

THE DIALOGUE BETWEEN COMMUNITY ARCHAEOLOGY AND LIVELIHOODS IN  
RURAL CONTEXT: THE CASE OF KOMANA /TOKAT

A THESIS SUBMITTED TO  
THE GRADUATE SCHOOL OF SOCIAL SCIENCES  
OF  
MIDDLE EAST TECHNICAL UNIVERSITY

BY  
CEREN İLTER

IN PARTIAL FULLFILLMENT OF THE REQUIREMENTS  
FOR  
THE DEGREE OF MASTER OF SCIENCE  
IN  
THE DEPARTMENT OF URBAN POLICY PLANNING AND LOCAL GOVERNMENTS  
FEBRUARY 2020



Approval of the Graduate School of Social Sciences

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## **ABSTRACT**

### **THE DIALOGUE BETWEEN COMMUNITY ARCHAEOLOGY AND LIVELIHOODS IN RURAL CONTEXT: THE CASE OF KOMANA /TOKAT**

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M. Sc. Urban Policy Planning and Local Governments

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February 2020, 139 pages

Cultural and archaeological heritage, as a reflection of elapsed time, conveys both the traces of past belonging to its immediate territory and also carries them into the future. Throughout centuries new and different layers bearing differing values interweave to contribute to the significance of cultural assets in an intricate way. The cultural, economic, and social dynamics of the territory, where the cultural heritage exists, is shaped by this interwoven and authentic pattern. However, singular and stereotyped implementations focusing only on the conservation of sites and the economic development of rural territories disregarding socio-cultural are remained restricted without an integrated approach. In this framework, the notion of archaeological heritage is reconsidered and integrated with the dynamics of the landscape, which is a conducive resource for subsistence.

The study especially explores how the local community and the local governmental institutions responded to the archaeology studies in Komana. The contribution of archaeological and community work to sustainable conservation of archaeological values as well as the livelihoods of the local community are investigated. While a methodology with a more in-depth approach, which includes the problems and perceptions of each party towards the issue with participatory action methods, was developed specially for this study, other studies conducted from the beginning of the project in Komana are also analyzed. Hereby, a guide map has been created in order to lead towards a more efficient community archaeology in the future with obtained experience and to contribute to local development by conserving both archaeological heritage values and resources of livelihoods.

**Keywords:** Community Archaeology, Local Communities, Cultural Heritage, Livelihoods, Local Development

## ÖZ

### KIRSAL ALANLAR BAĞLAMINDA TOPLUMSAL ARKEOLOJİ VE GEÇİM KAYNAKLARI ARASINDAKİ DİYALOG: KOMANA/TOKAT ÖRNEĞİ

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Ocak 2019, 139 sayfa

Zamanın bir yansıması olarak kültürel ve arkeolojik miras geçmişe ve kendi yöresine ait izlerini günümüze ve aynı zamanda geleceğe taşımaktadır. Yüzyıllar boyunca, ayrı değer taşıyan yeni ve farklı katmanlar, varlıkların anlamına katkı sağlayacak, girift bir şekilde örülmüştür. Kültürel mirasın bulunduğu bölgenin kültürel, ekonomik ve sosyal dinamikleri, bu iç içe geçmiş ve özgün desenle şekillenmekte ve oluşmaktadır. Buna göre, sadece alanların korunması veya yerleşimlerin ekonomik gelişimine odaklanan tekil ve basmakalıp uygulamalar, bütüncül bir yaklaşım olmaksızın sınırlı kalmaktadır. Bu çerçevede, miras kavramı, yeniden ele alınmakta ve geçim için olanak sağlayan bir kaynak olan peyzajın dinamikleri ile entegre edilmektedir.

Bu kaygı göz önünde bulundurulduğunda, Türkiye'nin Kuzey-orta kesimindeki Tokat yakınlarında antik bir yerleşim olan Komana'daki toplumsal arkeoloji çalışmaları, bu



alıřmada kırsal toplumun sosyo-ekonomik ve ekolojik niteliklerine kapsayıcı bir yaklaşım örneęi olarak değeriendirilmektedir. alıřma özellikle yerel toplum ve yerel kamu kurumlarının Komanadaki arkeoloji alıřmalarına nasıl tepki verdięini arařtırmaktadır. Arkeolojik ve toplumsal alıřmalarının arkeolojik değerielerin ve yerel kırsal toplumun geim kaynakları sürdürülebilir korunmasına katkısı arařtırılmıřtır. Bu alıřma için özel olarak katılımcı eylem yöntemleri ile her bir tarafın meseleye yönelik sorunlarını ve algılarını içeren daha derinlemesine bir yaklaşıma sahip bir metodoloji geliřtirilirken, projenin bařlangıcından itibaren Komana'da yürütölen dięer alıřmalar da analiz edilmiřtir. Bu vesileyle, elde edilen deneyim ile gelecekte daha verimli bir toplum arkeolojisine öncölük etmek ve hem arkeolojik miras değerielerini hem de geim kaynaklarını koruyarak yerel kalkınmaya katkıda bulunmak için bir rehber harita oluřturulmuřtur.

**Anahtar Kelimeler:** Toplumsal Arkeoloji, Yerel Topluluklar, Kültörel Miras, Geim Kaynakları, Yerel Kalkınma

To archaeological sites  
which had been under dams and destroyed by conflicts,  
and local communities in those territories

## **ACKNOWLEDGEMENTS**

First of all, I would like to thank my mother and father, who have always supported my interest in archaeology and history, and who have contributed in line with their knowledge. I would also like to thank my brother, who I am a colleague with, for not only sharing his professional skills with me, also but also for standing by me no matter and social pressures what, sometimes being more rational than a younger brother and being the only person I can trust forever. I would like to thank grandmother, who raised generations with her fairy tales, and my grandfather, who managed to raise four daughters despite all difficulties and social pressures, my grandmother and my grandfather, who provided all the necessary infrastructure for my brother and me to always read very well-they are not alive now.

I would also like to express my eternal gratitude to my boyfriend Alper Soy for always being by my side in this process, for never losing his support and faith in me. He always motivated me and because he believed in me more than I did.

I am grateful to all my professors who have endeared me to this profession and expanded my horizons during the undergraduate and graduate period. At the same time, I would like to thank Serdar Nizamoğlu and his wife Atagül Nizamoğlu, the employer of Ikarya consulting company, which I started working with after graduating from school. During the same years that I started to graduate, it became a second school for me. I owe them a debt of eternal gratitude for the professional, businesses and life experiences they have given me and for everything I have learned from them – an eternal thanks to this couple, who are the best examples of how to stand up even in the most difficult circumstances.

And of course, I would like to appreciate my advisor, who invited me to the Komana excavation as soon as I graduated from the undergraduate period, for participating in the excavations during these past five years, for integrating the professions of archaeology and planning, and therefore for fulfilling my childhood and youth dreams. I am grateful to her for never giving up on me during this time and for always supporting and motivating me.

Also on technical issues to help me in thesis writing process, or I was too concentrated to write a thesis when I feel my absence my friends, Burak Özgür, Damla Karagöz, Ayhan Erdoğan, Bilge Bektaş and finally I would like to express my thanks to Hilin

Almoustafa for being more than a friend in my new carrier period in a different city and culture.

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## **CHAPTER 1**

### **INTRODUCTION**

The Komana Archeological Research Project, at an ancient sanctuary site near Tokat, began with surface surveys in 2004, and continued with excavations until today. Thus, continuous research about Komana has been going on for 16 years and archaeological excavations have been going on for 11 years. The locals from the surrounding villages have been employed during the excavation period for various duties ranging from active digging at the site to cooking for the team. Through these 15 years, due to direct involvement or otherwise, the level of information about the site in the surrounding villages improved considerably and the people living in these villages have developed strong relations with the excavation team. The research project team was not only interested in the archaeological objectives, but also were interested in involving locals living in the villages through organized activities in the context of community-based archaeology.

This thesis aims to investigate how the community archaeology works conducted in the past ten years at Komana impacted local empowerment towards safeguarding archaeological heritage at Komana as well as rural economic/social development. In that regard, I joined the excavation team in 2014 in order to coordinate the integration of the local community into archaeological studies for promoting the vitality and authenticity of this rural territory and improving the quality of their life.

During those ten years, contact has been established with the villagers around Komana, the policy-makers at local and provincial levels, and the academicians engaged in the archaeological project as well as conservation of cultural heritage. The community archaeology efforts have been continuing in and around Komana since 2010. Here, the it is attempted to analyze these efforts from a heritage

conservation perspective as well as an effort to improve subsistence resources of the villagers based on the rural landscape.

In order to achieve this objective, the thesis includes respectively a theoretical discussion on both community archaeology and rural development in Turkey, relevant cases, analysis of specific practices at Komana and perspectives of the rural community and governmental bodies through surveys, presenting the process as synthesis, and the product as a guide map. Thus, each chapter attempts to link the themes in community archaeology with livelihoods and, theory and practice. Five substantive chapters following the introduction seek to structure the argument about the dialogue between community archaeology and livelihoods approaches. While Chapter 2 is dedicated to overarching the notions and cases in community archaeology to capture the bonds between different disciplines, Chapter 3 and 4 analyze the community archaeology work at Komana and the perception of the local communities and policy-makers or officers in governmental bodies towards the relationship between archaeology and sustainability of livelihoods. In Chapter 2, theoretical and legislative knowledge is reviewed to build connections between and make sense of the mass of seemingly unconnected facts. To better understand the connection between concept of heritage, livelihoods, and local development, the evaluation of sustainable development and locality in rural development are assessed historically. The assessment revealed how the environment of sustainable and/or rural development has been shaped globally and which critical issues were taken into consideration while establishing those concepts.

The third chapter, serves to structure and analyze the fuzzy nature of rural settlements as well as the contribution of community archaeology studies to the local community. In the fourth chapter, a new research is presented, including questionnaires and in-depth interviews, which were carried out within the scope of the thesis. In this research, the perspectives of local communities and public authorities on the protection of archaeological heritage and heritage values specific to Komana was sought after. Thus, through this research, it has been questioned why community archaeology studies are not sustainable and what needs to be done to ensure continuity at Komana.

The remaining chapters amalgamate the overlapping and interwoven issues by distilling critical aspects, particular to Komana. The final chapter is constituted to propose ideas to rehabilitate sustainability in community archaeology and to

establish mutual and responsible relations between human beings and their nature, local communities and their own historical identity, society and governmental bodies. Here, theory and practice were considered together to synthesize the accumulation of experiences, assumptions, deductions, and knowledge that are presented in the previous chapters of the thesis.

In the conclusion section, a guide map as a product has been created to suggest how community archaeological studies can be continuous, and how local communities can evaluate the landscape, in other words, their primary source of livelihood as agricultural heritage, and can participate in decision-making processes related to their landscape and heritage areas.

### **1.1. Background and Approach of Thesis**

Komana is also located in the adjacent (mücavir) area of Tokat, where is on an axis in which rapid urban transformation could be seen easily and quickly. Today, with the neoliberal conditions prevailing, relations between cultural heritage and local communities has been weakening, especially those who live in poverty mostly trying to earn their livelihoods at a minimum sense. These present conditions lead local communities to alienate from the products, which they produce in their own geography, and fellow farmers in the same social class and environment. In this ruthless order, of course, the nucleus of conscious local communities' organization, which lay claim to natural and cultural heritage, who can live in peace with their surroundings, who provide their livelihood through responsible production and consumption ways, are observed. In addition to organization in local communities, other aspects that are effective in protecting heritage sites are policies that lead to space, social and economic life. In order to ensure both the protection of heritage sites and an actual rural development, decision-making mechanisms must establish organic relationships with local communities and their environment. Because local authorities, especially for rural areas, are known to develop an intimate dialogue and first apply to solve any service delivery problem they experience by citizens living in the area.

The findings and information obtained from the ongoing community archaeology studies since 2010, and the on-site observations of the researcher forms the basis of this thesis.

The background of the thesis is based on community based archaeological studies conducted since 2012 by excavation team and personal experiences of the researcher who has assisted in and contributed these studies in full time or part time since 2014. The main basis of community archaeology is able to help the lives of the people living around the archaeological site and to ensure that these people are included in the conservation and investigation activities carried out. The objective of these studies, through the medium of the communities in Komana territory, is adaption of ancient site and transferring the heritage and values in their territory to next generations in a sustainable manner.

The communities, who live in rural areas and make their livings by cultivating the land, build a mutual relationship with their settlements and natural environment and they have continued to do so. Rural communities have the ability to recognize their environment and observe the changes brought about by time and struggle in order to protect and keep alive the land, water and air that are their livelihoods, better than urban communities. However, destructive capitalist changes in agricultural production systems, not only in Turkey but all over the world, have reduced the population retention capabilities of rural settlements, and irreversible interventions have been made to their livelihoods.

Community-based archaeological studies carried out in especially undeveloped countries or rural areas also aim to improve the economic and social situation of local communities. Archaeological studies carried out in rural areas is considered a new kind of livelihood for peasant communities. In addition to agricultural production, a new kind of livelihood is created by employing workers from the villages around the archaeological site during the excavation periods. Apart from being employed only in excavation sites, as the tourism potential of the excavation sites is also taken into account, archaeological heritage sites have serious importance in terms of rural livelihoods. On the other hand, the tourism potential of archaeological heritage sites is evaluated as positive advancement in terms of diversifying the livelihoods and creating new alternative of rural communities. Although the beginning of tourism activities in archaeological sites is seen as an alternative of livelihood, in areas where there is serious visitor density and mobility, conservation policies at the same time loose their effectiveness. The inability to determine their carrying capacity leads to significant problems. It is observed that the conservation areas are deteriorating due to the rapid flow of capital caused by tourism activities and the pressure of the construction brought

by hotels and resorts on natural and cultural heritage sites. It is observed that the indigenous communities living in regions where the balance of protection and use is exceeded have not been able to fully or partially protect the land and water, which are the primary source of livelihood due to the inevitable consequences of tourism in the long term.

The concept of conservation is a phenomenon that emerged in the post-World War II period, and in its early stages archaeological findings and monumental structures formed the main elements of this discipline. Later, the framework was expanded, and new conservation definitions and statuses were formed such as urban parts, residential structures as non-public civil architecture examples, industrial heritage areas covering factory buildings belonging to certain periods, including cultural landscape areas by integrating with natural areas. However, from the construction scale to the regional scale, recorded heritage elements have been protected and rehabilitated, until recently, while the paradigm shift in this discipline extending the scope of conservation to the protection of people and communities from the consequences imposed by the process of rapid change. This idea is based on the opinion that ensuring the maintenance of heritage sites depends on the communities in or around the area. An element of heritage, depending on the state of conservation, whether archaeological, architectural or agricultural, as the product of certain knowledge has been transferred to today with its traditions, conditions of use and memory and. At the same time, the transfer of natural and cultural values to future generations as living heritage constitutes the basis of the concept of sustainable conservation.

This paradigm shift realized in conservation has not only remained in itself, but also has influenced the other social sciences. Indeed, wars, famine, poverty, hunger, migration and economic crises in the world lead to paradigm shifts in all disciplines. Similarly, in economic and social development theories, the need to protect local communities, the settlements and the environment they live in, and to understand the dynamics has been put on the agenda. Given that development programs were associated with urbanization after the 1950s or were carried out with package plans independent of the dynamics of rural life; it is inevitable that this change will occur in the development models. There are a wide variety of versions of many development concepts at present. Even dwelled on economic and social development in the first year often, today, the concepts of local, rural and sustainable development that include economic and social issues of people

have been favored. Despite the differences in use of development concepts, the main issue is to identify the problems and needs of that place and to involve the local communities in these processes with a participatory approach.

Either way, these paradigm changes in the disciplines of conservation and development are associated with involving local communities in decision-making processes with a more people-oriented and democratic approach. The main aim of these approaches is to produce integrated conservation and development plans and policies generating from the local to the Centre, and to place their focus on the needs and problems of the local community, not the dilemmas of the global world. On the other hand, this understanding means the constitution of multi-layered management and development plans and governance systems by building up participation models for all stakeholders in an inter-disciplinary way.

## **1.2. Methodology**

Approximately 9 kilometers to the east of Tokat, a modern town in Turkey, lie the remains of Komana, an archaeological sanctuary site for an Anatolian goddess named Ma. Research at the site, which began with surface surveys in 2004 and continued with excavations since 2009, had a significant impact on the inhabitants of the surrounding villages economically, culturally, and socially for 15 years — the project likewise developed under the influence of the local community due to continuous relations. The community archaeology studies carried out at the ancient site of Komana, have been developed in order to advance the integration of local development and conservation through community empowerment. I have been part of these studies since 2014 as a participant and initiator. The early studies were designed by the project leader and team members, for which I was provided with detailed reports. Later, once I have become a team member in charge of community-based studies, I have played a key role in designing and implementing the different methods. Through the community archaeology studies, it was understood that the excavation site and research campaigns in the summer months had become a part of the community, and the level of awareness increased towards preserving heritage sites in the villages around Komana, especially in the villages of Bula and Gümenek.

Komana community archaeology studies were designed as community-based actions in rural areas for an increased understanding of the past, with the intention to include target groups in the studies, to increase conservation consciousness in



rural areas, and to analyze the social and cultural changes that have taken place since the start of the excavations. They focused on raising awareness about the natural and cultural heritage and sustainable livelihoods of the local communities, to increase their ability to organize, to be involved in decision and planning processes related to Komana and their own livelihoods through the multiplier effect of the studies. For these purposes, workshops, meetings, surveys, face-to-face interviews, focus groups, action research, and comparison of good practice examples were carried out.

Within the scope of the thesis, value analysis of the assets in the Komana territory and the role of these assets in the development of the region will be examined, and the relationship between livelihoods and natural and cultural heritage protection will be tried to resolve. In the following table, community archaeology studies conducted at Komana are briefly listed.

Table 1: Methodology of Komana Community Archaeology Studies

Methodology of Komana Community Archaeology Studies				
<b><u>Year</u></b>	<b><u>Actions</u></b>	<b><u>Method</u></b>	<b><u>Target Group</u></b>	<b><u>Participation of the Researcher</u></b>
<b>2012</b>	archeology and art history presentations, field trips, photography	Workshop	Children from three villages	-
<b>2012</b>	ceramic and sewing, field trips and promotional presentations	Workshop	Women	-
<b>2013</b>	archeology and art history presentations, field trips, photography	Workshop	Children from three villages	-
<b>2014</b>	Establishment of Local Development Association	Organizational	Bula Villages	Founder Member
<b>2014-2015</b>	Sewing Trainings	Trainings	Women and men in the Bula Village	Project Coordinator
<b>2015</b>	Future of Komana	Workshops and meetings	Local public institutions and governments in Tokat	Assistant
<b>2016</b>	discussions	Trainings	Women in Gümenek Village	Interviewer
<b>2017</b>	surrounding villages regarding to Action Research	Focus group interviews	headmen and women	Assistant
<b>2019</b>	Households questionnaires and interviews with representatives of local public institutions	Survey	Villagers in three village	Interviewer

Some of the methods used both as part of the Komana community archaeology studies and this thesis are briefly discussed below:

### **Participatory Action Research Approach**

In participatory research, the main goal is to produce knowledge by integrating the input from all stakeholders. Greene & Hogan (2005, s. 253) stated that a merging knowledge produced by participatory methods provides "oppressed people with the tools for analyzing their life condition." Participatory research processes should be designed in just conditions. These conditions ensure a non-hierarchical and mutual platform or ground for all participants without creating any hesitation to comment about the issue. To produce accurate knowledge through collecting the information in participatory research, each participant would define his/her condition and themselves unsuitedly for interpretation and establish a dialogue.

Participatory methods could not be reduced to specific ways for extending the participation capacity and gaining convenient information. Conventional methods would not be sufficient, particularly for rural areas and local territories, and for different oppressed target groups, creative ways could provide a more confident ground and equal opportunities to express their thoughts (Greene & Hogan, 2005).

Komana community archaeology studies have targeted to generate knowledge related to localities and archaeology by amalgamating academic and rural experiences. Since 2010, different methods have been used to increase the participation of children, women, workmen, farmers, and local public participation. In doing so, year by year, accumulation of knowledge about community archaeology has layered and included multi-vocality. I have taken an active role in these activities.

### **Focus Group Method**

Focus group and participation meetings (search conference), a method often used in action research, have been used to gain ideas about a particular group, forming a base for quantitative research methods. Focus group and participation meetings have been essential for participants to be able to freely express their own ideas through reciprocal interactions and associations to provide an abundant flow of information and various contributions to the process by clearly stating their own profession, interests, tendencies, and experiences.

As a qualitative research method, it was aimed to reveal multi-faceted knowledge in focus group and participation meetings, mutual learning, pooling knowledge, defining diversity rather than generalization. Meetings with participants, moderators, and rapporteur are recorded using a voice recorder, and then recordings were analyzed and reported.

In the context of community archaeology studies in Komana, focus group studies have been conducted since 2014, before the foundation of the association. In 2014, focus groups were held with women and men in Bula and women in Gümenek village. The focus group interviews conducted during this period to explain the content of the education that was intended to be given to women, and their views on this issue were received.

In 2017, focus group meetings were conducted with more specific groups within the scope of action research. The first of these was carried out with the headmen and the imams of the villages of Bula, Gümenek and Ballidere – invited as opinion leaders. In this meeting, action research experts gave brief information about the activities that can be done in the villages and the potential of the villages, after which the opinions and suggestions of the participants were taken. Within the scope of the same research, a focus group with women in the village of Gümenek and another one with a mixed group in the village of Ballidere were conducted to determine the problems and needs of the villages. In addition, these interviews also attempted to examine the impact of the Komana excavations on the villages. In addition, action research experts, in the village of Bula, implemented a focus group with young girls playing football. The objective of this focus group was to explore attitudes and problems of a disadvantaged population, who lives in rural areas within established traditional customs and also tries to be a part of urban socio-cultural life by being a part of a football team in high school. In the focus group, the impact of the Komana excavation team on the social life of young girls in their families, villages and cities was examined.

### **Workshops as a participatory research methodology**

Workshops provide a shared place for participants to get together for sharing ideas and information about a specific issue, generally determined by the domain. This method has been mentioned with “participation” frequently, since the 1990s (Orngreen & Levinsen, 2017). SWOT analysis and participatory rural appraisal (PAR) (Chambers, 1983) are common examples of the workshop method. The

main difference between focus groups and workshops is that the data can be collected in a practical and applied way in workshops.

Participants in the workshop create a solution, guidelines, or knowledge collectively by practicing specific problems related to the present agenda. To promote the level of accuracy about collectively produced data needs a target group and a moderator experienced with the subject. Reciprocal interactions that can combine and reconcile the expectations, interests, purposes, and knowledge would create a balance rather than the dominance of a view that belongs to a person or a specific group.

In Komana community archaeology studies, different workshops following the participatory action approach were carried out between 2010-2014 with children and women. The workshops, including practice, involved the participants in the ongoing archaeological work in their territory collectively. The presentation of the outcomes of every workshop demonstrated that the local relations with Komana had developed naturally, children and women had a particular interest towards the archaeological area, and new data and thoughts were generated by gathering traditional and academic knowledge. Also, workshops were utilized to learn the expectations mutually and thought of parties, the local community, and the archaeological team.

In the same way, the workshop method was used in the Future of Komana conference/meeting to explore and advance the policies and strategies of local public institutions and governments. Although the success of the conference and follow-up of certain decisions taken during the meeting are questionable today, the attendance by senior representatives of public institutions proved beneficial for strengthening the links between the excavation team, public institutions, and local communities.

### **Surveys and in-depth interviews**

Household questionnaires and in-depth interviews as data collection methods were used in Komana community archaeology studies in 2014 and 2019. Both questionnaire forms were prepared by the excavation director and myself. I conducted surveys and in-depth interviews in 2014 to interpret the tendencies of local communities in Bula Village to establish an organization related to local development. In 2019 further interviews were conducted in order to understand the expectations and solution proposals of local communities in three villages regarding the livelihoods and the future of the cultural heritage after fifteen years

of excavations at Komana. Through the medium of these techniques, I was able to obtain qualitative and quantitative information.

In 2014, I conducted a questionnaire with 29 people in Bula village before the establishment of the Komana Local Development Association in order to evaluate local communities' approach towards organizational projects and studies. During face-to-face interviews with 19 women in Bula village, they were asked for their views on the Komana excavation, their expectations about community projects, and whether they wanted to take part in projects and training. Additionally, information was obtained about their duties within the family, the sources of communication they used, and the collective and volunteer work (imece) practices in the village. A different question form was created for men about future projects and the association and a total of 10 men were interviewed. In the survey form, questions were prepared to understand the views and expectations about the excavations carried out in Komana, social projects, the participation of women in projects, their support for more comprehensive projects if undertaken in the future.

In 2019, household surveys were carried out in the villages of Bula, Gümenek, and Ballidere, and in-depth interviews were conducted with local authorities and experts on the subject. In total, 27 survey studies were conducted in four villages, and 13 different in-depth interviews were conducted in ten local institutions.

## CHAPTER 2

### THE RELATIONSHIPS BETWEEN COMMUNITY ARCHAEOLOGY AND LIVELIHOODS

#### 2.1. Community Archeology

Community oriented archeology, or *public archaeology*, that has gained momentum with initiatives of the indigenous groups in Australia, and the native populations and first nations in US proposed a broad applicability, collaborative methods and a valuable approach into archeological and heritage management, or cultural resource management studies in general (Atalay, 2007), (Matsuda & Okamura, 2011). Community archaeology is a field of study under archaeology attempting to build working relationships between archaeological heritage, projects around these and communities. According to Conkey, "*the 'community archaeology' approach continues to grow as evidenced in the 2002 edition of World Archaeology (Marshall 2002), and the recent American Anthropological Association session that focused on community archaeology in the developing world (Parks and Prufer 2006), Feminist archaeologists have also argued for an archaeological practice that concerns itself with community and those outside the academic world (Conkey 2005)*" (Atalay, 2007). Matsuda & Okamura have declared, that the terms of "community" and "archaeology" are used in different ways with a range of novel meanings as a result of varying theoretical backgrounds, practices and the meanings of archaeology in different geographies or local contexts (2011). Matsuda & Okamura have evaluated public and community archaeology models globally in brief and defined it as a relationship which is dynamic, arduous and including research and action processes.

