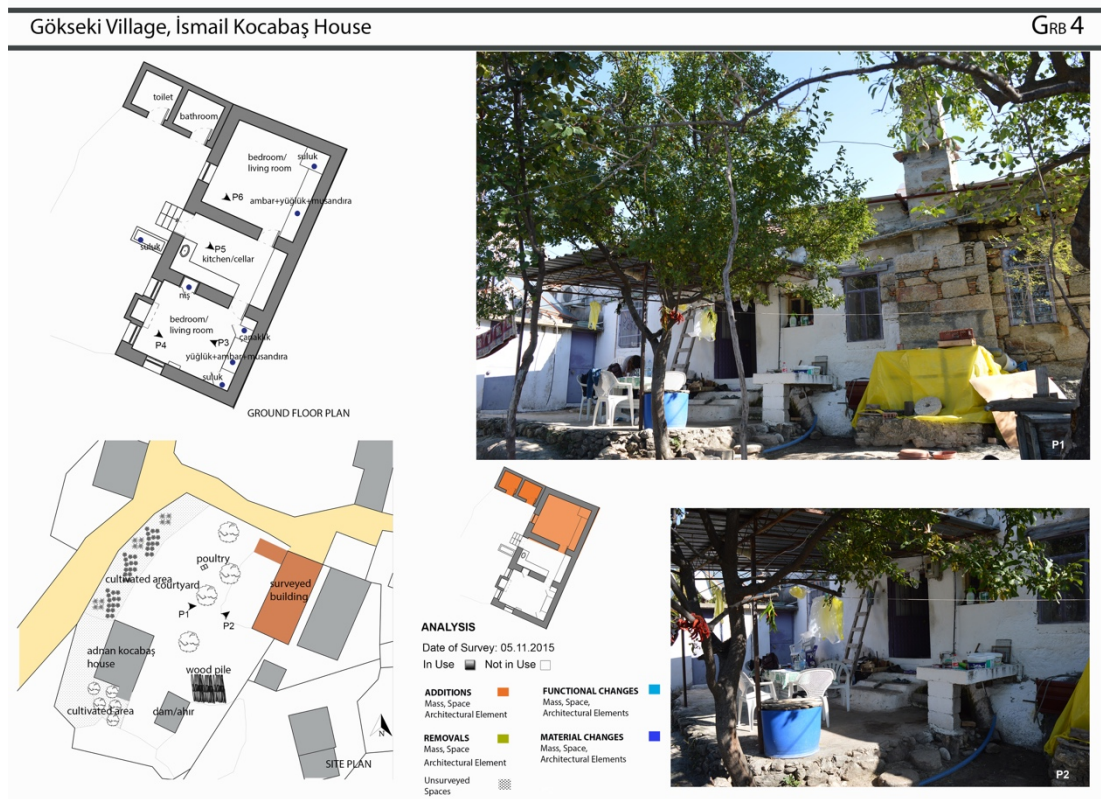


Figure 3.74 İsmail Kocabaş House, Gökseki Village

There are additions that are belongs to different periods. The first one is done as a space for washing dishes and storing food (Figure 3.75, P5, P6) plus another space for sleeping and storing personal belongings included a *gusulhane/suluk*. The next additions are done as toilet and bathroom spaces when the water installation came (İsmail Kocabaş⁷¹, in-depth interview, 06 November 2015).

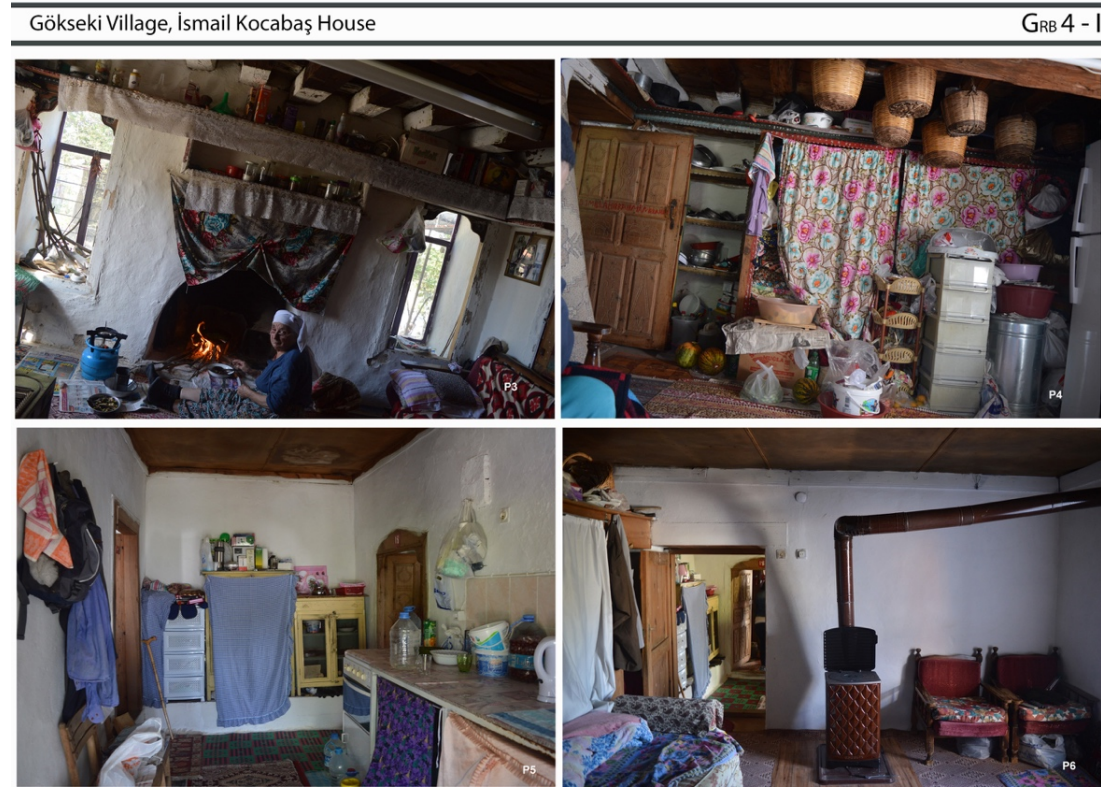


Figure 3.75 İsmail Kocabaş House, Gökseki Village

Adnan Kocabaş House

Adnan Kocabaş house is a two storey building with *öğnük* (See Figure 3.76, P1, Figure 3.77, P2). It is in the same courtyard with İsmail Kocabaş house. In courtyard, there are a cultivated area, *dam* (used as storage), a wood pile and a coop (See Figure 3.77,

⁷¹ An in-depth interview was held with İsmail Kocabaş, an inhabitant of Gökseki Village about characteristics and use of the house on 5 November 2015. The author would like to express her gratitude for his contribution to this study.

P3, P4). There aren't any alterations except the additional volume in the entrance of *dabanaltı*.

The *öğnük* space is not used actively because the households generally eat in İsmail Kocabaş house. Therefore, *öğnük* is used as a storage space. The traditional room, on the other hand is used as a bedroom/ common space (sleeping, storing belongings and living; A. Kocabaş⁷², in-depth interview, 5 November, 2015).

The *dabanaltı* space is used for storing gardening tools and olive-oil barrels (See Figure 3.77 P5).



Figure 3.76 Adnan Kocabaş House, Gökseki Village

⁷² An in-depth interview was held with Adnan Kocabaş, an inhabitant of Gökseki Village about characteristics and use of the house on 5 November 2015. The author would like to express her gratitude for his contribution to this study.



Figure 3.77 Adnan Kocabaş House, Gökseki Village

Abandoned House

This house is a single volume single storey house with an entrance near *çanaklık*. The entrance of the house is elevated from the ground (See Figure 3.78, P1).

Although its roof is collapsed, the plan type and traces of elements can be observed. Since it is built on a cliff there is no land nearby the house (See Figure 3.78, P2).

Therefore, the old owner of house created a garden with designing a big pot for cultivating vegetables.

3.4.3.3 Characteristics of İmpınar and Dutağacı Plateaus and Daily Life

The plateau settlement of Gökseki is İmpınar while it is Dutağacı Plateau for Sarıkaya. There is no electricity and water in İmpınar. There was only one family who moved to

İmpinar in 2015 summer for the last time. A. Kocabaş mentions that the reason why they do not move to plateaus any more is that there is no income source there. Today going to Bodrum for work during the summer is preferred by the local community. However, it was possible to see actively used houses in Dutagacı with some interventions.



Figure 3.78 Abandoned House, Gökseki Village

3.4.3.3.1 3.4.3.3.1. Spatial Organization, Elements and Use of Surveyed Houses

Two houses in Impinar Plateau, one house in Dutagacı Plateau was investigated. All the houses are in use today. There have been made some interventions to adapt the houses to today's conditions.

Muzaffer Kocabaş House, İmpınar

Muzaffer Kocabaş house was the only used house in 2015 summer in İmpınar Plateau. Kocabaş remarked that they are not moving next year (Muzaffer Kocabaş⁷³, in-depth interview, 7 August 2015).

He, his wife and his daughter stays in the house. It is a single storey single volume house (*yer ev*) which has an entrance near *çanaklık*. It has a flat earth roof and it is covered with an isinglass as a protection from rainwater (See Figure 3.79, P1).

In the courtyard, there is an old *kirbet* in the courtyard which will be used as a firewood (See Figure 3.79, P3) a new used for sleeping, living and accepting guests (See Figure 3.80, P4), a *dam/ahır* and a coop for animal breeding, a toilet and a firewood pile.

There is a wooden tray called *abdaslık* in front of the house used for washing dishes and cleansing (See Figure 3.79, P2). Moreover, it is testified that the washing clothes are done in a laundry tray and the clothes is hanged on a wire between two trees.

The *yer ev* is used for many functions that are sleeping, living, cooking, storing dishes and belongings, cleansing and storing food (See Figure 3.80, P5, P6). It is possible to say that the architectural elements in the house are simple and not ornamented as they are in village houses (See Figure 3.80, P7).

⁷³ An in-depth interview was held with Muzaffer Kocabaş, an inhabitant of İmpınar Plateau about characteristics and use of the house on 7 August 2015. The author would like to express her gratitude for his contribution to this study.

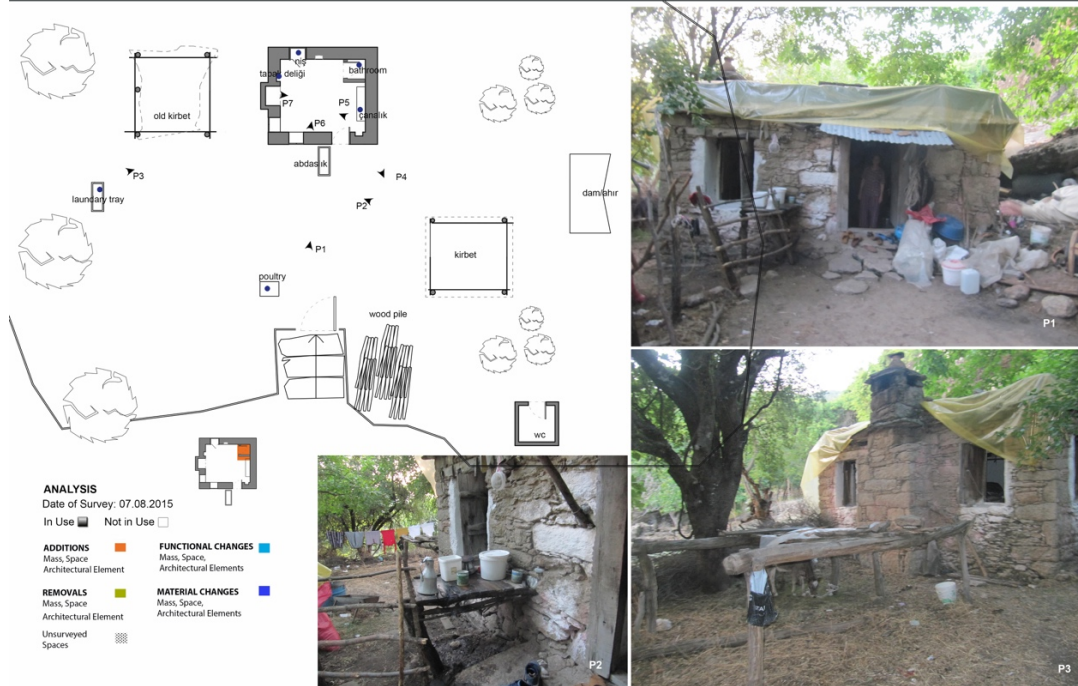


Figure 3.79 Muzaffer Kocabaş House, İmpinar Plateau



Figure 3.80 Muzaffer Kocabaş House, İmpinar Plateau

Hacer Karcı House, Dutağacı

Hacer Karcı house is a single storey – single volume house with an *ahır/dam* space is attached to it. The house is partly collapsed (See Figure 3.81, P1). It is not used anymore and a new house was built in the same courtyard. The entrance of the house is near the *ocak*. It has the same plan organization with Hürü Karadağ house in Çomakdağ Kızılağaç.

It can be observed that the new house is a bigger volume, however *kirbet* is still the most used space during the day (See Figure 3.81, P2; Hacer Karcı⁷⁴, in-depth interview, 8 August, 2015).

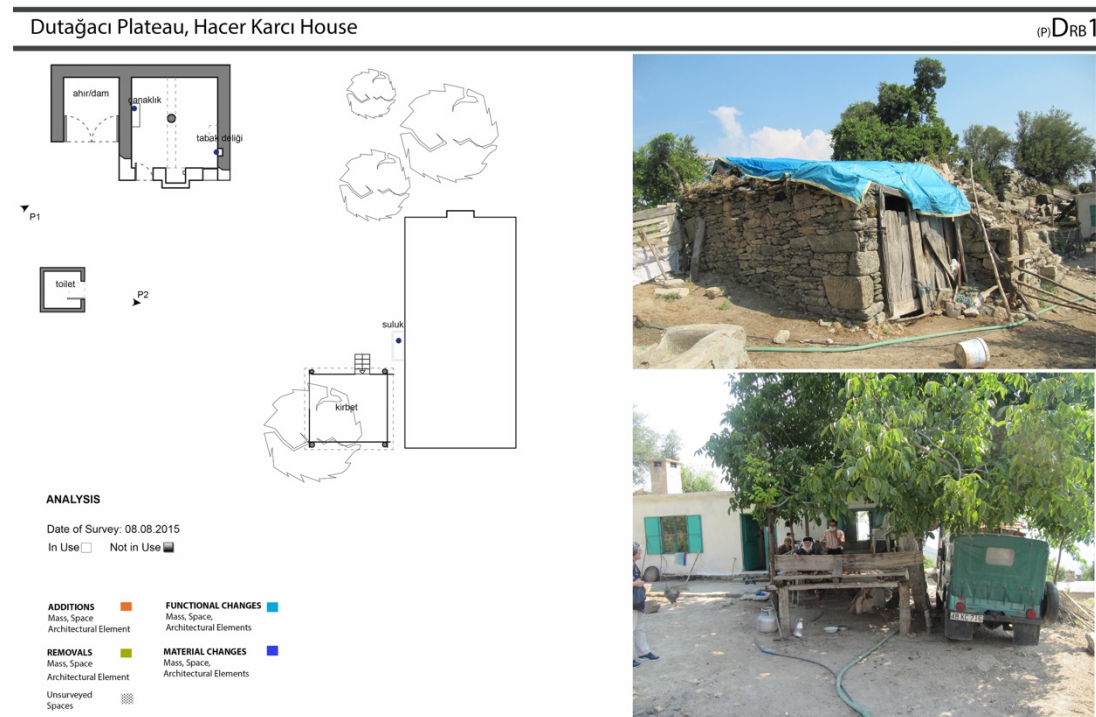


Figure 3.81 Hacer Karcı House, Dutağacı Plateau

⁷⁴ An in-depth interview was held with Hacer Karcı, an inhabitant of Dutağacı Plateau about characteristics and use of the house on 7 August 2015. The author would like to express her gratitude for her contribution to this study.

Mehmet Ali Öktür House, Dutagacı

In the courtyard of Mehmet Ali Öktür House, there are two houses; in one of them Mehmet Ali Öktür, his daughter and his wife lives while his mother lives in the other one. In the courtyard, almost all the constructions are new including *ahır/dam*, toilet and bathroom. Moreover, the material of the *kirbet* is changed (See Figure 3.82, P1).

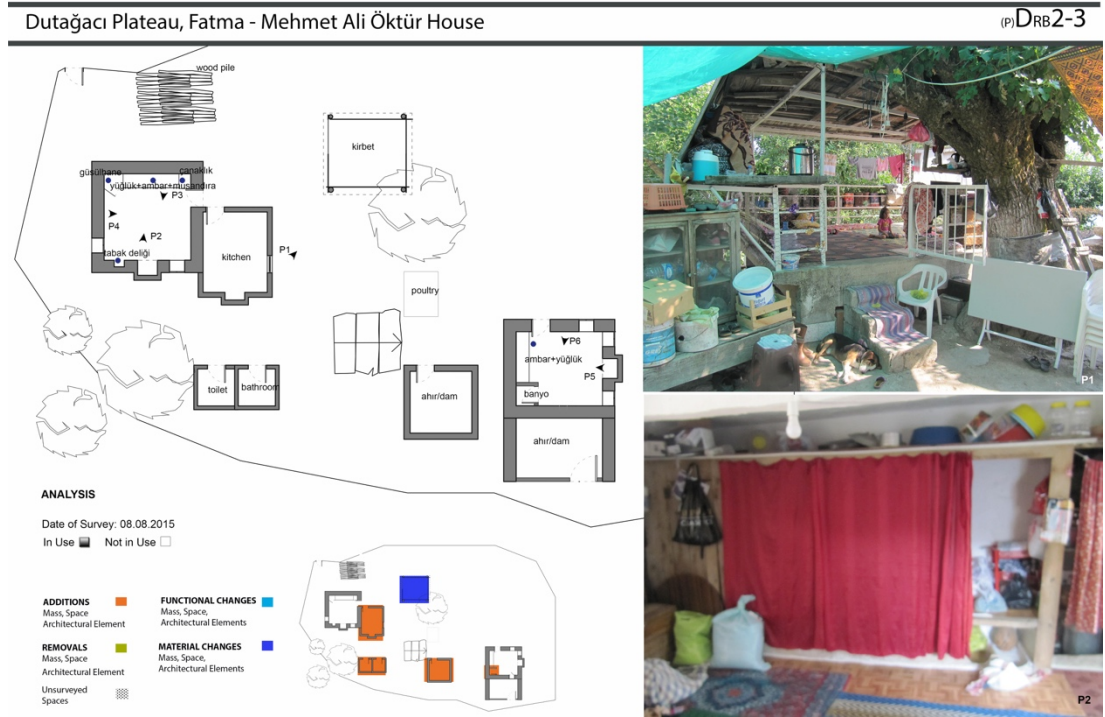


Figure 3.82 Mehmet Ali Öktür House, Dutagacı Plateau

A space for cooking and storing food is added next to the first house which has *ambara*, *yüğük*, *musandıra* element unlike the other plateau houses. Both houses have an entrance behind the door (See Figure 3.82, P2). The *ocak* is closed in the main room since it is not used any more in the first house. It is used for storing food, clothes and dishes generally (See Figure 3.83, P3, P4). There is a cleansing space addition next to *ambara*, *yüğük* element in the second house (See Figure 3.83, P5, P6). In both of the houses it is not possible to see ornamented architectural elements, they are simple and function oriented.

Öktür mentions that the most used space is *kirbet* since it is used for living, sleeping, eating and welcoming guests. (Mehmet Ali Öktür⁷⁵, in-depth interview, 8 August 2015).



Figure 3.83 Mehmet Ali Öktür House, Dutağacı Plateau

⁷⁵ An in-depth interview was held with Mehmet Ali Öktür, an inhabitant of Dutağacı Plateau about characteristics and use of the house on 7 August 2015. The author would like to express her gratitude for her contribution to this study.

CHAPTER 4

EVALUATIONS ON ÇOMAKDAĞ REGION

This chapter presenting a general evaluation of Çomakdağ Village aims to identify the values that must be conserved considering the changes in Çomakdağ Region. As the starting point of this study is the conservation of rural architectural heritage, before explaining the values of Çomakdağ it is essential to indicate that all buildings in rural areas are integrated with their surroundings through rural life. As it was mentioned in Recommendation 881 on Rural Architectural Heritage (1979) by Council of Europe rural architectural heritage must be conserved with its natural setting. Moreover, according to the Recommendation on the Protection and Enhancement of the Rural Architectural Heritage (1989) rural architectural heritage should be protected with its surroundings including nature, agricultural lands and settlements.

Moreover, in the rural areas, rural architecture and its surroundings as rural landscapes are mainly related with production and social practices of the communities as it was discussed in Chapter 1. This relation is mainly summarized by ICOMOS (2017) with the definition of the rural landscapes as;

“Terrestrial and aquatic areas co-produced by human-nature interaction used for the production of food and other renewable natural resources, via agriculture, animal husbandry and pastoralism, fishing and aquaculture, forestry, wild food gathering, hunting, and extraction of other resources, such as salt. Rural landscapes are multifunctional resources. At the same time, all

rural areas have cultural meanings attributed to them by people and communities: all rural areas are rural landscapes” (ICOMOS, 2017)

Accordingly, the value definitions in Çomakdağ Region are defined considering the interrelation of the open and built-up spaces with production, social and traditional practices of the local community.

4.1 Values of Çomakdağ Region: The Integrity of Daily Life with Natural, Agricultural and Built-up Environments

The detailed studies conducted on Çomakdağ Region shows that the characteristics of the houses and the lifestyle in all settlements are similar. Therefore, first of all, the integrity of cultural activities with natural, agricultural and built-up environments are explained. Secondly, the types of traditional houses and architectural elements are clarified briefly. And then, the relation between rural life and spaces in rural areas are identified with daily, weekly and yearly routines. Following, the changes on rural architecture, use of the spaces and routines are clarified. And lastly, the problems and potentials of the region are defined with special emphasis on conservation.

Life in Çomakdağ Region has been developed since 13th century (See Chapter 3.1). Various settlements were originated in different areas on the region through years. All these societies lived in this geography has made production benefiting from its fertile lands, nature and climate. This culture has continued since then. Each space including forests, agricultural lands and built-up environments in Çomakdağ region is organized to achieve this production.

The existing biodiversity in Çomakdağ region let the production of many basic needs for the community living in these lands. First of all, in fertile lands of Çomakdağ region there are various species of trees, plants, vegetables and fruits, flowers. Additionally, many kinds of animals such as cattle, game fowls, goat and bees can live in these lands. This kind of a relation of the community, land and the animals brings a potential for significant amount of production.

Field studies shows that not only the production but also traditions, cultural practices and social activities are integrated with agricultural areas and settlements within the natural context. Although, traditional lifestyle has adapted and some productions types minimized in the region today, relation of man and nature can yet be testified.

In this part, the relation between spaces and rural life are clarified in the context of production and social activities, customs and traditions.

The production activities are mainly animal husbandry, agriculture and bee culture. Agricultural lands are composed of mostly olive groves and stone pines added lately. Olive and olive oil is the foremost income source in the region since the ancient times. The settlements are surrounded by agricultural areas (See Figure 4.1).

The predominant trees in the forest is Turkish pine. Inhabitants of the villages used to feed cage-free goat and cattle in olive groves and forests generally. The most important reason why peasants prefer to breed the animals on the agricultural lands and forests is that its expenses is minimum. In addition, the meat produced is healthier owing to the natural food that animals feed in this region.

The mobility of the local people through the land is an outcome of their culture. The most common movement is from villages to plateaus in summer season. The reason of this movement is to reach water especially for animals. The routes used when going to the plateaus are passing near the water resources and there is always a prayer stone nearby the spring or the stream, underneath a tree. These resting spots was seen in İkiztaş – Atalan route experienced by Özcan Kayrak (See Photograph 4.1). According to the in-depth interviews these routes was used not only when moving but also when going for a visit to another plateau or village.