Merriman, who wrote extensively on public archaeology emphasized that archeology needs to leave the paradigmatic roots of the discipline and has to be professionalized on behalf of the public (Merriman, 2004). Matsuda and Okamura criticize Merriman for appealing to a narrow group consisting of primarily academics and archaeologists and for its top-down approach proposing that

archaeological awareness or knowledge should be transferred from this narrow group to the public (Matsuda & Okamura, 2011) (Shunmungan, 2005). His deficit model and multiperspective model have kept inclusiveness, different voices and collective production of knowledge off. The challenging issues of community archaeology is participation and democratization processes, his models are deprived of these issues.

When these challenges are met, community archeology studies provide substantial advantages such as involvement of local communities in research process, gradually increasing their sense of ownership towards heritage sites, and foregrounding their knowledge and experience in order to amplify accumulation of historical information (Atalay, 2007) (Moser, et al., 2002). Atalay has asserted that the ethics of archaeological practices and collaboration with local communities could lead to socially-just implications in archaeology (2007, s. 253).

As a method of participation, conducting surveys with local communities on archaeological matters provides access to a significant amount of relevant local information relating the archaeological sites, as well as more general information on a regional scale. The excavation project and community work at Quseir al-Qadim in Egypt is a good example. Interviews with the elderly residents of Quseir revealed the existence of a small fishing village in the vicinity of the archaeological site although an international hotel was located on it at the time (Moser, et al., 2002). In order to obtain such information and fully understand the cumulative life history around archaeological sites it is essential to reach local knowledge. Interviews and discussions with community individuals have highlighted alternative perceptions of the area through its history, and through the inclusion of these perspectives, a more comprehensive understanding of the site has been reached at Quseir. There, it was revealed that the area was not just a Roman or Mamluk port, but a place with much wider cultural connections. The wealth of folklore about this region provided more insight into how the past was experienced and how it was negotiated and understood in the present.

While modern archaeological studies often, offer only information about the site itself and its past, community-based archaeology studies open a window to a more diverse understanding of that past. As Moser (Moser, et al., 2002) quoted from David Shankland [1999, Çatalhöyük: the anthropology of an archaeological presence] of British Institute of Archaeology at Ankara, a monument, whether archaeological, historical, mythical or folkloric, is not a very rational work of placing a single meaning on top of it.



Marshall suggested that community-based archaeology is an opportunity as well as a means for political correctness (2002). Indeed, these research methods provide possibilities to investigate how the past shaped the present culturally and economically. Community-based archaeology may need more time, effort and academic support than mainstream archaeological research and may have to face unexpected complications, but they allow local communities and other interest groups to own, preserve as part of their lives, to evaluate archaeological sites as a cultural heritage site, to manage protected environments in a democratic participatory and inclusive ways.

Development practices, which involve intensive use of technology and also aim for integration into the neoliberal system, ignore the knowledge of both prehistoric and traditional local agricultural systems. At the same time, package development programs that are tried to be implemented in different regions in the same way actually bring about standardization by ignoring local potentials. Studies, in which the identity and knowledge of the place is not included, have acted with a top-down understanding and are doomed to abstain from achieving meaningful results. Similarly, Erickson's paper (*Applied Archaeology and Rural Development/ Archaeology's Potential Contribution to the Future*, 1998) found that knowledge of agricultural production obtained through archaeological research can create a distinct method from pro-capital development groups, especially in agricultural and local development trials, and is unique in that it provides a methodology for studying agricultural production systems from a diachronic perspective. In addition, he argued that the most direct contribution the field of archaeology could make to the contemporary world and future would be through the field of Rural Agricultural Development.

Since this paper was written, the concept of sustainability emerged. Although agriculture is inherently unstable and dynamic in essence, sustainable agriculture is idealized in order to establish a balanced and stable system. However, it is emphasized that the research on agricultural systems and agroecological approach is very important in their contextually systemic relationship. Archaeology should play an important role in development because agricultural systems are dynamic, historically contingent, and the product of hundreds of years of deliberate and unintentional human agency.

For this, Erickson provided an example of desert farming conducted in Negev, Israel. Archaeologists working closely with agronomists, ecologists, botanists and hydrologists in research in the Negev have been successful in applying information

from the detailed study of ancient building remains that were used to collect flows after infrequent rains. Considering archaeological research and the information obtained as a result, the experimentally rebuilt terrace systems formed the basis of the Israel development program. The success of applied archaeology here has been to explore the most effective method in line with the geographical features of the region, using the knowledge of production used in the past but which has been destroyed. Water was saved by water harvesting and effective use of water was ensured using similar canals and cisterns in antiquity. The accuracy of hypotheses has been achieved through modern experiments. In spite of the average annual rainfall of 100 mm fell in Negev, farms that started to produce with this system achieved yields equivalent to 300 – 500 mm of rainfall per year (Guttman-Bond, 2010).

The movement for the socialization of archaeology that emerged in the United States paved the way for the enactment of laws for the protection of indigenous heritage assets, both at the federal and state level. In addition, this situation has improved cultural resource management, prompting indigenous tribes to create their own legal archaeology programs and has been accepted by the state. In this way, different intellectual and systematic archaeological programs have been created that look after economic opportunities for local communities in accordance with local values and interests. This dialogue between archaeologists and indigenous communities has created a distinctive countermark, and its influence has led to a cultural resource management with characteristics and identities of that geography today.

Community archaeology has reminded local communities of their own cultural and traditional knowledge and has shown that it is in fact their responsibility to take care of all the components of the geography they have created, such as earth, water, flora, fauna and ancient sites. This thought has instilled that local communities should in fact be people who will use these modern tools of archaeology to steward their traditional role in the future as well. In these researches, which utilize anthropological methods, enlighten the views of localities about heritage sites from political, economic and environmental perspectives. As Funari (2001) mentioned for just Latin America, but also, on global scale, archaeological studies should gain the momentum into “the real world of economic conflict and political struggle”. To understand the background of heritage sites, cultural landscape and knowledge systems formed in the defined territories from ancient times, the critical tools of community archaeology like participation, social

inclusion, or, taking part of decision-making process should be adopted in the practices that gives opportunity for broadening the horizons, in a more accurate way. Socialization movements in archaeological studies has been a new paradigm shift to remove borders of post-colonial and nationalism borders in the discipline and to spark off new ways for descendants or indigenusness who are alienated from their past, territory and knowledge of production. As a result of these circumstances, the paradigm has allowed to grow equalization of power relations, multivocality and mutual learning practices (Hodders, 2008; Colwell-Chantaphonh, 2012) among the archaeological teams, local communities and decision-makers in heritage resource management.

In addition to that, this movement has contributed archaeology to concentrate on the context of place, landscape and territory (Fowles, 2010; Colwell-Chantaphonh, 2012). By involving local communities to archaeology, the area where local communities live has become more crucial for the new paradigm. This spatial context ensures and accommodates the indications of the historical links between people and environment shaped by human activity. To exemplify, the names of geographical formations, the stories about their own territory or usage intentions of ruins by locals has layered the knowledge in the cultural landscape. It could be deduced that also oral history supported the community archaeology studies Colwell-Chantaphonh, 2012.

At the same time, however, the archaeology excavations is the pursuit to explain unearthed physical findings in a defined area, community archaeology converts historical knowledge into novel interpretations for a more expanded place. So, archaeology has re-scaled by taking into consideration settlements and fields rather than archaeological site. Almost, archaeology science is interdisciplinary by its very nature; also, community archaeology studies should comprise spatial disciplines such as planning, geography, heritage management, political science and administration. Besides, the human activities such as either economic or socio-political that molded the land has become an essential part of archeology science that has been shifted by the socialization or localization movement. Hence, socio-political developments in the history such as laws, social movements, migration or removals of communities in the area and economic activities like agriculture, husbandry, forestry, fishing that linked directly the territory. Moreover, this re-scaling has brought into question that concept of heritage needs to be expanded. Since the historical traces in the greater areas has become a part community archeology, this discipline must include heritage related with

humanity, human activities and the environment to conserve and to manage in a holistic perspective.

In the community archaeology theories and practices, it could be seen the mutuality obviously, especially in the applied studies. In Quseir al-Qadim, archaeologist gained distinctive perspectives about ancient site (Moser, et al., 2002); in Negev, Israel, archaeological findings formed the development program agriculture and irrigation, in Latin America (Erickson, 1998); the bottom-up movement in North America, that native people sought their right about their own heritage, come into force new political law related to archaeological programs (Colwell-Chantaphonh, 2012). Regardless, for whatever reason, that caused to construct dialogue between local communities and archaeology, has created an advance or progress in spheres of influence at different scales.

To get back to the issue of this thesis, community archaeology in rural context has to contain and pay regard to village settlements in terms of spatial issues; agricultural fields and agriculture sector as human economic activities; water or forest as rural landscape; agricultural or natural, intangible heritage as an expanding concept; compensator rules or decisions about rural territories in terms of socio-political issues. Therefore, community archeology that establishes the mutual beneficial dialogues with local communities, has played a crucial role and taken responsibility for future of rurality and next generations by layering those relationalities. In rural cases, especially where principal economic sector is agriculture, the relations between agrarian local societies and archaeological site, agricultural facilities and land-use, conservation and development, heritage and livelihoods are indicated the roots and dynamics for community archaeology targeting to contribute and provide with long-term achievements for all parties.

## **2.2. Agricultural and Rural Transformations**

It has been beneficial to understand the relations between the landscape and human activities placed around the archaeological site in rural context as a main focus of the research. Thus, to draw a general overview about transformations of rural structure and its principal economic sector, agriculture, has given systematic perception to recognize the heritage landscapes.

According to Çağlar Keyder (2013), in between 1970 and 1980, rural areas, social inequalities in rural areas, mechanization processes of agriculture as dominant sector of rural areas, production relations, land property structure and peasantry,

politics of class of peasantry had been quite discussed in social sciences and placed pretty in the research agendas in both Turkey and worldwide. However, in Turkey, transformation of structure of economy into construction oriented economic progress and condensation of investments in urbanization have caused to decrease in concern to village and rural areas. In 2000's as the beginning of paradigm shift, the issues of identity, culture, neoliberalism, urban poverty, globalization and consumption have gained popularity in social sciences.

Bernstein (2014) examined agrarian changes by defining specific breaking points, millenaries, centuries and decades. In the period of millenaries, from the beginning of agricultural facilities 12000 year ago to 1750, the agrarian changes have been described as evolutionary and peasants constituted the agrarian communities. The period of centuries started with the Industrial Revolution and finished in 2000s. With the help of dissemination of and progresses in industrial technologies, a new kind of global economy was created by capitalism, and agriculture sector must have adopted this system worldwide. In the centuries, when the population was 770 million in 1750, this number was calculated as 2,5 billion in 1950. In the period of decades, agrarian changes have been realized to meet the basic needs of increasingly growing population. Accordingly, the usage of pesticide and short range of seeds has been amplified. The population has been calculated as 6 billion in 2000 and estimated as 9 billion in 2050. By 2008, urban and rural populations have been balanced equally and urban population have remained increasingly growing.

In parallel with these changing definitions, as a result of economic transformation realized in Turkey, investments and implementations by central and local governments have triggered rapid urbanization without paying attention to conservation of rural areas, natural and cultural assets. This approach only supported urban development and was related to economic profit in urban areas. Besides, despite the fact that agriculture has been the dominant sector in rural areas of Anatolia for centuries and there has been a continuous effort to improve agricultural policies since the establishment of the Republic agricultural developments implemented by administrative authorities have not progressed constructively in Turkey.

However, in development studies, a settlement cannot be isolated from its context and territory, similarly, urban areas are not independent of rural areas. In addition to that, rural development studies have to be a part of the whole, policies and plan decisions at lower and upper scales.

People laboring in agriculture as part of a specific ecosystem have changed the land patterns and structure by cultivating. Local communities use the ecosystem as a livelihood, include the nature in production processes. At the same time, agrarian communities have cultivated the land according to its content, richness, productivity and the climate, water and air conditions. This distinction caused the creation of cultivation methods varying from one territory to another. Geographical differences have constituted the agricultural patterns belonging to place and its community as heritage transferred from the past societies to the present ones. However, as Bernstein (2014) and Keyder (2013) mentioned, since 2000s, using new techniques in agriculture to speed up the production rates and to meet the food, textile, etc. needs of growing populations have resulted in interruption of agricultural knowledge accumulation.

On the other hand, huge inequalities have occurred in distribution of income, life insurances, life standards, average life time and productivity. Despite the progress in agricultural productivity, at the same time people have faced and undergone poverty and famine, unrighteously.

### **2.2.1. Evaluation of “Sustainable Development” Concept at International Level**

After the Great Depression in 1929 and World War II, the understanding of economic development based on technology and industry caused the natural resources to be consumed rapidly, the ecological balance to be deteriorated and the poverty to be increased. An understanding, based on a rapid development of urbanization, technological and industrial development, an uncontrolled population growth, incentives of constant consumption, has been dominant, since World War II. After the 1960s, it was realized that the current development concept affected the ecological balances negatively and that ecological, social and cultural factors were ignored in the production and consumption models (Gegeoğlu, 2017).

The concept of sustainable development was first used in the report titled “Limits to Growth” published by the Club of Rome (The Limits to Growth, 1972)<sup>1</sup>. In the report, it is emphasized that economic growth will reach the limits if the current growth trends continue in world population growth rate, industrialization, environmental pollution, production of food and consumption of natural resources.

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<sup>1</sup> <http://www.donellameadows.org/wp-content/userfiles/Limits-to-Growth-digital-scan-version.pdf> (last accessed date: August 30, 2019)

In the years when the report was prepared, it was stated that there would be an opportunity to maintain a sustainable ecological and economic balance by changing current growth tendencies. It was advocated that an ecological and economic equilibrium need to be designed in such a way that each individual will have access to basic needs and have the same opportunity to develop each individual's potential (The Limits to Growth, 1972, p. 23).

In the Conference on Human Environment<sup>2</sup> (also, called as Stockholm Declaration) held in Stockholm in 1972, problems related to "man-made harm in many regions of the earth: dangerous levels of pollution in water, air, earth and living beings; major and undesirable disturbances to the ecological balance of the biosphere; destruction and depletion of irreplaceable resources; and gross deficiencies, harmful to the physical, mental and social health of man, in the man-made environment, particularly in the living and working environment" were discussed (UN, 1972). It is supported that protection and improvement of the human environment and defend it for the people and for their posterity has become a mandatory aim to provide peace and worldwide economic/social development. Within the framework of the issues raised in the conference, fundamental principles have been taken to enhance the concepts of development.

"In the developing countries most of the environmental problems are caused by under-development. Millions continue to live far below the minimum levels required for a decent human existence, deprived of adequate food and clothing, shelter and education, health and sanitation. Therefore, the developing countries must direct their efforts to development, bearing in mind their priorities and the need to safeguard and improve the environment." (Report of the United Nations Conference on the Human Environment, 1972)

The World Commission of Environment and Development (WCED) published "Our Common Future"<sup>3</sup> report in 1987 (United Nations General Assembly, 1987). In the report, the concept of sustainable development, which is used in the Limits of Growth (The Limits to Growth, 1972), was used for the first time. WCED (is also known as Brundtland Commission) explained the concept of sustainable

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<sup>2</sup> United Nations Conference on the Human Environment (UNCHE), [http://legal.un.org/avl/pdf/ha/dunche/dunche\\_e.pdf](http://legal.un.org/avl/pdf/ha/dunche/dunche_e.pdf) (last accessed date: August 30, 2019)

<sup>3</sup> Report of the World Commission on Environment and Development: Our Common Future, <https://sustainabledevelopment.un.org/content/documents/5987our-common-future.pdf>, (last accessed date: August 30, 2019)

development as meeting today's needs and expectations without compromising the possibilities of future generations to meet their needs and expectations.

Another study on the concept of sustainable development following the Brundtland Commission is Caring for the Earth: A Strategy for Sustainable Living. The report was prepared by IUCN, UNEP and WWF in 1991. In this report, sustainable development principles are determined, and a viable strategy is proposed. In addition, economic sustainability, the use of resources and quality of life are discussed. In the report, principles and actions have been proposed for sustainable living. These principles and actions are:

Principles	Actions
1. Building a sustainable society	10. Energy
2. Respecting and caring for the community of life	11. Business, industry and commerce
3. Improving the quality of human life	12. Human settlements
4. Conserving the Earth's vitality and diversity	13. Farm and range lands
5. Keeping within the Earth's carrying capacity	14. Forest lands
6. Changing personal attitudes and practices	15. Fresh waters
7. Enabling communities to care for their own environments	16. Oceans and coastal areas
8. Providing a national framework for integrating development and conservation	
9. Creating a global alliance	

The conceptual framework for sustainability and sustainable development established within Declaration of UNCHE at Stockholm was based in the report prepared by the on the Earth Summit held in Rio de Janeiro in 1992<sup>4</sup>. Five important documents at the Earth Summit have been adopted by the international societies, namely; Agenda 21, Rio Environment and Development Declaration, Principles on Forests, Environmental Convention on Climatic Change and the Convention on Biological Diversity. Among the accepted documents, Agenda 21 has proposed a balance between development and ecological environment. With the Agenda 21, the concept of sustainable development has been adopted.

Agenda 21 has drawn attention to the negative effects of industrial projects on people's ecological environment, possibilities of accessing to livelihoods,

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<sup>4</sup> The Rio Declaration on Environment and Development, [http://www.unesco.org/education/pdf/RIO\\_E.PDF](http://www.unesco.org/education/pdf/RIO_E.PDF), (last accessed date: August 30, 2019)



household income and quality of life. In addition, Agenda 21, which emphasizes the inequality of opportunity, the existing poverty, hunger, disease and illiteracy and the negative advances in ecosystems, has proposed a global partnership model as a solution. The model proposed in the document, local governments, NGOs, local actors, international communities and central administrations as a partner of each other advocates the transition from management to governance.

The United Nations Second Human Settlements Conference<sup>5</sup> (Habitat II) was held in Istanbul on 3-14 June 1996 by the United Nations Center for Human Settlements (HABITAT). Habitat II focuses on “partnerships, solutions and responsibilities undertaken for sustainable development in an urbanized world” and emphasizes the critical role of cities for sustainable development, focusing on solutions and opportunities that cities face. Unlike other UN conferences, local governments and NGOs have also participated in Habitat II and have been given the right to speak to their representatives. At the conference, where over five hundred local governments were represented, the first foundations of partnership between the UN and local governments were laid and it was hoped to continue in the future. In Article 12 of the Istanbul Declaration, local authorities were defined as the closest authority to the community within the scope of their rights and responsibilities. This situation emphasizes the importance of local governments on sustainable development and proves that central governments are insufficient on their own (Uzunçarşılı Baysal, 2018).

The Habitat Agenda and the Istanbul Declaration on Human Settlements were adopted by the participating countries and supported by all international communities. With the Habitat Agenda and the Istanbul Declaration, a new social approach has been adopted to improve the conditions of all human settlements such as cities, towns and villages. In the Habitat Agenda, the importance of sustainable development for human settlements is emphasized as follows:

“Sustainable development is essential for human settlements development and gives full consideration to the needs and necessities of achieving economic growth, social development and environmental protection. Special consideration should be given to the specific situation and needs of developing countries and, as appropriate, of countries with economies in transition. Human settlements shall be planned, developed and improved in a manner that takes full account of sustainable development principles

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<sup>5</sup> REPORT OF THE UNITED NATIONS CONFERENCE ON HUMAN SETTLEMENTS (HABITAT II), <https://www.un.org/ruleoflaw/wp-content/uploads/2015/10/istanbul-declaration.pdf>, (last accessed date: August 30, 2019)

and all their components, as set out in Agenda 21 and related outcomes of the United Nations Conference on Environment and Development. Sustainable human settlements development ensures economic development, employment opportunities and social progress, in harmony with the environment. It incorporates, together with the principles of the Rio Declaration on Environment and Development, which are equally important, and other outcomes of the United Nations Conference on Environment and Development, the principles of the precautionary approach, pollution prevention, respect for the carrying capacity of ecosystems, and preservation of opportunities for future generations. Production, consumption and transport should be managed in ways that protect and conserve the stock of resources while drawing upon them. Science and technology have a crucial role in shaping sustainable human settlements and sustaining the ecosystems they depend upon. Sustainability of human settlements entails their balanced geographical distribution or other appropriate distribution in keeping with national conditions, promotion of economic and social development, human health and education, and the conservation of biological diversity and the sustainable use of its components, and maintenance of cultural diversity as well as air, water, forest, vegetation and soil qualities at standards sufficient to sustain human life and well-being for future generations.” (UN-HABITAT, 1996, p. 10)

“We commit ourselves to the goal of sustainable human settlements in an urbanizing world by developing societies that will make efficient use of resources within the carrying capacity of ecosystems and take into account the precautionary principle approach, and by providing all people, in particular those belonging to vulnerable and disadvantaged groups, with equal opportunities for a healthy, safe and productive life in harmony with nature and their cultural heritage and spiritual and cultural values, and which ensures economic and social development and environmental protection, thereby contributing to the achievement of national sustainable development goals.” (UN-HABITAT, 1996, p. 24)

In 2002, the World Summit on Sustainable Development (WSSD)<sup>6</sup> (Rio + 10) was organized in Johannesburg. As a result of these meetings, two important documents, namely the Implementation Plan and the Political Paper, were prepared. The Implementation Plan focused on the elimination of poverty, the change of unsustainable processes of production and consumption, the economic and social development based on the protection and management of natural resources, sustainable development and its implementation tools. In this context, the targets are set and planned to be realized within the determined periods. The

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<sup>6</sup> World Summit on Sustainable Development (WSSD) (Rio + 10), <https://digitallibrary.un.org/record/478154>, (last accessed date: August 30, 2019)

Political Declaration (Johannesburg Declaration) emphasizes the responsibilities and obligations to be undertaken in the area of sustainable development at the local, regional, global scale and the protection of the ecological environment (Akgül, 2010).

United Nations Sustainable Development Summit<sup>7</sup> was held in 2015 in New York. As a result of negotiations and meetings, 2030 Sustainable Development Goals were adopted by 193 countries. The 2030 Sustainable Development Goals, adopted as an action plan, are also recognized as a call for universal action to improve poverty, protect the planet, and live in peace and prosperity. 2030 Sustainable Development Goals are;

1. End poverty in all its forms everywhere
2. End hunger, achieve food security and improved nutrition, and promote sustainable agriculture
3. Ensure healthy lives and promote well-being for all at all ages
4. Ensure inclusive and equitable quality education and promote life-long learning opportunities for all
5. Achieve gender equality and empower all women and girls
6. Ensure availability and sustainable management of water and sanitation for all
7. Ensure access to affordable, reliable, sustainable, and modern energy for all
8. Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all
9. Build resilient infrastructure, promote inclusive and sustainable industrialization and foster innovation
10. Reduce inequality within and among countries
11. Make cities and human settlements inclusive, safe, resilient and sustainable
12. Ensure sustainable consumption and production patterns
13. Take urgent action to combat climate change and its impacts (in line with the United Nations Framework Convention on Climate Change)
14. Conserve and sustainably use the oceans, seas and marine resources for sustainable development

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<sup>7</sup> United Nations Sustainable Development Summit, <https://sustainabledevelopment.un.org/content/documents/8521Informal%20Summary%20-%20UN%20Summit%20on%20Sustainable%20Development%202015.pdf>, (last accessed date: August 30, 2019)

15. Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss
16. Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels
17. Strengthen the means of implementation and revitalize the global partnership for sustainable development

HABITAT III<sup>8</sup> conference was held in Quito, Ecuador in 2016, 20 years after the HABITAT II conference in Istanbul. The conference focused on the implementation of the New Urban Agenda to revitalize global commitments for sustainable human settlements, to develop the Habitat Agenda (1996, Istanbul) decisions. The document of the New Urban Agenda was created with the participation of central and local governments, non-governmental organizations, approved and affirmed by the UN General Assembly. The HABITAT III conference is the first UN global summit to be held after adoption of the Sustainable Development Goals 2030 and the Paris Climate Change Treaty.

The New Urban Agenda can be defined as the last of a series of mega summits. Addis Ababa Action Agenda, Sustainable Development Goals (replacing the Millennium Development Goals), Paris Climate Change Treaty (replacing Kyoto Protocol), Sendai Disaster Risk Reduction Framework (replacing Hyogo Disaster Risk Reduction Framework) have shaped NUA considerably.

This conference has sought to create a sustainable development model by structuring a relationship between urbanization and development that mutually reinforces each other and accepted the key role of human settlements. Furthermore, unlike previous conferences, it has drawn attention to the fact that sustainability is not only a matter of the Global South, but also a problem that concerns the entire planet, including the Global North. NUA also has considered cities as the driving forces of sustainability policy and action. NUA has also adopted to inclusive urbanization and urban economics, and has adopted an equitable approach for all, without discrimination in all services related to the city. Uzunçarşılı Baysal (2018), considered that this attitude in the conference has been a reflection of the widespread disappointment of social fragmentation in cities.

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<sup>8</sup> HABITAT III, New Urban Agenda <http://habitat3.org/wp-content/uploads/Habitat-III-New-Urban-Agenda-10-September-2016.pdf>, (last accessed date: August 30, 2019)

### 2.2.2. Landscape, Heritage and Livelihoods

The idea of sustainable development has changed with the paradigm shifts in the globe. Since the European Landscape Convention<sup>9</sup>, enacted in 2000, this notion has begun to focus on human and territory as a whole by developing a holistic approach (Déjeant-Pons, 2011). Taking into consideration the principles of 1972 Stockholm Declaration which stated that the main reason of global environmental problems was the developing or underdeveloped countries, and proposed a solution to divert their efforts to development as if developed countries were completely guilt-free.

The Convention, was opened for signature on 20 October 2000 in Florence. The main aim was to promote landscape protection, planning and management. It stated that "to recognize landscapes in law as an essential component of people's surroundings, an expression of the diversity of their shared cultural and natural heritage, and a foundation of their identity" (Council of Europe, 2000).

According to UNESCO (2005), concept of landscape contains dichotomy between culture and nature, a combination of human and nature.<sup>10</sup> On the other hand, Egoz (2009), separated landscape from environment and nature. According to her, it is the articulation of challenge, essence, and collective environmental rights as an existential and inseparable component of human. She defined landscape as an artefact that is "shaped within in particular (also, specific and local) geography and culture but also a universal concept" (Egoz, 2009). This integrity identifies and supports the conservation of the context of cultural heritage as "all manifestations and messages of intellectual activity" in the ecological habitats (Blake, 2000). Blake also stated that material or physical culture is symbol and vessel of intangible one, identity. According to these views, the landscape is the main ground where physical and cultural elements are accommodated and which puts into perspective sense of place, sense of well-being and identity.

According the European Landscape Convention, landscape must be perceived as an asset, a cultural heritage and a public space, ultimately, in which local communities live and change by producing activities in different times and territorial processes. Besides, it is a place, where public authorities have power

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<sup>9</sup> <https://rm.coe.int/1680080621>

<sup>10</sup> <https://whc.unesco.org/en/guidelines/>; Lyon, A., & Hunter-Jones, P. (2019). *Critical discourse analysis and the questioning of dominant, hegemonic discourses of sustainable tourism in the Waterberg Biosphere Reserve, South Africa. Journal of Sustainable Tourism*, 1–18. doi:10.1080/09669582.2018.1551896

and impact on change. The Framework Convention on the Value of Cultural Heritage for Society<sup>11</sup>, adopted on October 2007, in Faro, Portugal, concentrated on the ethical issues of heritage and determined the principles for usage and development of them against impacts of globalization. Also, they have been evaluated as resources to be able to establish dialogues among different parties, stakeholders in a democratic ground.

Human-centered movements in cultural resource or heritage management has also mutually influenced international organizations which lead the conservation and development programs. During the last three-year period at ICOMOS, selection of themes changed every year;

- In 2017, “Cultural Heritage & Sustainable Tourism”, was chosen in relation to the United Nations International Year of Sustainable Tourism for Development and in the context of the 2030 Agenda for Sustainable Development and the Sustainable Development Goals
- ICOMOS 2017 Scientific Symposium was on “Heritage and Democracy”, held at New Delhi, India, to promote participation, inclusion of all interest groups in decision-making processes, and to contribute to establishment of dialogues and democratic debate between cultures, institutions, authorities and societies.
- ICOMOS Theme of 2018 Heritage for Generations aimed at communication across generations of heritage practitioners. It was claimed to have contributed to combining the knowledge of experienced practitioners with the energy and dynamism of newer members for a more holistic approach to ongoing initiatives.
- ICOMOS theme of 2019, Rural Landscapes, in support of a balance between human activity and their environment.
- 2019 ICOMOS Scientific Symposium on Rural heritage to take place in October in Marrakesh, Morocco

Furthermore, FAO has developed the concept and program of Globally Important Agricultural Heritage Systems (GIAHS)<sup>12</sup>, which acknowledges agricultural biodiversity and traditional farming practices as a heritage and integrates it with cultural identity to create more resilient ecosystems (FAO). According to FAO’s concept, agricultural landscapes have outstanding and aesthetic value with

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<sup>11</sup> <https://rm.coe.int/1680083746>

<sup>12</sup> <http://www.fao.org/3/I9187EN/i9187en.pdf>

cultural identity, and it is aimed to establish a balance between conservation and development as well as to mitigate the risks for agriculturalist communities who benefit from the farming systems. This concept pay regard to poor, low-income level and smaller-scale farmers for security of food and livelihoods and attempt the empowerment of rural communities with dynamic evolution of development and protection. This program has also flexibility concerning the implementation of the program at national (Chile, China, Ecuador, Japan, the Republic of Korea) or traditional levels (Italy). Selection criteria are listed below;

1. Agricultural systems that contribute to food and livelihood security,
2. Rich and unique agrobiodiversity,
3. Traditional knowledge and technologies,
4. Strong cultural values and collective forms of social organizations and value systems for resource management and knowledge transmission,
5. Remarkable landscapes and seascapes stemming from ingenious systems and technologies of land and water management.

ICOMOS carried out a workshop on Connecting Practice Project<sup>13</sup> in France/2019 with the participation of FAO for the third phase of the project. The aim was to ensure a shift in practical and conceptual implementations within the World Heritage Sites and beyond, and to combine theoretical and practical knowledge and experiences. This phase of the project concentrated on landscapes consisting of natural and cultural resources as livelihoods at the sites nominated for the World Heritage List. It was questioned how to better understand the cultural-socio-ecological system of the property, how to support/strengthen its resilience by reviewing acceptable level of changes at heritage sites, how to incorporate learning into improved management systems. On the other hand, with the leadership of these two international organizations, this workshop demonstrated that conservation of architectural or archaeological heritage, safeguarding of subsistence resources and management of landscape should be discussed together to develop enhanced strategies and framework and to contribute to socio-economic development for the local communities.

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<sup>13</sup>[https://www.icomos.org/images/DOCUMENTS/Secretariat/2019/Connecting\\_practice/ConnectingPracticeReport201904\\_EN.pdf](https://www.icomos.org/images/DOCUMENTS/Secretariat/2019/Connecting_practice/ConnectingPracticeReport201904_EN.pdf)

### **2.2.3. Good Practices and Experiences**

There are examples of good practices combining archaeological studies with sustainable environments in the rural areas. Below some of these are introduced for reference to the work done at Komana, Tokat.

#### **Somaliland Archeological Heritage, Rock Art Sites, Laas Geel**

Sada Mire has carried out archeological research in Somali utilizing indigenous ways of managing cultural heritage regardless of monuments and artifacts. Her findings are that people, especially women, who do not know anything about their history are in fact transformers of the past through an intangible way. Knowledge approach, so-called by Mire, provides new information about the documentary objects, how to make them, what they are made from and who makes them. There is a strong oral tradition and thus people value knowledge more than possession of things. The local community at the heritage sites are from nomadic landscapes where people did not care much about objects to keep but cared about what they can make from scratch while migrating with only a camel. This is why women in the diaspora value to keep this knowledge alive. Also, their objects, carried by camel, are made from organic materials that could be easily burnt, or demolished. So nomadic people must know the wild landscape and its fragmentations such as trees, mountains, water springs or medicinal knowledge. Women transpose their knowledge to children through their experiences and memories. According to them, they did not lose anything, knowledge passed from one generation to another and that is their treasure.

Under the guidance of Sada Mire, many training courses were carried out and an organization, namely Horn Heritage Organization, was set up. In the organization, funded by Swiss government, the local communities included and liaised from all over the world digitized the common heritage sites. In addition, they conducted various projects providing opportunities to work with local community directly. These efforts have empowered the local community by favor of bringing in information exchanged reciprocally. Sada Mire illustrated sites from Scandinavia to explain to them how similar sites are managed in elsewhere and benefit from heritage is gained. The collaborative projects and studies were to make them understand the financial potential and to introduce them to use technology, and by 2014, the young generation began to use IT systems. Even, the staff of the Ministry of Tourism of Somalia has been trained in 3D digitalization. In addition, workshops were organized with the Ministry of Education to rebuild the curriculum



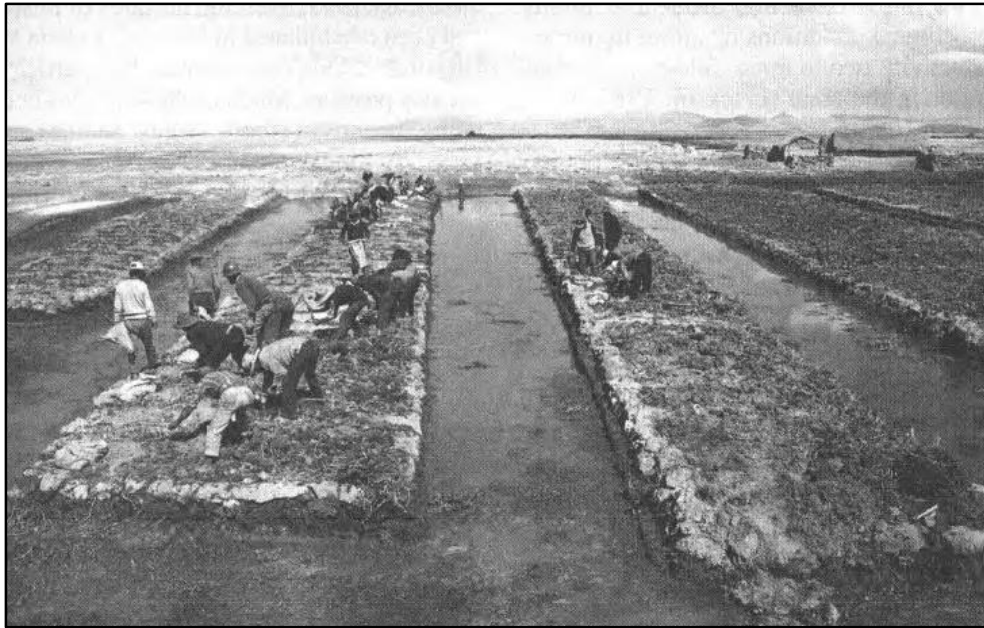
of secondary schools to include history courses about their territory. Although, initially, the local community did not know what the site was about, after these studies, heritage site had become a source of pride.

### **Peru/Andes**

There is a form of agricultural production in the Lake Titicaca Basin (in the Andean Highlands, of southern Peru and northern Bolivia), where raised fields as elevated areas are located. These areas are where hundreds of square miles of raised fields and terraces are built as one of the most massively human modified landscapes in the continent. Raised fields have been planned with adjacent canals to protect water for irrigation, produce green manure for soil fertility, store heat against radiation frosts. In addition to that, researchers thought that the construction of this system could be used to raise fish and aquatic plants for economic benefits. Researchers of the study supported that as a system, raised fields demonstrated hydraulic sophistication in the management of water resources of the basin.

The raised fields were last registered by researchers in the 1960s, but this form of agricultural production was completely abandoned at the time of the research. Since many systems, such as raised fields, are completely abandoned, science of archaeology may be the only way to understand these technologies. Archaeology is unique in that it provides methodology for studying such systems from a diachronic perspective (Erickson, 1998). For the rehabilitation of these abandoned agricultural systems, archaeological excavation of ancient agricultural features may provide the model. A new phenomenon has been presented by applied archaeology studies used in the research, combining raised fields in agricultural studies and rural development in the South-Central Andes region of Peru.

*Figure 1: Farmers of Huatta harvesting potatoes on community raised fields. Potato yields here were two to three times that of traditional potato fields in the community.*



*Source: (Erickson, 1998)*

Erickson noted that groups giving countenance to rural development in developing countries were slowly beginning to recognize the need to incorporate anthropological methods into their programs to succeed. Much of the failure of the "Green Revolution", associated by many capitalist and enterprising foundations, that was started in Mexico and disseminated to whole Latin America and to Africa and Asia afterwards, to produce bumper crops with fertilizers and pesticides, may be responsible for the failure of local technological, social, economic and political systems to understand it. To try to address this, agronomists, developers and social scientists involved in agricultural rural development have developed their own version of cultural ecology and systems analysis, known as "agricultural systems research".

The Raised Fields Agricultural Project combined archaeological exploration, excavation of the site and related tenantship areas in Huatta where Quechua speaking community lives, agrarian studies and experiments in which reconstructed ones were used. The research design included "(1) the research of social organization necessary for the construction and maintenance of prehistoric cultivated field agriculture, (2) the overall efficiency of fields (input of Labor and output of production), (3) the functions of elevated fields, (4) the origins, evolution and abandonment of elevated fields, and (5) the potential role of elevated field technology in contemporary rural development. (Erickson, 1998)" The importance of archaeological techniques, because the system was completely abandoned, in

understanding ancient agricultural technology had become clear in the reconstruction of raised fields for experimental purposes in which soil profile data related to the original morphology and construction stages were used.

Archaeological research has shown that this farming style has an extremely long and complex history dating back to approximately 3,000 years. The experiments documented how the elevated areas improved soil, moisture and microclimate conditions, making this method two to three times as impressively productive as current agricultural practice.

The plains have remained little used except for limited grazing since the plantations were abandoned. Raised field technology was quickly adopted. Subsequently, indigenous communities successfully used raised field technology in these marginal lands once dominated by large farms (haciendas) and failed government cooperatives. This system has been argued to be the only system to use this land extensively without major capital investment. Positive response to the upgraded field technology not only at the community level, but also many individual farmers who learned the technology by participating in partner groups transferred this knowledge to their private fields was realized. By 1995, more than 300 hectares of raised fields were rehabilitated in Peru and Bolivia, and fifty indigenous communities have been involved in various related projects. Many of these studies were conducted using incentives (food, wages, and/or seeds) provided by development agencies.

### **The British Museum/The Iraq Scheme**

The British Museum built up a scheme with a constructive model for trainings in post-war archaeological areas to mend ravages, in 2015, after catastrophes of Daesh (ISIS-Islamic State) at the heritage sites of Syria and Iraq between 2014 and 2017. With the support of UK government, the Iraq Scheme ('Iraq Emergency Heritage Management Training Scheme' as wrote in full) was funded (£2.9 m) by the British Museum for further five years (The British Museum, 2019). The main objective of the Iraq Scheme is to train 50 staff of The State Board of Antiquities and Heritage (SBAH) which manages the National Heritage Sites and National Museums of Iraq, thus, in this way, to build capacity at SBAH. The trainings provided by the Museum includes a wide variety of sophisticated techniques of retrieval and rescue archaeology.

The Iraq scheme proposed a two-phase **training program**. First two or three months of the program included theoretical education, made of state-of-the-art

techniques in data collection, digital photography, geomatics, photogrammetry and drone technology, in London, at the British Museum. Last period of the first part of the program expected the participants to constitute a project for when they get back to Iraq to study. The second part of the program provided fieldworks in secured places in Iraq, that are not only training excavations but also scientific researches. This fieldwork training ensured to transform theoretical knowledge obtained in London to practical implementations. On-site training programs covered conservation and heritage management, first steps toward developing a comprehensive conservation plan. Since excavations, the sites remained open and exposed with no identifiable conservation work to address long-term stability or no plans to manage the site or engage with the local or wider audiences (MacGinnis & Rey, 2018).

The fourth group of the Scheme included training eight women working recently in the Nimrud Rescue Team, Iraq to assess and document the destruction to the archaeological sites in Mosul by Daesh. Ancient city of Nimrud, where % 80 of the site is unearthed and restored monuments were demolished by Daesh, is situated in Mosul.

The participants of the training program had two opportunities, one was Tello (ancient Girsu) in the south, and the other was Darband-i Rania, in the Sulaymaniyah province of Iraq, to conduct fieldwork when they got back to Iraq.

For over five years, the Iraq Scheme aimed to train over 100 Iraqi professionals in archaeological techniques (The British Museum, 2019). Graduates of the program have been employed in executive and management positions in the State Board.

Applying these techniques at the site back yielded excellent results for the archaeology and given Iraqi professionals theoretical and practical skills for fieldworks and Iraqi institutional structure of central authorities related to archaeology and heritage. Training program makes available these ancient sites to continue producing a vast quantity of information on the origins of civilizations in Mesopotamia as common heritage. Iraqi Scheme went through the principal stages of assessment of the state of preservation of the monument, recording, annotating, digitizing, identifying immediate and long-term threats.

For example, the results of excavation in Girsu were spectacular especially concerning the bridge which is acknowledged as the oldest bridge in the world from the deposits dated to the fifth millennium B.C. And also, the findings of the

excavation brought forth wide range of information on the roots of ancient city of Girsu and origins of urban centers in Mesopotamia. Following the work, the bridge began to be perceived as a symbol of heritage by the local people. Even, in the sequel of the wars in the region, this heritage has become a powerful symbol in local areas, where whole communities were shattered. Conserving heritage for future and presenting it to the communities are the opportunities of the training program. (The British Museum, 2019).

### **Sagalassos**

Cultural heritage management studies have started in 2008 in Sagalassos, with the support of World Bank, the first project was the Community Archaeology Project (so-called Saga-lasun) in the light of the excavations at Sagalassos. Current-situation analysis was conducted; stakeholder analysis was carried out with the objective to discover their approaches, views, expectations and values apart from intrinsic conviction of scientific team of the excavation while building up dialogues with the actors. Natural and cultural resources, potentials, issues and risks in the territory; values and meanings attributed by different stakeholders to the site and the geography where it is located were determined by interviews and scientific surveys (Torun, Ceylan, Shoup, & Poblome, 2014).

In the light of the data obtained from the current situation analysis and investigations of opportunities and threats in the territory, the project of Saga-lasun maintained funding from "Development Marketplace" contest held by the World Bank.

The target audience, primarily, of the project was determined as youngsters between the ages of 15-24 years. Field trips, conversations, exhibitions were organized and printed matter was designed to be disseminated. One of the substantial results of the project was the building of home pensions which was supported with an agro-tourism project led by the Buğday Association. Providing opportunities for the young people to take initiatives in culture and tourism of the area and establishing a visitor center in the district of Ağlasun were the other significant outputs of the project (Torun, Ceylan, Shoup, & Poblome, 2014).

The initiatives of the Saga-lasun enabled to opening of a new department, "Cultural Heritage and Tourism", in Ağlasun Tourism Vocational School of Higher Education as an important step towards contributing the increase of tourism potentials of Ağlasun.

"Preparation and Presentation of Cultural and Natural Resources for Sustainable and Alternative Tourism" was the other project prepared by the Sagalassos excavation team and the University of Mehmet Akif to support cultural, rural and natural tourisms as an alternative to sea-sand-sun tourism. It was presented to the Western Mediterranean Development Agency, co-financed by Leuven University. In the context of the project, a visitor center, product sales center and tourism information center were established; in the neighborhoods and rural areas of Aĝlasun, bicycle and trekking routes and their wayfinding and sign system were designed with the help of professional climbers; accommodation services in guest homes were rehabilitated and gastronomy culture was examined to constitute a local food menu for visitors. In addition, a trip route for Sagalassos, telling the whole story of the city, and information panels were designed to cover the ceramic production neighborhood, necropolis, quarries, substantial landscape elements and the monuments of the city. As a requisite, a website was constituted to promote both Sagalassos and Aĝlasun and to guide visitors for accommodation and travelling opportunities. Above all, monitoring and evaluation indicators were determined in the project to observe the long-term impacts of projects on Sagalassos and the local communities in Aĝlasun (Torun, Ceylan, Shoup, & Poblome, 2014).

There was a funded project program covering the between 2013-2017 and also the logic of the Sagalassos Archaeological research project has shifted to management of archaeological heritage and regional development. The team adopted the inter-disciplinarily studying on "regional development in past, present and future" to produce new solutions for their territory.

Sagalassos is one of the best examples in Turkey in terms of relationship between archeological heritage management and development. Torun (2019) asserted in her presentation that, regional development studies in Aĝlasun have enhanced the livelihoods of the local communities, increased tourism activities and led to gentrification in Aĝlasun.

### **General Evaluation**

In the Somaliland example, it could be observed that community archaeology studies have contributed to knowledge accumulation of intangible heritage of local communities and have lead them to participate in national and international networks. As a result, the heritage assets were archived in a digital system. Training program, funded by the Swiss government, dealt with innovation and

social development. They aimed at the empowerment of communities by enabling the young generations to use technology for archaeology which brought local communities and decision makers in collaborative work. Archaeological studies have been mediator between descendants, decision makers and international donors and created alternatives for conservation of cultural values and prompting to new skills for young people that could be used to build new futures.

In Andes, near Titicaca Lake, Peru, archaeological excavations, conducted in 1960s, contributed to livelihoods of local communities of this compelling geography and to rural development programs. Excavation team implemented applied archaeological tools to interpret agricultural production systems, after which agricultural methods were unearthed and served as a reference for future economic activities.

The on-site and theoretical training programs in Iraq, the Iraq Scheme, of the British Museum aimed to directly empower Iraqi archeologists who work in public institutions to safeguard archaeological heritage destroyed in conflicts. However, this example is not related with local communities, but still it is about locality, capacity building of local experts after war periods. It has contributed to generating knowledge of Iraqi heritage territory and present the unearthed finds to local communities.

At Sagalassos, with the cultural management studies, scientific research expanded beyond the physical conservation of the site. The conservation approach evolved to combine sustainable management of cultural resources to ensure long-term protection of natural- cultural landscape together. Also, an integrated spatial development concept benefitted the appropriation of heritage values and to understand historic landscape in Aĝlasun. The community archaeology and local development practices conducted at Aĝlasun/Sagalassos, ensured to include different disciplines in the fields of archaeology and heritage. With the establishment of a department of the university (related to tourism) in Aĝlasun and the association, tourism sector, which began to flourish in Aĝlasun territory, changed the main income source of local community from agricultural and forestry production to entrepreneurship by its definition. On the other hand, in Sagalassos, community archaeological practices created a considerable alteration in Turkey in terms of integration of historic landscape, local development and sustainable heritage management.

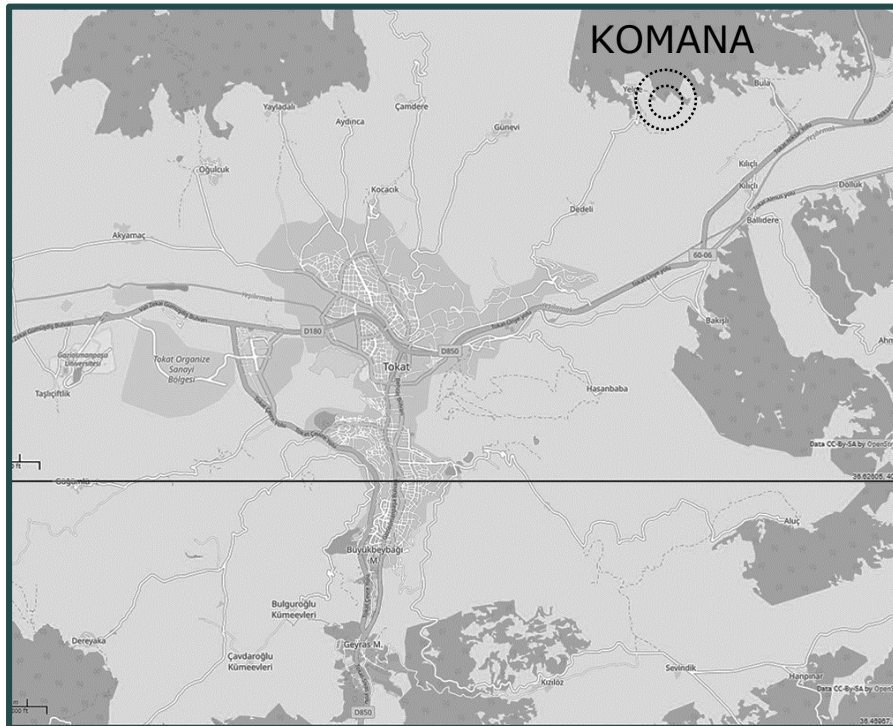
## CHAPTER 3

### KOMANA ARCHEOLOGICAL SITE IN TOKAT

#### 3.1. Komana and the Territory of the Archeological Site

Komana is a Hellenistic period ancient sanctuary site established in next to the fertile Yeşilırmak river basin where the valley of river widens and turns into a plain. Komana is situated in between Niksar and Almus Roads, 9 km northwest of Tokat province.

*Figure 2: The location of Komana Archaeological Site in the Central District of Tokat*

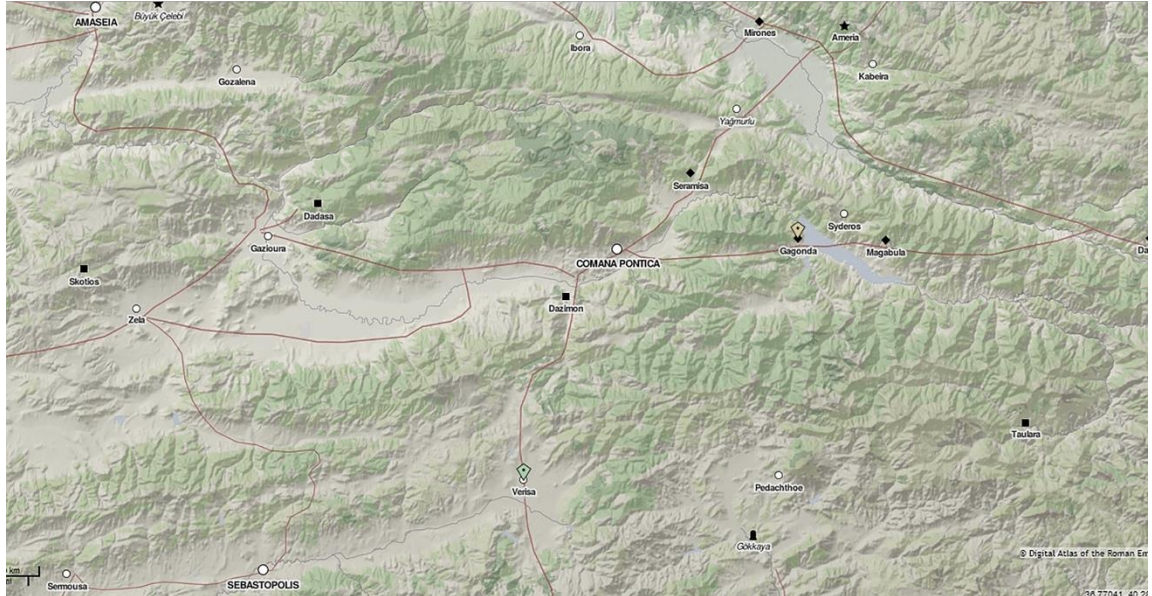


The ancient city, one of the three major centers of the Hellenistic period kingdom of Mithridates, is a temple state dedicated to Ma, Anatolian goddess of war. Other similar centers are Zela located on Zile and Ameria, which is located in Niksar



district. The ancient city was called Komana Pontica and was built as a replica of the Ma Temple located in Cappadocia (Komana Cappadocia) (Erciyas, 2012).