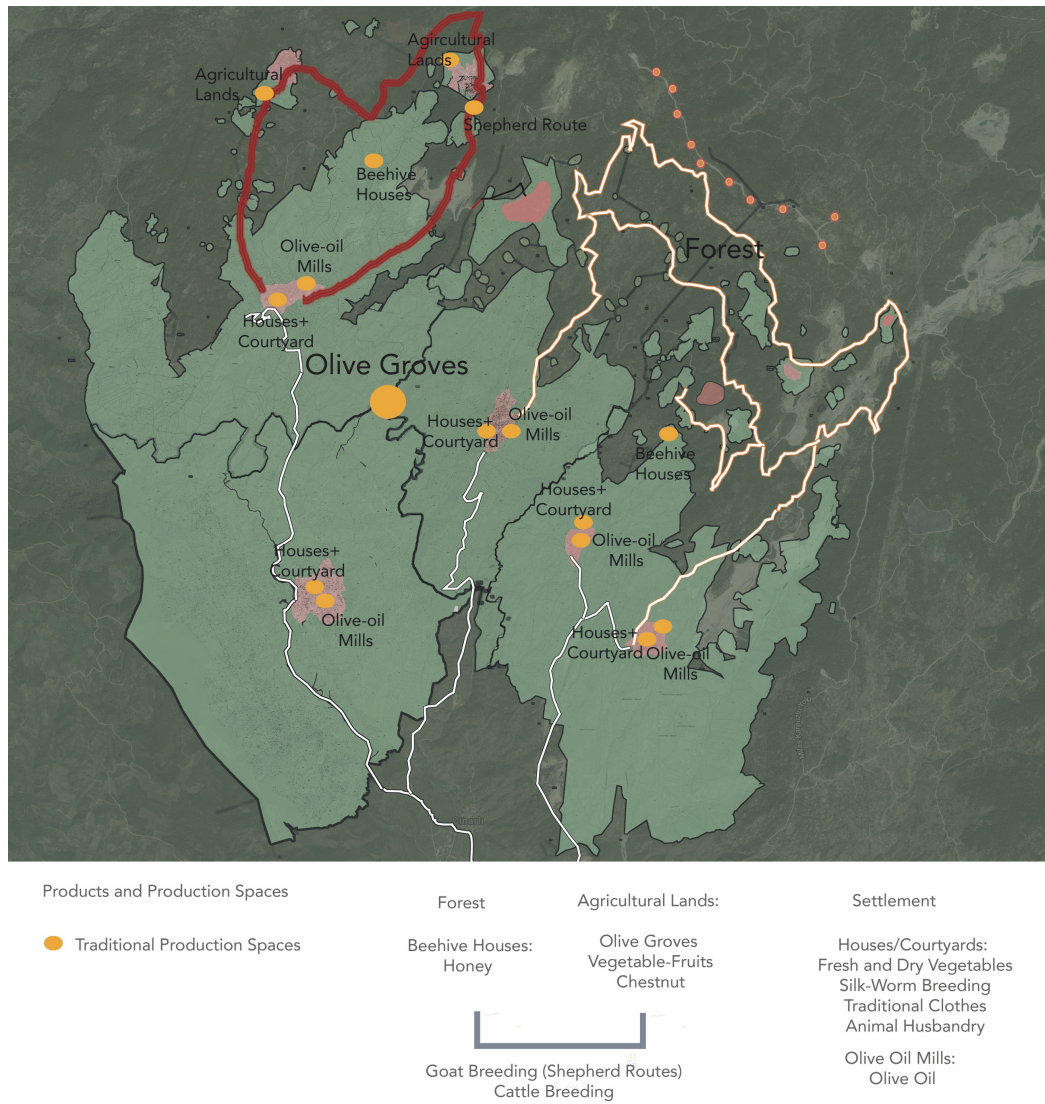


Figure 4.1 Products and Production Spaces in Çomakdağ Region



Photograph 4.1 A resting spot in front of a spring on İkiztaş – Atalan Route

The shepherd routes are one of the best examples for understanding the active use of agricultural lands and forest by inhabitants, as well. These routes are passing through the water reserves, as well and it is likely to see prayer stones or seating stones nearby (See Photograph 4.2, 4.3).



Photograph 4.2, 4.3 A prayer stone on İviztaş – Atalan Route

Bee breeding, on the other hand is carried out in the highlands of this geography. Although they are not used today, beehive houses and old hives can be seen on the route between İviztaş and Atalan, İmpınar and Gökseki today.

Water is the most needed fact to cultivate crops that there are wells that gathers the rainwater in the agricultural lands (See Photograph 4.4). These pools are used collectively by the adjacent lands. Agricultural lands for growing fresh food for daily use were out of settlements were irrigated using these pools, as well.



Photograph 4.4 A well for gathering water (rain water through watercourse) on İviztaş – Atalan Route

Another activity which is done near a water source is washing clothes. The clothes were collected for a while and then taken to a place near the streams together with a group. The water was boiled in the cauldrons and children had a bath there once washing the clothes.

Settlements, on the other hand, are composed of open and built-up areas. The most important open area is the village square (See Figure 4.2). It is generally located on the plainest part of the settlement and recognized as a centre of the village. It is the most used gathering space for cultural activities, bazaars and a meeting point for everyone in the village. The public buildings such as mosque, *kahvehane*, grocery or milk gathering centre are situated around the village square.

Streets and nodes where streets are getting wider are used for chatting and meeting by women. The schoolyard is used as a gathering and playing space for children. The schools in Ketendere, İkiztaş and Kızılağaç are still active and children is playing at the yard (See Figure 4.2).

The community house is placed among the houses and used for host the overnight visitors or poor people come to the village. There is a budget and a separated olive grove just for meet the needs of the visitor.

There are at least one or more olive oil mills in each village settlement. During the harvest time, people are going to olive grove in the morning and come back to village with the olive sacks. Earlier, after that they were storing them in the olive batches which are holes dug in the ground for this reason (See Photograph 4.5).

Besides, sellers, doctors or veterinarians were coming to the villages overnight earlier because of the handicaps in transportation and accessibility conditions. These visitors were hosted spaces in village chamber or in the houses. Although village chambers are not used any more, the visitors are hosted in the houses of the inhabitants.

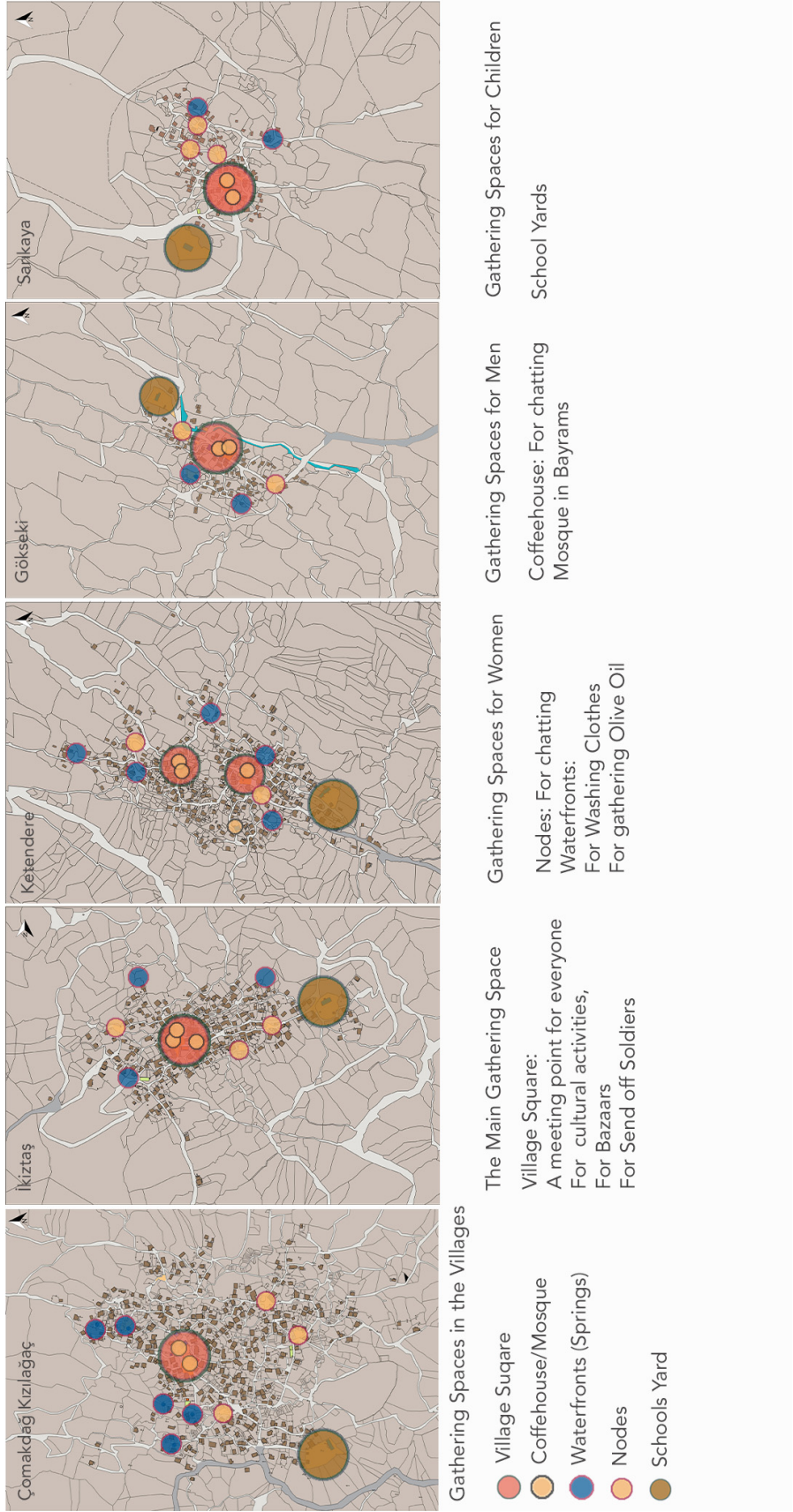


Figure 4.2 Gathering Spaces in the Villages

In plateau settlements, open spaces are wider than the village settlements. All the buildings are one storey buildings and an additional element *kirbet*. Therefore, the relation of the houses and the open spaces is closer. *Kirbet* is still used today in İskele, İmpınar and Dutağacı (See Necati Tepe House, İskele and Hacer Karcı House, Dutağacı in Chapter 3). Only Atalan have a big plain space called *köy içi kavak dibi* for gathering. A mosque is seen in each plateau and the houses were situated randomly on the land.



Photograph 4.5 Olive Batches in Gökseki Village

4.1.1 Architectural Values

According to how the elements which were explained through the cases comes together; the plan types of the traditional houses are classified as square planned *yer ev*, rectangular planned *yer ev*, *haney*, *haney* with *divehane* and *haney* with *öğnük*. As can be seen in the common history given above, there are many similarities in the villages of Çomakdağ region (See Chapter 3.1). This resemblance is also observed in the houses built with local utilities.

A living unit in Çomakdağ region consists of a house and the courtyard of that house. Apart from the house in every living unit; there is a cultivated area / garden, a poultry and / or *dam*, service areas and an area where the woods are piled up and an *kirbet* which is more often found in plateau settlements. Apart from this, in certain parts of the courtyard superstructures forming a semi-open animal shelter can be observed (See

Figure 4.3). The barn, poultry, cultivated area and wood pile in the courtyard are used as a part of daily life.

The main elements of this living unit, the houses, are built on the gigantic cliffs which are the most typical feature of the region's geography, as very modest and nature-friendly stone shelters.

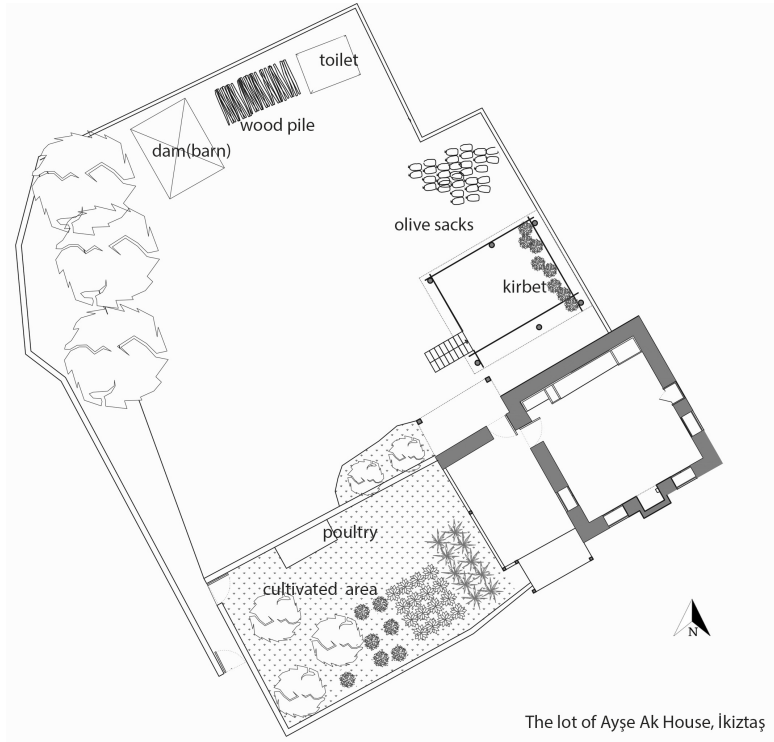


Figure 4.3 The components of a living unit in Çomakdağ⁷⁶

The security factor plays a major role in the identification, positioning and elaboration of the location of the house. According to the information obtained from in depth interviews, the choice of the place of the house was important in order to protect against bullets, and a kind of defense method was developed. While choosing the locations of the houses, it was noted that only the entrance facade was easily accessible and the other facades which were easily accessed were built without an opening in

⁷⁶ These living unit was generated by taking the lot of Ayşe Ak House in İkiztaş Village as a basis and considering the in-depth interviews conducted with the inhabitants and the characteristics of the surveyed lots (See Chapter 3)

many cases. The façade with *ocak* is always located at the highest point of the cliffs, because there is always an opening on that façade.

The simple volumes and masonry techniques of the houses form the general perception of the region. The symbols and ornamentations on the facades and the chimneys are the expressions of a thought or a belief about the households. This language of the houses is directly related with the inhabitants.

All the buildings are built with masonry stone construction technique, flat earth roofed structures. It includes a square or rectangle room with an open space in front of the entrance. The plan scheme of traditional houses is formed with combination of certain main elements in different forms. These elements are basically *ocak*, window openings, door openings, *ambar-yüklük-musandıra*, *çanaklık-oyma*, *aymalık*, *tabaklık*, *kedi deliği*, niche, *gusülhane / suluk*, and ceiling rose. In houses built in the later periods, the stone shelter can be accompanied with wood spaces which are *divehane* and balcony.

Different combinations and organization of these elements forms a main room. According to the studies of field survey; There are two types of plans scheme; square and rectangular. Today, most of the traditional structures have seen various interventions and reinforced concrete volumes have been added, but still the construction of these houses can be seen. Today, most of the traditional structures have seen various interventions, and although the reinforced concrete additions, there are still houses which the evidences of the original situation can be traced.

Literature search and interviews with local residents show that the impressions used for house types have different meanings in the local dialect. Single-storey houses are

called "*yer ev*" (İbrahim Uysal⁷⁷, 2015). The room which is elevated from the ground is called "*hanay*" or "*haney*". The space below *hanay* is called *dabanaltı* and used as a warehouse (Dudu Uysal⁷⁸, in-depth interview, 27 December 2016).

In a second narrative, '*hanay*' is defined as the room having the most ornamented timber elements in a house. This room is the most beautiful room of the house used to welcome guests (H. Yıldırım, in-depth interview, 8 November 2015; A. Kocabaş, in-depth interview, 8 August 2015).

In another interview, it is stated that the room where the bride arrives is '*Hanay*' (A. Kocabaş, in-depth interview, 8 August 2015, E. Kocabaş, in-depth interview, 8 August 2015). It can be thought that this definition points to the most ornamented room in the house as the previous one.

In the book '*Mylasa Labraunda / Milas Çomakdağ*' published in 2010, single-storey houses are defined as *yer ev*, whereas two-storey houses are defined as *hanay* (Batur, 2010).

In the dictionary of the Turkish Language Society, there are four different definitions for "*haney*" as "two or multi storey big house", "sofa, hall, corridor", "hall" and "spaces between house floors". "*Hanay*", on the other hand, is defined as "a large house with two or more floors", "a top floor of houses", "a cellar", "a ladder", "a sofa", "a hall" or a courtyard" (TDK, 2017).

By means of this description, in this study, the housing type which is the basic element of the living unit is also classified as "*hanay*" for the houses elevated from the ground

⁷⁷ An in-depth interview was held with İbrahim Uysal, an inhabitant in İkiztaş Village on the expressions of the spaces in Traditional Çomakdağ Houses on 27 December 2016. The author would like to express her gratitude for his contribution to this study.

⁷⁸ An in-depth interview was held with Dudu Uysal, an inhabitant in İkiztaş Village on the expressions of the spaces in Traditional Çomakdağ Houses on 27 December 2016. The author would like to express her gratitude for his contribution to this study.

and “*yer ev*” for the house which is sitting directly on the ground by using the local mouth expressions. In addition, in the typology, firstly, plan schemes and the properties of the volumes of the houses were taken into consideration. Following the house types, elements and courtyard are handled which are complementary elements of the house.

Yer Ev

The houses that sit directly on the ground are called “*yer ev*”. It can be argued that these structures are built to locate the entrance façade on a higher level than the others and the other facades are built adjacent to the rocks, making it difficult to reach. Hence, access to the other facades except the entrance to is not possible. This was probably a precaution for safety in a village house.

As well as determining the location of the houses, it was recognized that the window and door openings are also designed by considering the security aspects. Door openings are encountered rarely near the fireplace, usually on other façades while windows are often found near fireplace.

“*Yer ev*” is basically a single volume. In some cases, a volume called *dam*, *hayat* or *barn*, which serves as an animal shelter, is added. In some examples, there is a semi-open area called *kepenek altı* in front of the entrance that is defined by an upper structure.

Kepenek altı is a service space which a common feature for both in a rectangular and square planned *yer ev* even they have different volume qualities.

There are many architectural elements that provide multipurpose usage of *yer ev* as a single room house. These elements are; windows and doors, *ocak*, *aymalık*, *çanaklık*, *karaharanlık*, *tabak deliği* and *kedi deliği*. The use of these elements is explained in detail further in the text. It has been understood that there are two different types of rooms, one of which is rectangular and the other is square. In the scope of the study,

considering this difference, *yer ev* is classified as rectangular planned *yer ev* and square planned *yer ev*.

The entrance of the rectangular planned *yer ev* is on the short side of the house near the fireplace. Although this house consists of a single volume, the specialized areas and elements within the space allow the reading of the interior usage order (See Figure 4.4).

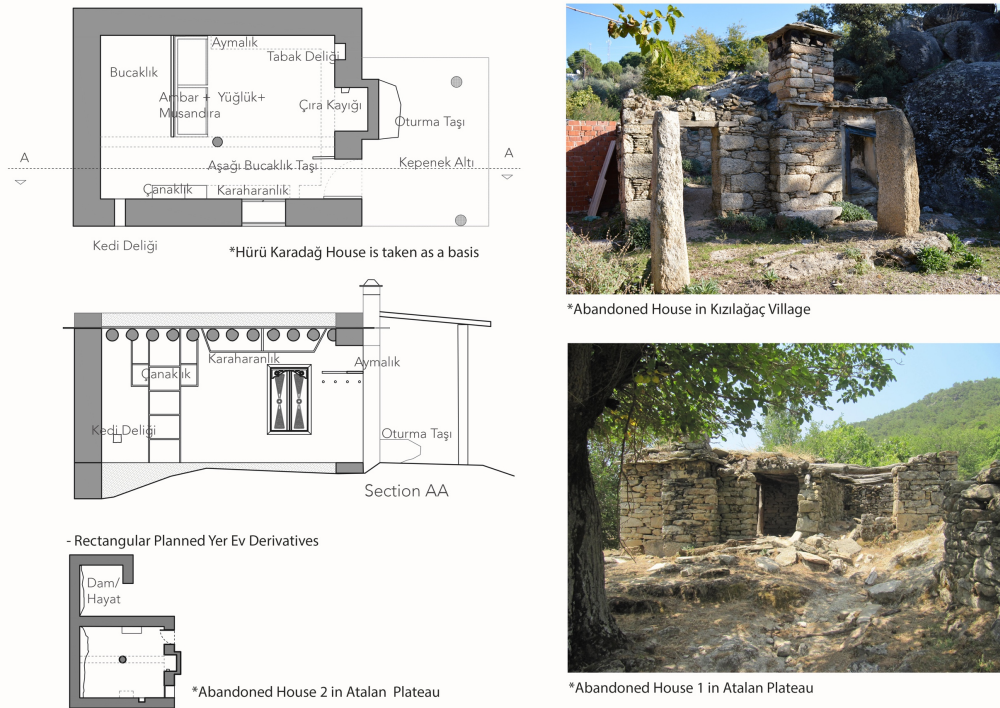


Figure 4.4 The Space Organization of Rectangular Planned *Yer Ev*⁷⁹

The most important feature that differentiates rectangular planned houses from square planned houses is that a part of the room is separated as *bucaklık*. *Bucaklık* is the place which is used to fasten the animal in very cold days and store firewood. It is located on the opposite of the fireplace (*ocak*), behind *ambar yüglük musandıra*.

⁷⁹ These drawings are generated by taking the mentioned houses as a basis and considering the in-depth interviews conducted with the inhabitants and the characteristics of surveyed houses (See Chapter 3)

These houses, which consist of single storey and rectangular planned single rooms, are mostly found on Atalan plateau. Two cases are explored in Çomakdağ Kizilagaç Village, one case in İkiztaş and Ketendere Villages.

It can be said that this kind of plan scheme belongs to the earliest period houses of the region when considering the fact that Atalan Plateau is the oldest settlement and this type of plan scheme is simpler than the others.

In a rectangular plan, 1 or 2 window openings are located near the entrance to the long edge behind the door, or sometimes on the other side of the *ocak*. In early periods, window openings are covered with only double-bladed shutters opening outwards. The shutters are designed to be opened only from inside by the hidden lock system called *mangıla* (Photograph 4.6, 4.7) located in the upper part of the windows. Apart from that, there is a metal hook called *tutkaç* (grip) which is used to fix after closing the shutters at the bottom of the window (Photograph 4.8). In most of the cases, there are glass windows with wooden or metal frames added afterwards.

Mangıla locking system is seen on the doors, as well. On some of the entrance doors key lock systems that could have been added later. There is also a wooden wedge on the upper part of the door frame, which is used to hold the door open.



Photograph 4.6, 4.7 *Mangıla* System, Ayşe Ak House, İkiztaş- Lütfiye Kocabaş House, Gökseki Village



Photograph 4.8 *Tutkaç*, Türçen Karcioğlu House, Sarıkaya Village

There are various ornaments on windows, doors and cupboards. In the interviews with the old wood mason Mustafa Altuntaş⁸⁰ (in-depth interview, 11 November 2015), it was learned that these ornaments are a prestige mark among the masters and that it requires a fine workmanship. The expressions are abstractions of some symbols with motifs and sometimes patterns with geometrical shapes. It is seen that these motifs were not colored in *yer evs*, while they are painted colorfully in *haneys*. Nowadays, it is still possible to see these ornaments simply in the houses, both on the entrance and on the interior doors and on the window shutters even colors of some is disappearing.

Ocak is the main element of every room and it can be read easily from the outside because it makes a projection on the exterior facade. *Ocak* which usually has windows or door openings on both sides, is used for cooking and heating. At the same time,

⁸⁰ An in-depth interview was held with Mustafa Altuntaş, an old wood craftsman living in Ketendere on the architectural elements in the houses on 11 November 2015. The author would like to express her gratitude for his contribution to this study.

activities like eating, drinking tea, welcoming guests are done in front of *ocak*. Hence, it is possible to say that *ocak* is center of the house in terms of usage of the space.

There is a shelf on the inner edge of the *ocak*, on the right and / or on the left, where the firing materials (match, lighter, chisel, etc.) is placed.

In rectangular planned *yer ev* the place in front of the *ocak* close to the entrance called *aşağı bucak* (lower corner), and the other side of the *ocak* is called *yukarı bucak* (upper corner). There is a vertical stone which is about 50 cm in width and 40 cm in height and 4-5 cm in thickness to fixed to the ground stand back when sitting in front of *ocak* near the entrance. This stone is called *aşağı bucak taşı* (lower corner stone). It can be seen in Hürü Karadağ House, Ç. Kızılağaç Village (See Chapter 3.4.1).

There is a wooden shelf that is placed on top of *ocak* to put cups, jars, plates, etc. There are also two more niches to put salt, spices, sugar, etc. under this shelf. There is unconditionally an *ocak* in each room that if there is more than one room in a building, the number of rooms can be read from outside by help of the chimneys and *ocak* projections.

There is a wooden cabinet which is placed perpendicular to one of the long sides to separate the living space from *bucaklık* in the rectangular planned *yer ev* (Figure 8). The *ambar-yüğlük-musandıra* (warehouse-cupboard-shelf), which is one of the basic elements of the main space, meets various kinds of needs. At the bottom of the cabinet is a warehouse where grains such as wheat and rice are collected, and on top of it there is a lid which is used for putting beds. *Musandıra* is used as a shelf to put pots and pennants on top of the *yüğlük*.

Aligned with *musandıra*; there is a multipurpose shelf called the *aymalık* which turns monolithically along four walls at an elevation of about 2.2 m. In some of the rectangular houses, there are examples where the continuity of the shelf is cut by a door or *yüğlük*.

On the wall behind the door there is an element called *çanaklık* consisting of 4 to 5 shelves from floor to ceiling used to put the plates, dishes, etc. Sometimes there are two or three shelves in the same width on two or one side of these shelves. At the bottom of the shelves, a part is seen which called *testilik* to put lubricant, water jug, etc. (See Photograph 4.9).



Photograph 4.9 *Çanaklık, Testilik*. Enver Sezer House, Ketendere Village

In the traditional houses where everyday life continues, it is seen that besides the cabinets, many of the stools are hung on the ceiling for storage or drying and some elements are attached to the elements on the ceiling (See Photograph 4.10). For this reason, hangers with nooks and wooden hooks are found on the rafter and the girders which are the main structural elements of the roof. Apart from that, an element specific for rectangular planned *yer ev*; there is a shelf nailed to the girders used to put sooty pots, called the *karaharanlık* (black pot shelf), the specific tall roof in the rectangular place (See Figure 4.3).

There is a niche, about 20 cm in width and 30 cm in height, called *tabak deliği* (plate hole), next to the *ocak* in the wall where the houses are usually located. This niche is used to put, plate, gas lamp, etc. (See Photograph 4.11).



Photograph 4.10 Stalls attached to the rafter, Necati Ertuğrul House, Ç. Kızılağaç Village

Another opening in the house is a 10 to 10 centimeter sized *kedi deliği* (cat hole) which 40-50 cm above the ground, which is said to have been made to protect the house from rats by providing access for cats. On the other hand, according to the interviews held with H. Karcı, 8 August 2015 and Yalçın, 5 June 2015). This opening is for security purposes; in order to fire inside without opening the door as for defending against the bandits. The position of the opening and its height supports this statement.

In some examples of rectangular planned *yer ev*, there is a semi-open place in front of the entrance. In this place, there is a wooden tray which is called as an *abdaslık* to wash hands and dishes, in the height of approximately 85 cm. Additionally, *oturma taşı* (sitting stone) can be seen in the bottom of the entrance wall.