*Figure 3: Ancient Settlements around Komana*



Strabo's depictions compared Komana to the ancient city of Corinth, and include sociological and economic information about that period:

Now Komana is a populous city and is a notable emporium for the people from Armenia; and at the times of the exoduses of the goddess people assembles there from everywhere, from both the cities and the country, men together with women to attend the festival. And there are certain others, also who in accordance with a vow are always residing there, performing sacrifices in honor of the goddess. And the inhabitants live in luxury, and all their property is planted with vines; and there is a multitude of women who make gain from their persons, most of whom are dedicated to the goddess, for in a way the city is a lesser Corinth, for there too, on account of the multitude of courtesans, who were sacred to Aphrodite, outsiders resorted in great numbers and kept holiday. And the merchants and soldiers who went there squandered all their money, so that the following proverb arose in reference to them: Not for every man is the voyage to Corinth (Strabo XII.3.36).

Strabo described the ancient settlement of Komana as a very busy market area. In addition, according to Strabo's definitions, the festival held twice in a year Komana as called Exodi and it is known that the statue of goddess Ma in the city was showed around to exhibit for visitors.

Komana expanded its sphere of influence during the reign of the Kingdom of Pontus and the subsequent Roman empire, reaching up to 4 kilometers in

diameter. Roman emperors Caesar or Marcus Antonius gave more land to the temple priests and these areas are known as Zelitis and Megalopolitis. It is known that during the reign of Augustus, the land of Komana expanded further and reached the equivalent size of the civitates in measure. AD 34-35, when Komana was annexed to the region of Pontus Galaticus, the city of Magnopolitis was most likely incorporated into Komana Pontika. The city was referred to as both Hierokaisareia and Komana until the Titus period (IGR III, 105,106). The collapse of the temple was accelerated by the spread of Christianity. The surrounding lands were incorporated into Dazimon, a much smaller but central settlement. From the 11<sup>th</sup> century onwards, internal regions along with the Black Sea coast began to be invaded, and disputes and wars continued between the Byzantines, Danishmendians, Seljuks, Georgians, Saltuks and Mengücs (Erciyas, 2012).

Many finds belonging to different cultural layers have been recovered in the excavations and information about the second and third centuries BC has been obtained. An important Danişment settlement on the Hellenistic, Roman period and an important middle Byzantine settlement was established. To date there is a village in in Gümenek following the Seljuk and Ottoman periods. Important data obtained from the Komana excavations also shed light on Tokat's history and emphasize the importance and position of Tokat in history.

### **3.2. Studies Conducted about Komana**

#### **3.2.1. Komana Community Archaeology Project**

Komana Community Archaeology Project, by highlighting the richness that cultural heritage contributes to identity of community, started to conduct activities. Main goals of the project have been to encourage conservation of archaeological and historical assets in collaboration with local governments, to relate Komana scientific archaeology study and the people living in the surrounding villages, and to increase conservation awareness. As much as, archaeology is an academic endeavor, in fact, it is for communities for whom the definition and conservation of archaeological heritage depends on. In this perspective, it is essential for archaeologists to share their studies with local communities and to take their support.

The project aimed to create common history, cultural identity and awareness via studies on different scales and participants. The result of trainings and meetings implemented, indicated that ethnographic knowledge could be used in evaluation

of archaeological data by developing dialogue between local communities and archaeologists.

As study methodology, participatory action research methods were used. These methods could be defined as “to learn by doing” and its approach includes collecting data and analysis towards identifying issues in implementation processes or understanding and creating solution for existing issues. Participants have made suggestions and shared their comments. Action research is based on experiences, practices and in-depth criticisms about studied issue and duties of the researcher are to develop or adopt available and guiding theory. This method, especially, is used to transform the importance of cultural heritage, to internalize natural and cultural assets to be conserved and to provide sustainability of cultural heritage. Implementation of the method includes seminars, training activities, applied training, workshops, feedbacks, well attended meetings, exhibitions and such sharing tools and ways.

#### **3.2.1.1. 2010**

In 2010, one of our graduate students and her sister (Mina and Zeynep Şentek) were invited to organize more structured activities for children. 10 primary school kids, ages between 8 and 13, were offered archaeology and art history lectures, they were taken to the field for a visit, experienced excavation first-hand through mock trenches prepared in the garden of the house and attended an arts workshop on art through the ages resulting in an exhibition. In the meantime, the team members encouraged the workmen to become more actively involved in the work by teaching them using the equipment, explaining the stratigraphy, and inviting them over to the dig house to examine the cleaned and conserved objects excavated by them. Families were also invited to the house for an exhibit of the children who attended the workshop with the hopes of further exposing them to our work and the team.

#### **3.2.1.2. Workshops for Women and Children**

##### **3.2.1.2.1. 2012 Workshops for children**

In the 2012 excavation season, community archaeology activities have started in the dates 09<sup>th</sup> July and 03<sup>rd</sup> August with children and women workshops. Çoşku Kocabıyık who was PhD student in Settlement Archaeology in METU and Anıl Ilgaz

who was research assistant in Industrial Design constituted Community Archaeology Research Team.

It was aimed at increasing children's awareness on history, culture and cultural heritage while working together and by using participatory action and research methods. In the workshops and applied training that was held during 2012 excavation season, the target was to encourage children to be part of the participatory and decision-making processes and to contribute them to stake out a claim on their local values. With this method, communication was constructed with children and provided them to adopt solutions developed. Through highlighting ideas and opinions of children, it was provided children to interpret their own environment in a pro-active role instead of current passive position of them.

Within these projects, three workshops were conducted with 14 volunteer children ranging in age from 7 to 15: 1) Imagine Living in Antiquity 2) Interpreting Archeological Findings 3) Layered Cake Archaeology.

Workshop entitled "Imagine Living in Antiquity" was carried out based on the information given during the visit to the excavations at Hamamtepe and the interviews of the children with the elderly people living in the village of Bula. The purpose of the workshop was;

- to understand how a community meets its needs such as nutrition, housing and clothing
- to gain experience in using the data that children obtained by communicating
- and to develop skills in creative revitalization group work.

When the children came to the excavation site, a general introduction was made about the history and excavations of Hamamtepe. This was followed by a visit to the field. During the visit, archaeologists working at the excavation site informed children about the locations and findings they unearthed. In this way, the children had a chance to see the archaeologists at the excavation site and ask them questions.

In the second phase, the children were asked to learn the cooking, storage and weaving methods used in the past from the elderly people living in the village of Bula and to note this information. In the third phase, the children were reunited in the garden of the excavation house. They shared the information they learned with each other and were directed to interpret that information. Besides, it was

decided to carry out a drama event to revive life in Hamamtepe, dated to the late Byzantine-early Islamic period.

The children were asked to form three groups. In the later stage, based on a visit to the excavation site and interviews they conducted in the village, each group created a story. Every child in each group chosen a line of work and a name from that period. They built the story according to these lines of work. The boys have decided to become soldiers who are the guardians of the city. Work of costume was done with fabrics provided by the project. The children collectively sewed costumes and decorated their costumes with the lettering and patterns associated with their role in the story.

After the preparations were completed, they presented their stories at an event featuring the participating children and the excavation team. At the end of this workshop, participant certificates were given the children by the Komana Archaeology Project.

The second workshop with children is layered cake archaeology. Cake layers are an easy way for children to learn the basic principles and techniques of archaeological excavation. Purpose of the workshop:

- Introducing the principle of archaeological stratigraphy to children
- Demonstrating the importance of context when interpreting archaeological finds
- Making the excavation horizontally and emphasizing the importance of excavating one layer at a time
- Understanding that the careless excavation would cause messing of the cultural layers and as a result the knowledge of chronological and cultural change would be lost
- Showing the importance of carefully recording the findings in each layer

Through that toys positioned in different archaeological contexts were placed on each floor, two cakes consisting of two layers were prepared. Children formed two groups. Each group worked on a cake. They were asked to use the spoon as an excavation tool and eat the cake, taking care not to spoil the level. When they met a finding, they were told that they should continue to work in the same layer until they unearthed the whole. They noted every finding. They tried to estimate the functions of the findings they uncovered in each layer. At the last stage, they evaluated all the finds in one layer and interpreted the spatial function of that layer.

This work was carried out in Tokat Archaeological Museum. The archaeological artifacts exhibited in the museum were introduced to the children and what kind of information we could access from which findings, were transferred. The children were then asked to form groups of two. Each child was asked to describe and note the characteristics of the most interesting work during the museum visit. They then shared what they had written with their bandmates and tried to find out which work was identified.

The purpose of the study is thought to have been achieved. They followed the tour with interest, asked questions. Everyone wanted to repeat the game more than once and they made descriptions beyond expectations.

#### **3.2.1.2.2. 2012 Workshops for women**

The studies conducted with women in Bula village aimed to produce local knowledge from the participants' experiences in daily life. The produced local information would help evaluate and interpret archaeological data. In addition, women were encouraged to feel competent as a result of these studies, to increase their organizational skills, to organize activities related to their own production skills in conjunction with archaeological studies. In addition, women are the most influential people in raising awareness of children and are the most important in creating cultural heritage awareness among younger generations.

A similar promotional and informational tour, similar to the one for children, was conducted with women. Since it was related to the later works, it was especially focused on the ovens, wells and storage areas found at the excavation site (Figure11). In the presentation was made at the Komana excavation house, for the participants and examples of ovens, wells and storage areas with different functions uncovered in archaeological sites, animation pictures with context were described. During the presentation, participants were asked to comment on the architectural elements shown and to estimate their function. Half of the participants commented actively and several participants in particular stated that they worked with structures very similar to the architectural elements unearthed during the excavation and gave detailed information about their function. It was thought that this information could be used by archaeologists when interpreting the function of the space. The meeting was recorded on video and the observations made were noted.

In addition to this study, a copy of one of the ovens unearthed at the excavation site and an experimental cooking exercise was planned to build under the guidance of a ceramic master with the participants, but the ceramic wheel was not brought in due to technical and logistical facilities. Instead, with a small ceramic wheel, the participants were told the techniques of pottery making with applied methods (Figure 12). All participants showed interest in the study by trying ceramic wheel. It is aimed to improve with similar experiences by providing various opportunities that women feel competent in different subjects and it is possible to develop their own interests.

#### **3.2.1.3. 2013 archeology and art history presentations, field trips, photography Workshop Children from three villages**

The main objective of the third-run work in 2013 was to determine the feelings, knowledge of local communities and different stakeholders about the Komana archaeological and cultural heritage, to understand the expectations and to establish relationships among all groups. Through these established relationships, it was expected that a sharing platform would be established with the participation of all stakeholders. The methodology followed by the project in 2013 was to organize workshops. Thus, it was aimed to develop dialogue between local communities and archaeologists to create an option for economic and social support of the population.

30 July August / 30 August 2013, the workshop was carried out with 15 children from Ballidere, Gümenek and Bula villages and women living in Bula villages around the Komana archaeological project, Hamamtepe excavation. To help children understand their perceptions of archaeological sites, participatory photography study for children was conducted by making rise to think the similarities and differences between the lives of their own and past cultures, and to internalize the archaeological heritage.

A questionnaire survey was carried out for children at the excavation site to understand the collective memory that local communities convey, to assess the forms of perception and knowledge of archaeology and Komana. As the answers to the surveys were examined, it was determined that the purpose and scope of the excavation study were known by the children, but they did not have sufficient information about the history and features of the Komana settlement. Afterwards, the excavation team gave a general introduction to the history of Hamamtepe for children and a tour of the area.

*Figure 4: Children answering the questionnaires and being informed about excavation studies*



During the tour, archaeologists working at the excavation site informed the children about the places and findings they unearthed. In the photo study, children were asked to take photos of the places they associate with your daily life, the areas, situations that they interest most. It was observed that the participating children were interested in and willing to work on the excavation. In general, it was determined by examining the images taken by the group that the subject which children were solicitous about was the Byzantine period tombs. The fact that the two children wanted to hand over the archaeological remains found in their villages to the excavators after the workshop was seen as a positive result of the study.



*Figure 5: An example of photos taken by children*



#### **3.2.1.3.1. Women workshop in 2013**

The work with the women of Bula village was carried out in arranged room for the community project within the excavation campus. In the workshops, handmade fabric products unique to Komana were designed and sewn, inspired by the patterns and figures found on the ceramics. Participants learned how to use sewing machines and new handcrafting techniques in the workshop. They have prepared bags and pillows by combining their own experiences with Komana motifs.

*Figure 6: Women learning sewing machine*



These studies aimed to produce a collective local knowledge, and, in addition, women were expected to feel competent as a result of these studies and organize activities related to archaeological work and their own production skills as previous study in 2012. In order to increase the capacity of these projects, to reach women in Gümenek and Ballidere villages and to benefit all surrounding villages from projects that can contribute socially and economically, and especially to create

diversity in the livelihoods of women, applications were made to the Central Black Sea Development Agency by personal initiatives.

#### **3.2.1.3.2. Exhibition in 2013**

An exhibition was held in Taşhan between September 2-5 in 2013 in order to inform the society of Tokat city about the KARP Hamamtepe excavation and the results of 5 years of excavation. The exhibition also featured examples of photographic workshop with children in the community archaeology project, as well as bags and pillows with women's work. Thus, the works were shared with the Tokat people and it was aimed to strengthen the relations with Tokat city, Komana archaeological site and surrounding villages.

#### **3.2.1.4. Komana Local Development Association (2014)**

In 2014, within the scope of the Komana Archaeological Research Project, it was aimed to establish the Komana Local Development Association with the goal of institutionalizing and disseminating workshops and participatory studies carried out with women and children. Prior to the establishment of the Association, information studies and tendency surveys were carried out about its purpose and benefits. In this context, face-to-face and focus group meetings were held between the women of Bula village and the heads of households.

In face-to-face interviews with 19 women in Bula village, they were asked about their views on the Komana excavation, their expectations about community projects, whether they wanted to take part in projects and trainings, tasks they wanted to take part in projects and their skills. In addition, information was obtained about their duties within the family, the sources of communication they used, and the collective and volunteer work done in the village. When the answers received are evaluated;

- They expressed their satisfaction that the Komana excavation made significant contributions to the village and made economic gains to households,
- They wanted to take part in projects and training, but they prefer winter periods rather than summer seasons when agricultural activities are intense,
- Younger women do not want to take part in projects and trainings, because they do not think they will live in the village permanently and they have expectations of getting married and moving to Tokat city center,
- Women could contribute to projects with products that they can produce by their own efforts, a few of them can take part in workshops or retail stores,

and a few of them can provide training for those who have participated in sewing trainings in previous years,

- In case of having to reach Tokat within the scope of the project and education, women may have difficulties in accessing the city center due to their child care and responsibilities within the home, but limits may be pushed depending on the size of the project,
- They have handmade skills such as sewing embroidery, knitting, needlework, lace, shuttle, painting skills.

According to the information obtained about women's responsibilities in the household, it was understood that women are responsible for all jobs in the village settlement except for duties in the city center such as food shopping. The responsibilities of women include caring for children/grandchildren, feeding, cleaning and caring for all members of the family, agricultural activities, caring for animals, development, maintenance and repair of the structure, and the opportunities for women to leave the village alone are very limited. It was observed that women are able to go to the city center only when there is a need for health services, and to visit children and relatives.

A different form of questions about future projects and the association was created for men and a total of 10 men were interviewed. In the survey form, questions were prepared to understand the views and expectations about the excavations carried out in Komana, social projects, participation of women in projects, support of more comprehensive projects to be undertaken. The results indicated that;

- The continuation of the excavation provided economic contribution to the surrounding villages,
- The participation of women in social projects could be encouraged and women's free time can be utilized in a useful way,
- Men's support could be provided in logistics, and maintenance in the projects that would continue to progress with the association and corporatization,
- Due to its contribution to tourism, there may be material and spiritual gains,
- It would be an important step for rural development in the future.

When the results of the interview with the adult men of Bula village are evaluated, it is understood that if women in the village would participate in and be part of community archaeology projects, there will be no social conflicts within the

boundaries of the village settlement, and that men will provide transportation, shelter and maintenance for the areas that women would use for their projects.

Surveys were evaluated separately for women and men within the village to build a more shared structure in the direction of the current trend developing, and to measure the impact of workshops in 2012 and 2013 for children and women. Men's perception as active workers in the excavation has changed the perception towards women for about 5-6 years, how thoughts about being a part of the organization such as associations or cooperatives were analyzed.

It has been observed that women mostly want to be part of studies, but women cannot have a social environment other than their own homes, neighborhoods and kinship relationships. Women believed that taking extra responsibility would lead to an increase in their workload and this has constituted one of their main reason of abstention. About 30% of men see these activities as utilizing women's leisure time, with women having to perform their main tasks first and foremost.

However, because the excavation house is located in the village, a sense of mutual trust and strong social relations have developed between the excavation team and the villagers. Besides, it was observed that both women and men had become inclined towards establishment of an association or cooperative especially as a result of changes in men's attitudes towards their wives and girls in their household having been workers in the excavations. Also changes have been observed in women's expectations and tendencies as a result of community archeology projects.

The focus group meetings were conducted in the old school building used by the excavation team in Bula village and in the Qur'an classroom in the mosque in Gümenek village, accompanied by moderation of the head of the excavation and the assistant of the social archaeology projects. All the women in the village were invited one-on-one by the project assistant and the meetings were announced to the whole village with announcements made from the mosque. Focus group meetings with women in the villages of Bula and Gümenek were held to discuss the contributions of associations or cooperatives and what the social and economic benefits of the projects could be. Apart from their own social relationships, current and good example practices and the experiences of different women in various rural settlements were transferred.

As a result of the information and observations obtained from the focus group interviews, it was illustrated that women from Bula village were more willing than

ones from Gümenek village. The main reason for this situation was the fragmentary social structure of Gümenek village, the infrastructural problems between the mukhtar of Gümenek village and Komana excavation team, and the strong dialogue between the archeologists and Bula village local community because of the location of the excavation house in Bula village.

As a result of the survey results, focus group interviews and interviews conducted during the excavation period has contributed to decision for foundation of the association in the village, especially with the support of the head of the excavation by leaguering the men and women together willing to be volunteer.

Between August and September in 2014, work was started for the establishment of the Komana Local Development Association and a charter was prepared. 2<sup>nd</sup> article of the charter of the association has declared purpose, subjects of study and field of activity determined within the scope of the article.

"Article 2-The Association was established with the aim of increasing the level of economic income in the surrounding villages around the archaeological work of Komana is carried out, raising awareness of the historical environment to an advanced level, transferring this awareness to future generations, enabling villages to benefit from developing tourism activities, increasing the communication of the surrounding villages with the local administration and academia, producing projects at local, national and international level."

The study areas, subjects and their manner to be carried out by the association has been listed as follows;

1. To conduct research for the activation and development of projects,
2. Organizing training activities such as courses, seminars, conferences and panels,
3. To provide all kinds of Information, documents, documents and publications necessary for the realization of the purpose, to create a Documentation Center, to publish publications such as newspapers, magazines, books and newsletters in order to announce their work.,
4. To provide a healthy working environment for the realization of the aim, to provide all kinds of technical tools and equipment, fixtures and stationery materials,
5. To carry out fundraising activities and accept donations from home and abroad, provided that the necessary permits are obtained,
6. To establish and operate economic, commercial and industrial enterprises in

order to obtain the revenues needed for the realization of the purpose of the regulation,

7. To open a local, establish and furnish social and cultural facilities for members to benefit from and use their free time,

8. Dinner meetings, events, etc. for the development and continuation of human relations among its members. organize or enable its members to benefit from such activities,

9. To purchase, Sell, Lease, Lease and establish real rights on the immovable property needed for the activities of the association,

10. To establish a foundation in Turkey and abroad, to establish a federation or to join an established Federation, to establish facilities that associations can establish by obtaining the necessary permission.,

11. To engage in international activities, to become a member of associations or organizations abroad, and to do joint work with these organizations or to cooperate,

12. In the event that essential to realize the goal, No. 5072 on associations and foundations relations with public institutions without prejudice to the provisions of the law, public institutions and organizations carry out joint projects in the fields of mission, material and moral support,

13. To carry out activities to raise awareness of historical environment, especially women in these villages, which are directly affected both financially and spiritually by excavations and researches.,

14. To create new employment opportunities in the villages affected by the excavations, to make them an active part of the Komana studies, to develop existing skills, to develop in the tourism sector

15. To carry out educational activities to transfer archaeological knowledge and heritage to future generations and to make it sustainable,

16. To introduce Komana to Tokat people throughout the province

17. To contribute to tourism activities,

18. To increase the added value of the products made by the women living in the said villages with Komana patterns, to enable them to sell and market, thus creating additional income for women,

19. To be the executor and follower of projects that can be produced for the ancient settlement of Komana and surrounding villages and will support their development,

20. To follow an action plan that can create a model for other settlements in the development of Tokat,

21. If the goal is realized, Turkish Employment Agency is determined to prepare and execute joint projects with the European Union and Regional Development Agencies”.

Additionally, the assistant of community archaeology project of Komana took a part in the foundation of the Komana Local Development Association to contribute to the volunteers involved in the formation. The association's charter was prepared by the head of excavation, project assistant and volunteers’ comments were expected to be made on it. Main goal with the articles in the charter is to provide the livelihoods of local community by the knowledge and experience revealed in scientific archaeological research and staff. In this way, access to livelihoods is provided and thus it is aimed to contribute to cultural heritage awareness by making heritage values a part of their lives.

With these articles in the legislation of Komana Local Development Association, it is primarily aimed that with these scientific archeological research and team while remembering their heritage values, in fact,

#### **3.2.1.5. Komana with Women Employment and Training Project Sewing Training Course in Bula Village (2014)**

With the establishment of the Association, an application was made to Turkish Employment Agency’s Project Support for Women's employment, and in this context, a training project was constructed in line with the opinions of the Public Education Center on the subject. Although Bula and Gümenek village women were the target group of the project, only Bula village women were able to participate in the project. The root cause of this condition is; The women of Gümenek Village are not welcome within their own village boundaries to benefit from the facilities in another village for education, and there is some old animosity between Bula and Gümenek villages, although there is no mention of it now, as stated by the women of Gümenek village. It was decided that the same project would be repeated in a village in Gümenek.

The justification of the Project is to provide self-improving trainings for themselves to make self-income and participate in labor in particular the affected villages, directly from the excavations and research since 2009, both tangible and intangible. For the developing tourism sector, women should be able to be employed in qualified jobs and gain professional skills in this area. It will enable

women to have a say in the household by improving themselves, contributing to the household economy and earning their own income.

At the end of trainings, a significant portion of the handmade products by the women of Bula village were purchased by the Governor's office. As part of the project, daily expenses provided by iş-Kur as well as products purchased by the Governor's office provided additional income to women. All women expressed their satisfaction and with the completion of the project, their experience and success increased the motivation for future projects. Even participants who were not volunteers before the project indicated their willingness to participate in future projects. Together with the project, women achieved success through the products they produced by endeavoring and this gave them self-confidence. The appreciation of their work by local institutions has shown that they are not alone and can gain competence in their own work. In addition, dialogue between cultural heritage, local community and public institutions has been made concrete and visible through the crafts purchased by public institutions for advertising purposes by embroidering of Komana ceramic patterns to products.

#### **3.2.1.6. Search Conference for Komana (in 2015)**

The search conference called Komana's future and strategies was organized with the support of METU/ TAÇDAM and Tokat Governorship and the contributions of the Provincial Directorate of Culture and Tourism. The search conference attended by local public organizations and local communities living in the territory of Komana was held in Tokat on 15 November 2015 to determine strategies for the future of Komana. The purpose of the search conference was to ensure the continuity of the community archaeology projects that developed with the ongoing archaeological excavations in Komana, and to brainstorm and discuss the contributions it could make to the settlements around Komana (at the local scale) and to the tourism sector of Tokat province (at the provincial scale).

It was stated by the Tokat Governor of the current period that the conferences and workshops on Tokat's history increased during these years and sufficient background and infrastructure was formed to develop the tourism sector, but Tokat needed to leap forward.

Those were highlighted in the speech of the Tokat governor are;

- The development of inter-agency coordination and cooperation is based on the steps taken to develop in this direction.



- Changes to improve inter-agency coordination will not be easy to achieve results in 2019 and parallel steps will be taken in line with Turkey's 2023 targets
- 2015 was announced as the year of Tourism for Tokat, not only in a restricted framework but in a multifaceted range from the plateau to the plain.
- A systematic approach is needed to achieve tourism goals and this system has to be created by establishing a one-to-one relationship with people
- A similar system should be set up for archaeological sites in Tokat and for bringing these into tourism sector
- The system that should be set up for ancient settlements should shed light on the future and provide an economic gain
- Whether an invention in archaeological research or craft production or studies are realized that will mean nothing if it cannot be converted into an economic value.
- While the excavations carried out under the direction of Burcu Erciyas within the territory of Tokat, the task of local public institutions is to convert it to economic value.
- The works held in the Komana excavation was not detached from the public and the research was carried out with the understanding of contributing to the people living around Komana; the success of a work was related to contact with the public.
- The efforts of excavation head should be appreciated in the foundation of the association for the public and stylization of motifs and sold as tote bag, pillows in activities.
- The suggestion that these products should be registered under the "Komana" brand
- This fertile land, where different civilizations overlap, is rarely encountered, and similarly in Komana, different civilizations are stratified.
- The projects that were carried out have paid regard for social benefit in a way far from selfish; thus, as long as the society gains, the benefit of all stakeholders will be provided, and in this context, the task for local organizations should be to improve the reputation of the practices and the city, and thus to increase the national reputation.
- For this, no value should be left idle, neither land, water, faith, man nor archaeological beings.
- These lands have been named by beautiful names throughout history, like the courtyard of The Sun. Tokat was mentioned as a city where Seljuk and Ottoman artefacts competed; in such a city, tourism should be revived, and society

should generate economic income

- Thus, it is essential that the achievements of our people be transformed into economic value in order to increase their well-being, to ensure the construction of democratic life and to achieve all these goals.

### **Tokat Provincial Directorate of Culture and Tourism**

Tokat Provincial Culture and tourism director, Gümenek Park, the picnic area was created by Süreyya Bedestenli. It was one of the biggest recreational area in Turkey's top 10 in 1950's. With its historical texture, social needs of visitor can be met in a recreation area where should be brought into the attraction center for Komana and Gümenek. The attraction center needs to be revived, to ensure a flow of tourists with tourism potential of Komana. It was emphasized that Komana should also take part in the campaign called 900 years in 9000 steps of Tokat, which has very special areas in terms of marketing.

### **The Director of Komana Archaeological Project**

Since Komana Archaeological Research Project started in 2004, the communication has been built with Tokat Governor's Office, Tokat Municipality, Provincial Directorate of Culture and Tourism and all related institutions. The head of the excavation explained why archaeological assets are important and need to be preserved; archaeological cultural assets are irreplaceable values, which keep humanity's ties to the past alive and enable us to follow the traces of past civilizations that still have an impact even today. In the present situation, the landscape in which it is lived bears traces of the past, and these traces wait to be discovered in cultural assets of monumental scale or under the ground. The science of Archaeology works to bring the cultural elements of humanity's past to the light by scientific methods and to understand the history of humanity through the help of these elements and to explain and bring them to society. The responsibilities of the science of Archaeology, first of all, to uncover the remains of the past, to publish; the second is to preserve and recover the architectural, artistic and material cultural elements that emerged, to deliver them to museums and to ensure their on-site display, the third responsibility is to ensure that the information generated is shared with all segments of society; the last is to ensure that decisions regarding the future of archaeological assets are taken in symbiotic harmony by determining participatory methods together with the stakeholders of the entire vicinity in which it resides.

Burcu Erciyas stated that archaeological research projects are no longer independent academic studies and that archaeologists are beginning to think about the effects of their work with the surrounding local communities and are trying to materialize the benefits. The Komana Archaeological Project also aims to examine the rural area in, to establish close relations with local communities and to spread the benefits since the studies began.

The aim of the Komana Archaeological research is to ensure the inclusion of women in archaeological processes and to strengthen communication among the village population through interactive methods such as drama and ceramic workshop. Several projects have been produced to achieve these goals and as a result of these workshops, Komana Local Development Association has been established. Firstly, within the scope of training for women supported by the Public Education Center, IŞKUR and Tokat governorate have been revived and transferred to today's life with the help of the association.

The next project is the one with ACEV. In cooperation with ACEV to ensure that women living in the village are included in educational programs about maternal and child health.

While the Komana research project traces the past, it also strengthens its relationship with social elements and tries to contribute to the future of Komana and its region. It is aimed to ensure the participation of local communities that need to be involved in decision-making processes and to establish sufficient knowledge in the participation processes. The practices in Komana will make a difference not only for Tokat but also for Yeşilirmak Basin and Black Sea region.

### **Head of Komana Local Development Association**

Sabri Savaş, the president of the association, stated that he worked as a worker in the excavation since studies began as first time and that he was very unconscious in the first periods. He stated that they understood the importance of Komana after the excavations began and after discussions with the head of the excavation.

The president of the association stated that his first projects were successful and stated that he had problems with the number of members and participation of the association. In order to create an awareness about Komana in the surrounding

villages, to develop cultural activities and to preserve the artifacts, dissemination activities should be carried out. It is stated that the Quran course was opened in Bula village the year after the first project took place, so a different project could not be realized.

He stated that the participation of Gümenek and the surrounding villages is so necessary that the realization of different projects and the association is not unique for Bula village. It has also been argued that Bula village has less population than all surrounding villages, so larger projects can be carried out in the future along with other villages. In this way, it is underlined that an awareness of the area can be increased in the surrounding peoples.

The common denominator among the Komana stakeholders is the preservation of the area, the continuation of research, the development of cultural heritage protection awareness and the activation of social projects. However, representatives of public institutions aim to turn Komana into an attraction center by integrating it into tourism, which should create value economically outside of conservation and development activities. Although the question of economic sustainability is important for the continuation of archaeological assets and works, it is obvious that the transformation of a ruins into a center of attraction without a sustainable tourism infrastructure at present will create fundamental problems. Local public institutions expressed their ideas and projects for the area during the workshop. However, none of this includes a sustainable model of economic development.

While Komana social archaeology projects aim to protect archaeological and cultural heritage, on the other hand, they aim to protect agricultural knowledge and agricultural productivity as it is located in one of the important plains of Yeşilirmak Basin where Komana is located. The economic model could be established with a dialogue between all parties to continue in sustainable and responsible tourism activities with agriculture, which also is important source for local communities in Komana territory which would in the future become an important center and should be adopted by local communities for conversation

Therefore, the problems arising from the rapid development of tourism can be seen all over the country, and lessons should be learned from these issues and the infrastructure and feasibility studies should be planned and programmed over time.

It was stated in the workshop that inter-institutional cooperation was not sufficiently developed and given that the participatory processes were not adequately operated. Thus, obviously, it is clear that the unplanned conversion of the art and artisanship produced in Komana to economic value is not a sustainable method. Rather than being a part of the consumer culture, an emphasis should be placed on producer cultures which could be seen also, in Komana, from the traces of history.

Examples of Sustainable Rural Development were presented in the workshop and the attention drawn by representatives of local institutions was very high. Different and local-specific ideas were also introduced in the workshops.

During the workshop, survey work was carried out and the problems of Tokat tourism were asked to be evaluated.

#### **3.2.1.7. Komana Conservation and Development Action Research (2017)**

During the first period of the research, participation in the symposium on ancient cities of Tokat, organized in May 2017 in cooperation with the local governments of Tokat province and METU, realized and aligned with representatives of academia, local government and civic initiative. In addition, preparations have been made for the data collection phase. Due to some technical glitches experienced in the approval process of the research as a scientific research project, started in April 2017.

The study adopted participatory action research as a research strategy. The basis of this is that the study gives importance to the social effects of the archaeological excavations carried out in the ancient site of Komana for close to 10 years and wants to raise these effects to a constructive level in the direction of the development of the communities. In doing so, the action research method makes an assessment of the cause and effect relationship with the relevant groups by bending back and tapping into the action-causing factor. On this occasion, the interest groups can deliver their own solutions to common problems and issues together to formulate the systematic look to life is the ability to confidence in themselves and gives them the opportunity to take action for their future. It empowers these people and leads them to take responsibility for their own destiny. In this type of research, conservation activity is treated as part of a process of

social change and seeks to translate the unbalanced power relationship into common benefit.

By following this approach, the data collection and evaluation stage are designed as: 1) Past and present understanding of the features and elements of the physical environment; 2) Local socio-economic, cultural and governance characteristics of understanding; 3) the understanding of the senses and experiences of living; 4) a general evaluation of the relation between cultural heritage and society to all of Tokat.

In the first section, it is aimed to reveal the characteristics of regional, residential and physical environment. On a regional scale, information on issues such as settlement and road network and movement pattern has been unearthed. Issues related to settlement context such as location of settlements, land use, physical, natural, functional, visual and historical relations were investigated. The intra-settlement context is about understanding the open space, the built environment, and their relationship. In this respect, information such as the open space system, its features, accessibility, texture and elements, the relationship between open space and the built environment, architectural features, new/historic features, structure status and rural settlement elements have been produced. The collection and compilation of this information was provided using fieldwork, observation and mapping techniques. At this stage, all available maps on the regional scale could not be reached during the research period due to the weakness of the database and archiving system in local municipalities and central institutions. In addition, detailed observations were made during the fieldwork and information about the general structure of the settlements was recorded.

The second part aims to understand the socio-economic structure, social, cultural and administrative characteristics and capacity of Gümenek, Bula and Ballidere villages in the field of research. In this context, the demographic characteristics of the rural population, socio-economic activities, exchange and physical space the effect of existing production formats, past and present, social relationships, daily life processes, collectively the activities, issues such as memory, were investigated. In this context, it is aimed to expose perceived strengths and weaknesses. This information has been produced using the methods and techniques of examination of existing research and study reports, in-depth interview and focus group.

Thirdly, it was focused on understanding the shared experiences of the local people in the villages where field work is to be done. In this regard, it is planned to understand the connection of the local people with the place, their daily life processes, their shared experiences, their common habits and traditions connected to the place, their senses, perceptions and attitudes about the ancient city of Komana, their life routines and common memory. For this, in-depth interviews and focus groups have been arranged.

In the second and third stages, in-depth knowledge was produced with the headmen, imams, families, women, farmers and young people, and common views were produced in group work.

In the fourth chapter, Tokat local and central government officials (governor, mayor of Tokat province Directorate of culture, such as senior executives and decision-makers, university administrators (dean of faculty), such as a series with depth and/or reviewed the work of the group. This was supported by on-site review trips and presentations. In this section, it is aimed to draw a methodical framework for understanding the historical and cultural values of Tokat in general, to identify its problems and how to deal with them.

The information obtained from the action research would be shared with results of survey, held in 2019, in subtitle of "Social, Economic and Cultural Structure of Komana Territory"

On the one hand, the ancient city of Komana in the geography of rural settlements in the research area, ongoing archaeological studies, on the other hand, ecological information, vital economic activities of different social relations and socio-cultural roles with a living tissue is produced. This is formed by complex and multifaceted relationships, shapes as a result of influences and reactions. It is possible to come across some formations that are unpredictable in their own vital process, and that run by their own relationships and dynamics.

The observations illustrated that the present state of Tokat's social structure has a rather closed and patriarchal structure. It is seen that young people are open to the world not only by reading, but also by developing communication technologies, but, on the other hand, they are unable to give up their role in traditional life processes, sometimes forced and sometimes willingly. This research has revealed that girls, who grow up and study in the tradition of living as a large family and making decisions of the eldest male in the family, are a group that can be focused on in this respect.

Within the scope of this research, a group of girls were introduced to Bula in an effort to overcome their own boundaries, with the goal of fully developing themselves. A group of young girls who cling to each other with the leadership of their coaches in the middle school they studied, who naturally developed themselves through their matches with all the village children on summer days in the village common area, drawing their own future towards reading and developing. Five years ago, this spark was thrown by the establishment of a girls' football team from 9-10 girls in the village and the great success of the Turkish effort. However, as a result of the lack of material and spiritual ownership in Tokat local and some pressure from families on the girls later, the number of girls playing in the team is decreasing. Today, the team is struggling to stand by the effort of 3-4 girls from Bula and their coaches to play together.

As in this example, this type of naturally evolving social empowerment process has been supported and sustained by the relationships established with local governments and local producers within the scope of this research. Also, the management of cultural heritage sites in a way that supports the democratization of societies in order to develop, strengthen and thus advance the people living in these areas, not only the structures and areas to be protected, is an issue at the heart of the agenda of international organizations and platforms. The theme of the year 2017 of ICOMOS, the best internationally organized and respected Organization for the protection of cultural heritage sites, is "cultural heritage and democracy". In this respect, this project is an exemplary project in terms of treating protection as a process of social change and contributing to the democratization of societies in Tokat.



## **CHAPTER 4**

### **EVALUATION OF CURRENT APPROACHES TO ARCHEOLOGICAL SITE OF KOMANA**

#### **4.1. Results of the Interviews and Survey**

With household surveys, it is aimed to examine the social, cultural and economic structure of the villages, to understand the problems and needs of the villages, to determine the approaches of the rural population towards the conservation area. Similarly, with in-depth interviews, it is aimed to determine the policies implemented by institutions in rural areas and the level of impact of these policies and approaches to archaeological sites as cultural heritage.

##### **4.1.1. Perception of Local Governments**

###### **4.1.1.1. The Director of Tokat Provincial Directorate of Culture and Tourism**

###### **Responsibilities**

The Law No. 2863, which frames the duty of Ministry of Culture and Tourism, commissions the Directorate of Museum for the registration of buildings and areas defined as cultural heritage and taking necessary measures. The works are carried out by Tokat Provincial Directorate of Culture and Tourism within this framework. The primary study area has been conservation and restoration implementations that approved by Sivas Regional Council for the Conservation of Cultural Property. The development of cultural assets or integration of them into social life comes into view as a next step. The archaeological sites located in rural areas such as Komana archaeological site in the Central District of Tokat and Horoztepe in Zile, which are public property, are examples of the work carried out. The Provincial

Directorate of Culture and Tourism is involved in the first interventions on excavations or operations for immovable cultural property.

From the perspective of building ownership, especially within the boundaries of Tokat Central District, the property of the monuments belongs to the Directorate for Foundations - which carry out serious conservation and restoration practices in not only urban areas but also rural areas.

The task of the Directorate of Culture and Tourism is to transfer at least the stock of cultural structures in certain parts of the city to the next generations. For these parts of the city, where they exist together (as a whole), the holistic protection measures should be taken. At this point, the other important determining actor, as well as the provincial directorates, is the municipalities. The authority and the problem belong to the Special Provincial Administrations in the adjacent areas. However, the power of buildings in rural areas to resist time is more significant than in the city when there are no conscious interventions such as illegal excavation. Immovable cultural assets in the city face more severe threats, such as demolition interventions involving heavy equipment while constructing new buildings.

### **Issues of the Provincial Directorate of Culture and Tourism (spatial proximity issue has been questioned)**

The Directorate has prioritized urban areas substantially rather than rural areas. Çınar stated that the rate of deterioration and damage is lower compared to urban areas. At the same time, historical cities such as Tokat, they quickly lost their identity due to too much interference in primarily urban centers such as rapid urbanization, lack of awareness of local societies and financial deficiencies. From these perspectives, it could be deduced that the works carried out is more intensive in cities rather than in rural areas in Tokat.

Although the concentration of conservation and restoration practices in urban areas, he also declared that the main problem area and a vast majority of the workload of Tokat Museum Directorate are the illegal excavation activities taking place in rural areas. Illegal excavations mostly take place in areas declared as registered sites. On the other hand, if illegal excavations take place in not registered sites, a site registration decision is made for these areas.

Although the decrease of population has been continued within the boundaries of Tokat province for many years, the migration from Tokat rural areas to the city has been increased urban population for, especially, the last ten years. In parallel

with population growth, urban development poses a serious threat to cultural assets and society.

The Director stated that citizens and their culture form cities, and the city is considered as a living being producing culture and its structure - so, he acknowledged that there is a mutual relationship between the city and its culture, citizens. According to him, that the fellow citizens (original/hemşehri) no longer live in their own cities, not only for Tokat but in all historic cities of Anatolia, is one of the most crucial reasons which is the destruction in the historical and cultural structure of the cities. In addition to that, especially in Tokat, reputable fellow citizens and prestigious families who produced the culture of the city moved away from their city in the last century, migrated to larger cities. These people were replaced by other communities who came from the countryside and carried their own culture, by migration. He supported that the population, which does not have the culture of the city they emigrated from and which tries to live its own culture, is transformed and even destroyed the cultural structure of that city socially and physically. Removal of urban population and superseding of other communities also destroy the knowledge of production, protection, and maintenance of the structures belonging to that territory, and therefore the physical elements that make up the city are rapidly ravaged over time.

At the same time, he asserted that preserving the cultural fabric of the city is creating a severe cost. The fundamental priority of people migrating from the countryside to the city is not to protect (or contribute to) the cultural fabric of the city, but to have the cheapest and most practical place, regardless of the specific characteristics of the structure that will meet their own security and accommodation needs. As can be seen, especially in the slums of Istanbul, the process that started with the production of slums (cheap and non-identity building) is completed with a transformation process from slums to ownership of an apartment. This causes the city culture to disappear rapidly. He thinks that, correspondingly, migrations are inevitable and emerging as a phenomenon that destroys city culture.

### **Preservation of cultural accumulation**

He highlighted that the culture could only be preserved by being transferred from generation to generation, and especially in recent years, the Association of Historical Cities and the ÇEKÜL Foundation have had a considerable impact on local governments. The sensitivity of the mayors on this issue has increased by

the initiatives of ÇEKÜL. It had a significant impact on the conservation development plans of municipalities and the determination of urban protected areas.

Despite that, the registration and protection of buildings in the 50s and 60s have not yet been started. The Regional Conservation Councils are not sufficient concerning this issue, and therefore, these structures cannot be protected. Old buildings in the countryside are protected, but only certain features of the prominent structures are not made a certain time ago when the subject of registration ceases to be.

#### **The Director also wanted to draw attention to:**

The protection measures about the industrial buildings belonging to the Republican period and which were the first examples in the sector have begun to be taken. The Turhal Sugar Factory and the service areas of factory and lodgings have also been registered and protected. (unfortunately Tokat Tekel Factory) industrial buildings have also been registered recently.

For example, there are mountain (yayla) houses or summer houses in specific rural areas that represent typical features in the Tokat region. The latest ones of this type of structure were built 40 years ago, but they are no longer built. As examined with the approach of conservation, however, the registration of immovable cultural assets, which are prominent with specific characteristics in Turkey, has recently been started. However, this process has not yet penetrated rural areas. These structures must also be registered and protected as immovable cultural property with the holistic approach of protection.

Although in urban areas, civic architecture monuments could be conserved by the Conservation Boards, there are no examples in the rural. However, there is a village texture that must be protected with the holistic and long-term conservation logic, but Conservation Boards have not brought into a certain state to cover them. The Regional Conservation Councils need to expand the understanding of protection, which brings to mind, at least, 100 or 150-year-old structures. A structure or a place's cultural components are not taken into account enough, even though many applications are made to the board for the buildings and places that are considered to be protected.

#### **Projects conducted by the Institution**

In restoration work as another issue, the Provincial Directorate of Culture and Tourism finds a partner institution to overcome financial issues; these can be

municipal, Provincial Special Administration, Ministry Resources, Development Agencies. He exemplified this idea with two restoration projects; one of them is the Halil Street Rehabilitation Project - which was liquidated between January-March of last year, but new resources have been provided for the project in the current situation- the other project is to prepare the restoration of Tokat Castle and to ensure integration into social life.

When rural areas are considered, there are many elements that need to be protected, but conservation decisions in Turkey are not produced by a single institution. Monumental trees by the General Directorate of Nature Conservation and National Parks, water resources by a different General Directorate of the Ministry of Agriculture and Forestry, the concept of The Great Plains (büyük ova) was developed in the last two years and evaluated as an agricultural site, are determined by the presidential executive order and supervised by different units of the Ministry of Agriculture and Forestry and Soil Conservation Boards. There are seven registered plain with this title in Tokat, which is protected as an agricultural site.

Today, people do not reach a certain level of sensitivity, indicating that there is a critical deficiency in this regard; the Director thinks that protected areas will have significant advantages or consequences for future generations.

### **Community participation in the conservation process**

For example, after the restoration project of a historic building is implemented, commercial units in the vicinity of old buildings cover the building with plaques that will close or spoil its appearance, or users can make renovations inside the building to damage the structure's authenticity. Therefore, there is no point in protection measures without the participation of the public. In our country, the owners of the old building are in extreme poverty, but grant support provided by the ministry is limited. Although the owners desire to restore the buildings and live in them, historical buildings, especially civil architectural examples, are doomed to their fate due to financial inadequacies about the maintenance of their buildings. Because of that, the property of public historical buildings, civic architecture, belong to the public, while the majority of the mosques, inns, and baths belong to the foundations which can be preserved easily rather than civil architectural examples. There are shortcomings in conservation policies at this point.

He clarified that awareness studies by the institution are not executed through training courses, but it was practiced through face-to-face methods with the citizen during the application. Following that restoration and street rehabilitation, change of the economic value in a positive way, and market mobility would be provided for owners. Due to the lack of financial resources in the present situation, there are structures that restoration facilities were started five years ago but have not been completed. It is stated that the owners of the building are quite complaining about the situation, and they can be persuaded when sufficient financial resources are allocated.

He highlighted that the other misapplication is the Conservation Councils' attitude towards conservation of the singular building is that the experts of the councils register buildings on any street as singular. Due to this malpractice, the entire street is not registered as an urban protected area, cause it not to draw grants and financial supports by the EU. Therefore, the peoples living in the historical buildings on the street could not benefit from the grants and subsidies, too. Whereas, the Conservation Councils could have taken regional preservation decisions. Though, the registered buildings come into being with the other building in the adjacent, find meaning in tandem, and appreciate integrity. The singular/individualistic approach ruins the pattern and tissue of the street. He suggested by giving an example that there would be no problem given the fact that the councils should make decisions for the unhistorical buildings to change their façade elements according to historical ones' architectural features in the redevelopment of the area. As long as the approach of conservation continues thus and so, historic urban centers, similarly protected as old cities in Europe, are doomed to extinction. The only reason for this is that regional protection decisions are not taken by the Councils.

Those who live in historic city centers may change. But whoever is in the historical structures, the structure imposes on them the structure's own and authentic way of life, which is another saying that the structure says you will treat them like this. For example, almost all of the examples of civil architecture found in Tokat were built on the basis of separation for men and women (haremlık-selamlık) with two floors and double stairs. Those living in these homes have to use both of the stairs.

The structure should go into human life. Maybe the ornaments on the fringe of the building could be noticed and become aware of by their children as next generation. But it cannot be forced that people have to stay here, there is just a need to provide the necessary facilities to ensure they stay.

## **Solutions for conservation**

To away from the singular conservation logic, to allocate considerable financial resources, to encourage conservation, higher-income families to take greater responsibility in the city, to form civil society organizations such as ÇEKÜL Foundation, to create protection awareness for children through museum training, to give aesthetic education as solutions to the problems in the conservation of historical sites have been proposed.

In psychology, Maslow's Pyramid of needs is given as an example, in order for self-actualization, specific needs must be met. Accordingly, children need to meet certain needs through education. Children can be told the details of historical structures, life relationships with structures, and certain needs can be met, so that children can understand the necessity of conservation.

The structure and processes of the Councils need to change. Academicians who take part in the Councils should reside in the field studies in absolute terms. Deciding only on the file or project results in the failure to produce an impact decision. In 2018, The Conservation Council held a meeting in Tokat and toured historic streets. At the end of the day, the Council registered 90 structures on a street, which were not attributed so much value by experts at Tokat.

However, a misapplication made by the Councils is that a house was completely demolished and reconstructed in the area where the early Ottoman period monumental architectural works take place. After the Council review the project of the structure three times and insist on architecture of 21st century, construction of the structure has been completed but these decisions induced to come forth unpleasant and incompatible building, half of which are glass cladding on the exterior walls in historic texture.

For the harmonization of the architectural features of different periods, a building, at the entrance of Bey Street and the third building from the left, was built in years when the Councils had not yet been formed, the structure made from masonry brick in the historical area comprising of wooden structures. However, the structure made from masonry brick does not offend the eye. The creation of such models is essential. Although there are theoretical books or legislation to be referred by the members of the Councils, the production of the same decision for each structure destroys living knowledge. Resisted in the reflection of 21st century architecture characteristics gives the rise in unpleasant appearance. Although many Republic period buildings were registered in the city center where the

Government House was located, the Conservation Councils decided through consideration of height (gabari) variable and as a result, the exterior cladding of the entire building was made of glass. The only criteria for protection should not be the height (gabari).

Similarly, no historical city elements such as dead-end streets and fountain squares in the historical city fabric are included in the development plans, and there are articles in the legislation that dead-end streets cannot be constructed.

#### **4.1.1.2. The Directorate of the Tokat City Museum, Former Councilman of The Tokat Center District Municipality**

No products were imported in Tokat in the 1900s and it is known that quinine, counterpart drugs and "nep" kerosene intake were made only during the period of malaria. Even today, there are artisans who can install the old system of kutnu benches in Tokat, while today's textile engineers do not have a foundation for this system.

There were 19 silk artisans in 1455, three of which are non-Muslim. By the 18<sup>th</sup> century, Tokat silk industry produced and exported approximately 4000 tons of sewing thread, silk button, silk weaving annually after processing the raw silk produced in the territory and from Iran. According to some sources, France's button fashions were determined in Tokat. It is known that the receivers of silk buttons were quite large in France and the buttons exported from Tokat were noticeable famous. Prof. Tayyip Gökbilgin recorded this information in the archives of Venice (in terms of history of Tokat textiles) that a record kept due to a commercial dispute in those years about a Jewish supplier exported items from Tokat to Venice. This shows that woolen (sof) fabric produced in Tokat was sent to not only in France but also major trade centers of the period.