The spatial organization of rectangular planned house and its possible architectural elements were clarified in till now. The following house types include most of these architectural elements with different combinations that they are explained by referencing these definitions and clarifying the additional ones in developed plan types.



Photograph 4.11 *Ocak, ocaklık tabak deliği, çıra kayığı, Muzaffer Kocabaş House, İmpınar Plateau*

Yer ev with a square plan is basically a single volume. There could be complementary spaces for the additional purposes such as *kepenek altı* which is a semi-open area, or another volume used as an animal shelter (See Figure 4.5).

Entrance to the square planned *yer ev* is from any of the facades except the *ocak* facade. There are usually 3 or 4 window openings; two of them on either side of the *ocak* and the rest is on other walls (See Photograph 4.12). Elements such as *çıra kayığı*, *ocalık*, *aymalık*, *çanaklık*, *testilik*, *girders* and *rafters* also found in the square planned *yer ev*

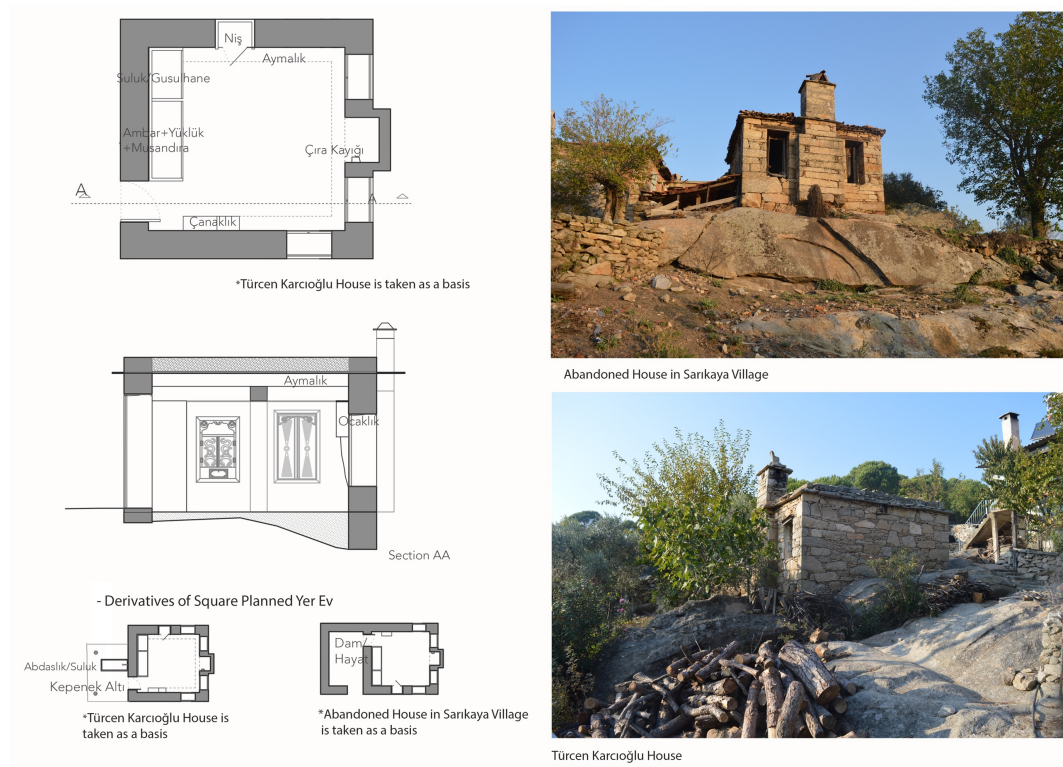


Figure 4.5 Space Organization of Squared Planned Yer Ev⁸¹

Ambar-yüğlük-musandıra in square planned *yer ev* is located at the opposite wall to the *ocak*. In addition, there is *suluk* which is used as a bathroom next to the *yüğlük* and a niche with a door (See Photograph 4.13).

Niches specific to square plan schemes have been used in various forms in different examples. A niche with a lid is a window sized cabinet used for placing personal belongings, and some have a drawer underneath. It's the only closet which can be locked in the space. Most of the time it is located next to the window. Rarely, it can be found next to *ocak* (See Eyüp Kocabaş House, Gökseki Village). There are fairly finely decorated ornaments on the niche lids, as so on the window lids (See Photograph 4.14, 4.15).

⁸¹ These drawings are generated by taking the mentioned houses as a basis and considering the in-depth interviews conducted with the inhabitants and the characteristics of surveyed houses (See Chapter 3)



Photograph 4.12 Ocak, Çıra Kayığı, Ocaklık: Türcen Karcıoğlu House, Sarıkaya Village



Photograph 4.13 Ambar-Yüglük-Musandıra, Suluk/Gusulhane, Oyma Abandoned House, Sarıkaya Village

The scheme and organization of the square planned *yer ev* is the most common room type in the area and the *haney* plan schemes have been developed on the basis of this type of room.



Photograph 4.14, 4.15 Ornamentations on a Niş lid and Window lid, Türçen Karcioğlu House, Sarıkaya Village

Haney

The house type which has a square plan, an elevated entrance, one room with a storage below is called *haney*. There is a cleansing space in front of the entrance called *abdaslık/suluk* (See Figure 4.5, Photograph 4.16). The plan type develops and expands with attachment of two or three volumes for various functions. While the volumes in the different functions are added adjacent to the room on the first floor, the ground floor, which is called the *dabanaltı*, is always used as the storage room. Added volumes during the development process are; a room, *öğnük* which functions as a kitchen, or the *divehane / ayazlık* with balcony used as an open sofa (See Figure 4.6).

Since the square planned *yer ev* is took as a basis of *haney*, the organization of windows and door openings are the same, and there are also *ocak-çıra kayığı*, *ocalık*, *aymalık*, *çanaklık*, *niş*, *düver*, *ambar-yüğük-musandıra* and *suluk*. In addition to these elements, in *haney*s, *oyma*, *şerik* and ceiling rose are seen. The most ornamented and colorful wood treatments are found in the *haney*s. If there are more than one room, one of the rooms is more ornate than the others, and all of these elements are seen in this room together.

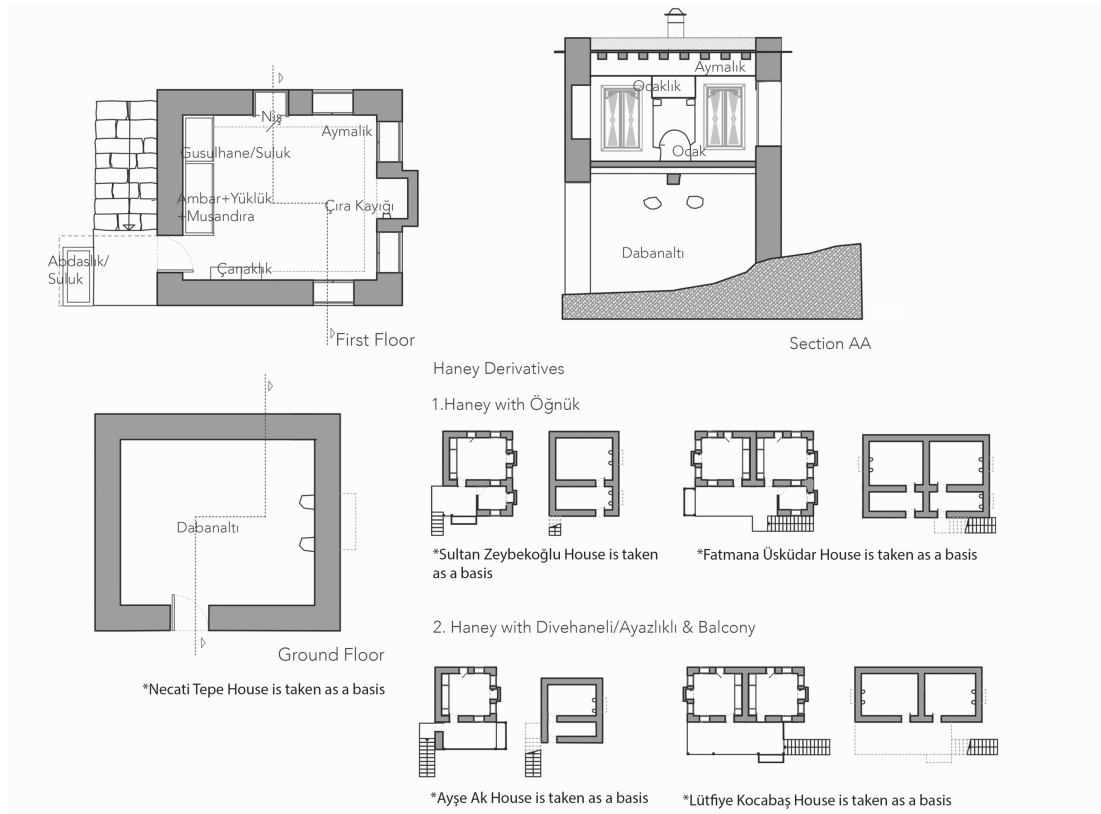


Figure 4.6 Different Combinations of Spaces and Elements in *Haney*⁸²

Oyma is designed as an extension of *ambar yüğük musandıra* behind the door or a part of *çanaklık*. It is a thin cabinet used a showcase and its lid is made with carved wood (See Photograph 4.17).

⁸² These drawings are generated by taking the mentioned houses as a basis and considering the in-depth interviews conducted with the inhabitants and the characteristics of surveyed houses (See Chapter 3)



Photograph 4.16 Eyüp Kocabaş House, Gökseki Village



Photograph 4.17 Ambar-Yüglük -Musandıra, Oyma, Lütfiye Kocabaş House, Gökseki

Another item hanging on the ceiling is "*şerik*" which is used for hanging covers such as prayer rugs, blankets. The same use is not possible in the ceilings of the *haneys* with the pitched roof. In these kind of *haneys* there is a ceiling rose with very fine ornaments.

While the ornaments on the wooden elements are generally colorless in *yer evs*; these ornaments are usually painted colorfully in *haneys* (See Photograph 4.18, 4.19, 4.20, 4.21, 4.22, 4.23).



Photograph 4.18, 4.19, 4.20 Niche; İbrahimAydoğdu House Ketendere Village, Bal Ayşe House, İkiztaş Village; Remzi Ateş House, Çomakdağ Kızılağaç Village

In the two storey single volume *haneys*, the upper floor is used as a living space in the houses, while the ground floor is used as the olive oil storage. The entrance to the living space is provided by a wooden staircase. The entrance to the ground floor that is called *dabanaltı*, on the other hand, is provided from different facade.

In some *haney* examples, there is a semi-open area in front of the entrance of the room, called a *divehane* / *ayazlık*, and a balcony on its extension. The most time spent space is *divehane* during summer and preferably there can be, *lamba*, *abdashlık* and *testilik*

elements in it. There is a bench for sitting and watching outdoors in the balcony which makes a projection from the facade.

Testilik described in the previous house types in the room, in the lower part of *çanaklık*, is also seen in the *divehane* space as elevated shelves and close to the *abdaslık*.



Photograph 4.21, 4.22, 4.23 Doors, Necati Ertuğrul House, Çomakdağ Kızılağaç Village; Eyüp Kocabaş House, Gökseki Village; Bal Ayşe House, İkiztaş Village

Another element that is rarely observed in the *divehane* is a column called *lamba*, which is used as a shelf for keeping food cold. *Lamba* is a pole about 2m in length that is independent of other elements and wall surfaces, so that animals cannot reach (See Mehmet Yıldırım House, Kızılağaç Çomakdağ).

In some of the *hanes*, the one corner of *divehane* is closed with a wall and a fireplace then separated by a wooden partition. This place, called the *öğnük / önlük*, is used as a kitchen. Basically, it has one or two window openings, a fireplace, *çıra kayığı*, *ocaklık* and *aymalık*.

The characteristics of the shelters in a living unit was clarified till now. In the next part, features of the courtyard with its elements and usage are described.

If the surveyed houses are classified according to the plan types clarified above, there are four rectangular planned *yer evs* (See Figure 4.3) that are Hürü Karadağ and Abandoned House in Çomakdağ Kızılağaç Village (See Figure 3.10); Ayşe Ak House Surveyed Building 1 (See Figure 3.32) in İkiztaş Village and Enver Sezer House Surveyed Building 1 (See Figure 3.45) in Ketendere Village among the studied buildings in the villages. In plateaus, three houses in Atalan Plateau (See Figure 3.39, 3.40, 3.41) and Hacer Karcı house (See Figure 3.83) in Dutağacı Plateau are rectangular planned *yer ev* with *hayat* (See Figure 4.3).

There are four squares planned *yer evs* (See Figure 4.4) that are Türçen Karcıoğlu House (See Figure 3.64) and Abandoned House (See Figure 3.66) in Sarıkaya Village and İsmail Kocabaş House (See Figure 3.76) and Abandoned House (See Figure 3.80) in Gökseki Village. Only İsmail Kocabaş House is still in use today among the square planned houses surveyed in the villages. In plateaus, Mehmet Ali Öktür House (See Figure 3.84) in Dutağacı, Muzaffer Kocabaş House (See Figure 3.81) in Impınar, Necati Tepe (See Figure 3.48) and the Mehmet Tepe House (See Figure 3.50) in İskele Plateau are square planned houses. Although the space organization is similar, the richness of architectural elements in the houses of villages cannot be seen in the houses of plateaus.

Haney type houses (See Figure 4.5) are Necati Ersoy (See Figure 3.12) and Nurten Akar House (See Figure 3.21) in Çomakdağ Kızılağaç Eyüp Kocabaş House (See Figure 3.72) in Gökseki.

On the other hand, *haney*s with *divehane* (See Figure 4.5) are Remzi Ateş (See Figure 3.13), Mehmet Yıldırım (See Figure 3.15), Mehmet Alkaya (See Figure 3.19) and Muzaffer Akar House (See Figure 3.28) in Çomakdağ Kızılağaç, İsa Kurnaz House (See Figure 3.36) and Ayşe Ak House (Surveyed Building 2; See Figure 3.32) in İkiztaş, Enver Sezer House (Surveyed Building 2; See Figure 3.46) in Ketendere and Lütfiye Kocabaş House (See Figure 3.70) in Gökseki.

Finally, *haneys* with *öğnük* (See Figure 4.5) are Fatmana Üsküdar (See Figure 3.24) and Şefika Yalçın House (See Figure 3.27) in Kızılağaç Çomakdağ, İbrahim Aydoğdu House (See Figure 3.44) in Ketendere, Sultan Zeybekoğlu (See Figure 3.54), Huriye Kaplan (See Figure 3.57), Cevriye Aydemir (See Figure 3.60) and Gülden Bengü House (See Figure 3.62) in Sarıkaya, Durmuş Yılmaz House (See Figure 3.74) and Adnan Kocabaş House (See Figure 3.78) in Gökseki Village.

Courtyard

According to the information obtained from the interviews, most of the inhabitants of the village grow fresh vegetables in a cultivated area and dry them in the courtyard in order to meet their needs. At the same time, the flowers which Çomakdağ women wear on their heads as a symbol of Çomakdağ are grown in these cultivated areas.

Chickens and cows, rarely goat breeding continues even it provides a low income. Therefore, in almost every courtyard, a coop and a barn are found. Animal shelter is an important part of these structures since animal breeding has been done in this region since ancient times. It is called *hayat* when it is a volume next to a *yer ev*, while it is called *dam* when it an upper structure or a shelter in the courtyard. There are niches in the animal shelters called *folluk* for chickens to lay eggs. The poultry are usually about 120 cm above the ground to protect chickens and roosters from wild animals in the form of a wooden or metal cage. Chickens are climbing with the help of wooden steps in this cage.

In the plateau settlements, wooden trays used for washing clothes is seen in the courtyard, however these are not used anymore in the village settlements. Additionally, men use courtyard when chopping firewood. Silk worm breeding and the process of production of the fabric is done in the courtyard, as well (See Chapter 3.4.1.1).

A semi-open seating area elevated about 100 cm from the ground is called *kirbet* or *ayazlık*. It is seen rarely in village settlements and mostly in plateau settlements (See Photograph 4.24).

Rarely, a mica is attached to the feet of the *kirbet* to prevent rats from climbing (Necati Tepe House, İskele Plateau). It is the mostly used space for welcoming guests, eating, sleeping when the weather is very hot in summer. According to the interviews (Hasan Yıldırım, in-depth interview, 8 November 2015; Necati Tepe, 8 August 2015), it is also understood that *kirbet* is also called to *ayazlık*.

Courtyard is a very imperative part of daily life in Çomakdağ Region. Among the 25 surveyed lots in the villages, the building footprint ratio (BFR) of twelve lots are lower than 30%. Most of these lots are from Kızılağaç Çomakdağ Village. Six of studied lots, mostly the lots on the outskirts, have a BFR lower than %20. Regarding this outcome, it is possible to say that BFR increases around the central core of the villages, it decreases on the periphery of the settlements. This relation is seen on the cadastral maps in the lots in the outskirts of the villages (See Chapter 3). BFR is more than 50% in three lots. The users of this lots have a limited use of courtyard that the cultivated area is in the lands out of the settlement (See Table 4.1).



Photograph 4.24 Kirbet; Hacer Karcı House, Dutagacı Plateau

Table 4.1 Building Footprint Ratio (*Taban Alanı Katsayısı*) in The Studied Lots

83

				m2						%
		Surveyed Lots	Plan Type	Lot area	House	With additions	Another House	Dam/Ahır	Total	BCR %
Rectangular Planned Yer Ev	1	Muzaffer Akar	d	307		103		9	112	36
	2	Fatmana Üsküdar	e	1086		84		130	214	20
	3	Şefika Yalçın	e	2107		98			98	5
	4	Abandoned House	a	500		63			63	13
	5	Mehmet Yıldırım	d	770		158		11	169	22
	6	Hürü Karadağ	a	546		41	81		122	22
	7	Remzi Ateş	d	565		138			138	24
	8	Necati Ertuğrul	c	506	26		114		140	28
	9	Nurten Akar	c	692	72		86		158	23
	10	Mehmet Alkaya	d	461		135			135	29
İkiztaş	11	Ayşe Ak	a, c	480	54		118		172	36
	12	İsa Kurnaz	d	170		135			135	79
									0	
Ketendere	13	İbrahim Aydoğdu	e	166		72			72	43
	14	Enver Sezer	a, c	172		91			91	53
Sarıkaya	15	Sultan Zeybekoğlu	e	835		122		130	252	30
	16	Huriye Kaplan	e	405		110		63	173	43
	17	Cevriye Aydemir	e	515		89		102	191	37
	18	Gülden Bengü	e	726		77		3	80	11
	19	Türçen Karcioğlu	b	146	25				25	17
	20	Abandoned House	b	2587	50		134		184	7
Gökseki	21	Lütfiye Kocabaş	d	244	60				60	25
	22	Eyüp Kocabaş	c	110	28				28	25
	23	Durmuş Yılmaz	e	199		134			134	67
	24	İsmail -Adnan Kocabaş	b, e	816		108		13	121	15
	25	Abandoned House	b	330	25		62		87	26

	BFR lower than 20% (6 Lots)
	BFR lower than 30% (12 Lots)
	BFR lower than 50% (4 Lots)
	BFR lower than 50% (3 Lots)

- a Rectangular Planned Yer Ev
b Square Planned Yer Ev
c Haney
d Haney with Divehane
e Haney with Öğnük

p lots on the periphery

BFR: Building Footprint Ratio

⁸³ The ratio is calculated considering the references from the cadastral map taken from the municipality

Since, the existence of courtyard is important as a production and a living space, it starts to threaten the life in the region when BFR become more than 50%. m².

4.1.2 Social and Traditional Values

First of all, daily weekly routines are explained to comprehend the relation between life and the open and built-up spaces according to the deep interviews done with the peasants. And then, the traditional clothes, wedding ceremonies and traditional knowledge are clarified.

Daily, Weekly and Yearly Routines

Daily, weekly, yearly routines which are generated according to the information gathered from in-depth interviews and observations done during the field survey represents the lifestyle of the region. Some details in the routines represents a specific season regarding the field survey.

According to the interviews done with Hürü Karadağ (8 November 2015) and the field study, a daily routine in the harvest season in November on a random day is explained. The day starts at 6 am. Since the animals are an important part of life in this culture, first of all, the animals are fed and cow is milked in dam. And then, they are left for grazing by the women. After the breakfast, olives are harvested in the olive groves by the women and men together.

Afterwards the olive sacks are stored in the olive batches which are reserved for each household in the village and squeezed in *dibek* and then trampled in *şıhna* in order to have olive oil. This process is done at a node near a water source since it is necessary to use hot water when trampling the olive paste in *şıhna*. After the olive mills are, machines started to be used for gathering olive oil.

Men chops wood and women plants vegetables as a preparation for winter. The vegetables were planted near the olive groves before because of the irrigation purposes and these the cultivated areas outside settlement are still used (See Figure 4.7). If man doesn't have a work to do he goes to the *kahvehane*.

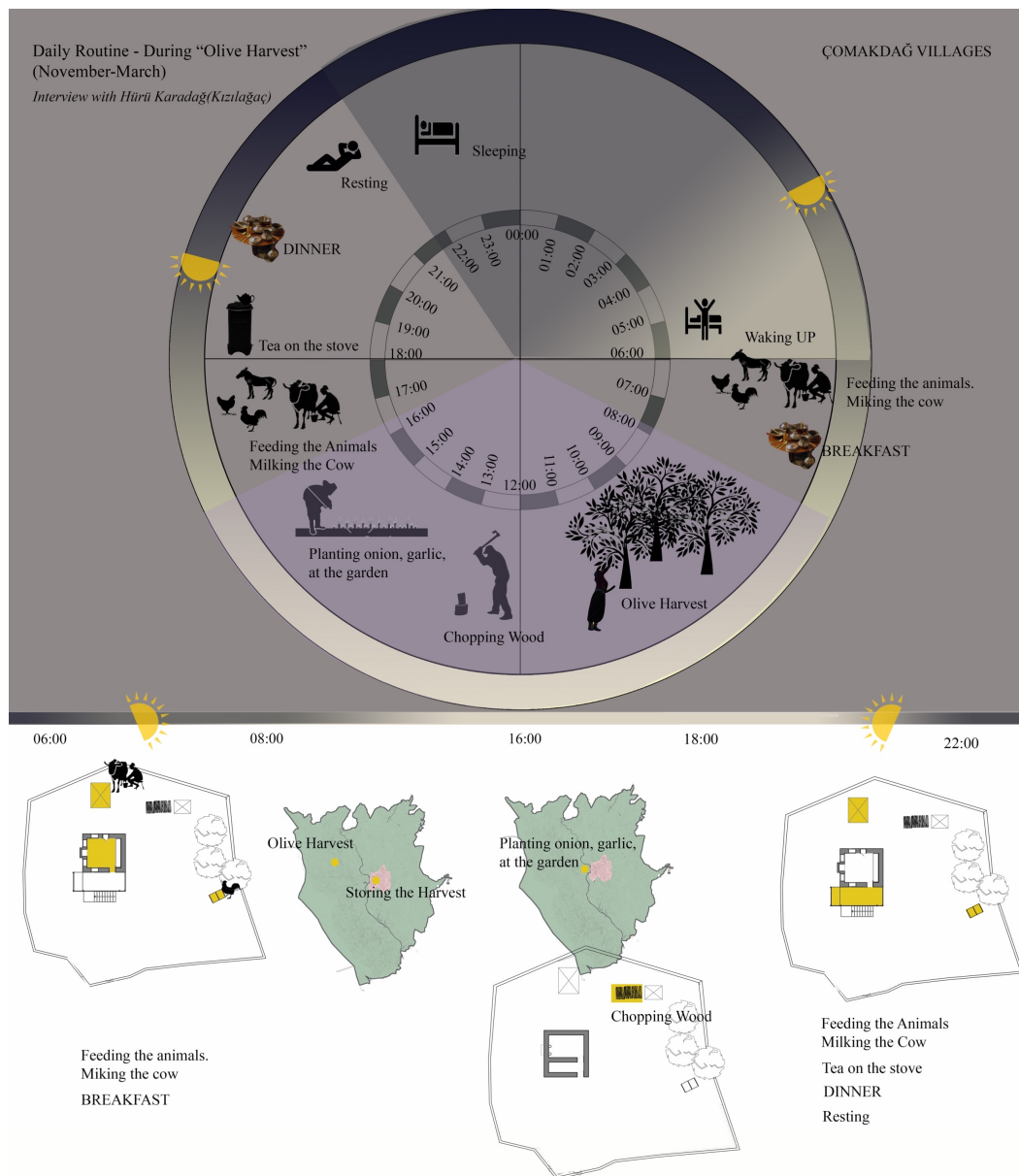


Figure 4.7 A daily routine during olive harvest in Çomakdağ Region

The animals are fed and the cow is milked again at the end of day. After steeping tea on the stove, time was spent in *divehane* drinking the tea. And then, the preparations for the dinner starts. The fresh and dry vegetables are used for cooking. The meal is cooked on *ocak* in *haney*. At the end of the day, generally a neighbour is visited or some time are spared for resting in *haney* or *divehane* before sleeping.

The inhabitants in the villages has an ownership of lands outside Çomakdağ Region, as well. According to the interviews done with Hasan Yıldırım (2015) most of the inhabitants in Çomakdağ Kızılağaç has a land in Selimiye Plain. They were cultivating wheat in order to provide fodder for their cattle and the rest was sold. Each land was checked for maintenance once a week (See Figure 4.8).

According to the in-depth interviews, the routines of going to the Bazaar in Milas once a week has continued for a long time. Moreover, in earliest times, washing clothes was done near a water source such as a spring or stream by women groups that is gathered just for this once a week. After the water installation was set up in the village the clothes were started to be washed in the courtyards on wooden traces.