#### **4.1.1.3. Provincial Special Administration/ Office for Conservation, Implementation, and Inspection (KUDEB)**

She declared that there is a problem of ownership, notably in rural areas. For example, the Sulusaray Sebastapolis excavation cannot proceed due to property problems, and the owners do not accept the price offers for expropriation. The head of the excavation also complained about this situation. The solution to the problem is very complicated; according to the law, the solution should be sought, all institutions, and living together with the solution. There was the idea of moving the settlement entirely to another area when it was assumed to have taken place;



the entire archaeological site would be preserved. Its infrastructure becomes a fully developed village.

This season, the governor made attempts to start work around Sebastapolis to build walkways, such as at Göbeklitepe. Besides, environmental regulations in archaeological sites have been supported by the Ministry in recent years. However, in the current situation, it has been decided to postpone the environmental regulation as the excavation area is already very limited to move.

It is stated that simple repair permits are issued in the conservation areas, and registration requests are received. However, there are difficulties in getting restoration done after registration.

The demands on the construction of new buildings in the archaeological sites are intense, especially from around Sebastapolis, and the Board assesses them. KUDEB permits the facade arrangement and simple repairs of the structures in the archaeological sites. The KUDEB department manages the Board's decisions.

It has been stated that natural, archaeological, and urban sites are not protected literally. Tokat's entire inventory was recorded by the experts of KUDEB with GPS location information of all archeologic sites in Tokat. However, when the villagers are asked about the address of the site, they are also given information about the illegal excavations and who and when they were carried out. The Rock Tomb across from Komana archaeological site was recently detonated three times. After the announcement of the archaeological site began to attract more attention of the people, illegal excavations have increased in that area. Scoop was inserted and even found to be illegal excavators.

KUDEB unit also gives views on conservation areas in construction activities such as Mine, Road, pond construction. During the construction of the Niksar Road, the Sivas Board has been asked for an opinion that is not necessarily appropriate in relation to this excavation area.

Some archaeological sites remain within the farmland of individuals, and the individual wishes to continue the cultivation here that, in turn, poses a threat.

KUDEB works cannot contribute to rural areas.

Besides, all the decisions have foregone to the Museum; the number of members of the Museum is not enough, but also works very hard. All activities, such as salvage excavation and sondages, are carried out by the Museum. It is not possible to recover whole rural areas of Tokat by salvage excavation and then continue to

use it as it was. It has been stated that it is not possible to achieve the balance of using sustainable protection in such areas. It has been stated that there is no institution so equipped and qualified, that rescue excavations are not an effective method, and that finds near the surface are unearthed without uncovering all the cultural assets.

Due to urban development, agricultural land, on the other hand, cultural assets cannot be adequately protected by KUDEB, the Museum, and the Board. Although there are a lot of cultural assets, due to lack of resources and personnel, conservation operations cannot be continued on a regular basis.

Tokat village settlements are clean and irregular, and people do not value and care for their own place. In this respect, they could not actually be expected to protect their cultural assets. People in Tokat countryside have no aspirations, tastes, or pleasures to improve their living conditions. For example, according to her observations, it is stated that there are no plant arrangements such as flowers and trees around the houses in the village settlements.

When they migrate from the countryside to the city, there are not enough jobs in the cities. Those who stay in villages have to deal with agriculture and livestock. In places like Çanakkale, when the young population stayed in the village settlements, there were opportunities to work in the tourism sector, and Tokat did not develop these opportunities. With financial support, agriculture should be made attractive. The city's development plan is actually focused on the agricultural sector. We are now working on the Tourism Plan.

The revival of tourism in rural areas is not possible. Blacksea Development Agency and governorship together with KUDEB's consultancy in the current situation around the Cave of Ballica and the Lake of Kazgöl are landscaping about the walkways. Thermal facilities are maintained in Sulusaray (hospitality and Tourism). However, despite these developments in Tokat, Amasya could not be compared to this city because, while Tokat cannot even participate in culture routes, Amasya is very specialized in this subject. Small-scale work has begun, but it will be quite difficult to spread across the whole. Not enough capacity can be found; village houses for accommodation should be developed. Accommodation service is not available for incoming tourists. However, first tourists have to be brought in.

With the instruction of the governor's office, abandoned structures were identified in both urban and rural areas in Tokat. Efforts are being carried out to provide

security measures and to identify survivors. This study is being carried out in all settlements, including in cities and villages, to deal with drugs and addiction.

KUDEB is involved as a consultant and controller in all such projects; restoration of the mosque in Erbaa, Reşadiye Zinav lake cleaning, organizing the outdoor sports trail, Başçiftlik ski center. The Environmental Impact Assessment (EIA) report is being prepared, and also a feasibility study was conducted before the ski resort was built. However, it has been stated that it has no idea that a cultural impact assessment has been carried out.

#### **4.1.1.4. Directorate of Environmental Management and Supervision**

The unit carries out complaint-based studies in rural areas according to the legislation of Law No. 2872. The main environmental problems in rural areas are water pollution due to animal waste, odors, discharge into streams in villages without sewage.

Currently, three advanced biological treatment systems in the Central District, Erbaa and Zile within the boundaries of Tokat province, serve urban areas. There are chemical treatment systems for organized industrial areas. In rural areas, the Special Provincial Administration is working to prevent pollution problems caused by waste. However, she noted that local authorities in rural areas were inadequate on environmental issues and waste and were unable to provide management. Although package waste treatment systems have been established in a certain part of rural settlements throughout the province in the past years, they are not currently operated. It was stated that the residents of the villages where the package treatment facilities were established should also transfer financial resources for this. Small-scale treatment plants cannot be installed in all rural settlements because of the cost it creates. It is stated that treatment plants should be established in settlements with a population of 2000 people and above.

Within the boundaries of Tokat province, there are 2 regular solid waste landfills in the Central District, Erbaa. Wild landfills used in past periods are being rehabilitated. In the field of solid waste collection, solid waste collection units are trying to create transfer stations.

Although there are significant differences in the level of education and culture in urban areas compared to rural areas, the population living in urban areas has not reached a certain level of awareness about environmental management. As regards Environmental Management in urban areas, citizens must comply with

certain boards because of the High enforcement power generated by the penalties imposed by municipalities and the taxes reflected in the bills. Because people living in rural areas are more involved with nature, they actually have a high level of consciousness in the face of environmental problems but cannot operate because of the high costs that treatment plants create.

(There are not enough facilities in rural areas with the subject matter, there are not enough service offerings in this regard as the installation and operation of waste treatment plants creates high costs.)

#### **4.1.1.5. Provincial Special Administration/ Agricultural Services Directorate**

Upon requests from rural areas, investment programs affiliated with the provincial council are formed and plans and projects are implemented according to this program.

Irrigation Investments are planned throughout the province. Some of them are being applied and some of them are in the study stage. Tenders are given to contractors and contractor firms. Topographic features of the land of irrigation systems are designed as angle or closed systems. In agricultural development studies, water is treated as a very valuable asset and is tried to protect it. Therefore, closed systems are preferred to prevent water losses by evaporation caused by temperatures in the last decade. Changes in the type and pattern of the runes are observed when regular irrigation is provided. Irrigation systems are covered by the Agricultural Services Directorate.

Land consolidation and land arrangements are also being made and permission is obtained from Directorate of Nature Conservation and National parks in forest areas or General Directorate of Mining Affairs (MIGEM) in the areas composed of clay and stone materials. The areas where Clay and stone material are removed are then landscaped in accordance with the old state.

Interinstitutional authority conflict is experienced; however, these problems are resolved through bilateral relations.

In addition to agricultural services, another important sector in local development is tourism, and tourism activities taking place in Göbeklitepe are examples.

#### **4.1.1.6. Tokat Provincial Coordination Unit of Agriculture and Rural Development Support Institution (TKDK)**

The institution for the promotion of Agricultural Development is a special budget institution established for the purpose of making use of the European Union and international funding sources. It is particularly interested in allocating pre-accession assistance funds (IPARD). The target audience is supported by small and medium-sized producers, with the final beneficiaries being considered. In line with the aims and objectives of the institution, funds are distributed to sectors with potential in rural areas. A budget limit is set for each sector and calls are made at certain periods.

Small and medium-sized producers in Tokat rural areas have not reached a certain level of awareness about development and are not equipped with sufficient knowledge. Project files submitted to TKDK have serious shortcomings. The low level of education of rural residents has been observed as the main reason for these deficiencies. Other reasons are that the marketing knowledge for the free market economy is undeveloped and production processes cannot be improved. On the other hand, the villagers do not deliver their products to the final beneficiary through cooperatives and unions, and the producer remains derelict.

In Tokat rural areas, the agricultural sector continues modestly, the villagers' income level is not high, and the majority of farmers who produce subsistence production is stated. It was stated by the institution that the residents of the village settlements did not have the experience of forming a union to come together.

The main reason for the migration situation in the countryside is not only economic difficulties, but the limited access to education, health and infrastructure facilities due to the nature of rural life is triggered by population mobility. The young population living in the countryside, on the other hand, does not set up their own future plans in rural areas. The younger member of a family engaged in animal husbandry, for example, prefers to work on the minimum wage in the city. Women in particular face tougher conditions than men. Women living in rural areas are precariously engaged in farming and livestock activities, working as uninsured. Subsidizing by the state would be encouraging for women to remain in village settlements.

In fact, it is stated that each stage of the agricultural sector as a whole has different challenges, even when done professionally, these challenges are

encountered. Conditions and environments such as Animal Health, Food Safety, Environmental Health, Occupational Safety, cold storage is required. Factors such as inadequate cold storage and reduced population in the countryside adversely affect production processes, even just because of this reason, the rise in potato and onion prices in the first quarter of 2019 is only due to these reasons.

Rural tourism is prominent among the support issues of TKDK in relation to cultural assets. However, it has been stated that rural tourism supports citizens often have difficulty complying with the conditions set. About 10-15 units of the number of institutions to receive views, due to the bureaucratic difficulties experienced in obtaining permits, this exhausting process causes the applicants not to continue. For example, Museum in ruins, DSI in stone areas, agricultural areas, agriculture and forest permission must be obtained.

As across the country, the problems experienced in Tokat countryside are chronic. Land ownership, inability to come together, and low levels of education are among these chronic problems. As a solution, it is stated that analysis work should be done for sectors in rural areas starting from the grassroots and that these works can be tendered to the private sector.

#### **4.1.1.7. Tokat Municipality**

Municipal work is in line with the demands from rural areas, but it is stated that there are rarely requests from rural areas within the scope of zoning and planning work. It has been stated that there are no strategic spatial plans within the boundaries of Tokat municipality. There are no studies carried out in unplanned areas.

In unplanned areas, 100-150-250 square meters of buildings are made in areas permitted by the headman and the old delegation. A conservation development plan has been enacted.

It was stated that requests were not received by participatory methods and that rural areas could not be involved in the processes. It is also stated that Tokat municipality, which serves as the central municipality, has no application in rural areas.

#### **General overview**

The area where the Komana archaeological site is located is under the authority and responsibility of the Special Provincial Administration. This situation leads to

a different process from the administration of municipalities and metropolitan municipalities. Although the strategic plans of the Special Provincial Administrations set the objectives related to participation, they differ from the participation processes of the municipalities. This situation also is also valid for the Special Administration of Tokat Province. The Assembly members of the Special Provincial Administration of Tokat were similarly appointed. Within the boundaries of Tokat province adjacent area, there are districts where each council member is interested. According to the powers discussed in the Special Provincial Administration, participation processes are realized by identifying problems in the field of each council member and expressing them in meetings. However, it is understood that no official visited the villages regularly, according to interviews conducted in villages around Komana, to confirm this situation.

The authority officials were asked how rural areas, in general, and Komana, in particular, were perceived from their own side. Only representatives of institutions with expertise in cultural and archaeological heritage see that Komana makes a difference for rural areas. It was also observed that the same practices were found for all rural areas within the province and that this situation was not analyzed well enough within its own dynamics. Tokat is quite distinctive according to its geographical location according to its agricultural products, climatic conditions, socio-cultural structure, and its natural-cultural values. However, no institution takes these distinctions into account.

The way in which issues such as sustainability, cultural heritage protection, and development are dealt with is the same as well as participation. During the meetings, the representatives of the institution of each unit appreciate the community archaeology projects of Komana. However, it was determined that no projects related to cultural heritage, local development were carried out by the institutions. Furthermore, a significant majority of the representatives of the institution stated that the newly appointed governor had formed expert teams on these issues, and those project ideas had been developed through these teams. The representatives interviewed referred not to their institutions but only to the governorship of Tokat province. This shows that no institution could determine its own policy and strategy in an autonomous manner. In the case of interviews, many reasons are seen to lead to this non-autonomous situation. Lack of capacity of the institution staff, institution representatives who are not assigned according to their expertise, the lack of institutional work culture, the constant changes in

the staff of the institution according to country's political crisis have caused no institution or its departments not to produce policy related to their field of work.

In consideration of studies conducted between 2014 and 2017 and research conducted in 2019, it is inferred that the approach developed by institutions related to cultural heritage is just economic and social and cultural aspects of the subject are not discussed. The issue of cultural heritage is treated only as a symbol of prestige, and its content and context are ignored. This situation constitutes a false view. The cultural heritage protection and rehabilitation projects in Tokat urban area are held up as examples of this situation. Also, as the institutions' ideas about Komana are evaluated, it could be concluded that the main goal here is to create a destination. In fact, it is thought that a revival of the historical periods unearthed in Komana within the Gümenek Recreation Area, similar to the organizations realized in European countries, would be carried out. Although such experience-enhancing and interactive activities are not objected to, however, it is expected from the institutions to develop site-specific activities and to solve the main problems of the village settlements and the excavation area before them. Furthermore, scientific and livelihoods based studies are ignored in Komana, and the continuity of these studies is left only to the initiative of the Komana excavation team.

As a result, local institutions keep archaeological sites in the background considerably. Although the studies of community archaeology that are practiced about Komana are appreciated, it is not encouraged. No necessary policies with continuity related to cultural heritage, agricultural livelihoods, sustainability, and local development have been produced. The projects that were carried out were non-functional, and the works that could be mostly obtained with effective results and contribute to the development of livelihoods and cultural heritage in local territories have not been produced.

Besides, the observations obtained from research and interviews related with the decision-maker in Tokat are as follows:

- Although all experts working in local governments and public institutions are aware of the economic, social and cultural problems in the countryside, they consider and expect that central government could develop efficient policies
- Producing short-term and instant solutions for local and rural development and conservation areas
- Lack of a holistic analysis and inventory study for conservation and heritage



sites in Tokat

- Lack of a holistic analysis and inventory study for village settlements and rural areas in Tokat
- Lack of inter-agency coordination
- Prominence of urban space in local government and public institutions policies
- Being aware that urban development is putting pressure on rural areas and the agricultural sector, but not on the development of prevention or conservation policies
- Local governments and public institutions in the scale of provincial or rural areas and appropriate to the dynamics of the place to determine the policy and intervention area and the direction of policies according to higher-scale decisions and trends
- Lack of representatives of rural areas in councils or city councils, where the concept of participation is ostensible in the strategy plans of local governments
- Degradation of the authenticity of protected heritage sites
- Evaluation of heritage sites as income generating areas
- The search for a leader and driving force on the provincial scale of local governments and public institutions experts

#### **4.1.2. Perception of Users**

##### **Demographic Features of Rural Settlements around Komana**

Interaction zone of ancient site of Komana spread to six villages, Ahmetalan, Ballıdere, Bula, Gümenek, Kızılköy, Yelpe and Döllük. The establishment date of these villages changes between 500-150 years ago. The population of these villages varies between 100- 550 people. While Ahmetalan, Ballıdere, Kızılköy and Döllük are Alevi, Bula, Gümenek and Yelpe are Sünni villages. The main problems in Turkey such as intense urbanization, concentration of education and employment opportunities in urban areas, political fluctuations, problematic agricultural policies and poverty have influenced the populations of these villages as anywhere else in rural Turkey. The population in rural settlements around Komana increased until 1980. Although, there was a fluctuation between 1980-1985, this did not cause critical breakings. However, it could be seen in Figure 7 **Hata! Başvuru kaynağı bulunamadı.** that notable decreases occurred between 1985 and 2000. Especially, these decreases affected Alevi villages negatively. These dramatic declines in the population of Alevi villages should be examined in

the rural areas of Tokat to be able to interpret of social, cultural and political changes at village settlements.

The instantaneous changes in the population of rural settlements can be observed properly more accurately between 2007-2018 as a result of the annual data obtained from address-based population registration system.

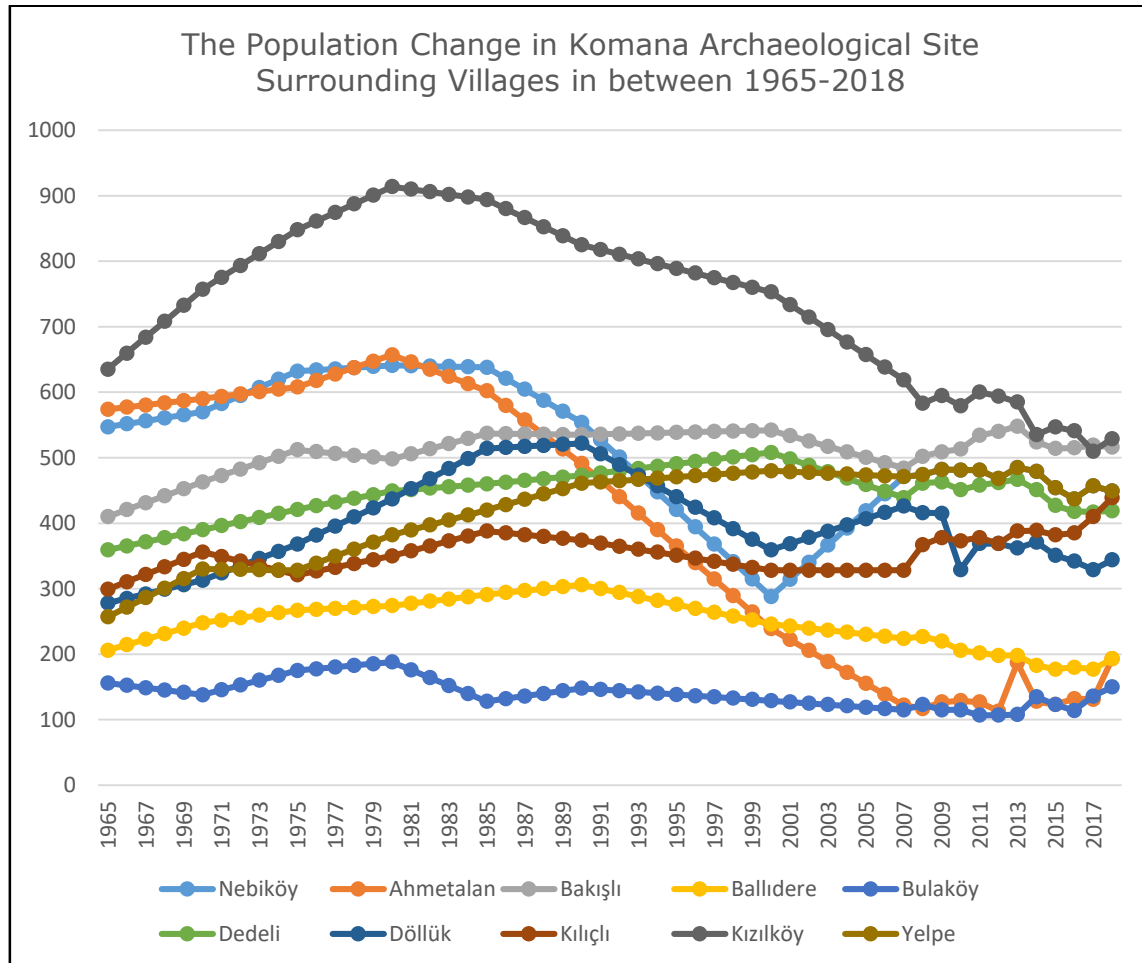


Figure 7: The Population Change in Villages around Komana between 1965-2018 (In this scheme, apart from general census of population of 1965, 1970, 1975, 1980, 1985, 1990, 2000 and address-based population registration system data of 2007-2018, population data of other years is calculated with method of arithmetic mean to reveal annual changes.)

Resource: TUIK, 2019

## Survey Data

Surveys were conducted at Bula, Gümenek and Ballıdere. These villages are the rural settlements located closest to the ancient site. In these survey, 12 women (43%) and 16 men (57%) were interviewed. During the process of the field survey, gender mainstreaming was taken into account and a balance in gender

equality was sought for It was observed that women are more oppressed in Gümenek in comparison to the other two villages and men are the primary decision makers. During the interviews with women in Gümenek, women and myself were subjected to intervention by the men of the households. Interviews with women in Ballıdere village were carried out easily. In Ballıdere, it was harder to reach people in their homes since most were busy with intensive agricultural activities.

Table 2: Participants distribution according to gender and villages

Villages		Gender		Total
		Women	Men	
<b>Bula</b>	Freq.	5	4	9
	% in itself	56%	44%	
<b>Gümenek</b>	Freq.	4	6	10
	% in itself	40%	60%	
<b>Ballıdere</b>	Freq.	3	6	9
	% in itself	33%	67%	
<b>Total</b>	<b>Freq.</b>	<b>12</b>	<b>16</b>	<b>28</b>
	<b>% in all</b>	<b>43%</b>	<b>57%</b>	

Participants' age range is provided in Table 3. **Hata! Başvuru kaynağı bulunamadı..** According the data, Bula and Gümenek villages have a younger population. These results revealed that Ballıdere has more elderly people than Bula and Gümenek. Participants have claimed that greenhouse farming which intensified in the last 10 years prevents migration from rural to urban areas because this method of agriculture needs more human labor. Besides, it was observed that Ballıdere community values education and training of youngsters, so young people have gone to urban areas for extended education.

Table 3: Participants distribution according to age range

Villages		11-20	21-30	31-40	41-50	51-60	61-70	70 & older	Total	Average of age
Bula		1	2	1	3	1	1	0	9	42
Gümenek		0	3	1	4	0	1	1	10	46
Ballıdere		0	0	0	4	2	1	1	8	55
<b>Total</b>	<b>Freq.</b>	<b>1</b>	<b>5</b>	<b>2</b>	<b>11</b>	<b>3</b>	<b>3</b>	<b>2</b>	<b>27</b>	<b>47</b>
	<b>% in all</b>	<b>4%</b>	<b>19%</b>	<b>7%</b>	<b>41%</b>	<b>11%</b>	<b>11%</b>	<b>7%</b>	<b>100%</b>	

With the help of the data of participant distribution according to members of households, average household size for each village has been calculated. In Bula, average household size is equal to 6,4 persons, in Gümenek it is 7,2 persons, in Ballıdere it is 3,3 persons. If average household size is calculated for all villages where survey has been held, the result is 5,8 persons in average. However, the numbers in the table correspond to winter-spring periods, in the summer and early autumns, the number of household members increase because of visiting family members who are primarily helping with agricultural activities. Also, family members who live in urban areas, especially in Tokat, prefer to stay in the villages in order to work on the excavations at Komana.

*Table 4: Participants distribution according to members of households*

<b>Villages</b>		<b>1-4</b>	<b>5-9</b>	<b>10 &amp; more</b>	<b>Total</b>
Bula		4	2	3	9
Gümenek		4	4	2	10
Ballıdere		7	2	0	9
<b>Total</b>	<b>Freq.</b>	<b>15</b>	<b>8</b>	<b>5</b>	<b>28</b>
	<b>% in all</b>	<b>54%</b>	<b>29%</b>	<b>18%</b>	<b>100%</b>

In the settlements around Komana, most adults are primary and secondary school graduates. Their percentage is 79 overall. Individuals with high school or university diplomas prefer to live in cities.

*Table 5: Participants distribution according to education level*

<b>Villages</b>		<b>analphabet</b>	<b>primary school graduate</b>	<b>secondary school graduate</b>	<b>high school graduate</b>	<b>collage graduate</b>	<b>university graduate</b>	<b>secondary school</b>	<b>high school dropout</b>	<b>Total</b>
Bula		0	5	2	0	1	0	1	0	9
Gümenek		0	7	1	1	0	0	0	1	10
Ballıdere		1	5	2	0	0	1	0	0	9
<b>Total</b>	<b>Freq</b>	<b>1</b>	<b>17</b>	<b>5</b>	<b>1</b>	<b>1</b>	<b>1</b>	<b>1</b>	<b>1</b>	<b>28</b>
	<b>% in all</b>	<b>4%</b>	<b>61%</b>	<b>18%</b>	<b>4%</b>	<b>4%</b>	<b>4%</b>	<b>4%</b>	<b>4%</b>	<b>100%</b>

Generally speaking, the family structure tends to include extended family (57 %). This tendency is clearly observed in Bula and Gümenek, where frequencies of extended family is higher than Ballıdere.

Table 6: Participants distribution according to family size

Villages		Extended Family	Nuclear Family	Total
Bula	Freq.	6	3	9
	% in itself	67%	33%	
Gümenek	Freq.	6	4	10
	% in itself	60%	40%	
Ballıdere	Freq.	4	5	9
	% in itself	44%	56%	
<b>Total</b>	<b>Freq.</b>	<b>16</b>	<b>12</b>	<b>28</b>
	<b>% in all</b>	<b>57%</b>	<b>43%</b>	

Based on data and personal observations, it could be suggested that the social structure of the three villages at which the surveys were conducted differs. There are especially differences between the social structures of Alevi and Sunni societies, thus a visible difference between Ballıdere and the other two villages. It could be argued that the household structure of Ballıdere village is shrinking whereas at Gümenek and Bula the household figures remain large.