In-depth interviews done in the field study shows that people in Çomakdağ work on agricultural and animal production during the year. The olive harvest starts in November and if it is a fruitful year, it lasts till May. One month before the olive harvest, the preparations for winter such as chopping wood, drying vegetables, planting lands in the courtyard were started (See Figure 4.9).

Since the production was much more than today, there was another harvest season for wheat growing in Selimiye lands at the end of May and at the beginning of June. In summer, most of the community go to plateaus with their animals or work as a labor for cotton harvest in nearby regions.



Traditional Clothes

The colors, style and expressions of the traditional clothes in the region are exceptional. It is colorful, wear colorful flowers as a perfume on their heads. The silk

One more row of 15 Ottoman gold is worn by a new bride. The traditional clothes are composed of 7 layers that are; *gögüslük*, *iç gömleği*, *kuşak*, *yaneş* (salwar), *baş*, *boyuna* and the accessories on the belt of head (See Photograph 4.25).



Photograph 4.25, 4.26 Çempere, Taka, Tuğra, Sakındırak, A woman married more than 10 years, A woman just married, Çomakdağ Kızılağaç Village

The production of the traditional clothes is done by a few people who is specialized in this field in especially, Çomakdağ Kızılağaç Village. Earlier, silk-worm breeding was one of the most important production types. The cocoons are boiled in cauldrons in the courtyards. After that, the silk is dried in a cabinet before being weaved. The practice of weaving silk is done in the houses in winter while it is done in *divehane* or *kepenek altı* in the summer. The other textiles are bought from the bazaars and sew up at houses by sewing machine or by hand (Fatmanur Kayrak, in-depth interview, 5 December 2017).

The fineries and jewelries expresses if a girl is married, single or just married. If she is a new bride she wears two queues of necklace. If she has one queue she has been married more than five years. These clothes, especially the finery, are mostly worn in the weddings (See Photograph 4.27, 28, 29, 30, 31; Nazife Kayrak, in-depth interview, 8 August 2015)



Photograph 4.27, 4.28, 4.29, 4.30, 4.31 Traditional Clothes of Çomakdağ Women⁸⁴

⁸⁴ These photographs are from a wedding in Kızılağaç Çomakdağ. The woman in the first photograph is just married. The second, third and fourth are married more than 10 years and the fifth one is the mother of the groom

Wedding Ceremonies

The weddings in Çomakdağ Region has a very exceptional ritual that various documentaries were produced and books were written on this ceremony. The most striking feature of this ceremony is the clothes of the women as well as the rituals (See Figure 4.32).

According to the in-depth interviews it has been understood that the wedding ceremonies had continued 7 days. First day a flag is planted to the groom's house (*bayrak dikme*), on the second day both bride and groom goes to a bath. Henna (*kına*) is done on the third day. On the fourth day *duvak* ritual is done. On the fifth day, the bride is taken (*gelin alma*) from her house with a horse and on the sixth day the groom takes the flag to the bride's house and a sugar lump is broken on the success of bringing blessings and the on seventh day the bride goes to the groom's house to kiss her mother in law and father in laws hand and the wedding starts. At present, it is organized according to the conditions and generally is lasts in 4 days.



Photograph 4.32 Çomakdağ women in a wedding, Kızılağaç Village

Traditional Knowledge

The local community of the region have a knowledge of traditional production techniques that are olive growing, olive oil obtaining, goat breeding, cattle breeding, bee culture and silkworm breeding. Most of these production types were decreased except olive oil growing but it is possible to sustain the other production types because most the community was done these jobs earlier. Besides, in Çomakdağ Kızılağaç Nazife Kayrak. Fatma Çemlek and Semiha Kökten are the women who are still weaving silk today (Fatmanur Kayrak, in-depth interview, 5 December 2017). Goat breeding is still continued by a few people especially in Ketendere (Mehmet Zeki, in-depth interview, 11 November 2015).

The traditional construction techniques are known by both the stone masons and wood masons especially in Ketendere. Additionally, according to the in-depth interviews, the techniques are known by the local people even it is not in detail. Although there are a few stone masons including Mustafa Aydoğdu (56), still alive and work on masonry walls in Milas, the last wood mason in Ketendere is Mustafa Altuntaş (91).

Moreover, the production knowledge of women for daily use is an important value for the region. They have the knowledge but most of them doesn't prefer to produce because it is harder.

Another value of the region can be defined as production of the natural fresh and dry food without any industry. It is the desired and long-awaited thing for the urban areas. The consumption is quite low in the region comparing the urban areas. Likewise, the traffic which causes great difficulties in the cities is quite low in the region. And this can be described as another essential feature of the region (See Chapter 2.1).

4.2 Changes in Interrelations of Daily Life with Natural, Agricultural and Built-Up Environments

The production activities and the income sources in the region was minimized with the changes in agricultural policies, administrative and legal framework with the effects of mechanization, industrialization and urbanization which was discussed in Chapter 1.1. Accordingly, this caused the production spaces to be unused. One of them is the shepherd routes because of the regulations in legal framework about feeding goat in the forest. This situation is one of the facts that effected the use of the plateaus negatively that the migratory routes between villages and plateaus are not used anymore. If possible, vehicle roads are used instead today (See Figure 4.10).

The other production place which is not used today is the honey production places with beehive houses in the highlands of the region. Moreover, the olive groves are not used that often because the efficiency of the olive groves are weakened because the maintenance is too expensive. Moreover, in the summer cotton harvest was a quite important income for the Çomakdağ people. After mechanization, the owners of the cotton lands started to use tractors and they do not need laborers anymore that new alternative jobs were started to be searched as a result. Today in summer working in Bodrum is the most common income source for the community in Çomakdağ.

Moreover, the water installation set up in the villages causes a change in use of spaces nearby water resources. This system caused most of the springs to dry which is another reason for desertion of the plateaus. The cultivated areas were near the olive groves outside settlements for irrigating issues before. After the water installation came to the villages the fresh food started to be cultivated in the courtyards. The clothes are started to be washed in the courtyards rather than near a water source that the previous gathering spaces for washing clothes is not used anymore. Additionally, the gathering space in front of the springs are also unused today (See Figure 4.11).

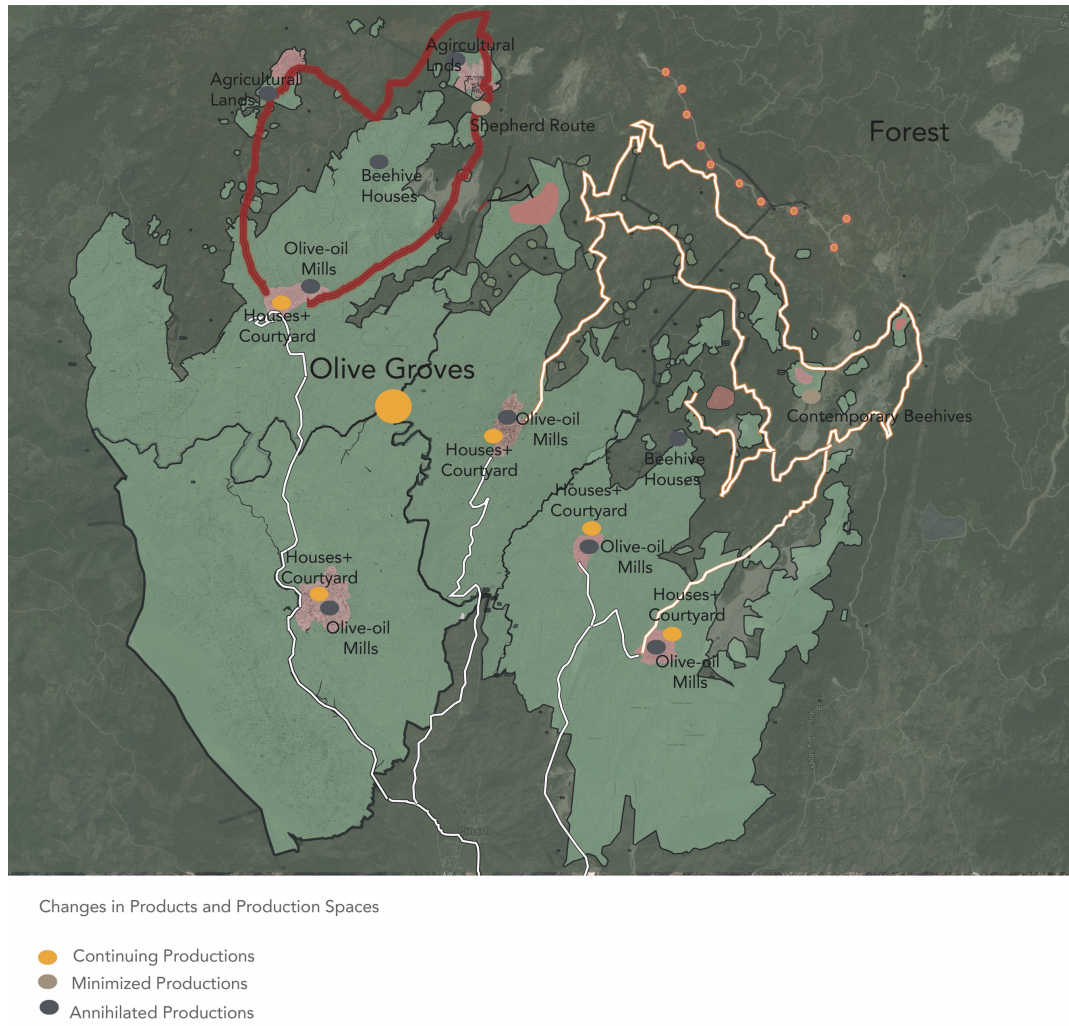


Figure 4.10 Changes in Products and Production Spaces

The olive mills are closed and abandoned in the villages because all the inhabitants started to sell their olives to TARIŞ cooperative.

The community houses are empty and abandoned in all the villages today because the accessibility and transportations conditions are developed and got faster. Therefore, people come from outside do not need to stay Çomakdağ to continue their roads.

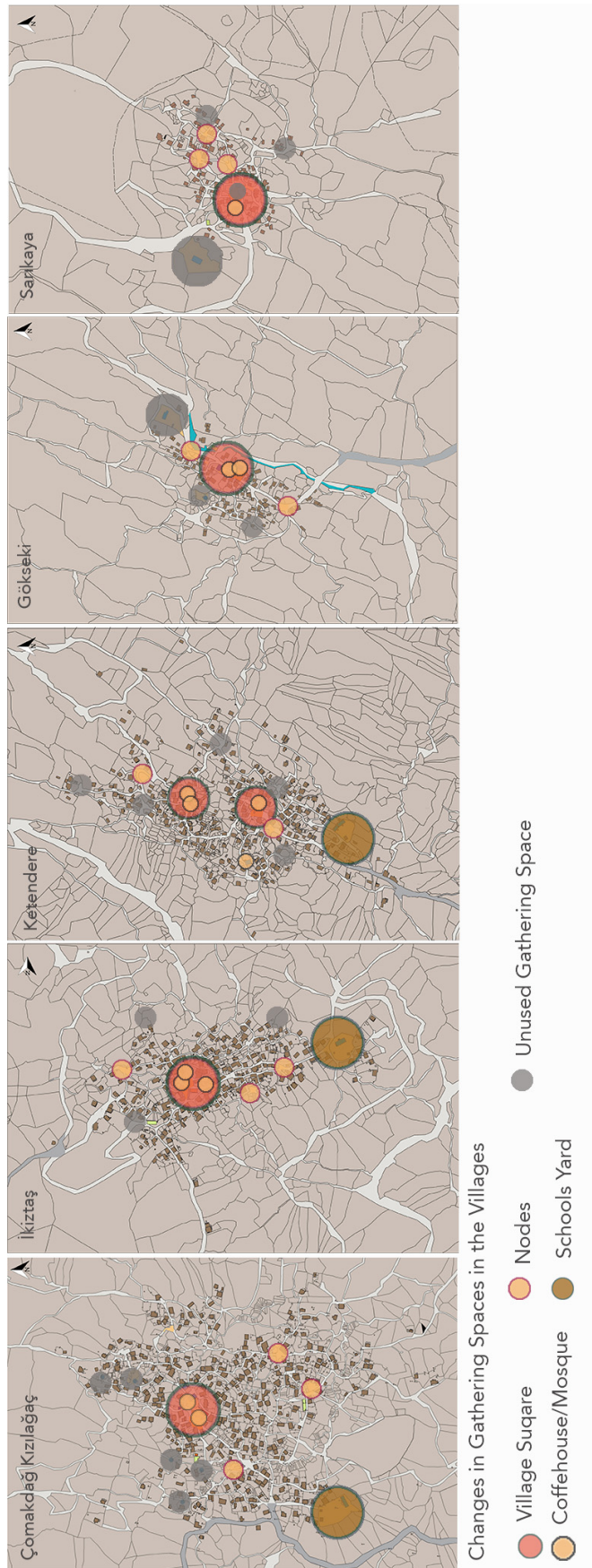


Figure 4.11 Changes in Gathering Spaces in Villages

Schools in Gökseki and Sarıkaya are closed because of the lack of students. Most of the parents prefers to assign their children in the schools in cities. Especially, the health centres in the village are not actively open except Kızılağaç Çomakdağ.

4.2.1 Changes in Architectural Spaces Considering User Interventions

Since the features of the traditional houses is not adequate for today's conditions, interventions were made regarding the needs of households. The needs of the different plan types differentiate that the needs of plan types are explained separately.

While the most used plan types today are *haney* with *öğnük* and *haney* with *divehane*, the *haney*s and rectangular planned *yer evs* are hardly used today. Square planned *yer evs* on the other hand, can be seen in the villages rarely while they are frequently observed in the plateaus.

The rectangular planned *yer evs* are seen to be used as a space for storing belongings, storing dishes and storing food. An animal breeding space is added next to the *yer ev* used for storing purposes. Moreover, a cleansing space was added to the one used for living, sleeping, eating, cooking, storing food, storing belongings and storing dishes. The use of *ahır/dam* near *yer evs* is for animal breeding and storing gardening tools (See Figure 4.12).

The user alterations in square planned *yer evs* are the addition of cleansing and storing food generally. It is also seen that spaces for sleeping, cooking and storing dishes are needed. The square planned houses generally abandoned in the villages however, only İsmail Kocabaş House is used actively today. It is one of rare cases which an alternative oven for cooking doesn't exist except the *ocak* in the villages. In the plateaus, on the other hand, cooking is always done in *ocaks*. The houses in plateaus are used with the minimum additions generally cleansing spaces, besides storing food and cooking places. The traditional rooms in this type of houses are used for living, sleeping, storing food, cooking, storing dishes and storing belongings (See Figure 4.13).

Rectangle Planned Yer Ev

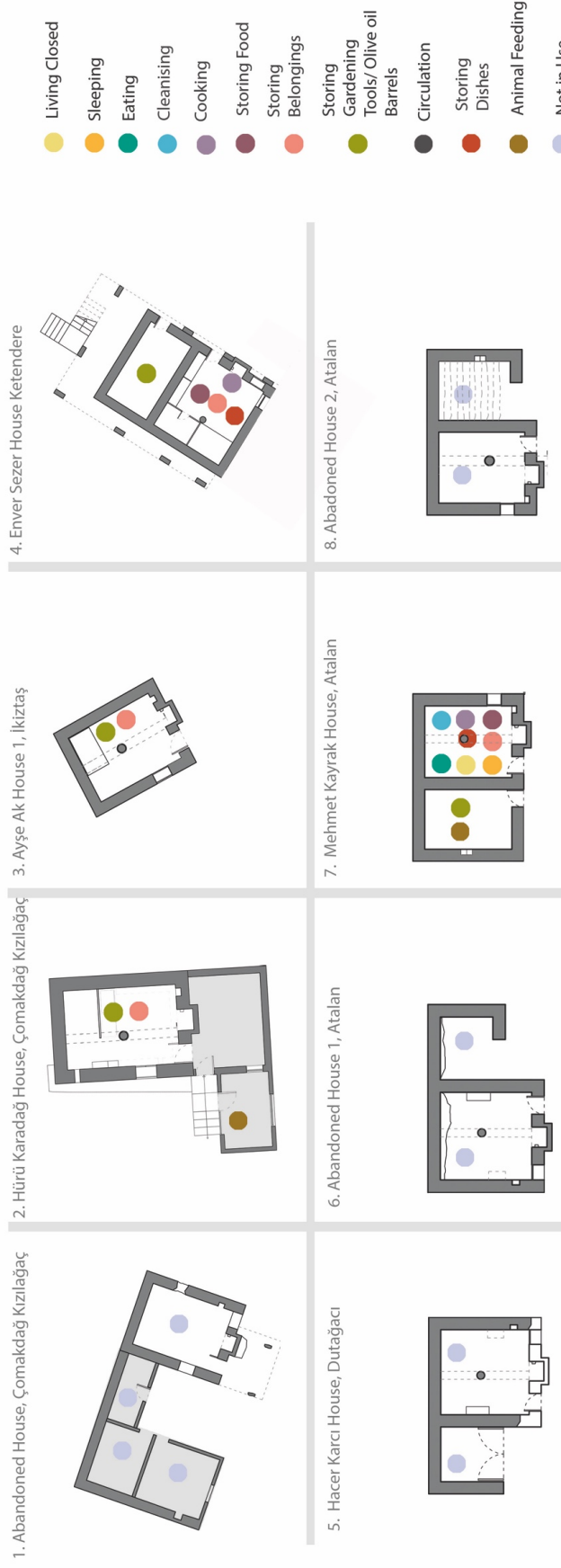


Figure 4.12 The use of traditional houses today with user alterations: Rectangular Planned Yer Ev

Only one *haney* is used actively among the studied houses, only an animal breeding space is added to near house because the inhabitants are using the cleansing spaces of the nearby house in the courtyard (See Figure 4.13).

In the *haney*s with *divehane*, the most added spaces are eating and storing food – storing food as additional needs to the previous type, and closed living spaces after cleansing. Not only closed living spaces but also open living spaces are needed by the users. Similar with *haney* with *öğnük* spaces for cooking, accepting guests, sleeping and living are added with interventions (See Figure 4.14).

The use of traditional rooms in *haney* with *divehane* is generally sleeping and storing personal belongings. The *ocak* is closed in these examples because it is not used anymore. It is also used for living, eating and accepting guest in some cases.

Divehane is used as living space generally however, in some cases with volume additions it becomes a closed corridor and used for cleansing or storing food.

In *haney* with *öğnük*, closed spaces for living and spaces for eating, accepting guests and cooking are added generally. Spaces for storing dishes are also added by the users of this plan type. It is possible to say that the need of spaces for sleeping and accepting guests/living are more in the houses with single room than the houses in double rooms. Because the users would like to separate the accepting guests/living space with the sleeping space (See Figure 4.15).

Traditional rooms are mostly used for storing belongings and sleeping. It is also used for living and accepting guests and storing dishes. It is possible to say that although the functions were separated by additions, the traditional rooms don't lose its multifunctional use as long as the use of architectural elements continues.

The *öğnük* is mostly used for storing food. It is seen that it is used for storing dishes, cooking and eating. The additions of cooking spaces show that even the *ocak* is still used in *öğnük*, another space for cooking is needed.

The *dabanaltı* space for all the elevated plan types is used for storing the tools for gardening, olive oil barrels and belongings. It is a needed space for all the inhabitants in the village. There is only one case which *dabanaltı* space is not used for storing because a big storage was added to the courtyard.

Therefore, the most needed spaces are the cleansing spaces in every plan type. The users of both *haney with divehane* and *haney with öğnük* need spaces for living (closed and open), eating, accepting guests and cooking. Additionally, the inhabitants of *haney with divehane* need spaces for storing food and storing dishes. The single roomed houses on the other hand need sleeping and storing belongings spaces more than double roomed ones (See Table 4.2).

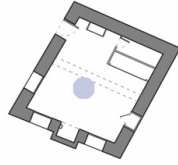
Considering these needs, the interventions are mostly volume/space additions, and material changes. Functional changes and removals can be seen rarely. The additions differ regarding the plan type of the houses. The minimum volume addition seen in *haney* with two rooms and *öğnük* as toilet and a bathroom. According to the traditional plan type and the number of the households, a kitchen, a room, open common space and/or closed common space are added to the buildings.

The traditional rooms that are used for many purposes such as eating, cooking, living, cleansing, sleeping, accepting a guest and storing are flexible and multifunctional. However, the volume additions show that the traditional use of these rooms is not adequate for the users that functions are divided into the added volumes.

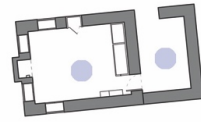
This division starts to develop from the late plan types of the traditional Çomakdağ houses such as *haney* with two rooms and *öğnük*. The further interventions done with reinforced concrete on these types. The organization and elements of the added volumes are similar with the characteristic traditional houses that it is possible to see elements such as *ocak*, *aymalık*, *ocaklık*, *ambar-yüğlük-musandıra* (See Remzi Ateş House, Çomakdağ Kızılağaç Village, Chapter 3) in these volumes.

Square Planned Yer Ev

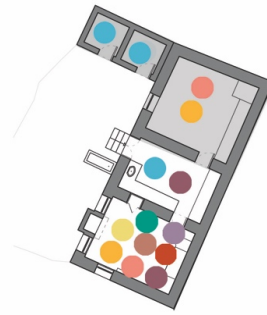
1. Türçen Karcioğlu House, Sarıkaya



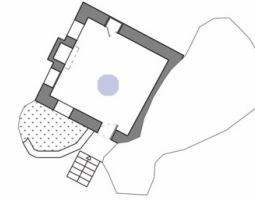
2. Abandoned House, Sarıkaya



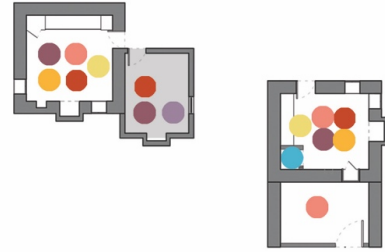
3. İsmail Kocabaş House, Gökseki



4. Abandoned House, Gökseki



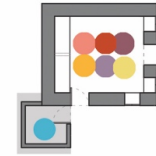
5. Mehmet Ali Öktür House, Dutağacı



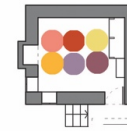
6. Muzaffer Kocabaş House, İmpınar



7. Necati Tepe House, İskele

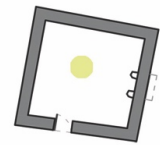


8. Mehmet Tepe House, İskele

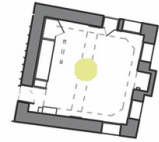


Haney

1. Necati Ersoy, Çomakdağ Kızılağaç

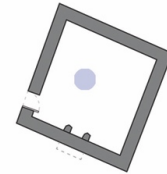


Ground Floor Plan

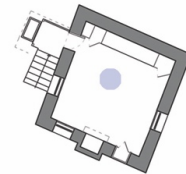


First Floor Plan

2. Eyüp Kocabaş House, Gökseki

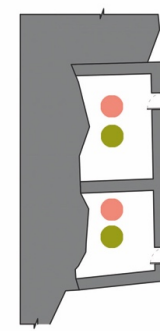


Ground Floor Plan

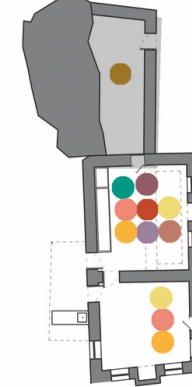


First Floor Plan

3. Nurten Akar House, Çomakdağ Kızılağaç



Ground Floor Plan



First Floor Plan

- Living Closed
- Living Open
- Sleeping
- Eating
- Cleanising
- Accepting Guests
- Cooking
- Storing Food
- Storing Belongings
- Storing Gardening Tools/ Olive oil Barrels
- Circulation
- Storing Dishes
- Animal Feeding
- Not in Use
- Museum

Figure 4.13 The use of traditional houses today with user alterations: Square Planned *Yer Ev* and *Haney*

Haney with Divehane



Figure 4.14 The use of traditional houses today with user alterations: *Haney with Divehane*

Haney with Öğnük



Figure 4.15 The use of traditional houses today with user alterations: *Haney* with *Öğnük*

Table 4.2 The use of traditional and additional spaces

Haney with Öğnük												
Use of Dabanaltı			Use of Öğnük			Use of Traditional Rooms			Added Spaces with Interventions			
									Double Room	Single Room		
1			1			1			1	1	Living (Closed)	
2			2			2			2	2	Living (Open)	
3			3			3			3	3	Sleeping	
4			4			4			4	4	Eating	
5			5			5			5	5	Cleansing	
6			6			6.1*			6	6	Accepting Guests	
7			7			6.2			7	7	Cooking	
8			8			7.1*			8	8	Storing Food	
9			9			7.2			9	9	Storing Belongings	
						8.1*						
						8.2						
						9.1*						
						9.2						
						6						
						11						
						5						
						12						
						4						
						7						
						1						
						1						
						1						
						9						
						9						
						1						

* The most ornamented room

Haney with Divehane												
Use of Dabanaltı			Use of Divehane			Use of Traditional Rooms			Added Spaces with Interventions			
									Double Room	Single Room	Double Room	Single Room
1			1	x	na	✓	x	na	x	x	Living (Closed)	1
2			2	x	na	x	x	na	x	x	Living (Open)	2
3			3	✓	na	x	✓	na	✓	✓	Sleeping	3
4			4	x	na	✓	x	na	x	✓	Eating	4
5			5	✓	na	✓	✓	na	✓	✓	Cleansing	5
6			6	x	na	✓	x	na	x	✓	Accepting Guests	6
7			7	x	na	✓	x	na	x	✓	Cooking	7
8			8.1	✓	na	✓	x	na	✓	✓	Storing Food	8
			8.2	x	na	x	✓	na	x	x	Storing Belongings	9
			3		6	3		3	1	2	Storing Gardening Tools / Olive Oil Circulation	10
									8		Storing Dishes	11
									1		Not in Use	12
											Doing Hobby	13
											Storing Firewood	14

The volume additions are generally organized randomly and careless that this kind of interventions change the general perception of the traditional tissue and threatens the identity of the place. While most of the houses with additions are less than 100 m², the houses more than 110 m² is the ones which have the open and closed living spaces separately.