One of the main reasons is the importance given to education in Ballıdere which results in the transformation of family structures through migration into urban areas with educational aims. This also leads to a greater sense of equality between men and women at a certain level.

The view towards women is different in Ballıdere than in the other two villages and is more favorable. Social attitudes and conservative family structures keep the women in Bula and especially Gümenek behind in many areas including education. At these two villages, women's mobility is very limited, and they are less likely to leave their homes and villages. In interviews conducted in Bula, it was noticed that women were more conscious than those in Gümenek.

### **Economic Structure**

At villages around Komana, primary economic income is based on agricultural activities. Last ten years, in Bula and Gümenek, greenhouse farming has increased incrementally. Agriculture based economic structure of rural settlement has shaped the sociocultural dynamics of local communities.

Active workers of the households in the villages have been examined. Agricultural occupations are counted as active works, and also, in many questionnaires, household members whether they are women or men, are regarded as an active

worker. Thus, it could be interpreted that 86% of the participants have at least one laboring person. Besides, households that have more than three workers has existed in Bula and Gümenek villages. Greenhouse farming has caused to work more people from families for serial agricultural production.

*Table 7: Participants distribution according to active worker*

<b>Village</b>	<b>No person</b>	<b>1 Person</b>	<b>2 Persons</b>	<b>3 Persons and more</b>	<b>Total</b>
Bula	1	2	4	2	9
Gümenek	1	5	2	2	10
Ballıdere	2	6	0	1	9
<b>Total</b>	<b>Freq. 4</b>	<b>13</b>	<b>6</b>	<b>2</b>	<b>28</b>
	<b>% in all</b>	<b>14%</b>	<b>46%</b>	<b>21%</b>	<b>18%</b>
					<b>100%</b>

In the questionnaires, retirement situation has been examined to understand social security for self-employed in agricultural facilities. 13 participants (48%) asserted that there is at least one retired person. According to the number of elder people in families, retirement ratios could be changed, however, majority participants declared that because of insufficient income gained from agricultural production, they could not afford the payment of insurance premium. In this case, the data and statements reveal that retirement ratio should have been higher than existing numbers.

*Table 8: Participants distribution according to retired family members*

<b>Village</b>	<b>Not Retired</b>	<b>Retired</b>	<b>Total</b>
Bula	5	3	8
Gümenek	6	4	10
Ballıdere	3	6	9
<b>Total</b>	<b>Freq. 14</b>	<b>13</b>	<b>27</b>
	<b>% in all</b>	<b>52%</b>	<b>48%</b>
			<b>100%</b>

As investigated the number of jobseekers, 76 % of the participants have not looked for a job. Most of the jobseekers have existed in the Bula Village, because the average of the age is younger than other villages. In this question, there is one missing data.

*Table 9: Participants distribution according to jobseekers*

<b>Village</b>	<b>No person</b>	<b>1 Per</b>	<b>2 Per</b>	<b>Total</b>
Bula	4	1	3	8
Gümenek	8	2	0	10
Ballıdere	9	0	0	9
<b>Total</b>	<b>Freq. 21</b>	<b>3</b>	<b>3</b>	<b>27</b>
	<b>% in all</b>	<b>78%</b>	<b>11%</b>	<b>11%</b>
				<b>100%</b>

Participants distribution according to size of their fields varies in villages. Although there are two missing answers give to this question, it could be seen that majority of the families (38%) have fields with 0-10hectare size. However, this data is examined due to the villages, in Bula the field size differs in range of 0-40 hectares, in Gümenek and Ballıdere, the fields could be found in any range. It could be explained that because Bula are located on more inclined land rather than Gümenek and Ballıdere, the size of fields could be smaller in this settlement. Other definition could be assessed according to the household structure that extended family percentages are higher, the fields are not divided to inheritors who keep cultivating same fields together and share income. This assertion could be more meaningful as family structure and field size data is compared. In Ballıdere, whereas there are 2 extended and 4 nuclear families, number of small sized fields (0-10 hectares) is equal to nuclear family and amount of larger sized fields corresponds to extended family, quantitatively.

*Table 10: Participants distribution according to size of their fields*

Village		0-10 hectare	11-20 hectare	21-30 hectare	31-40 hectare	41-50 hectare	more than 50 hectares	Total
Bula		3	1	3	1	0	0	8
Gümenek		3	0	2	1	1	2	9
Ballıdere		4	2	2	0	0	1	9
<b>Total</b>	<b>Freq.</b>	<b>10</b>	<b>3</b>	<b>7</b>	<b>2</b>	<b>1</b>	<b>3</b>	<b>26</b>
	<b>% in all</b>	<b>38%</b>	<b>12%</b>	<b>27%</b>	<b>8%</b>	<b>4%</b>	<b>12%</b>	<b>100%</b>

In the light of information obtained from the previous crosstab table, as households distributions due to size of the fields, it could be verified that 77 % of extended families have the larger sized fields, more than 20 hectares and most of the nuclear family (58 %)have 0-10 hectare sized fields.

*Table 11: Family distributions according to field size*

Field Size	0-10 hectare		11-20 hectare		21-30 hectare		31-40 hectare		41-50 hectare		51-60 hectare		more than 60 hectares		Total
	n	%	n	%	n	%	n	%	n	%	n	%	n	%	
Extended Family	3	23	0	0	5	38	2	15	1	8	1	8	1	8	13
Nuclear Family	7	58	1	8	2	17	1	8	0	0	1	8	0	0	12
<b>Total</b>	<b>10</b>		<b>1</b>		<b>7</b>		<b>3</b>		<b>1</b>		<b>2</b>		<b>1</b>		<b>25</b>
<b>Per.</b>	<b>40</b>		<b>4</b>		<b>28</b>		<b>12</b>		<b>4</b>		<b>8</b>		<b>4</b>		<b>100</b>

The agricultural fields around Komana are cultivated by families, sharecroppers, seasonal workers. A participant asserted that her field cultivated in a collective and volunteer way. frequencies according to cultivation system have been analyzed in the villages around Komana, that majority of participations who the owner are (64%) cultivate their fields by themselves. Except from Bula where the landowners cultivate their fields in unaided way, the households (21%) employ seasonal workers to cultivate their land in Gümenek and Ballıdere. The families in Gümenek get sharecropper to cultivate their lands. Participants of the survey from Gümenek, where larger sized fields have been existed, declared that it is needed to cultivate by sharecropper and worker employment, in harvesting time.

*Table 12: Cultivation system frequencies in the fields around Komana*

<b>Villages</b>	<b>Nobody</b>	<b>By themselves</b>	<b>Sharecropper</b>	<b>Seasonal worker</b>	<b>Collectively and voluntarily</b>	<b>Total</b>
Bula	1	8	0	0	0	9
Gümenek	0	3	2	5	0	10
Ballıdere	0	7	0	1	1	9
<b>Total</b>	<b>Freq. 1</b>	<b>18</b>	<b>2</b>	<b>6</b>	<b>1</b>	<b>28</b>
	<b>% in all 4%</b>	<b>64%</b>	<b>7%</b>	<b>21%</b>	<b>4%</b>	<b>100%</b>

*Table 13: Frequencies of families having greenhouses according to villages*

<b>Villages</b>	<b>No greenhouse</b>	<b>Greenhouse cultivation</b>	<b>Total</b>
Bula	Freq. 3	6	9
	% in itself 33%	67%	
Gümenek	Freq. 3	7	10
	% in itself 30%	70%	
Ballıdere	Freq. 9	0	9
	% in itself 100%	0%	
<b>Total</b>	<b>Freq. 15</b>	<b>13</b>	<b>28</b>
	<b>% in all 54%</b>	<b>46%</b>	<b>100%</b>

### **Cultural Structure and Spatial Perception Analysis**

The housing in the villages has been examined according the data obtained the questionnaires. By abandoning traditional dwelling types, materials of houses have transformed for approximately 20 years. Transformation of single-story mudbrick houses into two-story concrete ones has been observed. Especially, for five years, this change in housing have gained acceleration. It could be claimed for housing



alteration in the villages around Komana that rural areas have a tendency towards construction-oriented economy trend of country by losing their rural architectural features.

*Table 14: Dwelling type distribution according to the villages*

Villages		Stone	Mudbrick	1 story Concrete	2 + Concrete	Apartment	Stone and Concrete	2+ Stone and Concrete	Total
Bula		0	1	2	5	0	1	0	9
Gümenek		0	2	1	5	1	0	1	10
Ballidere		1	1	2	3	0	0	2	9
<b>Total</b>	<b>Freq.</b>	<b>1</b>	<b>4</b>	<b>5</b>	<b>13</b>	<b>1</b>	<b>1</b>	<b>3</b>	<b>28</b>
	<b>% in all</b>	<b>4%</b>	<b>14%</b>	<b>18%</b>	<b>46%</b>	<b>4%</b>	<b>4%</b>	<b>11%</b>	<b>100%</b>

*Figure 8: Concrete housing in rural areas around Komana*



*Figure 9:Concrete housing in Gümenek Village*



Figure 10:Traditional housing in Gümenek Village





*Figure 11: Additional buildings using for livestock and agricultural purposes in Gümenek Village*



*Figure 12: Traditional housing in Bula Village*





*Figure 13: Concrete housing in Bula Village*



*Figure 14: New and traditional housing types along the irrigation canal in Ballidere Villages*



Participants were asked about the spatial and infrastructural elements they needed in their environment. Valid percentages have been evaluated, indicating that health facility areas or services are most needed in rural areas. The majority of the participants agree on the historical structures' restoration around it and the aestheticization of the living environment. The majority of participants were younger participants and women, who stated that there was a need for training facilities and sports activities, especially for children.

Although public services are not included in the question form, "other" answer options are indicated for public service areas such as agricultural advisory units, an emergency unit for Water Works, and a visitor center for Komana. In line with the answers given by participants from Bula and Gümenek, the needs of public services were also asked in Ballidere, but no responses were received.

Gümenek and Ballidere are mentioned to have infrastructural problems. There are infrastructural problems related to sewage in Gümenek village and electricity services in Ballidere village. Therefore, Gümenek and Ballidere participants constitute an essential part of the participants who indicate the need for infrastructures.

Another important observation is that almost half of the participants do not need improvement in the streets of the rural settlement where they live. The most prominent reason for that the environment in which they live should be at these standards. Personal observations are that rural settlements are not well maintained enough that settlements need to be designed and improved in accordance with humanitarian life quality. When asked about the need to beautify your living environment with plastic or visual arts, some of the participants clearly denied that there was such a need, because of their religious beliefs. However, participation rates increased to 68% when it was stated that this should not only be a human statue but should be perceived as a landmark or area-specific donate elements promoting the village.

It is stated that there is not much need for library facility space, cultural service spaces, in villages. These necessities are not required because the museums and libraries are located in the urban area, and the rural settlements are very close to the urban area.

The participants who need regular pavement are concentrated in Gümenek and Ballidere, while the number of participants who need it is only one in Bula. The main reason for this situation is that the villages of Gümenek and Ballidere are

located on the main road arteries. Besides, playgrounds for children in village settlements have been built in the last few years. Therefore, the main problems are the efficient use of the area, its location, and improvement for those who need the park and playground.

It was stated that participants did not need accommodation services. There are only four people and Gümenek who specify accommodation services as a requirement. This situation is related to the fact that rural areas lead an introverted way of life, stating that foreigners can use their own homes if they are accommodated. Either it is said that small bungalow-type accommodation should be created, and it is understood that the villagers within the settlements do not desire buildings contrary to the scale of rural areas such as hotels.

*Table 15: Participants frequencies according to requirements in the villages around Komana*

<b>Spatial and infrastructural Requirements</b>	<b>Bula</b>	<b>Gümenek</b>	<b>Ballıdere</b>	<b>Freq</b>	<b>Total Number of participants</b>	<b>% in all</b>
Health facilities	8	6	5	<b>19</b>	27	<b>70%</b>
Restoration	6	6	5	<b>17</b>	25	<b>68%</b>
Rural landscape design components	6	7	4	<b>17</b>	25	<b>68%</b>
Education Facilities	7	8	1	<b>16</b>	27	<b>59%</b>
Sport Facilities	8	4	4	<b>16</b>	27	<b>59%</b>
Public Service	7	8	0	<b>15</b>	26	<b>58%</b>
Infrastructure Streets	3	5	7	<b>15</b>	27	<b>56%</b>
Rehabilitation and Artistic Object*	2	5	8	<b>15</b>	27	<b>56%</b>
Library Facilities	6	4	4	<b>14</b>	27	<b>52%</b>
Regular Sidewalk	1	5	7	<b>13</b>	27	<b>48%</b>
Cultural Facilities	6	5	2	<b>13</b>	27	<b>48%</b>
Park and Playground	4	5	3	<b>12</b>	26	<b>46%</b>
Museum	4	8	0	<b>12</b>	25	<b>48%</b>
Accommodation Facilities for Hospitality	0	4	0	<b>4</b>	26	<b>15%</b>

\*(monument, statue, entering elements)

\*\* agricultural and irrigational consultation belong to the Directorate of Agriculture, Visitor Centre

Participants were asked where the most critical place in the village is to evaluate their perception about the most-used place individually, and this data demonstrates the socio-spatial structures of the villages. Table 27 reveals that in the total sample, the most important places are houses and neighbors (30%), recreation areas and excursion spots (28%), agricultural areas (14%), and

religious or worship areas (12%). Also, while cooperative and village rooms are essential for four participants, only one person stated that Komana is vital for himself.

It is concluded that, especially in Bula and Gümenek, local communities are getting to use their houses and agricultural lands with the increment in greenhouse farming instead they used to. Because they must spend much more time in greenhouses to cultivate agricultural products, as a result of mass production in agricultural activities, they could not have enough time to socialize and lose social daily life routines and traditions.

It can be declared that people's habit of using space is transforming with the current economic system. The number of participants from Ballıdere who stated that their property is valuable for themselves is less than the other villages. Acknowledging that no greenhouse activities are carried out in Ballıdere, and traditional methods are continued, they have a more social life in the village in relation to the irrigation channel in Ballıdere is used and even transformed as a public space by the villagers. However, it also poses a threat to especially children, because the lack of canal fences has created safety risks.

*Table 16: Content analysis of critical places perceived by the participants in the villages around Komana*

<b>Important Places</b>	<b>Bula</b>	<b>Gümenek</b>	<b>Ballıdere</b>	<b>Total Freq.</b>	<b>% in all</b>
Their house and neighbors	3	8	2	<b>13</b>	<b>30%</b>
Recreation Areas and excursion spot and water	5	2	5	<b>12</b>	<b>28%</b>
Their Agricultural areas	2	4	0	<b>6</b>	<b>14%</b>
Religious and worship areas	3	0	2	<b>5</b>	<b>12%</b>
Cooperative and village room	0	3	1	<b>4</b>	<b>9%</b>
Komana	0	1	0	<b>1</b>	<b>2%</b>
<b>Total</b>	<b>13</b>	<b>18</b>	<b>10</b>	<b>43</b>	<b>100%</b>

Open-ended questions about historical knowledge about the village settlements were asked to participants to interpret the relations between built environment and natural, agricultural landscape. The responses obtained from villagers are categorized into eight groups.

The answers reveal that historical knowledge about villages are most related with retrospective narration of settlements (35%), ruins (20%), historical daily life (11%), intangible cultural heritage (9%), old customs and production systems (9%). The least cited responses are categorized under natural values (7%), ritual

and natural activities (5%) and agricultural values (4%). It could be interpreted with the percentages of total responses under each category that the linkage between nature and physical environment has been broken in the progress of mass production.

Retrospective narration category includes "removal of villages from hills to the plain", "there used to be a great ancient settlement contrary to current villages", "floods had existed as a result of irregular Yeşilırmak stream, and, even, small boat had been used for transportation", "in Komana territory, Yelpe has at least 500 years old historical background where used to be a wooden mosque in", "establishment of Ballıdere by a shepherd", "Gümenek has approximately 250 or 300 years old historical background", "an ancient road called by Şarapcıoğlu between Yelpe and Gümenek connecting to SilkRoad" and there used to be Armenian village around the ancient pool close the current Bula village".

Most commonly cited knowledge is the removal of villages. The villages around Komana archeological site were located in a territory where provides the possibilities, available materials and fertility along the river. Old villages on the hills are observed that buildings were constructed by local and traditional techniques mostly. However, it could be seen that these old were abandoned to move a new place, having more opportunities such as ensuring transportation and access to services. Approximately 40 or 50 years ago, original placement of villages was on the hills; this situation could prevent local communities and their structures from spates and floods of Yeşilırmak. Besides, in those years, local communities made their livelihoods from husbandry, mostly sheep & goat breeding, so the positioning of villages in not lowlands and but in high areas gave an advantage in terms of animal grazing.

three main reasons to move the villages down could be deduced. The first one was the development of the Tokat-Niksar and Tokat-Almus inter-district routes. The other reason is that the Yeşilırmak Basin was regulated, and the stream was rehabilitated. In terms of the way to livelihoods, the ultimate aim is to facilitate access to agricultural areas and to settle in a position that dominates the plain.

On the other hand, the removal of villages from the hill slopes to the plain has resulted in the abandonment of traditional building production models, the conversion of economical sources of income from livestock to farming, the acceleration, and easing of access to basic needs. However, this has also led to



the destruction of traditional building production knowledge and the relocation of mudbrick village houses to reinforced concrete structures.

Although a transition from traditional mudbrick houses to reinforced concrete structures has been observed, villages surrounding Komana have a structured texture shaped according to needs. These can be observed with the presence of add-ons such as animal shelter, poultry, storage areas, wooden sheds, and kilns. The number of existing village settlements that can be registered is deficient when examined with the rural architectural heritage approach. However, the villages in the territory should be dealt with in detail in this respect and should be reconsidered with comparative spatial analysis between the settlement textures in the old village settlements and those in the present.

Another notable point in village settlements is that common public spaces are either not completely defined or remain undefined due to a lack of specific boundaries. This can only be assessed through the existing village settlements and the information obtained from the local in the surveys. Bula and Gümenek villages, there are no common public places such as a village square, village chamber, coffee house, or wedding area. Common places used in Bula and Gümenek are mosques, Quran courses; in Ballıdere, it is village chamber and djemevi (cemevi).

Unlike these examples, the irrigation canal in the village of Ballıdere divides the village relatively in two, but the villagers use the canal, which is a distinguishing element, as a common place, making it a means of socialization and integration. It also poses a threat to especially children, because the lack of canal fences has created safety risks.

Besides, participants mentioned about the ruins existing in their village and its vicinity. Some of them are non-muslim cemeteries in Bula and Ballıdere, ceramic pipes carrying water or milk from hills to villages or ancient settlements, dervish lodge in Ballıdere village, rock cemetery in Gümenek and Ahmetalan.

Also, an elder participant from Ballıdere, who was an officer, told about two bridges on the Yeşilırmak river accessing to Hamamtepe and two water towers. It could be observed that up academic knowledge and oral historical knowledge are matching up. According to Prof. Dr. Burcu Erciyas, the president of the excavation, those bridge ruins prove the vitality of Komana in past as a mostly visited center of commercial activities.

The answers to open-ended questions give clues about daily life about previous generation. Life conditions and women's responsibilities were quite harder than

now. Also, it is stated that agricultural mechanization had developed in his territory. So, this knowledge could explain the labor-intensive system of agricultural facilities and its work load over women. One of the women participants declared that *"women worked much more intensively in rural areas in the past periods, were not able to gather together, and perform social activities as much as women living in the urban area"*. Given that women are the most notable bearer of knowledge to the future, especially while raising children in rural areas, it could be deduced from data and discourses of women participants that as a result of the burden of agricultural activities, the level of knowledge accumulated from the past remained weak.

The frailty of the accumulation of knowledge in this territory leads to the transfer of data about not only ecological and agricultural values but also intangible cultural heritage slightly. Participants declared that "saya" game, gathering together of women voluntarily and collectively to food preparation for winter and to story-telling had been disappeared. Development of technology and capitalization of production systems, also, had caused to extinct the customs and traditional production systems such as wheat mills, rug weaving and animal grazing. Also, Gümenek was known as a station which distributed the productions of farming and animal grazing to Northeastern Black Sea region.

Some participants, also, declared that there was a respect to earth, nature, trees and animals contrary to current time. Nature has not been appreciated by local communities and it leads to losing fertility of earth, climate change and hunting partridge. It could be interpreted with the percentages of total responses under each category in Table 17 that the linkage between nature and physical environment has been broken in the progress of mass production.

Considering natural and ritual activities together it is known that local communities had celebrated Hıdırellez, old-Turkish celebration of spring, in excursion spots and water spring adopted as healing and gathered together to cut firewood from hills for winter seasons traditionally. Now, a new tradition of gathering together has begun in a different manner in Gümenek, which is a ritual activity for rain praying in a near plateau. Old and new, both natural and ritual traditions have been realized in hills, protected natural areas, generally.

Last category is related to agricultural and herbal values of territory. Considerably less participants gave information about this category. Women pointed out Hamamtepe and pool close to Bula in where they could collect edible plants that

has local names. Also, it is known that agricultural pattern had been changed after developments of construction and infrastructure such as dam in Almus which affect the climate of region. In the villages around Komana, while viniculture was common agricultural activity approximately 30 years ago, now the size of vineyards has been decreasing.

*Table 17: Content analysis of historical information of the rural settlements around Komana*

<b>Historical knowledge</b>	<b>Bula</b>	<b>Gümene k</b>	<b>Ballıder e</b>	<b>Total Freq.</b>	<b>% in all</b>
Retrospective narration of settlements	1	12	6	<b>19</b>	<b>35%</b>
Ruins	3	3	5	<b>11</b>	<b>20%</b>
Historical daily life	2	3	1	<b>6</b>	<b>11%</b>
Intangible cultural heritage	0	2	3	<b>5</b>	<b>9%</b>
Old customs and production systems	2	1	2	<b>5</b>	<b>9%</b>
Natural values	3	0	1	<b>4</b>	<b>7%</b>
Ritual and natural activities	2	1	0	<b>3</b>	<b>5%</b>
Agricultural and herbal values	1	1	0	<b>2</b>	<b>4%</b>
<b>Total</b>	<b>14</b>	<b>23</b>	<b>18</b>	<b>55</b>	<b>100%</b>

Information about Komana was asked to participants. 41% of respondents described Komana as containing valuable treasures. 22% of respondents stated that the Komana settlement covered large areas and was the former administrative and financial center of Tokat. Participants in long-time excavations have also provided archaeological information about ancient settlements – such as the temple of Ma. 12% of respondents stated names (Hamamtepe) and proverbs attributed to the field. The group of 8%, mostly women, stated that edible plants were collected in the Komana area. 4% of the participants stated that animals were grazed in the area. 6% of respondents stated that there were old stories told about Komana. Komana also reminds participants of illegal excavations (4%) and ruins (2%). It is also stated that areas such as the rock tomb, which was part of the ancient settlement of Komana, were used for ancient rituals (2%) such as wishing.

Table 18: Content analysis of historical information of Komana ancient settlement

	Bula	Gümenek	Ballıdere	Total	
Villages				Freq.	% in all
Treasure	8	8	5	21	41%
Ancient Settlements	4	5	2	11	22%
Language	4	1	1	6	12%
Local natural values	0	1	3	4	8%
Fairytales and legends	0	0	3	3	6%
Economic life	0	1	1	2	4%
Illegal excavations	0	2	0	2	4%
Ruins	0	1	0	1	2%
Ritual	0	1	0	1	2%
<b>Total</b>	<b>16</b>	<b>20</b>	<b>15</b>	<b>51</b>	<b>100%</b>

58% of respondents believe awareness about conservation has raised by excavation studies. On the other hand, the rate is 23% of those who stated that there was insufficient awareness in all local communities. It is stated that;

With the start of the excavation work and the employment of the inhabitants of the village in the excavation area, the sensitivity of the local people to protect historical and cultural assets has started to increase.

Table 19: Participants distribution according to conservation awareness of the villagers

Villages	Yes	No	Partially	Total
Bula	5	1	3	9
Gümenek	5	5	0	10
Ballıdere	5	0	0	5
<b>Total</b>	<b>15</b>	<b>6</b>	<b>5</b>	<b>26</b>
<b>Percentage</b>	<b>58</b>	<b>23</b>	<b>19</b>	<b>100</b>

Those who live in villages around Komana Archeological Site are not indigenous people of ancient settlements but are the main actors (stakeholders) in this territory. It is also claimed by participants that;

The Mukhtar and the local people should be aware of the protection, and that Mukhtar should be subjected to certain examinations and trainings after being elected.

Table 20: Participants frequencies according to groups who should be responsible for conservation of natural and cultural assets towards their perspectives

	Bula	Gümenek	Ballıdere	Total	Percentage
Local Communities	2	6	0	<b>9</b>	<b>43</b>
All stakeholders	3	0	2	<b>5</b>	<b>24</b>
Local governments, other public institutions and local communities	3	2	0	<b>5</b>	<b>24</b>
Mukhtar	1	0	0	<b>1</b>	<b>5</b>
Museum and law-enforcement officers	0	1	0	<b>1</b>	<b>5</b>
<b>Total</b>	<b>9</b>	<b>9</b>	<b>2</b>	<b>21</b>	<b>100</b>

80% of respondents stated that archaeological excavations contributed to archaeological heritage and 61% of them stated that archaeological excavations contributed to raising awareness in local communities towards the ancient settlement. Tourism and definitions studies and local development issues are not the same rates. It has been stated that;

The excavation works were particularly beneficial for the young population of the village, and the fact that the boys were working in the excavation area and the girls were working in the excavation house caused an increase in sensitivity about cultural protection. The excavation stated that the director's attitude towards women had a positive effect on young girls. About 10-15 years ago, girls had no right to appeal on many issues, but thanks to the interaction of the excavation head, his family and the excavation team and the people of the village, they were now able to discuss and talk on some issues.