The material changes are seen mainly in wooden elements that are *divehane*, windows and/or doors and *abdaslık*. The change in materials of windows and doors means the identity of the traditional room is disappearing because they are most important components of the identity of the traditional rooms. Although there is an addition of a sink and a counter in the closed spaces which can be an addition or *öğniük*, *abdaslık* in front of the entrance is used in every house because it is generally used for the works done in the courtyard. Besides, the material of the flat roof is also changed for consolidation. The other material change which is generally applied is façade plastering which has a bad influence on the sense of the place since it covers masonry patterns on the façade.

As it was mentioned before, new infills and the additions to the houses was made when son of a household is married. This was a tradition of the region as a necessity to be able to marry a girl. This ritual is still alive that even the son of the house living in a city, he still needs to build a house or a room in the village. Today the additions of wet spaces and common spaces are also done if it is necessary. During the addition of these spaces, enlargement of the space next to the *dabanaltı* with a fireplace is a new tendency for organizing it for the elderly instead of building a new house. This shows that a new space or an alteration in the house is still needed before a marriage.

The changes in routines was explained above according to the in-depth interviews. Since the use of spaces changes, the routines change with the effects of technology and developed opportunities.

4.2.2 Changes in Social and Traditional Life

The spaces used for the activities that are storing the olive and transferring it to olive oil, planting the vegetables and washing clothes change during the daily routine on November explained above. After the olive harvest today, since the all the mills are closed and abandoned, the olive sacks are stored in the courtyard. Washing clothes is done in the washing machines today that it became a daily activity rather than a weekly one. After the water installation was set up in the villages, they started to be grown in the courtyards even the cultivated areas outside settlement are still used (See Figure 4.16).

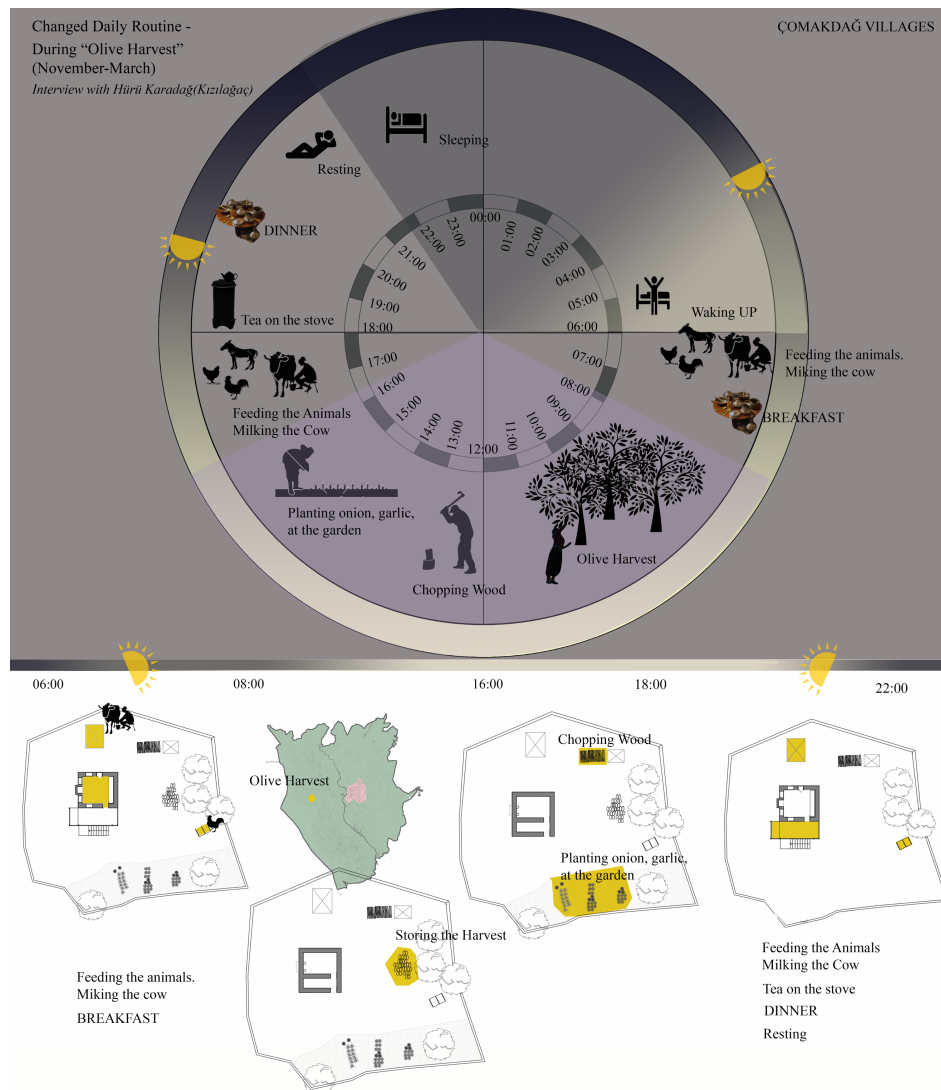


Figure 4.16 Changes in Daiy Routine

According to the in-depth interviews held in the field survey, weekly routine in Kızılağaç Çomakdağ Village is explained. Although Çomakdağ is a region of production, all the inhabitants go to Tuesday Market in Milas in order to get their needs. Rarely, local people sells their products in the market. On Mondays, merchandisers are coming from Çınarlı and Acalar villages. Everyday a bread seller is coming to the village. They set up their counters in the village square (See Figure 4.17).

Figure 4.17 Changes in Weekly Routine

One of the most important changes in yearly routine is the abandonment of Atalan, Ağaçarası and İmpınar Plateaus. This means the inhabitants of Çomakdağ Kızılağaç, İkiztaş and Gökseki are not going to the plateaus anymore (See Figure 4.18).

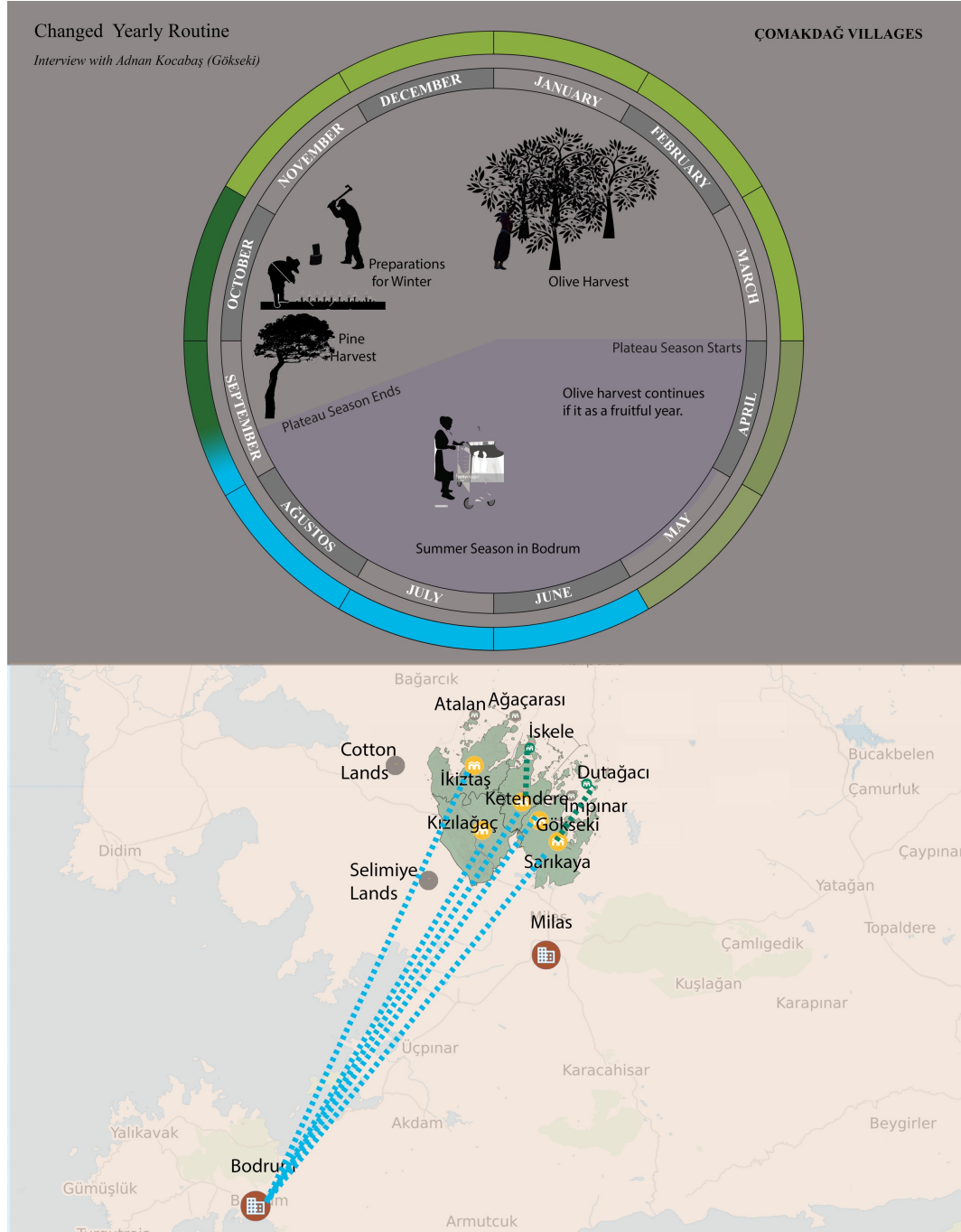


Figure 4.18 Changes in Yearly Routine

Since the production was much more than today, there was another harvest season for wheat growing in Selimiye lands at the end of May and at the beginning of June.

A new product, pine, which a harvest season in September was integrated to the agricultural lands today.

Additionally, they were going to the neighboring villages for the cotton harvest as an alternative income source. Today, the labor for the harvest is not needed as before that working in Bodrum during the summer season is preferred.

As a result, it is possible to say that the routines don't change basically, however the use of spaces within the same routine changes because of the technological developments and infrastructure changes.

4.3 Problems and Threats

In Çomakdağ Region, although the perception of traditional tissue and life is continuing, there are problems and threats rise upon the changes mentioned above. Indigenous life and architectural heritage in Çomakdağ Region is at risk because of these problems.

There are problems derived with the effects of the followed state policies which were introduced in Chapter 1 and the problems generating from lack of security and infrastructural facilities.

4.3.1 Problems Depending on Policies

The problems depending on policies are based on regulations in agricultural, legislative, administrative and conservation strategies followed by the state. The production practices in Çomakdağ Region are limited with the agricultural and legislative policies. The adaptation of the area to the contemporary life develops quite slow because of the lack of communication with the government. The reason of this deficiency is the centralized approach of the administrative policies.

Lack of State Support : Agricultural Policies

The production in Çomakdağ Region decreased because of the regulations done in agricultural policies and legislative framework since industrial revolution. These regulations are mainly based on the withdrawal of the state supports given to the small producers including, agricultural price supports and input supports as it was discussed in Chapter 1.

As a result of the regulations the agricultural sector started to be an unprofitable sector for small producers in Çomakdağ region. Therefore, the agricultural production in Selimiye region is totally ended because the maintenance expenses of these lands is more than its returns. Bee culturing also almost ended in the region because of the same reasons.

Limitations of Production: Legal Policies

The legal regulations about the animal breeding in the forests effected the traditional goat breeding culture badly. The areas for goat breeding was limited in 6831 numbered Forest Law⁸⁵ with a new plan and most of the shepherds sold their animals and give up animal breeding.

The other problem in legislative framework is the settlements in Çomakdağ are not in the village status anymore with 6360 numbered Municipalities Law (*Belediyeler Kanunu*). Namely, all the common goods of the villages belong to municipality now. Moreover, with this law, the rural area definition in the legislative framework lost its validity as it was discussed in Chapter 2.

Additionally, there is no conservation status for rural areas. The only legislation that the region can be conserved with its urban site status and the traditional structures can be registered as second degree cultural assets. The process after registration causes various problems such as documentation and approval process (See Chapter 2.2.4).

⁸⁵ Forest Law Article 19

A breakpoint for the administrative policies changed all around the world is the liberalization appeared in 1980s. Rural development loses its importance in these years that administrative policies is focused more on the urban areas. In 2000s the EU regulations were started to be applied for the development of rural areas. IPARD tool was the main budget provider for this development however, the supports given by this program aim at industrial enterprises rather than small producers that no one from Çomakdağ community uses this support.

Moreover, while local economic development is one of the most accepted development model around the world today (See Chapter 2), the local administration has a limited authorization and budget to take an action in rural areas in Turkey. The only budget in the authority of municipalities and provincial administrations for conservation of immovable cultural properties is 10 percent of estate tax⁸⁶ which is provided by The Ministry of Culture and Tourism. This budget is for only one year, the unused portion of it is returned to the Ministry.

Lack of Bottom-Up Approach: Administrative Policies

The projects done for the rural development in Turkey, it is possible to see from UKKS documents that most of the studies are intended to be the projects which are decided by the central government and the local governments are in charge of the application of the projects. Considering all the rural areas have its own individual characteristics and indigenous communities, a decision made for all the rural areas in the country cannot be effective for each region at the same level. Each rural area must be analyzed and the actions must be organized accordingly.

The bottom-up approach which offers local economic development is the key answer for development and it advocates the involvement and collaboration with different

⁸⁶ Taşınmaz Kültür Varlıklarının Korunmasına Ait Katkı Payına Dair Yönetmelik, Resmî Gazete, 2015

actors during the decision process. This notion is progressed in EU rural development strategies.

According to the deep interviews done with the local community, even all the interviewed people said that they would participate if a project is done for the development of the region, the production practices seem too hard for them. Although they have the knowledge, the general idea is that the outcomes don't worth the labor force needed for production process.

The awareness about customs and traditions are much more developed especially by the community of Çomakdağ Kızılağaç after the village was selected as one of the "Five villages where the culture should be kept alive in Turkey" by the Çekül Foundation. Although this development increases the interest of the inhabitants for their customs and traditions, it leads their motivation for tourism rather than production.

According to the deep interviews done with the headman of Ketendere (Mehmet Zeki, in-depth interview, 11 November 2015), he made a request for the need of a midwife approximately 6 months earlier, however nobody has been assigned yet. This means that the decision and the requirements of the village community are applied in very long times even the requirements are approved. This lack of communication between the inhabitants and the local governments slows down the development of the region and decreases the confidence of the peasants. .

Community involvement in the conservation process of a rural area is crucial at this point because local people is the users of the area and the needs and requests of them is important to sustain their lives in that place. There has not been a project conducted on development of Çomakdağ region till today however the involvement local community to decision process is an important issue for the future ones. The traditional knowledge of local community about the clothes, ceremonies and production can be sustained by motivating them to use this knowledge.

4.3.2 Problems Defined by Users

According to the in –depth interviews, there are certain problems which make life difficult in Çomakdağ region and has negative effects on production and biodiversity. These problems are summarized in the following part.

Stone Quarries and Security Problems

The stone quarries in the highlands of the region harms the natural resources in the region. The explosions waste of explosions is mixed with the water resources that the ecosystem is effected badly. It also destroys the green areas in the highlands. The vehicle used for the transformation of the taken-out stones are damaging the roads of the region especially the ones going to the plateau settlements. Moreover, these stone quarries give harm to the biodiversity by its effect of changing the balance in the ecosystem.

Grazing the cattles in the olive groves was prohibited by the requirement of a part of local community. According to the deep interviews, it is because harm is given to the cattles in the forest. Therefore, it is preferred to breed the animals in the barn in the courtyards. It was observed that the cattles are still left for grazing to the forests even its illegal.

Infrastructural Problems

The infrastructural problems are mainly seen in the plateau settlements where there is no electricity and water installation. This makes the life difficult in highlands. The water is carried from a water fountain or a stream, or the rain water is collected in a pool that was built in the courtyard. Since there isn't any water source in the plateaus, any cultivated areas can be in the courtyards of the buildings. However, it was understood that the cultivated areas are located outside of the settlement near a cistern or water source.

The lack of accessibility, water and electricity in Atalan and Aaçarası settlements is defined as another problem by the inhabitants of omakdağ Kızılağaç and İkiztaş Villages.

4.3.3 Future Threats

Although, there isn't any zoning permit in the villages, there are so many buildings/additions which destroys the identity of the place and the traditional tissue with randomly done interventions. According to the in- depth interviews done with Hasan Yıldırım (8 November 2015), the zoning permit will be valid soon which brings a serious threat. It means that buildings without a character starts to be built in the region fast with reinforced concrete and as a result of this process the villages can lose the distinctive architectural features.

The other problem comes with this law is, according to the 1593 numbered Public Health Law (*Umumi Hıfzıssıhha Kanunu*) article 246, it is forbidden to breed in animals in the settlements which have more than 20.000 population. And with the 2004/87 numbered Constitutional Court Decision this regulation can be validated by the municipalities for the settlements which have less than 20.000 population if it is necessary according to the circumstances. This situation become a threat for omakdağ and all the rural settlements in Turkey for the people who is engaged with animal husbandry. This is not an option for a rural area not to make the practices of production. This kind of a regulation can cause local people leave the region because it is an obstacle for them to do the job they know.

Moreover, according to the law act no 6360 (2012), the service taxes estate taxes and the other taxes will be obtained from the villages as from 2019 (Türkiye Belediyeler Birliğı, 2014).

Another threat is that most of the population in all the settlements are middle aged or old people. The new generation prefers to live in the big cities. It is a threat for the

region for being totally abandoned or be a place where is used just for the holidays in the future.

Another threat can be the devastating effects of tourism for Kızılağaç Çomakdağ region in terms of wedding ceremonies losing their authenticity. Because inhabitants start to serve tourists in their daily routines and this changes the natural lifestyle. In Çomakdağ Kızılağaç Village the wedding rituals are transformed into scenes for tourists that this kind of demonstration lasts for two hours.

Since the grazing cattle in the olive groves are prohibited, and the forest lands are not secure, the indigenous animal breeding can come to an end. Since this is a traditional technique of breeding to send the cattle for grazing rather than feeding in the barn. It is one of the individualities of the region that the meat of these cattle are better than the ones fed in the barns because they grow inside the nature.

4.4 The Individual Values, Problems, Threats and Needs of the Settlements

Although the lifestyle and architectural characteristics of the settlements in the region are similar, each settlement has diverse individualities. In this regard, values, problems and threats of each village are clarified, individually.

Values

The most known village is Çomakdağ Kızılağaç because of it is the most touristic one with its traditional clothes and wedding ceremonies. Moreover, the village is the only settlement where the silk-worming continues in the courtyards and/or inside the houses.

Ketendere has the most slanted topography that it has separated into two as upper and lower (*yukarı mahalle, aşağı mahalle*) neighbourhood. The other prominent feature of the village is that the leading stone and wood masons of the region was living in Ketendere. Today, although most of them are retired they still have the knowledge. Only Mustafa Aydoğdu is still working as a stone mason in Milas.

Sarıkaya and Gökseki Villages have the lowest population that most of the houses are abandoned. Sarıkaya is closest settlement to the Labraunda Archeological site. A trekking road (cultural route) coming from Labraunda goes through the Çomakdağ Villages and the first settlement where the road passes is Sarıkaya. According to the deep interviews done with local community in Sarıkaya Village, it was understood that the tourists walking this route are hosted in the houses in Sarıkaya. The local community of the village is highly experienced on the hosting procedures, even they prepare special menus for vegetarians. İkiztaş Village is the topmost village that it is closest village settlement to the plateaus.

In plateau settlements, there are only single storey single volume *yer evs*. The Atalan, Ağaçarası are the abandoned settlements but it is possible to observe the houses in the village. Atalan and Ağaçarası plateaus are remarked as the primary settlements of the region (Ural, 2010). It is possible to see the earlier period of lifestyle of the village settlements in the plateaus. The routines and the use of spaces such as washing clothes in the courtyard and sitting on *kirbet* during the day are still continuing in the İskele, Dutağacı and Impınar plateaus.

Problems and Threats

In Çomakdağ Kızılağaç Village, the traditional weddings are interested by the tourist and they are visiting the village on the wedding day. However, sometimes the local community prepare wedding demonstrations for some tourist groups in the *kahvehane*.

The use of existing social buildings and social areas are not the same in all settlements. In all the settlements, there are specific social buildings that are mosque, *kahvehane* and primary school. The *kahvehane* and mosque is nearby the village square while the primary schools are located near the entrance of the villages. The primary schools in Sarıkaya and Gökseki was closed owing to the lack of students. In Sarıkaya, *kahvehane* was also closed because of the low population.

The use of village chambers is totally ended in all villages. The village with the most social buildings is Çomakdağ Kızılağaç with a health centre, a grocery store and a milk collection center.

In Sarıkaya, use of social open areas such as village square streets and nodes is diminished except courtyard use because of the low population in the village.

User Defined Needs

Each village has specific needs regarding its existing facilities and individual characteristics. The needs defined by the users are clarified through the in-depth interviews done with the prominent persons in all the villages.

In Çomakdağ Kızılağaç Village owing to it's the most touristic village, the mostly mentioned requisite is internet by the tourists (Hasan Yıldırım, in-depth interview, 8November 2015).

In Ketendere Village which has a high population density and where most of the inhabitants are engaged with agriculture and animal husbandry, three demands were mentioned. Firstly, a football field is required for men and children because they have to go to İkiztaş to play football. Secondly, a milk collection center is needed because the producers are dependent with a private collector and its timeline is not convenient for the producers all the time. Lastly, lack of a health center is a big problem for the inhabitants, especially for the delivery cases because patients have to go to a health center in Milas or Çomakdağ Kızılağaç (Mehmet Zeki, in-depth interview, 11 November 2015).

In İkiztaş, the problem is stated as the irrigation process in the agricultural lands because there is not any system to collect water. Therefore, irrigation pools are needed near olive groves and other farms (Y. Uysal, in-depth interview, 12 November 2015).

In Sarıkaya and Gökseki Villages since the population density is low, most of the facilities lost validity. The inhabitants have to go to Milas for daily needs that the life gets harder. A market is desired by the local community in order to increase the quality of life.

4.4.1 The Conflict Between Population Density, Authenticity and Abandonment

The relation between the population density and the interventions to the buildings can be perceived from the differences between the settlements with the highest and the ones with the lowest population.

The authenticity increases as the population decreases because the interventions in the settlements in low population is the minimum. This difference can be clearly observed by comparing Ketendere where has the highest density of population and Sarıkaya where has the lowest density of population.

On the other hand, the problem for the settlements with low density population, there are numerous abandoned houses. Most of the residential buildings in Sarıkaya and Gökseki Villages are abandoned and left to be degraded.

Incompatible Constructions with the Traditional Tissue

Not only the changes but also the infill buildings effect the perception of the urban tissue of the villages. Some of the infill buildings are not compatible with the traditional tissue considering their volume, material and design features. The identity and the authenticity of the traditional tissue is degenerated by these buildings which are outcomes of reinforced concrete industry (See Photograph 4.33, 4.34, 4.35).

These kind of constructions and additions which are built with contemporary techniques uncontrollably are mostly seen in Çomakdağ Kızılağaç, İkiztaş and Ketendere Villages. These buildings are unharmonious with the traditional tissue in

terms of dimensions and material. They are built even there isn't permission for zoning in the region in order to meet the needs of the inhabitants.



Photograph 4.33 Incompatible constructions with the Traditional Tissue in Çomakdağ Kızılağaç



Photograph 4.34, 4.35 Incompatible additions with the Traditional Tissue in Çomakdağ Kızılağaç

4.5 Conservation and Sustainability of the Integrity of Rural Life and Architecture in Çomakdağ Region

Although life continues in Çomakdağ Region, the amount of production decreased. The only production field which everybody still engaged with is olive. The other products that are bee culture, animal husbandry and silk-worm breeding are scarcely any. Even most of the community is engaged with olive growing, the effectiveness of the trees is decreased desperately. The olive oil mills are closed (See Chapter 4). Moreover, the other productions are also done to fulfill own needs generally.

Firstly, in today's conditions, *Atölye Muğla 1* (See Chapter 2.3) project which is conducted by the Muğla Municipality is a potential to make projects and built development strategies for the Çomakdağ region. Although, the ateliers *Atölye Muğla 1* hasn't been organized in Çomakdağ yet, S. Akalp (in-depth interview, 17 November 2017) mentioned that Çomakdağ has many potentials to study and ateliers are planned to be organized here. As it was mentioned before, these ateliers prepare an environment for volunteers, local community and interested groups to express their opinions and realizing the ideas with the projects.

Secondly, considering the principles defined for the conservation of architectural heritage in Turkey including rural site and rural architecture definitions in the previous section, Çomakdağ Region is a Rural Site with its cultural and architectural values. Namely, regarding the proposed condition; the responsible local government for development of Çomakdağ Region is Conservation Commissions linked to Special Provincial Administrations or Municipalities.

In both cases, there would be get-togethers of this local government with local community and the other local actors for making decisions for the strategies aiming at development and conservation of Çomakdağ Region. During this process, the principles defined below should be considered. First of all, general principles for the region are remarked, and then village-specific principles are introduced.

4.5.1 Conservation of Rural Site: Continuity of Integrity of Daily Life with Natural, Agricultural and Built-Up Environments

Since the most significant value in Çomakdağ Region is the integrity of daily life, natural, agricultural and built-up environments including production and gathering spaces. The use of these spaces changes through time. Some of these places are not used while some of them are still a part of daily life. Regarding the aim of continuity of the integrated relation of built-up, production and gathering spaces, the continuing spaces should be sustained and the discontinuing one should be revived. The discontinuing ones are proposed to be utilized with their traditional use.

The continuing production spaces are olive groves and courtyards while minimized production space is shepherd routes. The discontinuing production spaces, on the other hand are, olive oil mills with olive batches and beehive houses. The continuing production spaces should be sustained while the minimized and discontinuing productions spaces should be revived through encouraging peasants to continue these productions (See Figure 5.1).

Moreover, the use of gathering spaces changes consistent with the village settlements. The continuing gathering spaces in all the villages are village squares, streets and nodes. Coffeehouses and schools are used in most of the settlements. The discontinuing gathering spaces were waterfronts – that were used for cleansing and producing olive oil – which can be regarded with the same function as gathering spaces in the planning activities (See Figure 5.2).

Besides, the hosting spaces for visitors were the houses and village chambers earlier. Although village chambers are not used any more, the visitors are hosted in the houses of the inhabitants.

As a result, the continuing production, gathering and hosting spaces should be conserved while the discontinuing spaces must be utilized with the same use today as the spaces connecting the past to present.

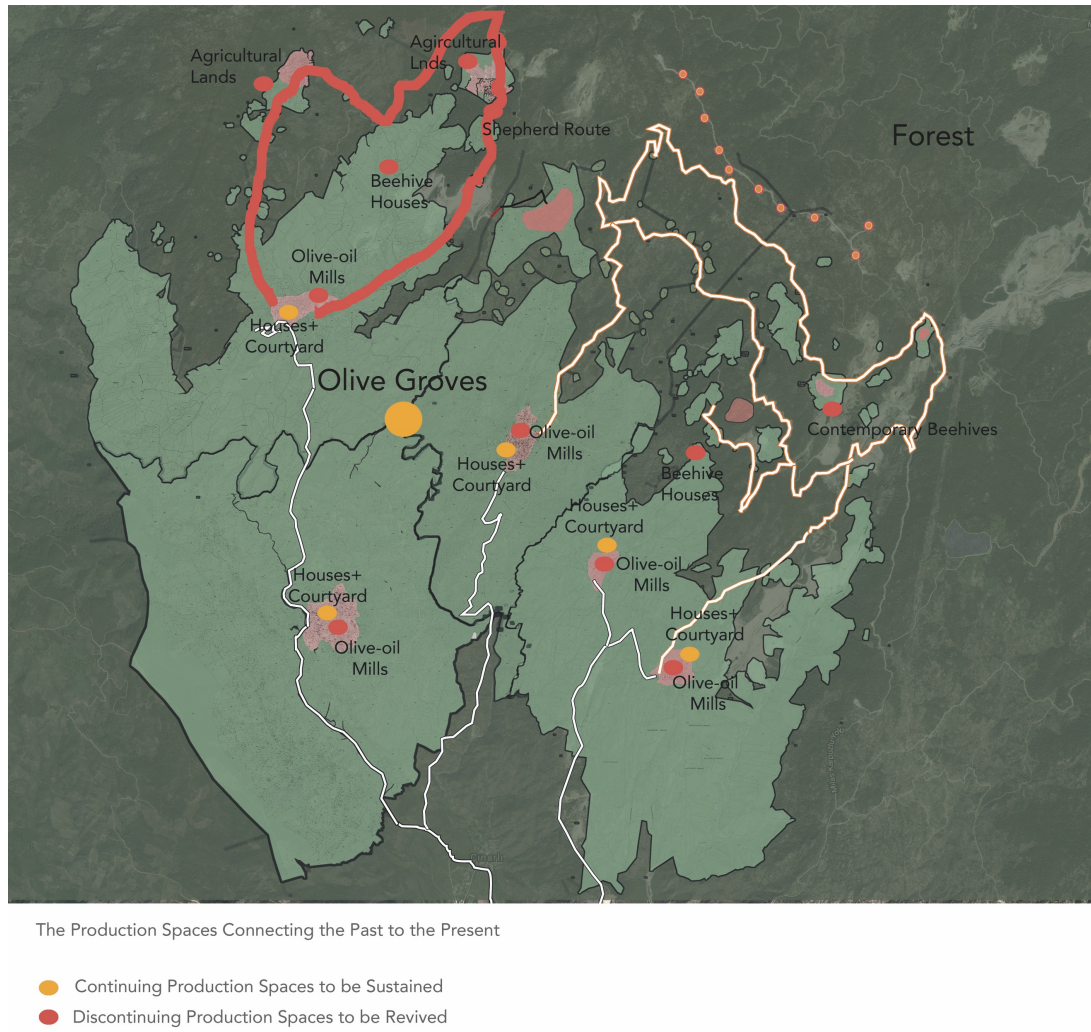


Figure 4.19 The Production Spaces Connecting the Past to the Present

Among the plateau settlements; Atalan and Ağaçarası were abandoned while İskele, İmpınar and Dutağacı are still in use. No electricity and water is available as it was mentioned by the inhabitants as a big problem in plateau settlements. Therefore, these infrastructure problems must be solved as soon as possible. Moreover, accessibility conditions must be eased for Atalan and Ağaçarası Plateaus.

About the sustainability of the plateaus, if the lack of infrastructure is resolved and the goat breeding continues, the sustainability of the plateaus can be achieved. Since the local community get used to move to the plateaus and it is necessary for goat breeding. In this way shepherd routes are used, as well.

As it was mentioned in Chapter 4, the needs of the villages are declared as internet in Çomakdağ Kızılağaç, football field, milk collection center and a health center in Ketendere, irrigation pools in the agricultural lands in İkiztaş. Therefore, the necessary regulations and actions must be done to realize these requirements.

The working times of the stone quarries must be regulated by the local government. At it is obligatory to rehabilitate to the destructed lands, its control and monitoring during and after the quarry process has to be provided in order to sustain the biodiversity.

4.5.2 Conservation of Traditional and Social Values

In the depth interviews, the local people was asked whether they would like to participate, if a development project was initiated in the region. And all the answers were positive. However, when they asked for continuing to animal husbandry, bee culture, and built houses with traditional techniques, most of them was negative. There is a lack of motivation to restart the traditional production fields and construct new buildings in harmony with traditional buildings. Their most common reason for not using their traditional knowledge is the challenging process of the traditional techniques.

The responsible local authority should make seminars, meeting with local community and the other local actors to raise awareness and build strategies for the development of the region. Local community should be involved to the decision process to increase the encouragement.

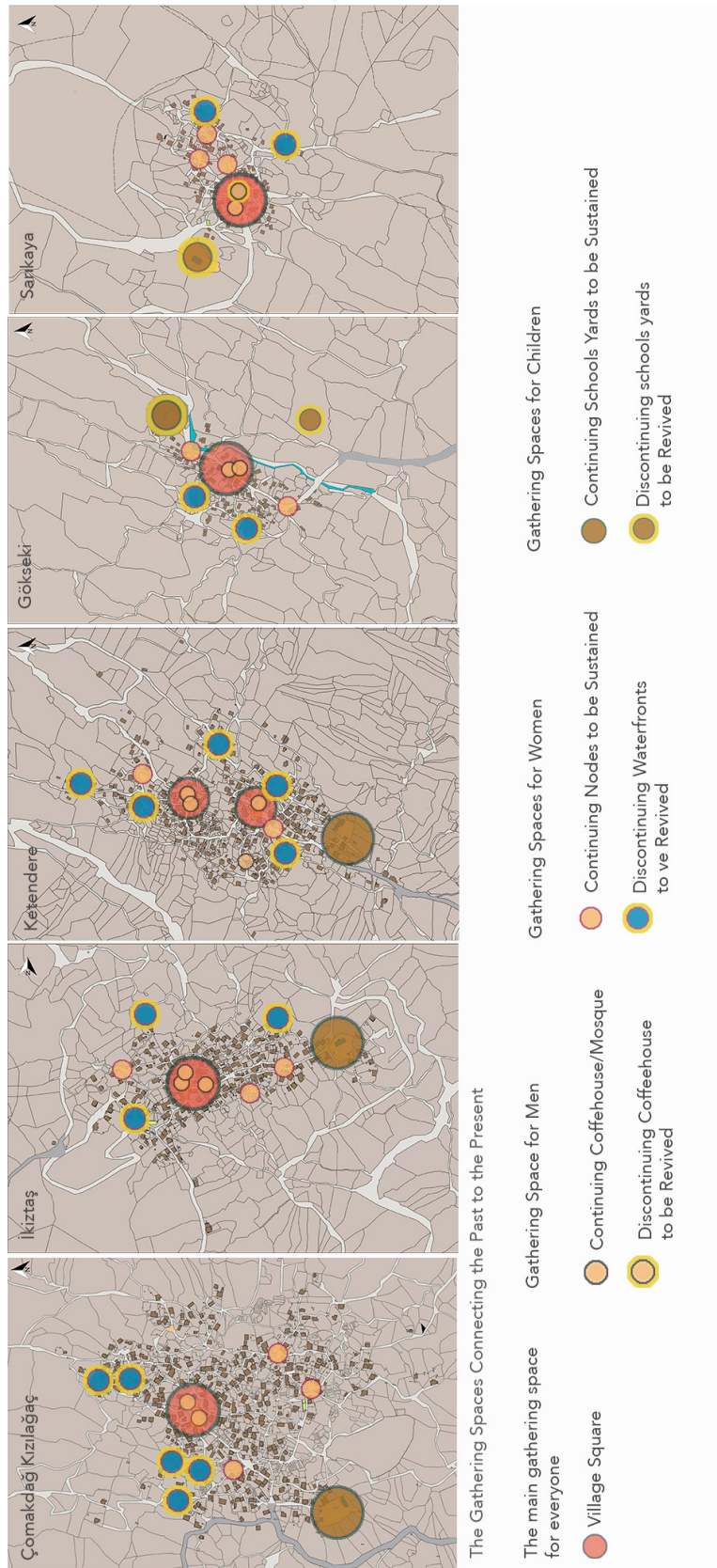


Figure 4.20 The Gathering Spaces Connecting the Past to the Present

In order to increase the income level of the local community, a cooperative is proposed to be founded. The production of olive oil is proposed to be initial product of the cooperative since all the people in the region continues to produce olives. The other products such as livestock, honey can be added later will be added to the range of products. The cooperative will provide an opportunity to the local people to achieve stand their own feet and continue to production without leaning on another enterprise.

Regarding the yearly routines, the local community needs an income source for summer. Today the inhabitants of Çomakdağ, generally women, are working as housekeepers (employees) in Bodrum. This provides an alternative income source for them, however it destroys the interaction between rural spaces and local people. Therefore, a new income source which keep the inhabitants in the region as producer should be provided.

The alternative income source is proposed to be sensitive tourism which the visitors are informed about the values and features of cultural assets. As it was mentioned in Chapter 4, the wedding ceremonies are started to be done as demonstrations for tourists. This is possible to see that the interest of tourists has an important effect on motivation and awareness of the local community. However, the wedding scenes today can mislead destructive effects on traditional lifestyle. Therefore, awareness of both the tourists and the local community should be raised about this subject and the wedding as demonstrations must be ended. The touristic activities are proposed to be shifted on production such as agricultural and ecological tourism. The other remarkable point is that the density of the tourist and the vehicle traffic must be controlled (See Chapter 2).

For hosting the tourists who will come in different seasons of the year, the traditional hosting places which are village chambers and a room in the houses are proposed to be used.

Last but not least, the projects are proposed to be formed considering the relation between the settlements which are basically classified in three groups since the social

relation of the inhabitants of these villages are deep-seated and they have common spaces. First one is İkiztaş, Çomakdağ Kızılağaç Villages, Atalan, Ağaçarası plateaus, second one; Ketendere Village, İskele Plateau and the third one is Gökseki, Sarıkaya Villages and İmpınar, Dutağacı Plateaus.

4.5.3 Conservation of Architectural Values

The traditional tissue of Çomakdağ is one of the most important values of the region. The integration of massive cliffs with minimalist stone shelters on sloped lands forms the identity of the traditional tissue. The masonry facades of the building generate a pattern which is a dominant character of the region.

The traditional houses were designed according to their times' technology and the use of spaces in the houses has been changed in time. Therefore, some interventions have been made by the inhabitants according to their needs in daily life. Most of the alterations are addition of spaces and material changes. Moreover, functional changes and removals can be seen. The alterations are done ignoring the traditional tissue as it was mentioned in Chapter IV. Before explaining the regulations for new additions, the decisions about the existing alterations are remarked.

The cleansing spaces are the most needed spaces in every plan type. Spaces for living (closed and open), eating, accepting guests and cooking are added by users of both *haney with divehane* and *haney with öğniük*. Additionally, spaces for storing food and storing dishes are needed by the inhabitants of haney with divehane. Besides, additions of sleeping and storing belongings spaces are seen more in the single roomed houses than double roomed ones.

The balance between open and built-up spaces in the settlements should be conserved. Considering, the threat of zoning permission, the courtyards should be conserved as open spaces considering their used is still continues in daily life. As it was mentioned in the 4th Chapter, the building coverage ratio shouldn't be more than 50% to be able to continue to courtyard use.

The traditional room is one of the most unique features of the Çomakdağ houses. The architectural elements in every interior façade serves for a specific function. Since it is a flexible and multifunctional space, its use is proposed to be continued as it is. The room's central space is a circulation area that furniture should be placed without blocking this circulation.

The ornamentations on the windows, doors and cupboards must be conserved and documented. Since there are two types of finishing in wooden elements that are the one with carvings but without colors, the one with carvings and with colors. They must be conserved as they are. The ones without colors shouldn't be painted. It is possible to see the colorless wooden elements are painted, the paints are proposed to be removed.

The knowledge of stone masons and wood masters in should be recorded and documented.

As a result, the regulations determined for the conservation of rural architecture can only be realized as a component of rural landscape with empowerment of local community. Therefore, the agricultural, administrative and conservation policies that considers the rural should be generated aiming at empowerment of peasants.

Suggestions for the Future Studies

This study forms a basis by defining principles aiming development of Çomakdağ Region. For the future studies, suggestions are introduced about the subjects that foreseen to be examined.

The relation between open - built up spaces in the region was studied specific to the village settlements. This relation should be studied in the plateau settlements because the open spaces are more dominant in that areas. The regulations for rehabilitation of the traditional constructions and the new constructions in harmony with the traditional

tissue should be determined considering these studies. First of all, cadastral map of these settlements should be completed.

Besides, in this study, the field survey was done in one shepherd route in Çomakdağ Region, in the future studies the other shepherd routes can be analyzed in order to strengthen the findings about the integrity of daily life and production spaces.

The architectural features of residential buildings in Çomakdağ Region were analyzed within this dissertation, it would be useful to examine public (mosque, community houses) buildings and olive oil mills in the forthcoming studies in order to understand the spatial features of these buildings and generate principles for their conservation.

In the content of this thesis, the construction technique of the buildings was introduced considering the design of the masonry technique, the content of the materials can be examined in the future studies to understand the compatibility of the newly used materials with the traditional ones. Additionally, the decays and the material deteriorations are proposed to be analyzed for the interventions on the abandoned buildings.

According to the in-depth interviews done with Nedim Zurnacı⁸⁷ (26 August 2017), in order to increase the efficiency of the agricultural lands, agricultural engineers should analyze the lands and determine principles for the production activities.

Lastly, the in-depth interviews conducted within the scope of the study was done individually with the peasants, for the future studies; collaborative planning techniques can be used through the decision-making process in order to detect the outcomes shaped by focus groups.

⁸⁷ An in-depth interview was held with Nedim Zurnacı, the Head of Rural Service Department in Manisa Municipality about the possibilities of development of Çomakdağ Region 27 August 2017. The author would like to express her gratitude for his contribution to this study.

CHAPTER 5

CONCLUSION

In the preceding chapter the problems of conservation of rural architecture were discussed and the values of Çomakdağ region were identified by focusing on the relations between community and natural, agricultural and built environment. In this final chapter first of all, a review of the study as an new approach for understanding the rural areas and accordingly, a new understanding of rural areas is presented. Then, as a conclusion, the implications of this dissertation that can be integrated to the future rural conservation studies is introduced.

This study started with the concern of conservation of rural architectural heritage. The fact that rural architecture cannot be thought individually but with its surroundings, leaded the study to embrace the subject as a component of the rural areas. Conservation of rural areas is a problematic issue in Turkey because any guidelines for conservation of rural architecture and/or rural landscapes including lands used for animal husbandry and agriculture are not included in the legal framework on conservation in Turkey (The act no 2863 on Conservation of Cultural and Natural Properties). This brings various problems in the conservation process as it was discussed in Chapter 2. Today the definition of rural area in the legislative framework lost its validity with the act no 6360 on Municipalities which expands the boundaries of metropolitan municipalities and abolish the legal entity of villages.

Considering this ambiguousness, it is necessary to make a definition of rural site and rural architecture to bring a new approach for documentation, analysis and conservation of rural areas within the current legislation. This study is systematized for making these definitions and designation of a new understanding for rural areas. Therefore, first of all, the problems were expressed for conservation of rural areas, and secondly, existing approaches, state supports and actions for sustainability of rural areas were analyzed, after the relations of rural life considering its spaces in a hierarchical order were understood and the problems and threats in the conservation process were identified through a case study made in Çomakdağ, Milas

5.1 Results Driven From This Study

Conservation of rural architecture is only possible if the rural life sustains. Rural life sustains only if the local production continues. Again in relation with this local production can be continued if the local community is encouraged by politics and legislative regulations to use their knowledge for production in the production spaces.

Sustainability of rural life is at risk because of the followed agricultural, legislative and administrative policies. The production practices in rural areas totally changed after mechanization in 1950s with a decrease in the necessity of human labor for production is generated. The focus of the worldwide policies are shifted to industrialization and urbanization after 1980s with the ignorance of the agricultural sector was caused. As a result, the small producers and peasants abandoned the rural areas and gave up the production activities.

On the other hand, the regulations in legal and administrative policies caused open areas in/around rural settlements to become one of the targets of the capital. This transformation led the development of conventions in rural landscapes such as olive yards, forests, pastures, agricultural lands, cultural and historical properties for construction.

The followed strategies accelerated rise of urbanization and disappearance of rural life. As response to these developments, many approaches including movements, notions and tools were emerged all around the world. As a result of the investigations it was understood that the approaches are mainly based on uncontrolled economic growth and consumption, unpleasant conditions of city life, insecure and poor-quality food, city centered development, suppressed farmers/producers in the market, effects of economic growth policies on the natural resources and peasants, disappearing local identity (See Chapter 2).

Parallel to these developments, rural production centered state policies changed and as a result of the rapid urbanization, the ratio of rural population decreased dramatically. The state supports for rural production are limited in Turkey today. While the supports given with the EU are aiming to preserve the revenue of people living in rural areas in a determined level, the supports given in Turkey are mostly based on repayments. Moreover, the decisions on the management of the budget reserved for development of rural areas are made by the central government. The local governments are the practitioners. They have limited budget and authority for rural area development as it was discussed in Chapter 2.

The state supports for sustainability of rural architecture are mainly conducted by the central ministries and only applied to the pilot areas. Although they are quite valuable studies in terms of defining the characteristics of the rural areas in a detailed way, a solution for a sustainable conservation of rural areas with community involvement in the country couldn't be created. There had been studies proposing new constructions compatible with the traditional tissue in rural areas (See Chapter 2.2), however they are not designed considering the user needs. Additionally, any kind of financial encouragement was offered to the users for implementation of the proposals. Thus, it is not possible to utilize these kinds of projects generated by the state without any connection with the local community.

All the actions for sustainability of rural life are aiming at continuity of production. Among the actions studied there were enterprises established by entrepreneurs from

cities by conducting projects aiming at eliminating the middleman, cooperatives and development projects. The role of the local community changes according to the content of the project that it can be producer, collaborator and employee. All of these roles can be considered as community involvement however, the best role is the producer and collaborator because it gives the chance for local people to use traditional knowledge. The employee role in an enterprise provides an income level however, it is not empowering the community for a sustainable rural life. So, the crucial thing is to be able to achieve community empowerment for a sustainable rural development.

The actions for sustainability of rural architectural heritage, on the other hand are initiated for conservation traditional techniques in general and conservation of rural architectural identity. The practices for conservation of traditional techniques and advocating the use of natural materials instead of industrial ones raise awareness however, the projects aiming at rural architectural heritage of a specific site have the opportunity to connect with the community and involve local people to the decision process in order to understand their needs. Although there is a regulation with a reserved budget just for conservation of rural architecture in Rural Development Strategy in EU, there is no regulations and a budget to conserve rural architectural heritage in Turkey.

As a result of the actions studied, it was realized that in order to sustain rural life the production practices must be conserved. For sustaining production practices, the expenses of the small producers must be decreased by cooperating and the profit should be increased by eliminating the middlemen. To sustain the production practices in each specific site, the local authorities, local administration, the local community and all the stakeholders must be involved to the conservation process. The authorization and the budget of the local government is crucial in this point. The local community of the area must be encouraged by involving them to the decision processes as the users of the area. This is also a part of empowering the community by giving them right to speak.

Moreover, each rural site has its unique features and potentials that the decisions should be made according to these individualities. Therefore, first, the values of the region must be determined before building the development strategies. Then, the awareness about the values should be increased with seminars, meetings and workshops.

5.1.1 A new Approach for Understanding Rural Architecture: The Principles Implemented through the Evaluation of Çomakdağ

The fact that rural architecture needs to be considered with its surroundings regarding the Recommendation 881 on Rural Architectural Heritage (1979) by Council of Europe and the Recommendation on the Protection and Enhancement of the Rural Architectural Heritage (1989) led the issue to be considered in a wider perspective. This perspective is explored as the interaction of human and nature through production and cultural practices by the principles issued in the assembly called “Concerning Rural Landscapes as Heritage” , by ICOMOS – IFLA (ICOMOS, 2017).

Thus, understanding the relations of rural architecture and its surrounding compulsory for conservation of rural areas. Following, an understanding of the interrelations between rural environment and rural life is necessary for its conservation. ‘Understanding’ a rural landscape contains not only current but also the traditional relations through the changes, problems and threats effecting the continuity of use of the spaces.

Accordingly, multidimensional research strategies were conducted for documentation of physical environment and daily life practices. In this regard, these two type of information which are gathered through surveying and in-depth interviews were overlapped and connected by resolving the integrity of the spaces with the daily life. The value definitions are based on this integrity depends on the interrelations of life and environmental and architectural spaces.

The integration of the daily life with the natural, agricultural and built-up environments was analyzed to understand the typical interrelations of the inhabitants and the physical environments of the region. Correspondingly, the integrating components of rural areas were identified through the information gathered during the field survey. Initially, the spaces on the revealed routes and spots representing this interaction were examined. After that, the spaces of production in every scale were examined to recognize the crucial spaces for the production practices. Next, the gathering spaces in the settlements were analyzed considering the different groups of inhabitants as all the groups has diverse practices. Following, the architectural values were investigated through the typical components of a traditional living unit – the shelter and the courtyard – and its use. The courtyard regarding its relations with daily life was investigated to understand its significance in rural life.

The daily, weekly and yearly routines of local inhabitants were analyzed regarding the gathered information in the field through in-depth interviews. The spaces used during these routines were defined and overlapped with the practices.

The interactions mentioned above are handled in two phases; interactions concerning the traditional life and interactions concerning current life. The outcomes of these phases provided to recognize discontinuing, minimized and continuing interrelations of inhabitants with the nature, agriculture and settlements. In this regard, the reasons and development of the changes were examined considering the production and gathering spaces before introducing their effects on life in the region.

For architectural spaces, the needs of the inhabitants were determined through the current functions of traditional spaces and additional volumes. The current uses of each space were resolved in a way representing the changes in the distribution of the functions as a result of the user interventions. For each use, the basis and the purpose of the changes were examined.

Definitions of the problems and threats are made in terms of their disturbing influences on the integrity of architecture and life in the region the state policies (agricultural,

administrative, legislative and conservation policies) and user defined problems were investigated.

For sustainable conservation of Çomakdağ Region, the emphasis was made on the necessity of conservation of integrity of rural life and architecture through a continuous interaction of the defined spaces and practices. In this regard, the proposals were made aiming at preservation of the determined of interrelations for permanent integrity and a sustainable conservation.

5.1.2 A new Understanding for Conservation of Rural Site and Architecture: The Integrity of Life and Spaces

The studies on conservation of rural site and architecture in Turkey dominantly handles the issue separately as only for rural life or rural architecture. This situation is linked to the current understanding of rural areas based on legal policies. Although the international documents contain definitions referencing the integrity of rural life and spaces, it is a neglected issue in Turkey. The most striking causes of this attitude is seen through the legal regulations that are enabling all kinds of interventions to the spaces – mostly the open areas – including zoning permit or renting them to a private entity for establishing institutions. The definitions of rural are invalidated with legal regulations, as well that understanding a rural area has become ambiguous.

Most of the rural conservation studies in Turkey are generally consider the issue separately as sustainability of rural architecture and rural life. The ones aiming at sustainability of rural architecture are defining the characteristic features of the area ignoring its relations with the inhabitants. The ones aiming at sustainability of rural life dominantly prioritize economic profit through tourism which causes a degradation of traditional rural life. On the other hand, there are projects considering the community participation (Conservation-Oriented Rural Area Planning: A Model Proposal: KOKAP, 2014) and bottom-up approach (LEADER Project; 2010) by the Ministry of Environment and Urbanization although they remain as pilot studies. However, in these studies the integrity of rural life, natural, agricultural and built-up

environments is not realized. As a result, rural life and architecture are treated separately in a way that a sustainable conservation couldn't be achieved.

Thereby, in a rural conservation study, the priority should be given to the integrity of physical environment with rural life as this is the most distinctive characteristic of the rural areas. This integrity can be realized in different scales with the intersection of gathering, living and production spaces.

Each rural area has its own features which is shaped by its natural and cultural characteristics. The culture and the traditions arise the meanings and expressions to the physical environment. The traditional knowledge of local community is the balancer of this dynamism.

Since the income source of the local people is the production which is based on agriculture and animal husbandry, the production practices become the main source of the dynamism between the rural life and spaces. The practices of production are seen from the house to the courtyards, settlements, agricultural lands, forests, plateaus and pastures. The spaces for gathering such as village square, nodes, schools, coffeehouse and mosques represent the social lifestyle of the region. The integrity of rural life, open areas and architecture should be continued by the local people with their traditional knowledge.

Regarding the lack of definition rural site and rural architecture in Turkey, new definitions for rural site and rural architecture are generated in light of the outcomes of this study aiming to make a contribution to understanding of rural areas in Turkey.

Rural Site:

Rural Sites represent integration of daily life with natural, agricultural and built-up environments through production. It is a land with biodiversity which brings a potential for substantial production in agricultural lands, pastures, forests and courtyards. Therefore, open areas in rural sites are irreplaceable for

a continuous production. Rural sites are representation of an indigenous lifestyle with gathering spaces – that are waterfronts, village squares, coffeehouses and nodes –, cultural ceremonies and expressions – that can be seen on the buildings and clothes.

Rural Architecture:

Rural Architecture is a modest multifunctional shelter integrated with nature. It represents the characteristics of a land – with its material and construction technique – and a local lifestyle – with its architectural elements and expressions. Each rural building forms a unity with its nearby surrounding through daily life – which is mainly based on production.

This study proposed a new approach and a new understanding of rural areas in the conservation field. The conclusions are obtained through the discussions based on relations of rural life and rural architecture through various considerations – around the world and Turkey – and a case study: Çomakdağ Region. As a result of the study, the aim is not to define constant principles for conservation of rural areas but generate a new understanding of rural areas which can be integrated to the forthcoming conservation practices.

5.2 Implications of the Study for the Future Conservation Practices

Considering the outcomes of the Çomakdağ experience, the discussions on the integrity of rural life and architecture implications of the study for future conservation practices are defined.

Before defining the implications for conservation studies, it is necessary to realize that the integrity of the rural life, natural, agricultural and built-up environments depend on the applied agricultural, legislative, administrative and conservation policies. The continuity of open areas especially the production spaces are threatened by the new regulations in legislative policies. Additionally, the continuity of production practices

in these spaces are minimized with the new regulations done in agricultural policies. There is a lack of state support for continuous traditional production practices in Turkey. As a result, the possibility for continuity of interrelating practices and spaces is decreasing by disregarding components of rural areas.

Moreover, considering the administrative policies, the supports given by the state determined in UKKS II (National Rural Development Strategy) document (2014), are organized according to the decisions made by the central government. This attitude ignores the local community as the one of the main actors of the integrity of rural life and architecture. This centralized order dismisses to understand the problems and potentials specific to each site and disregarding the indigenous users in the rural areas with a decentralized attitude; bottom-up approach which brings further budget and authority to the local governments which is necessary to be considered by the state for providing continuity of local community in rural areas.

Therefore, the new understanding of rural areas which is based on the integrity of rural life and architecture is meaningful if new regulations are generated in order to support this integrity in rural areas by the state.

❖ First of all, each rural area has its indigenous characteristics and individual interaction patterns of life and architecture. Therefore, the analysis of the area is necessary to be made through the documented physical environments and daily life practices by field survey. This knowledge which is based on spaces and life is correlated to understand the interrelations of the inhabitants with natural, agricultural and built-up environments. The spaces on the existing geography representing this interaction including routes, spots, production and gathering spaces, etc. are necessary to be investigated.

The integrity of architectural spaces and daily life is needed to be determined through understanding of use of the architectural elements, open and semi-open spaces in a living unit. The balance of open, semi-open and closed spaces is important at this point in order to identify the use of these spaces.

In order to make an assessment of the frequency for the use of the spaces and define the patterns of interrelation clearly daily, weekly and yearly routines of inhabitants and the spaces used during these routines are suggested to be investigated.

❖ The value definitions of a rural area are suggested to be made based on the integrity of rural life and spaces by involving the local community as the one of main components of this interrelation. In this regard, for sustainable conservation of rural areas collaboration of local actors such as the representatives of private and public institutions and interest groups within the decision process is important. Namely, the strategies about development of a rural area by utilizing the local values should be specified with the collaboration of local authorities, local community and the other local actors. Furthermore, local community should be involved to the decision-making process about the strategies for the development of the place through meetings. And the strategies for utilizing the values of the area should be determined according to the outcomes of these meetings.

❖ During the conservation studies for rural areas it is necessary to avoid an isolated approach for sustainability of rural life and architecture carefully. In this regard, it is also incorrect to make separate analysis and evolutions of the components. It is especially important to realize that the rural areas are organisms composed of interrelations. The discussions must be made on the changed interrelations and their way of adaptation to the contemporary lifestyle.

❖ The interrelations should be handled in a continuous change with transformation of rural areas. Through this change, the balance of interrelations should be provided for a sustainable interaction of inhabitants and rural environments. In this regard, the continuing, minimized and discontinuing interrelations is necessary to be investigated with the reasons of the changes in order to obtain an interpretation for future interventions.

Most of the rural buildings are inadequate for today's conditions, for this reason interventions are needed to adapt rural buildings to contemporary life. Analyzing the changes done by the inhabitants in time to recognize the user needs according to the additions, removals, function changes and material changes is crucial. Besides, in-depth interviews must be made with the households on the use of the spaces and their requests to provide a more qualified living space. All the usages of each space and the transformations of these usage is necessary to be resolved to realize the traditional and current use of traditional spaces and the needs of the users for the contemporary rural life.

❖ The problems and threats based on the state policies and user interventions effecting the rural spaces defectively should be defined for taking precautions in the conservation process. In this means, it is important to understand that the problems defined by the users through the involvement of local community as the main component of the interrelations is compulsory for a sustainable conservation.

❖ For conservation of rural sites, the existence of open areas (including specific areas such as olive lands, pastures, forests, courtyards) should be maintained for continuous interrelations. The resolved balance between the open and built-up areas through the analysis of the traditional settlements should be considered during making decisions on the regulations for possible interventions.

The decisions about how to conserve the integrity of production spaces and practices should be given according to the determined continuing, minimized and discontinuing interrelations considering the constant change of rural areas. For a continuing interrelation both the life and the spaces should be conserved.

For continuous production practices, local community should be encouraged to design a new system – such as a cooperative or a union – for coping the changes through rural transformation. The strategies should be organized aiming at a system which can be sustained by the local community.

Since the products in the market today are mostly produced by industrial enterprises with chemicals, it is important to put forward the natural products that are specific to the place and produced by local community with traditional techniques. Traditional knowledge of the local community is one of the crucial facts for continuity of traditional production techniques

While the traditional production techniques are used by the peasants, the needed infrastructural facilities (irrigation, electricity, internet) should be provided in the production spaces. In order to increase the life quality of the local community the infrastructure of the settlements should be enhanced as an adaptation to the constant change. The gathering spaces considering their relations with specific groups defined through the analysis (such as village square for everyone, nodes and waterfronts for woman, *kahvehane* (coffeehouse) and mosque for men and school yards for children) must be conserved regarding the changes. The decisions about how to conserve the integrity of gathering spaces and social practices should be given considering the constant change of rural areas according to the determined continuing, minimized and discontinuing interrelations.

❖ To conserve the architectural values, regulations should be discussed regarding changing interrelation patterns of the users and the spaces. Local masons and masters should be involved to the discussions for the possibilities for new interrelations with the traditional building culture considering their traditional knowledge and experience.

In conclusion, understanding of rural areas should be reconsidered in the context of conservation studies through integrity of rural life with natural, agricultural and built-up environments. The interrelation patterns representing this integrity are necessary since they are binding the inhabitants to the rural environments. However interrelation patterns can be minimized or disappeared with the change through time with rural transformation. For a sustainable conservation of rural areas, it is necessary to consider the constancy of change and to continue the balance of the interrelations through transformation.

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APPENDIX A

GLOSSARY OF LOCAL TERMS

Elevated & Ornamented Room	<i>Haney</i>
Room on the Ground	<i>Yer ev</i>
Fireplace	<i>Ocak</i>
The shelves above the fireplace	<i>Ocaklık</i>
Warehouse	<i>Ambar</i>
Cupboard	<i>Yüğlük</i>
Upper Shelf (For Pots)	<i>Musandıra</i>
Cat Hole	<i>Kedi Deliği</i>
Plate Niche	<i>Tabak Deliği</i>
A niche with lid	<i>Niş</i>
Lower Corner Stone	<i>Aşağı Bucak Taşı</i>
Monolithic Shelf	<i>Aymalık</i>
Arbor (Elevated independent sofa)	<i>Kirbet</i>
Open Sofa (in front of <i>yer ev</i>)	<i>Kepenek Altı</i>
Wooden Clay/Sink	<i>Abdaslık</i>
An independent pole/column	<i>Lamba</i>
Corner Space	<i>Bucaklık</i>
Barn (independent)	<i>Dam</i>
Barn (adjacent to <i>yer ev</i>)	<i>Hayat</i>
Bathing cubicle / wooden sink	<i>Suluk</i>
Underfloor	<i>Dabanaltı</i>
A locking system for windows and doors	<i>Mangıla</i>
Elevated open sofa (adjacent to <i>haney</i>)	<i>Divehane</i>
Kitchen	<i>Öğnük</i>

Egg-nest	<i>Folluk</i>
Seating Stone	<i>Oturma Taşı</i>
Metal Grip	<i>Tutkaç</i>
Pitcher Shelf	<i>Testilik</i>
Kindling Shelf	<i>Çıra Kayığı</i>
Carved Wood	<i>Oyma</i>
Hanger for Blankets	<i>Şerik</i>
Black Pot Shelf	<i>Karaharanlık</i>
Coffeehouse	<i>Kahvehane</i>
Grind	<i>Dibek</i>
Wooden Tray for Obtaining Olive Oil	<i>Şihna</i>
Hena	<i>Kına</i>

APPENDIX B

INTERVIEW QUESTIONS

Questions asked to Responsible Bodies of State Supports in Turkey:

1. What kind of supports do you provide?
2. In what conditions do you provide these supports?
3. What kind of supports do you provide for small producers?
4. Who can benefit from the supports?
5. Who decides whether the applicant can benefit from the support or not?
6. What is the financial source of this support?

Questions asked during the in-depth interviews to the initiator or supervisors of the actions aiming at sustainability of rural life.

WHO is the motivator of the project?

A.1. Who are the initiators? What are the personal characteristics and background of the initiator? At what point the awareness comes up?

A.2. Who are the financial supporters of the project? Is the fund for financial support national or international?

WHAT are the aims of the project?

WHEN is the project initiated?

WHERE is the project initiated?

WHY is the project initiated?

E.1. What are the motives of the project

HOW is the process of the project?

F.1. What are the actions for sustainability of rural architecture?

F.2. What are actions for continuity of traditional lifestyle and habitations?

F.3. What are the actions in order to provide economical sustainability?

F.4. What are the actions in order to increase public awareness within the project?

OUTCOMES of the Project

G.1. What are the problems during the implementation process of the project?

Could these problems have been solved?

G.2. Has the project achieved its objectives?

The main questions asked to a prominent person in the Village

The main questions asked to the households in the surveyed houses

The main questions asked to a prominent person in the Village			Questions asked to the households		
Name:	Women/Men:	Age:	Name:	Women/Men:	Age:
GENERAL FEATURES OF THE VILLAGE			PERSONAL INFORMATION ABOUT THE HOUSEHOLDS		
When is the village established and by whom? Why is established here?			How many people are living in this house?		
What is the name of the village? What is the former name of the village?			How many people went to school?		
What are the occasions occurred in the history of the village? Are there any natural disasters?			Did your children go to school? Who decides whether the children will go to school or not ?		
Social Features of the Village			PRODUCTION ACTIVITIES AND PRODUCTION SPACES		
Who are the households and inhabitants in the village?			What did you do for living earlier?		
What is the origin of the inhabitants? Is all the inhabitant local? Are there any tenants?			What do you do for living today?		
Who are the foremost families in the village?			How many acres have you planted before? How many acres are you planting today?		
Is there any migration from the village or to the village?			Are you still breeding animals? How many animals you have? (How many cattle, how many small ones?)		
Are there schools in the village?			How do you market your products / to whom do you sell?		
How is the literacy rate in the village?			When is the harvest time?		
CULTURAL AND SOCIAL ACTIVITIES			SOCIAL STATUS AND DAILY LIFE		
What are the traditional foods in the village?			What does women do in a day, from morning to night?		
What are the activities that are done all together such as <i>hidirellez</i> , wedding or holidays?			What does men do in a day, from morning to night?		
Which spaces are used for these activities?			CHANGES IN USE OF SPACES		
How often do you go to Milas? How often local community go to Milas?			How did you use this place before? What is it you used for now?		
Which settlements are you going the most, how often and for what?			Why did you make another house in the courtyard ?		
ECONOMICAL FEATURES			Why did you have additional spaces		
What are the traditional occupations of man?			Where were you having the most difficulties?		
What are the traditional occupations of woman?					
What are the current occupations of man?					
What are the current occupations of woman?					
If the income source is still agriculture and animal husbandary, where are the products being marketed?					
INITIATED PROJECTS					
Are there any initiated projects for development of the village? What kind of projects are they?					
What do you think is the benefits and the damages of the project?					
What kind of a project would you like to be done in the village today?					
INFRASTRUCTURE AND SERVICES					
How is the accessibility of the village?					
Are there any public transportation to the village?					
Are there any electricity in the villages? Are there any water installation in the villages?					
Which energy sources are used except electricity in the village? (Sun or wind energy?)					
BUILT-UP ENVIRONMENTS					
Which buildings are important in the village?					
Where do you spend time the most in the village?					
Are you satisfied with the condition of the buildings in the village?					

APPENDIX C

INSTITUTIONS AND ORGANIZATIONS RESPONSIBLE FOR RURAL DEVELOPMENT ACTION PLAN (2015-2018) ACTIVITIES

1. Ministry of Family and Social Policy
2. The Ministry of Labor and Social Security
3. Ministry of Environment and Urbanization
4. Ministry of Energy and Natural Resources
5. Ministry of Youth and Sports
6. Ministry of Food, Agriculture and Livestock
7. Ministry of Customs and Trade
8. Ministry of Interior
9. Ministry of Development
10. Ministry of Culture and Tourism
11. Ministry of National Education
12. Ministry of Forestry and Water Affairs
13. Ministry of Health
14. Ministry of Transportation, Maritime Affairs and Communications
15. Disaster and Emergency Management Presidency
16. Turkish Patent Institute
17. Turkish Statistical Institute
18. Regional Development Administration for Eastern Anatolia Project (DAP)
19. Regional Development Administration for Eastern Black Sea Project (DOKAP)
20. Regional Development Administration for South Eastern Anatolia Project (GAP)
21. Regional Development Administration for Konya Plains Project (KOP)

APPENDIX D

EXISTING PROJECTS FOR RURAL DEVELOPMENT IN TURKEY

Responsible Institution		Name of the Project	Content	Benefiting Conditions	Beneficiaries
Disaster and Emergency Management Presidency	1	Kırsal yörelerde meydana gelebilecek afetlere karşı afet master planlarının hazırlanması (Preparation of disaster master plans against disasters that may occur in rural areas)	Determination – Planning	In detected regions	Villages under the threat of earthquake, flood, avalanche, landslide and rockfall
Ministry of Family and Social Policy	1	Sosyal hizmet ve yardımların köylere sunulmasına yönelik kapasitenin güçlendirilmesi (Strengthening capacity to provide social services and aid to villages)	Capacity Building	Villages Throughout Turkey	Local Public Organization
	2	Sosyal tarımcılığın yaygınlaştırılması (extension of social agriculture)	Education	People who meet the conditions	People with Physical and mental disabilities
	3	Kırsal yerleşimlerde toplumsal cinsiyete ilişkin eğitim çalışması yapılması (Training on social sex education in rural settlements.)	Education	People who meet the conditions	Man and Women
Ministry of Labor and Social Security	1	Mevsimlik gezici tarım işçilerinin çalışma ve Sosyal hayatlarının iyileştirilmesi (Improvement of working and social life of seasonal labours)	Legislation arrangements for workers' social security and occupational health	Regions attract the most seasonal agricultural labors the most	Travelling Farm Worker
	2	Örtü Altı yetiştiriciliği sektöründe iş sağlığı ve güvenliği yönünden incelenmesi ve araştırılması (Analyses and investigation of green house cultivation industry in terms of occupational health and safety)	Informative Guides and Documents	Doing Greenhouse Cultivation	Peasents who make greehouse cultivation
Ministry of Environment and Urbanization	1	Köydeki katı atıklarını geri kazanılması (Recycle of local solid waste in the villages)	Development - Infrastructure	In detected regions	All villages, with the priority of the ones have touristic value
	2	Kırsal alanda yöresel doku mimari özelliklerin belirlenmesi ve yaygınlaştırılması Projesi (Identification and dissemination of local texture and architectural features in the rural areas project)	Determination – Planning	In detected regions	Villages with traditional local architecture with cultural value
	3	Kırsal alanlarda fiziksel yerleşimin düzenlenmesi projesi (Project on the arrangement of physical settlements in rural areas)	Settlement Organization	In detected regions	Settlements with inadequate physical conditions
	4	Köylerde yöresel özellikler ve ihtiyaçlar dahilinde yapılaşma koşullarının belirlenmesi projesi (Project to determine settlement conditions within the local characteristics and needs of the villagers)	Determination – Planning	Villages in determined Provinces	Rural areas around the country
DAP RDA	1	Küçük ölçekli tarımsal sulama projeleri (Small scale agricultural irrigation projects)	Grant Support - Service - Development	Project Application on Specified Subjects	Real and legal persons determined within the scope of the project
	2	Hayvansal içme suyu projeleri (Animal drinking water projects)	Grant Support - Service - Development	Project Application on Specified Subjects	Real and legal persons determined within the scope of the project
	3	Kırsal kesimin sağlık hizmetlerine erişiminin artırılması (Increase access of rural communities to health services)	Technical and Mechanical Infrastructure	In Specified Regions	Local People
	4	Sınır ilçeleri ekonomik ve Sosyal kalkınma programı (Border counties economic and social development program)	Grant Support	Project Application on Specified Subjects	Entrepreneurs
	5	Küçük ölçekli kırsal kalkınma planlarının hazırlanması (Preparation of small-scale rural development plans)	Determination – Planning - Implementation	In detected regions	DAP local public units and local people
DOKAP RDA	1	Küçük Tarımsal İşletmelerin Geliştirilmesi Projesi (Small Agricultural Enterprises Development Project)	Education and extension	In Specified Regions	Producers
	2	Küçük ölçekli tarımsal sulama projeleri (Small scale agricultural irrigation projects)	Grant Support - Service - Development	Project Application on Specified Subjects	Real and legal persons determined within the scope of the project
Ministry of Energy and Natural Resources	2	Tarım sektöründeki Faaliyetlerde güneş enerjisinin kullanımını yaygınlaştırılması (extension of the use of solar energy in the Agriculture sector)	Grant Support	Project Application on Specified Subjects	Entrepreneurs
GAP RDA	1	GAP Tarımsal Eğitim ve Yayım Projesi (GAP Agricultural Education and extension Project)	Education and extension	be in the areas to be opened for irrigation	Farmers ve technical personnel
	2	Tarımda Kaynak Kullanımı Etkinliğinin Artırılmasına Yönelik Tarım Teknolojilerinin Desteklenmesi Projesi (Project on Supporting Agricultural Technologies for Increasing Use of Natural Resources in Agriculture)	Analysis- Support	Project Application on Specified Subjects	Producers engaged in Precision Agriculture Application
	3	Tarım ve Tarımdışı Faaliyetlerin çeşitlendirilmesi Projesi (Project for diversification of agricultural and non-agricultural activities)	Analysis - Determination - Implementation	The project application and the Selected (Pilot) Areas	Governorship, Provincial and District Directorates and local people
	4	Sulama Dışı Alanlarda Halkın Gelir Düzeyinin Yükseltilmesi (Upgrading Public Income Levels in Non-Irrigation Areas)	Developing income acitivities referencing the potentials	In detected regions	Rural population who can not benefit from the irrigation

Responsible Institution		Name of the Project	Content	Benefiting Conditions	Beneficiaries
GAP RDA	5	GAP Organik Tarım Küme Projesi (GAP Organic Agriculture Cluster Project)	Education -extension - Implementation	Selected (Pilot) Areas	Manufacturers of organic agriculture, organic beverages and organic textiles
	6	Ağaçlandırma ve erozyon kontrolü projesi (Afforestation and erosion control project)	Infrastructure	In detected regions	Local People
	7	Gap entegre kırsal kalkınma projesi (Gap integrated rural development project)	Infrastructure - Grant Support - Education	Project Application ve Seçilen (Pilot) belirlenen gerçek ve tüzel kişilere	Metropolitan Municipalities, Special Provincial Administrations and selected persons
Ministry of Youth and Sports	1	Çok amaçlı spor komplekslerinin oluşturulması (Creation of multi-purpose sports complexes)	Establishing- Activating	Throughout Turkey	Local People
Ministry of Food, Agriculture and Livestock	1	Tarımsal Üretici Örgütlerin Rekabet gücünün geliştirilmesi projesi (Competitiveness improvement project of Agricultural Producer Organizations)	Education/Specialist Constultancy	In Specified Regions	Farmer Organizations
	2	Tarımsal Örgütlerin Pazarlama Kabiliyetinin Geliştirilmesi Projesi (Project for Improving the Marketing Ability of Agricultural Organizations)	Education	In Specified Regions	Farmer Organizations
	3	Su Ürünleri Üretici Örgütlerinin Kurumsal Kapasitesinin Geliştirilmesi Projesi (Development of Institutional Capacity of Fisheries Producer Organizations Project)	Education	In Specified Regions	Aquaculture Organizations
	4	Kırsal Kalkınma Yatırımlarının Desteklenmesi Projesi (Rural Development Investments Support Project)	Grant Support	Project Application	Small and Medium Sized Enterprises
	5	Tarımsal Yayın Hizmetleri Projesi (Agricultural Publishing Services Project)	Education and extension	Being Farmer	Farmers ve Young farmers
	6	Genç çiftçilerin Teşvik Edilmesi Projesi (Encouraging young farmers project)	Education ve Grant	Project Application	Farmers younger than 40
	7	Hayvancılık Yatırımlarının Desteklenmesi Programı (Livestock Investment Support Program)	Grant Support	Establishment, rehabilitation or capacity upgrading of a production facility under specified conditions	Natural Persons and Legal Identity, Producers
	8	Bitki Sağlığı Uygulamaları Kontrolü Projesi (Plant Health Practice Monitoring Project)	Education ve Auditing	Application with required documents	Plant Producers
	9	Markalaşma Potansiyeli Bulunan Tarımsal Ürünlerin Tespiti ve Markalaşmanın Desteklenmesi (Identification of Agricultural Products with Possible Branding Potential and Supporting Branding)	Capacity Building	Throughout Turkey	Producer Association, Manufacturer Association, NGOs
	10	El Sanatlarının Geliştirilmesi Projesi (Handicrafts Development Project)	Education	Participation in Edications	Ministry Personnel and Trainee
	11	Tarımsal Üretimde Verimlilik Arttırılarak Tarıma Dayalı Sanayi Altyapısının Geliştirilmesi Projesi (Project for Improvement of Industrial Infrastructure Based on Agriculture by Increasing Productivity in Agricultural Production)	Grant Support	Selected (Pilot) Areas	Natural Persons and Legal Identity specified by municipality and province special administration
	12	Sürdürülebilir Aile Çiftçiliğine Yönelik Araçların Geliştirilmesi (Development of Sustainable Family Farming Tools)	Grant Support-Servicing-Developing		People who is in Family Farming
	13	Su Ürünleri Üretimini Geliştirme Projesi (Aquaculture Production Development Project)	Analysis - Support	Throughout Turkey	Producers and units engaged in aquaculture
	14	İyi Tarım Uygulamalarının Yaygınlaştırılması ve Kontrolü Projesi	Education - extension	Throughout Turkey	NGOs, Producers, Consumers
	15	Organik Tarımın Yaygınlaştırılması ve Kontrolü Projesi (extension and Control of Organic Agriculture Project)	Education - extension		NGOs, Producers, Consumers
	16	Sularda Tarımsal Faaliyetlerden Kaynaklanan Kirliliğin Kontrolü Projesi (Controlling the Pollution Caused by Agricultural Activities in the Water)	Servicing	In Specified Regions, Nitrate mixed waters	Local People
	17	Çevre Amaçlı Tarımsal Alanların Korunması Projesi (ÇATAK) (Conservation of Environmental Agricultural Areas)	Direct Payments	Make Production on Specified Aim	Farmers
	18	Çayır mera yem bitkilerin üretimi ve geliştirme Projesi (Production and development of grassland pasture plants)	Determination – Rehabilitation	In detected regions	Local People

Responsible Institution		Name of the Project	Content	Benefiting Conditions	Beneficiaries
Ministry of Food, Agriculture and Livestock	19	Göksu Taşeli havzası kalkınma projesi (Göksu Taşeli basin development Project)	Grant/Credit Support – Servicing	Project Application on Specified Subjects	Farmers, civil society associations, public institutions and agriculture stakeholders
	20	DOKAP illeri arazi toplulaştırma projesi (Land consolidation project in DOKAP)	Regulation – Infrastructure	In line with the decided strategy	Local People
	21	DAP illeri arazi toplulaştırma projesi (Land consolidation project in DAP)	Regulation – Infrastructure	In line with the decided strategy	Local People
	22	KOP İleri arazi toplulaştırma projesi TİGH Projesi (Land consolidation project in KOP)	Regulation – Infrastructure	In line with the decided strategy	Local People
	23	GAP İleri arazi toplulaştırma projesi TİGH Projesi (Land consolidation project in KOP)	Regulation – Infrastructure	In line with the decided strategy	Local People
	24	Arazi toplulaştırma ve TİGH projesi (Land consolidation and TİGH project)	Regulation – Infrastructure	In line with the decided strategy	Local People
	25	Ardahan, Kars, Artvin kalkınma projesi (Ardahan, Kars, Artvin development project)	Education - Infrastructure -Grant – Capacity Building – Institutional Consultancy	Selected Areas and Grant Support (Project Application)	Local People ve farmer
	26	Avrupa Birliği Kırsal Kalkınma Programı (IPARD 1) (The European Union Rural Development Program)	Grant/Credit support	Project Application on Specified Subjects	Entrepreneurs
	27	Rize Bayburt Gümüşhane kalkınma projesi (Rize Bayburt Gümüşhane development project)	Grant/Credit support	Project Application on Specified Subjects	Local People
	28	Avrupa birliği kırsal kalkınma programı (IPARD 2) (European Union rural development program)	Grant Support - Servicing	Project Application on Specified Subjects	Local People and Farmer
	29	Yerel kalkınma stratejilerinin hazırlanması ve uygulanması için kapasite geliştirme Projesi (LEADER) (Capacity Building Project for the preparation and implementation of local development strategies)	Education - Cooperation(during the decision process)	In Specified Provinces	Local People
	30	Kırsal kalkınma ulusal ağıının kurulması (Establishment of a national network of rural development)	Technical Infrastructure	In Specified Provinces	Local People
	31	Kırsal kalkınma izleme Komitesi yönetim kapasitesinin güçlendirilmesi (Strengthening the governance capacity of the Rural Development Monitoring Committee)	Capacity Building		Rural development monitoring committee
	32	Kadın Çiftçiler Tarımsal Yayın Projesi (Agricultural Extension Project for Women Farmers)	Education	Prior provinces first, all the provinces	Entrepreneur women living in rural areas
	33	İyi Tarım Uygulamaları Alan Bazlı Destekleri (Good Agricultural Practices Area Based Supports)	Direct Payments	Make Production on Specified Aim	Producers
	34	Organik Tarım Alan Bazlı Desteklemeleri (Organic Farm Area Based Supports)	Direct Payments	Make Production on Specified Aim	Producers
	35	Organik Hayvancılık Desteği (Arı Kovan) (Organic animal husbandry support)	Direct Payments	Make Production on Specified Aim	Producers
	36	Fındık Üreticisi Alan Bazlı Destekleri (Hazelnut Producer Area Based Supports)	Direct Payments	Make Production on Specified Aim	Producers
	37	Alan Bazlı Mazot ve Gübre Destekleri (Field Based Diesel and Fertilizer Supports)	Direct Payments	Make Production on Specified Aim	Producers
	38	Örtü Altı Bitkisel Üretime Arız Olan Zararlı Organizmalara Karşı Biyolojik ve/veya Biyoteknik Mücadelenin yaygınlaştırılması ve Kimyasal İlaç Kullanımının Azaltılması Amacıyla Örtüaltında verilen Alan Bazlı Destekler (Field-Based Supports Provided in the Habitat to Reduce the Use of Chemical Drugs and Dissemination of Biological and / or Biotechnical Artifacts Against Hazardous Organisms)	Direct Payments	Make Production on Specified Aim	Producers
	39	Hayvancılık Desteklemeleri (Livestock Supports)	Direct Payments	Make Production on Specified Aim	Producers
Ministry of Food, Agriculture and Livestock	40	Türkiye Tarım Havzaları Üretim Ve Destekleme Modeli Fark Ödemesi Destekleri (Turkey's Agriculture Basin Production and Support Model of Deficiency Payment Support)	Direct Payments	Make Production on Specified Aim	Producers

Responsible Institution		Name of the Project	Content	Benefiting Conditions	Beneficiaries
Ministry of Culture and Tourism	2	Kırsal Alanlarda Bulunan Ören Yerlerinde Çevre Düzenleme Uygulamalarının Yapılması (Implementation of Landscaping Practices in Archeological Places in Rural Areas)	Regulating and Actualizing	In detected regions	Local People
	3	İlçe kırsal miras müzelerinin kurulması (Establishment of district rural heritage museums)	Establishing and Actualizing	Villages Throughout Turkey	Local People
Ministry of National Education	1	Yöresel Zanaat ve El Sanatlarının Yaşatılması (Sustainability of Local Crafts and Handicrafts)	Determination - Support		
	2	Kırsal yerleşimlerdeki yatılı bölge ortaokullarının fiziki şartlarının iyileştirilmesi (Improvement of the physical conditions of residential regional secondary schools in rural settlements)	Physical Infrastructure	Regional Boarding Secondary School	Local People
	3	Kırsal yerleşimlerde okul öncesi eğitime erişimin artırılması (Increase access to pre-school education in rural areas)	Physical Infrastructure	Specified Disadvantaged Regions	Local People
	4	Kırsal yerleşimlerdeki öğrencilerin okul dışı eğitimi (Non-formal education of students in rural areas)	Generate Access	Throughout Turkey	Students
Ministry of Forestry and Water Affairs	1	Doğal Alabalık Üretimi ve Orman İçi Suların Balıklandırılması Projesi (Natural Trout Production and Fishery of Forest Water)	Developing Potential	In Specified Regions	Producers engaged in aquaculture
	2	Sürdürülebilir Arazi Yönetimi ve İklim Dostu Tarım Uygulamaları Projesi (Sustainable Land Management and Climate-Friendly Agricultural Applications Project)	Analysis- Direct Payments	Make Production on Specified Aim	Producers
	3	Çoruh nehri Havza rehabilitasyon projesi (Coruh River basin rehabilitation project)	Rehabilitation - Capacity Building - Education	Specified Provinces	Special Provincial Administrations, Cooperatives, NGOs, Responsible Institutions
	4	Murat nehri Havza rehabilitasyon Projesi (Murat River Basin Rehabilitation Project)	Rehabilitation - Capacity Building - Education	Specified Provinces	Special Provincial Administrations, Cooperatives, NGOs, Responsible Institutions
	5	Bal ormanları Projesi (Honey forests project)	Grant/Credit Support	Having members more than %51 of the inhabitants	Forest Cooperatives
	6	Orman köylerine yönelik gelir getirecek faaliyetlerinin desteklenmesi programı (Support program for income-generating activities for forest villagers)	Grant/Credit Support		Forest Cooperatives
	7	Ağaçlandırma ve toprak muhafaza projesi (Afforestation and soil conservation project)	Rehabilitation - Capacity Building	Specified Subjects	Local People
	8	Entegre orman yönetimi Projesi (Integrated forest management project)	Grant – Infrastructure – Developing Potential	Specified Subjects in Selected Areas	Forestry Directorates, Local People, non-governmental organizations and private sector representatives
	9	Eko Turizm'in desteklenmesi Projesi (Eco Tourism Support Project)	Grant/Credit Support		Forestry Directorates, Local People, non-governmental organizations and private sector representatives
	10	Dağlık ve ormanlık alanlarda köylerin Sürdürülebilir kalkınması (Sustainable development of villages in mountainous and forested areas)	Grant/Credit Support		Forestry Directorates, Local People, non-governmental organizations and private sector representatives
Ministry of Health	1	Kırsal yerleşimlerden anne ölüm oranlarının düşürülmesi (Reducing maternal mortality in rural settlements)	Generate Access	Throughout Turkey	Local People
	2	Kırsal yerleşimlerdeki tüm doğumların sağlık kuruluşlarının gerçekleştirilmesi (Realization of all births in health institutions in rural settlements)	Generate Access	Throughout Turkey	Pregnant Women in the Region
Turkish Patent Institute	1	Türkiye'nin Yöresel Ürün Haritasının Çıkarılması (Generating Map of Turkey's Local Products)	Identification	Throughout Turkey	Public and Private Sector
Turkish Statistical Institute	1	Kırsal alan tanımlarının revizyonu çalışması (Revision of the definition of rural areas)	Identification	Throughout Turkey	Public and Private Sector
	2	Kırsal göstergeler bilgi sisteminin oluşturulması (Establishment of the rural indicators information system)	Technical Infrastructure	Throughout Turkey	Public and Private Sector
Ministry of Transportation, Maritime Affairs and Communications	1	Elektronik haberleşme altyapısı olmayan yerleşim yerlerine alt yapı kurulması projesi (Project for establishing infrastructure in residential areas without electronic communication infrastructure)	Technical Infrastructure	Villages without Electronic Communication Infrastructure	Local People
	2	Mobil haberleşme alt yapısı olmayan yerleşim yerlerine altyapı kurulması projesi (Infrastructure installation project for settlement areas without mobile communication infrastructure)	Technical Infrastructure	Villagers without Mobile Communication Infrastructure	Local People

APPENDIX E

SUPPORTS GIVEN FOR RURAL DEVELOPMENT IN TURKEY ACCORDING TO THE BENEFITING CATEGORY OF THE PEASENTS

State-Provided Grants and Studies for Rural Development in Turkey		Supports that Peasents benefit Directly		Supports that Peasents benefit Indirectly	
Responsible Institution	Name of the Project	Direct Payments	Grant/Credit	Service	R & D
Disaster and Emergency Management Presidency	1 Kırsal yörelerde meydana gelebilecek afetlere karşı afet master planlarının hazırlanması (Preparation of disaster master plans against disasters that may occur in rural areas)				
Ministry of Family and Social Policy	1 Sosyal hizmet ve yardımların köylere sunulmasına yönelik kapasitenin güçlendirilmesi (Strengthening capacity to provide social services and aid to villages)				
	2 Sosyal tarımcılığın yaygınlaştırılması (extension of social agriculture)				
	3 Kırsal yerleşimlerde toplumsal cinsiyete ilişkin eğitim çalışması yapılması (Training on social sex education in rural settlements.)				
Ministry of Labor and Social Security	1 Mevsimlik gezici tarım işçilerinin çalışma ve Sosyal hayatlarının iyileştirilmesi (Improvement of working and social life of seasonal labours)				
	2 Örtü Altı yetiştiriciliği sektöründe iş sağlığı ve güvenliği yönünden incelenmesi ve araştırılması (Analyses and investigation of green house cultivation industry in terms of occupational health and safety)				
Ministry of Environment and Urbanization	1 Köydeki katı atıklarını geri kazanılması (Recycle of local solid waste in the villages)				
	2 Kırsal alanda yöresel doku mimari özelliklerin belirlenmesi ve yaygınlaştırılması Projesi (Identification and dissemination of local texture and architectural features in the rural areas project)				
	3 Kırsal alanlarda fiziksel yerleşimin düzenlenmesi projesi (Project on the arrangement of physical settlements in rural areas)				
	4 Köylerde yöresel özellikler ve ihtiyaçlar dahilinde yapılaşma koşullarının belirlenmesi projesi (Project to determine settlement conditions within the local characteristics and needs of the villagers)				
DAP RDA	1 Küçük ölçekli tarımsal sulama projeleri (Small scale agricultural irrigation projects)				
	2 Hayvansal içme suyu projeleri (Animal drinking water projects)				
	3 Kırsal kesimin sağlık hizmetlerine erişiminin artırılması (Increase access of rural communities to health services)				
	4 Sınır ilçeleri ekonomik ve Sosyal kalkınma programı (Border counties economic and social development program)				
	5 Küçük ölçekli kırsal kalkınma planlarının hazırlanması (Preparation of small-scale rural development plans)				
DOKAP RDA	1 Küçük Tarımsal İşletmelerin Geliştirilmesi Projesi (Small Agricultural Enterprises Development Project)				
	2 Küçük ölçekli tarımsal sulama projeleri (Small scale agricultural irrigation projects)				
Ministry of Energy and Natural Resources	2 Tarım sektöründeki Faaliyetlerde güneş enerjisinin kullanımını yaygınlaştırılması (extension of the use of solar energy in the Agriculture sector)				
GAP RDA	1 GAP Tarımsal Eğitim ve Yayım Projesi (GAP Agricultural Education and extension Project)				
	2 Tarımda Kaynak Kullanımı Etkinliğinin Artırılmasına Yönelik Tarım Teknolojilerinin Desteklenmesi Projesi (Project on Supporting Agricultural Technologies for Increasing Use of Natural Resources in Agriculture)				
	3 Tarım ve Tarımdışı Faaliyetlerin çeşitlendirilmesi Projesi (Project for diversification of agricultural and non-agricultural activities)				
	4 Sulama Dışı Alanlarda Halkın Gelir Düzeyinin Yükseltilmesi (Upgrading Public Income Levels in Non-Irrigation Areas)				
GAP RDA	5 GAP Organik Tarım Küme Projesi (GAP Organic Agriculture Cluster Project)				
	6 Ağaçlandırma ve erozyon kontrolü projesi (Afforestation and erosion control project)				
	7 Gap entegre kırsal kalkınma projesi (Gap integrated rural development project)				
Ministry of Youth and Sports	1 Çok amaçlı spor komplekslerinin oluşturulması (Creation of multi-purpose sports complexes)				
Ministry of Food, Agriculture and Livestock	1 Tarımsal Üretici Örgütlerin Rekabet gücünün geliştirilmesi projesi (Competitiveness improvement project of Agricultural Producer Organizations)				
	2 Tarımsal Örgütlerin Pazarlama Kabiliyetinin Geliştirilmesi Projesi (Project for Improving the Marketing Ability of Agricultural Organizations)				
	3 Su Ürünleri Üretici Örgütlerinin Kurumsal Kapasitesinin Geliştirilmesi Projesi (Development of Institutional Capacity of Fisheries Producer Organizations Project)				
	4 Kırsal Kalkınma Yatırımlarının Desteklenmesi Projesi (Rural Development Investments Support Project)				
	5 Tarımsal Yayım Hizmetleri Projesi (Agricultural Publishing Services Project)				
	6 Genç çiftçilerin Teşvik Edilmesi Projesi (Encouraging young farmers project)				
	7 Hayvancılık Yatırımlarının Desteklenmesi Programı (Livestock Investment Support Program)				
	8 Bitki Sağlığı Uygulamaları Kontrolü Projesi (Plant Health Practice Monitoring Project)				

Responsible Institution		Name of the Project	Direct Payments	Grant/Credit	Service	R & D
Ministry of Food, Agriculture and Livestock	9	Markalaşma Potansiyeli Bulunan Tarımsal Ürünlerin Tespiti ve Markalaşmanın Desteklenmesi (Identification of Agricultural Products with Possible Branding Potential and Supporting Branding)				
	10	El Sanatlarının Geliştirilmesi Projesi (Handicrafts Development Project)				
	11	Tarımsal Üretimde Verimlilik Artırılarak Tarıma Dayalı Sanayi Altyapısının Geliştirilmesi Projesi (Project for Improvement of Industrial Infrastructure Based on Agriculture by Increasing Productivity in Agricultural Production)				
	12	Sürdürülebilir Aile Çiftçiliğine Yönelik Araçların Geliştirilmesi (Development of Sustainable Family Farming Tools)				
	13	Su Ürünleri Üretimini Geliştirme Projesi (Aquaculture Production Development Project)				
	14	İyi Tarım Uygulamalarının Yaygınlaştırılması ve Kontrolü Projesi				
	15	Organik Tarımın Yaygınlaştırılması ve Kontrolü Projesi (extension and Control of Organic Agriculture Project)				
	16	Sularda Tarımsal Faaliyetlerden Kaynaklanan Kirliliğin Kontrolü Projesi (Controlling the Pollution Caused by Agricultural Activities in the Water)				
	17	Çevre Amaçlı Tarımsal Alanların Korunması Projesi (ÇATAK) (Conservation of Environmental Agricultural Areas)				
	18	Çayır mera yem bitkilerin üretimi ve geliştirme Projesi (Production and developoment of grassland pasture plants)				
	19	Göksu Taşeli havzası kalkınma projesi (Göksu Taşeli basin development Projecy)				
	20	DOKAP illeri arazi toplulaştırma projesi (Land consolidation project in DOKAP)				
	21	DAP illeri arazi toplulaştırma projesi (Land consolidation project in DAP)				
	22	KOP İleri arazi toplulaştırma projesi TİGH Projesi (Land consolidation project in KOP)				
	23	GAP İleri arazi toplulaştırma projesi TİGH Projesi (Land consolidation project in KOP)				
	24	Arazi toplulaştırma ve TİGH projesi (Land consolidation anf TİGH prject)				
	25	Ardahan, Kars, Artvin kalkınma projesi (Ardahan, Kars, Artvin development project)				
	26	Avrupa Birliği Kırsal Kalkınma Programı (IPARD 1) (The European Union Rural Development Program)				
	27	Rize Bayburt Gümüşhane kalkınma projesi (Rize Bayburt Gümüşhane development project)				
	28	Avrupa birliği kırsal kalkınma programı (IPARD 2) (European Union rural development program)				
	29	Yerel kalkınma stratejilerinin hazırlanması ve uygulanması için kapasite geliştirme Projesi (LEADER) (Capacity Building Project for the preparation and implementation of local development strategies)				
	30	Kırsal kalkınma ulusal ağıının kurulması (Establishment of a national network of rural development)				
	31	Kırsal kalkınma izleme Komitesi yönetim kapasitesinin güçlendirilmesi (Strengthening the governance capacity of the Rural Development Monitoring Committee)				
	32	Kadın Çiftçiler Tarımsal Yayım Projesi (Agricultural Extension Project for Women Farmers)				
	33	İyi Tarım Uygulamaları Alan Bazlı Destekleri (Good Agricultural Practices Area Based Supports)				
	34	Organik Tarım Alan Bazlı Desteklemeleri (Organic Farm Area Based Supports)				
	35	Organik Hayvancılık Desteği (Arı Kovan) (Organic animal husbandry support)				
	36	Fındık Üreticisi Alan Bazlı Destekleri (Hazelnut Producer Area Based Supports)				
	37	Alan Bazlı Mazot ve Gübre Destekleri (Field Based Diesel and Fertilizer Supports)				
	38	Örtü Altı Bitkisel Üretime Arız Olan Zararlı Organizmalara Karşı Biyolojik ve/veya Biyoteknik Mücadelenin yaygınlaştırılması ve Kimyasal İlaç Kullanımının Azaltılması Amacıyla Örtüaltında verilen Alan Bazlı Destekler (Field-Based Supports Provided in the Habitat to Reduce the Use of Chemical Drugs and Dissemination of Biological and / or Biotechnical Artifacts Against Hazardous Organisms)				
	39	Hayvancılık Desteklemeleri (Livestock Supports)				
	40	Türkiye Tarım Havzaları Üretim Ve Destekleme Modeli Fark Ödemesi Destekleri (Turkey's Agriculture Basin Production and Support Model of Deficiency Payment Support)				
Ministry of Customs and Trade	1	Kooperatifçilik Destek Programı (Co-operative Support Program)				
Ministry of Interior	1	Yol Üstü Satış Tezgahlarının Düzenlenmesi (Arrangement of on the road Sales Benches)				
	2	KÖYDES Projesi (küçük ölçekli sulama bileşeni) (KÖYDES Project (small scale irrigation component))				
	3	KöyDES Projesi (köy yolu bileşeni) (KöyDES Project (village road component))				
	4	Köy tanıtım ve trafik işaret levhalarının yenilenmesi (Renovation of the village sign and traffic signs)				
	5	KÖYDES Projesi (köy içmesuyu bileşeni) (KÖYDES Project (village drinking water component))				
	6	KÖYDES Projesi (Köy Atık Su Bileşeni) (KÖYDES Project (village drinking water component))				

Responsible Institution		Name of the Project	Direct Payments	Grant/Credit	Service	R & D
Ministry of Interior	7	Köy Pazar yerlerini modernize edilmesi (Modernization of village markets)				
	8	Köylerde atıl kamu binalarını restorasyonu ve işletmeciliği (Restoration and management of idle public buildings in villages)				
	9	Köy muhtarlıklarının hizmet sunum kapasitesinin geliştirilmesi (Improvement of service provision capacity of village headmen)				
	10	Kırsal alandaki büyükşehir ilçe belediyelerinin hizmet sunum kapasitesinin geliştirilmesi (Development of service provision capacity of metropolitan municipalities in rural areas)				
	11	Köy envanteri bilgi sisteminin oluşturulması (Creation of village inventory information system)				
Ministry of Development	1	Kırsal kesime götürülen kamusal hizmetlerin sunumunda yenilikçi modellerin geliştirilmesi (The development of innovative models in the presentation of rural services)				
	2	İlçe Bazı Yerel kalkınma Programlarının oluşturulması (District Establishment of Some Local Development Programs)				
	3	Yerel ve kırsal kalkınmaya yönelik sivil inisiyatiflerin teknik kapasitelerinin geliştirilmesi (Development of technical capacities of civil initiatives for local and rural development)				
KOP RDA	1	KOP Tarımsal Educationve Yayım Projesi (KOP Agricultural Education and Extension Project)				
	2	Ulaşım Güzergahlarındaki Kırsal Kalkınmaya Yönelik Gelir Getirici Faaliyetlerin Araştırılması (Investigation of Income-Making Activities for Rural Development in Transportation Routes)				
	3	Küçük ölçekli tarımsal sulama projeleri (Small scale agricultural irrigation projects)				
	4	Dezavantajlı kırsal yörelerde Tarımsal kalkınma faaliyetlerinin uygulanması (Implementation of agricultural development activities in disadvantaged rural areas)				
Ministry of Culture and Tourism	1	Kültürel ve Turistik Değer Taşıyan Köylerin Belirlenmesi (Determination of Villages eith Cultural and Tourist Values)				
Ministry of Culture and Tourism	2	Kırsal Alanlarda Bulunan Ören Yerlerinde Çevre Düzenleme Uygulamalarının Yapılması (Implementation of Landscaping Practices in Archeological Places in Rural Areas)				
	3	İlçe kırsal miras müzelerinin kurulması (Establishment of district rural heritage museums)				
Ministry of National Education	1	Yöresel Zanaat ve El Sanatlarının Yaşatılması (Sustainability of Local Crafts and Handicrafts)				
	2	Kırsal yerleşimlerdeki yatılı bölge ortaokullarının fiziki şartlarının iyileştirilmesi (Improvement of the physical conditions of residential regional secondary schools in rural settlements)				
	3	Kırsal yerleşimlerde okul öncesi eğitime erişimin artırılması (Increase access to pre-school education in rural areas)				
	4	Kırsal yerleşimlerdeki öğrencilerin okul dışı eğitimi (Non-formal education of students in rural areas)				
Ministry of Forestry and Water Affairs	1	Doğal Alabalık Üretimi ve Orman İçi Suların Balıklandırılması Projesi (Natural Trout Production and Fishery of Forest Water)				
	2	Sürdürülebilir Arazi Yönetimi ve İklim Dostu Tarım Uygulamaları Projesi (Sustainable Land Management and Climate-Friendly Agricultural Applications Project)				
	3	Çoruh nehri Havza rehabilitasyon projesi (Coruh River basin rehabilitation project)				
	4	Murat nehri Havza rehabilitasyon Projesi (Murat River Basin Rehabilitation Project)				
	5	Bal ormanları Projesi (Honey forests project)				
	6	Orman köylerine yönelik gelir getirecek faaliyetlerinin desteklenmesi programı (Support program for income-generating activities for forest villagers)				
	7	Ağaçlandırma ve toprak muhafaza projesi (Afforestation and soil conservation project)				
	8	Entegre orman yönetimi Projesi (Integrated forest management project)				
	9	Eko Turizm'in desteklenmesi Projesi (Eco Tourism Support Project)				
	10	Dağlık ve ormanlık alanlarda köylerin Sürdürülebilir kalkınması (Sustainable development of villages in mountainous and forested areas)				
Ministry of Health	1	Kırsal yerleşimlerden anne ölüm oranlarının düşürülmesi (Reducing maternal mortality in rural settlements)				
	2	Kırsal yerleşimlerdeki tüm doğumların sağlık kuruluşlarının gerçekleştirilmesi (Realization of all births in health institutions in rural settlements)				
Turkish Patent Institute	1	Türkiye'nin Yöresel Ürün Haritasının Çıkarılması (Generating Map of Turkey's Local Products)				
Turkish Statistical Institute	1	Kırsal alan tanımlarının revizyonu çalışması (Revision of the definition of rural areas)				
	2	Kırsal göstergeler bilgi sisteminin oluşturulması (Establishment of the rural indicators information system)				
Ministry of Transportation, Maritime Affairs and Communications	1	Elektronik haberleşme altyapısı olmayan yerleşim yerlerine alt yapı kurulması projesi (Project for establishing infrastructure in residential areas without electronic communication infrastructure)				
	2	Mobil haberleşme alt yapısı olmayan yerleşim yerlerine altyapı kurulması projesi (Infrastructure installation project for settlement areas without mobile communication infrastructure)				

CURRICULUM VITAE

PERSONAL INFORMATION

Surname, Name: Vacide Betül Kurtuluş

Natioanlity: TC e-mail: vbetulkurtus@gmail.com

BIOGRAPHY

Education:

2003-2007: Bachelor's Degree in Interior Architecture and Environmental Design, Bilkent University,

2008-2010: M.S. in Architectural Design concentrated on Restoration, Politecnico di Milano,

2012-2018: Phd in Conservation of Cultural Heritage, METU

Professional Experience:

2009-2010: Labqus (Laboratory of Urban Quality and Safety), Milan: Research Assistant, 2012-2018: Research Assistant, Department of Architecture, METU

Foreign Languages:

Advanced English, Basic Italian