The residents of Bula village have shared about news and information about Komana in conversations and the internet as describing their region and explained via.

*Table 21: Participants distribution according to their evaluation of Komana Archeological Research Project and activities of the project*

		<b>Villages</b>			<b>Total</b>	
		<b>Bula</b>	<b>Gümenek</b>	<b>Ballidere</b>	<b>Freq.</b>	<b>% in all</b>
<b>Archaeological Heritage</b>	Useful	8	7	5	20	80%
	Insufficient	0	0	2	2	8%
	Useless	0	2	0	2	8%
	No idea	0	1	0	1	4%
	<b>Total</b>	8	10	7	25	100%
<b>Tourism and promotion activities</b>	Useful	3	4	1	8	38%
	Insufficient	0	3	3	6	29%
	Useless	1	1	0	2	10%
	No idea	0	1	0	1	5%
	<b>Total</b>	7	10	4	21	100%
<b>Awareness Raising</b>	Useful	9	4	1	14	61%
	Insufficient	0	3	3	6	26%
	Useless	0	1	0	1	4%
	No idea	0	1	0	1	4%
	<b>Total</b>	9	10	4	23	100%
<b>Local Development</b>	Useful	2	3	0	5	83%
	No idea	0	1	0	1	17%
	<b>Total</b>	2	4	0	6	100%

The majority of the participants demanded that the excavation site could be expanded and the excavation period could be extended (43%). In addition, 22% of the participants stated that promotion and exhibition efforts should be

increased. 14% of respondents wanted to increase employment opportunities and to develop trainings for women and children. 5% of respondents demanded that tourism activities be improved, while 3% demanded that more security measures be taken.

*Table 22: Content analysis of demands of local communities related to future studies around Komana*

	Bula	Gümenek	Ballidere	Total	
Villages				Freq.	% in all
Extension of excavation studies' duration and area	7	6	3	16	43%
Promotion and exhibition	4	4	0	8	22%
Employment	0	1	4	5	14%
Trainings for women and children	4	1	0	5	14%
Revitalization of tourism activities	1	0	1	2	5%
Security	0	1	0	1	3%
Total	16	13	8	37	100%

The majority of the participants stated the development of the agricultural sector in Komana territory (79 %). 52% of respondents stated that the livestock sector should be developed. 32% of respondents demanded that educational opportunities be developed for not only children, but also women. The percentage of participants who argue that the tourism sector should be developed is quite small compared to others. This suggests that the available livelihoods are quite basic for local communities. It also appears that local communities, whose main livelihood is agriculture and livestock, are not able to adopt a different form of income, rapidly. This is more than a conservative approach, it is evidence that people in this territory have over the centuries acquired knowledge of agriculture and animal breeding and have specialized in this economic activities.

*Table 23: Content analysis of demand of local communities related to economic sectors to be developed in the Komana territory*

	Bula	Gümenek	Ballidere	Total	
Villages				Freq.	% in all
Agriculture	6	8	8	22	79%
Livestock	2	7	6	15	52%
Trainings and Education	5	4	1	10	32%
Tourism	2	2	1	5	17%

Participants were asked for suggestions on local development activities that should be carried out in cooperation with local governments. 32% of respondents stated that different agricultural practices should be adopted. 17% of respondents stated that insurance transactions in agricultural activities should be carried out for all

adult family members and that agricultural income should be increased in order to ensure this. 12% stated that they had irrigation problems and that effective agriculture could not be done without effective water distribution in agricultural areas. It also stated that local development work should be carried out on direct access to the customer through cooperatives, combating agricultural diseases, awareness and solidarity, changing the ownership pattern, increasing agricultural education, training and transportation opportunities. Similar to previous results, also in this analysis, participants expressed an opinion on improving agriculture, which is the main source of livelihood, in local development activities.

*Table 24: The content analysis for participants' suggestions on local development activities*

	<b>Bula</b>	<b>Gümenek</b>	<b>Ballidere</b>	<b>Total</b>	
<b>Villages</b>				<b>Freq.</b>	<b>% in all</b>
Alternative agriculture implementations	6	8	5	19	32%
Insurance and improvement of agricultural income	2	6	2	10	17%
Protection of water and meeting the need of water for agriculture	2	2	3	7	12%
Cooperatives and direct access to the consumer	3	2	1	6	10%
Combating agricultural diseases	1	0	4	5	8%
Awareness and solidarity	2	2	0	4	7%
change of ownership structure	1	1	0	2	3%
Agricultural education	1	0	1	2	3%
Increasing education and employment opportunities for women	2	0	0	2	3%
Increasing transportation opportunities	2	0	0	2	3%
<b>Total</b>	<b>22</b>	<b>21</b>	<b>16</b>	<b>59</b>	<b>100%</b>

Participants were asked about problems encountered in rural areas. Under the heading of low agricultural income, 29% of the respondents mentioned insufficient agricultural support, cheap selling of products, the huge amount of the cost spent on pesticides, seeds and fertilizers, the lack of regular income of the villagers and the lack of agricultural support. 21% of respondents cited transportation problems related to services for rural areas, lack of garbage collection services, lack of environmental care, children's education and transportation problems, and lack of maintenance of rural roads as problems. 11% of respondents stated that there were mainly irrigation problems related to agricultural services. 10% of

respondents stated that they obtained inefficient and unhealthy agricultural products from the use of pesticides, artificial fertilizers. 10% of respondents expressed problems of migration, marriage and solidarity in relation to social structure. Also, the fact that the lands divided by Heritage Road are too small has been expressed as a property issue. The villagers of Ballidere, in particular, considered Partridge sacred, but in certain periods the hunters killed Partridge birds and this problem was considered as an approach to the natural environment awareness. It was also noted by Ballidere villagers that there was a lack of dialogue between the villages and between the rulers and the villagers. The number of participants dictating the problem of unemployment is quite low, although there is a major problem throughout the rural areas. On the other hand, it was stated that sufficient support was not given to the excavations among the problems for the development of rural areas. In financial terms, it is stated that the majority of villagers are indebted due to agricultural inputs and that the debts cannot be paid with the obtained agricultural production. It was also stated that the area was not regularly controlled by the powers attached to the public institutions and that rapid attempts were not made to deal with the problems of the villagers.

Participants has stated that;

The public institutions gave many supports on agricultural issues, but this was not sufficient, young men who took these supports and continued to stay in the village could not start a family.

Young women living in the village were affected by the working conditions of their mothers and female relatives, and thus, they married to migrate to the city because they did not want this situation to happen to them.

The participant, who had lived in Istanbul and is aware that the pesticides and non-domestic seeds used in agricultural activities negatively affect food security, therefore stated that she refused to make a greenhouse and stated that only enough vegetables were produced for them on his land, and that they only produced grapes, grape leaves and tomato paste. Those engaged in greenhouses work to generate income quickly and serially in despite of being conscious of the negativity in this food production system, they lost their compassion for these reasons.

Support given by the public institutions is provided in agricultural activities, but these supports do not produce solutions to the problems experienced in agriculture and livestock activities of rural residents. It has been proposed that government supports be translated as diesel and fertilizer support.

The greenhouse activities in and around Bula village started about 20 years ago. With the advent of greenhouses, pesticide use increased dramatically. These days, it is stated that from the moment the seed and appropriate pesticide is brought, afterwards different pesticides are required to be applied at each stage of the plant's growing stage.

The excavation works has not been adequately supported by the local and central administrations.



Table 25: The content analysis for participants' problems encountered in rural areas

<b>Villages</b>	<b>Bul a</b>	<b>Gümene k</b>	<b>Ballıder e</b>	<b>Freq .</b>	<b>Total % in all</b>
Low Agricultural income	1	8	12	21	29%
Services for rural areas	6	5	4	15	21%
Agricultural services	5	0	3	8	11%
Unhealthy agricultural production	1	4	2	7	10%
Social structure	2	3	2	7	10%
Problems with ownership structure	3	1	0	4	6%
Unconscious approach to nature	0	0	3	3	4%
Lack of dialogue	0	0	2	2	3%
Unemployment	2	0	0	2	3%
Lack of support for excavation activities	1	1	0	2	3%
Restriction of production areas	0	0	1	1	1%
Total	21	22	29	72	100%

## **CHAPTER 5**

### **CONCLUSION**

In this chapter, the discussions introduced above and conclusions regarding the specific case of Komana will be summarized in addition to the introduction of a few suggestions for future actions which stem from earlier experiences and other examples of integration of community archaeology and livelihoods.

In this thesis, a group of villages was studied, questionnaires were conducted in order to identify local qualities as well as problems and concerns, and the relationships between those indicators and a range of critical and analytical factors have been identified. The critical and analytical factors included the local rural communities' socio-cultural mix, the recent pace of change, the existence or absence of meeting-places such as village halls, the recent involvement of the archaeology team in community building activities and other recent empowerment initiatives, issues of protection of archaeological assets in the area and agricultural heritage as means of livelihoods. To this end, this thesis has been a large-scale quantitative study involving ten-year's data and experience, and encounters with hundreds of locals, as well as a more in-depth, qualitative case study which was specifically implemented for this thesis.

#### **Meaning of "Local"**

In recent years, a growing number of participatory studies in planning, concentrating on the integration of local communities decision-making process concerning cultural heritage elements in their immediate vicinities have been initiated. These have specifically worked to develop and implement an action or strategic plan at the local level. However, the examples introduced in Chapter 2 and the analysis of ten years of studies at Komana, demonstrated that the terms of "sustainability" or "participation" remained mostly on paper and hardly reflected on actions. The projects are not to be solely blamed (misjudgment, bottom-up approaches, hasty and incomplete work) for that. There are several underlying

reasons related to larger/country wide issues, such as the mass production mechanism that neoliberalism obliges, the conservative structure of the governmental bodies and bossism that spread to all political levels especially in recent years in Turkey.

The difficulties emerging as a result of the abovementioned issues and the intention to identify successful models in promoting and improving livelihoods within defined rural areas in connection with community archaeology studies have been central to this thesis. This thesis suggests that "local" should be identified according to dialectic relations between communities and their landscapes as part of a complicated network of interactions. As such, communities are also complex beings including the collectivity of individuals with different ethnicities, religions, political beliefs, behaviors, cultural affinity in return shaping their landscapes in time. Because spatial dynamic relations are entangled in this way, any study to achieve goals of sustainability and long-term success would need to pay attention to these dynamics. Correlatively, sustainability of community archaeology and rural development are subject to these conditions along with the notion of heritage.

This study therefore, indicated that the validity and pertinence of parameters such as the selected size of the area (both in terms of population and land), its cohesion and degree of congruence with pre-existing administrative boundaries in framing and delivery of local development of livelihoods with the help of archaeological assets are crucial at Komana, and should not only include the immediate area but the whole geography concerned.

In community archaeology, limited local focus is insufficient in economic, sociocultural and political sense, because beyond locality, there is interaction, a larger market/rivalry, administrative institutions, networks and even international organizations involved.

### **Sense of Belonging**

One of the significant observations of this study has been the need to know more about the economic value of 'community' in territorial, historical, and political contexts for successful projects. This might involve, for instance, calculations of supplementary costs for successful rural initiatives, improved agricultural services and public transportation or management of village halls and other community enterprises for the state. Such analysis would offer the national and local

governmental bodies an estimate for resources necessary for development and capacity building actions.

### **Local Development**

Local development policies should respect the need to conserve and, if possible, enhance the environment, society and individuals. The 'sustainability imperative' resulted in an emphasis on environmental capital rather than the other two, and here, it is suggested that more work on social and human capital are necessary for a more sustainable local development. Social and human accumulation manifest itself in community archaeology studies, so as a matter of fact, these three types of accumulation should be treated as complementary to each other in community practices that should encourage local development. One of the most important elements to carry community practices into the future proved to be the development of social and human capital.

In Komana, the workshops for children and women have been beneficial to raise consciousness about archaeological assets – which is clearly represented in the results of the open-ended questions of the survey conducted in 2019. In the coming years, workshops with novel methodologies could be proposed for improving accumulation and transfer of knowledge as well as analyzing the ten years' impact on these youngsters who had become a part of some of the studies. Also, the other one would be the workshops for women. Most importantly, training or activities for raising awareness towards archaeological and agricultural heritage could be implemented in an integrated and long-term approach. More 'action-research' in this regard would be beneficial. Children, youth and women must be the targeted audience. This program could be developed in collaboration with national and international fund or grant programs.

### **Sustainability issue**

On the other hand, sustainability in local development also imposes international responsibilities. Development policies in Turkey are directly affected by international regulations and decision mechanisms, and then accordingly, country policies come into the force. Although it may seem indirect, local development practices must also be initiated within these frameworks. Despite this, the focus should be on local differences and local dynamics. With a bottom-up approach, local development practices should be able to change the pre-existing progress of the country policies through the experience gained from them. In fact, these implementations should be able to affect all applications throughout the province.

And in fact, depending on this sequence, demands should also be made to meet local requirements on an international scale.

If a development agency is genuinely committed to local development approach then it must surely be involved in the systematic appraisal of the economic potential of the full gamut of local resources, physical and human.

A second 'sustainability issue' raised in Chapter 2 concerns 'transfrontier accountability'. In this current system, which is top-down, it is impossible for decisions to be made on a global scale to produce results at the same level of influence all over the world, and in fact they are not politically sustainable.

### **Alternative Livelihoods**

The non-local dimensions of local development have already been mentioned above. It was concluded in particular that, championing local distinctiveness as a strategy for local development necessarily should not imply greater long-distance and resource-demanding interaction with distant markets – including tourism.

In community archaeology studies focusing on local development, the primary aim should not be to develop tourism. In Turkey and elsewhere, tourism is mostly regarded as a means of generating fast income due to its structure by local decision-makers, while in fact it is rapidly consumed and is often even unsustainable in terms of resources. Hence, during the workshops and in-depth interviews carried out with decision-makers in Tokat this was also observed where, archaeological studies touching local communities only inspired projects for tourism development at the site for the local governance.

Rural tourism activities rarely progress in parallel to expectations of locals in rural areas. Therefore, tourism activities as such should not be initiated before necessary infrastructure is established and route design studies are made. Only this way, tourism (rural) could have the potential to develop in unity with the conditions of the specific place and expectations of the people inhabiting that place.

The excavation team has an enormous responsibility in the implementation and the design of community archaeology projects. The expert team should have the power to minimize such form of consumption of the site and projects should be developed in a holistic manner encompassing the needs of the locals, the site, protection and sustainability. Here it is argued that local livelihoods should be brought to the forefront. Generation of alternative livelihoods should be ensured

by creating added value to the original livelihoods of the locals. Most importantly, development and conservation should involve production by the locals because attributes related to local and rural life are bound to disappear over time when primary production processes are interrupted. In Tokat, the only thing that connects the rural population to the villages and their land is agricultural production processes. Disappearance of agricultural production means the extinction of rural communities, who are actually the active protectors of cultural heritage.

### **Innovation**

The adoption of innovation is an essential component of any development programme and typically provokes some measure of social and cultural change – a change in attitudes, values and ways of life – which is a component of development. But just how this change occurs and how it confers local benefits also warrants closer study. Such a study should aim at understanding the varied consequences of innovation in the local development context. Increased use of information and communication technologies could be a method. Another innovation-related research would be to 'simply' trying to describe and explain the diffusion over time of certain development-inducing innovations. Examples might be the spread of attempts by local communities to produce village design statements, or agricultural cooperative offices, or of transport schemes, in each case concentrating on the experience of a given region.

### **Economic model**

One of the main sustainability problems in community archaeology is the geography on which it depends. Development-oriented community archaeology work conducted in rural areas often suggest establishment of tourism facilities as a new economic model to which the local community is often not previously accustomed. Instead of benefits, in fact in many cases this creates a novel problem in a region where tourism activities have never developed before because it is hard to find trained personnel or even knowledgeable entrepreneurs let alone the lack of the necessary and sustainable infrastructure. On top of that, again in many cases such introductions are made by decision - makers and teams of experts without sharing adequate information with the local communities and before investigating the intentions and expectations of them. The sudden appearance of a new sector, such as tourism, in fact, hampers the existing economic avenues such as agricultural production. Therefore, such economic models should be

introduced with great care especially recognizing the will of the locals and they should include and even create added value to already existing knowledge on subsistence strategies. And at the same time, it should also try to come up with strategic solutions to existing revenue-generating problems.

If agriculture is targeted as an engine for community archaeology and heritage conservation as a long-existing subsistence model for rural Turkey, then research on agricultural products is necessary at provincial scale. Such an approach at Komana and Tokat could on the one hand improve agriculture by developing new and environmentally safe techniques while reminding the locals of agriculture as a strong heritage item to which they could trust and sustain in the long run. Although rural communities are more responsible for the environment in which they live than urban communities, the neo-liberal and postmodernist economic model renders this responsibility blinkered and public. It should be conveyed that there can be solutions to the economic problems already occurring with different and alternative production-consumption models and ways of generating income, perhaps even in practice.

A related issue is the necessity to 'plug leaks' in the local economy by warning local businesses and other organizations, as well as households, to buy more from local suppliers and thus increase the local multiplier. First, a proposal is to replace an existing competitive business model with a durable economic model. A number of locals who would pursue this model, could have a multiplier effect for its vicinity and it would be a practical implementation that increases the experience and production knowledge of rural communities.

### **Volunteers**

The effectiveness of dialogue between community archaeology efforts and livelihoods of the locals is one of the greatest challenges, an effective solution could be to increase their number of volunteers in communities. In the case of the organizational or collective initiative, there has been insufficient research into the relevant virtues of ways of generating a more proactive culture in areas where such cultural and archaeological heritage is advantageous. On the other hand, local public institutions or governments have not carried out incentive programs for different kinds of business models except for the free-market economy. While development agencies should try various models of agricultural entrepreneurship in rural scale to create a genuine and local model, comparative research into their effectiveness would be helpful. Research into capacity building in village

communities is necessary. However, more specifically, about the characteristics, motivations, and behavior of local community leaders and of those who might be persuaded to join or replace them should be learned to solve both different economic models and voluntary for them.

### **Harmonizing Action**

There is a clear need for a better synthesis of the 'top-down' and the 'bottom-up' approaches in order to formulate strategies for conservation of cultural heritage while enhancing livelihoods and promoting local development in rural areas.

### **Achievement**

In effect, in order to assess impact, there is need for relevant evaluation methods. An estimation of the possible impact of planned projects and programs before they begin would be very beneficial. There is also a need for better assessment tools as follow-up. Monitoring and evaluation measurements could be improved to recognize the less desirable 'outcomes' of development initiatives for heritage assets and livelihoods as well as their more tangible but often misleading 'outputs'. These efforts could help achieve 'capacity building' through the appropriate involvement of local actors in the evaluation of the exercise.



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## APPENDICES

### APPENDIX A: QUESTIONNAIRE FORM FOR LOCAL COMMUNITIES

#### KOMANA ANTİK YERLEŞİMİ ÇEVRE KÖYLERİ SOSYAL YAPI ARAŞTIRMASI

#### HANE ANKET FORMU

Sayın Katılımcı,

Bu araştırma "KÜLTÜREL MİRAS, KALKINMA POLİTİKALARI VE YEREL YÖNETİMLER ARASINDA DİYALOG: KOMANA ÖRNEĞİ / TOKAT" adlı tez çalışması çerçevesinde bölgede yaşayan nüfusun sosyal, kültürel ve ekonomik özelliklerinin tespit edilmesi; yöre sakinlerinin beklentilerinin, görüşlerinin alınması ve değerlendirilmesi amacıyla yapılmaktadır. Sizden bir isim istenmemektedir. Katılımınız için teşekkür ederiz.

Anketin uygulandığı tarih:

Anketin uygulandığı saat:

#### 1. Hanenin oturduğu

- Köy \_\_\_\_\_
- Sokak \_\_\_\_\_

#### 2. Hanenin oturduğu konut tipi aşağıdakilerden hangisine uymaktadır?

1	2	3	4	5
Taş yapı köy evi	Kerpiç köy evi	Tek katlı betonarme	2+ katlı betonarme yapı (apartman vb.)	Diğer (açıklayınız) .....

**3. Oturulan konut yapım yılı**

Oturduğunuz konut kaç yılında yapıldı?

**4. Oturulan konuta yerleşme yılı**

Hangi yıldan beri bu konutta yaşıyorsunuz?

**5. Konutun mülkiyet durumu:**

1	2	3	4
Sahibi	<b>Kiracısı</b> ise <u>aylık kira bedeli:</u> .....	<b>Lojman</b> ise <u>aylık kira bedeli:</u> .....	Diğer ( <b>açıklayınız</b> ) .....

**6. Oturduğunuz evde kaç aile - kişi yaşıyorsunuz?**

\_\_\_\_\_

**7. Evinizin bahçesinde konutunuzun dışında ahır, depo, baraka olarak kullanılan bir alan var mı?**

	VAR	YOK
Depo, ardiye olarak kullanılan ek bir betonarme veya kerpiç yapı (traktör garajı, tarım aletleri deposu vb.)		
Hayvan barınağı, ahır		
Ek konteynır yapı		
Ahşap baraka		
Kümes		

**8. Evinizde ya da bahçenizde aşağıda belirtilen eklentiler, kolaylıklar var mı, evin içinde mi?**

Eklenler kolaylıklar	ve	Hanede bulunma durumu		
Elektrik	(1) Var	(2) Yok		
Borulu su sistemi	(1) Var	(2) Yok		
Kanalizasyon sistemi	(1) Var	(2) Fosseptik ile sağlanıyor		
Mutfak	(1) Ev içinde	(2) Ev dışında	(3) Yok	
Tuvalet	(1) Ev içinde	(2) Ev dışında	(3) Yok	
Banyo	(1) Ev içinde	(2) Ev dışında	(3) Yok	

**9. Oturduğunuz evden memnun musunuz? (1) Evet****(2) Hayır**

Hayır ise, nedeni nedir? \_\_\_\_\_



**Hayır ise, şunlardan hangisini yapmayı düşünüyorsunuz?**

- |  |                               |
|--|-------------------------------|
| (1) Tamir edip kullanmak                               | (5) Yıkıp yeniden yapmak      |
| (2) İlave yapmak                                       | (6) Başka bir köye taşınmak   |
| (3) Satmak   | (7) Tokat'a taşınmak          |
| (4) Kiraya verip başka eve çıkmak<br>(aynı köy içinde) | (8) Başka bir şehre taşınmak: |
|  | (9) Diğer:                    |

**10. Hanenize ait aşağıda belirtilen eşyalar ve araçlar var mı? (Lütfen işaretleyiniz)**

Buzdolabı	(1) Var	(2) Yok
Otomatik çamaşır makinesi	(1) Var	(2) Yok
Bulaşık makinesi	(1) Var	(2) Yok
Yeni nesil televizyon (LCD vb.)	(1) Var	(2) Yok
İnternet	(1) Var	(2) Yok
Masaüstü bilgisayar	(1) Var	(2) Yok
Dizüstü bilgisayar	(1) Var	(2) Yok
Cep telefonu	(1) Var	(2) Yok
Elektrikli süpürge	(1) Var	(2) Yok
Otomobil	(1) Var	(2) Yok
Kamyonet	(1) Var	(2) Yok
Motosiklet	(1) Var	(2) Yok
Traktör	(1) Var	(2) Yok

**11. HANE NÜFUSUNUN İŞGÜCÜ PROFİLİ****(İşgücüne dahil olan bireylerin bilgileri tabloda yazılacak!)**

Hanede bireylerinin işgücü piyasası içindeki konumları			
Aktif olarak bir işte çalışan kişi sayısı	0	1	2
Bir işten emekli olmuş kişi sayısı	0	1	2
El sanatlarıyla uğraşarak ek gelir sağlayan kişi sayısı	0	1: El sanatı türü .....	2: El sanatı türü .....
Belirli dönemlerde- mevsimlik-sezonluk olarak şehir dışında çalışan kişi sayısı	0	1: Nerede..... İş Tanımı .....	2: Nerede..... İş Tanımı .....
Çalışmayıp iş arayan kişi sayısı	0	1	2

- **Hane halkı kompozisyonu: Hanede yaşayan 18 yaş üstü bireylerin demografik bilgileri**

	Hane üyeleri	Cinsiyet	Doğum yeri	Yaş	Eğitim	Medeni Durum	Yaptığı işi	Varsa, 2. işi
1	Görüşülen kişi							
2	İkinci hane üyesi							
3	Üçüncü hane üyesi							
4	Dördüncü hane üyesi							

**12. Hanede 18 yaş altında çocuk var mı? (1) Evet (2) Hayır**

Okula devam etmeyen çocuk var mı? (1) Evet (2) Hayır

	Okula devam etmeyen çocuğun yaşı	Cinsiyeti	Devam etmeme nedeni
Evet			
Hayır			

**13. Hane aşağıdakilerden hangisine uyuyor?**

- (1) Geniş aile (dede/büyükanne-anne/baba-torunun bir arada olduğu aile)
- (2) Çekirdek aile (çocuklu veya çocuksuz)
- (3) Ayrı/parçalanmış aile (tek ebeveynli ve çocuklu)
- (4) Tek başına yaşayan
- (5) Aile olmayan hane (ev arkadaşı, öğrenci evi vb.)

**Tarımsal Faaliyetlere İlişkin Bilgiler**

**14. Hanenize ait tarım arazisi veya bağ-bahçe var mı? (1)**

Evet (2) Hayır

- **VAR ise**

Tarım arazisi kaç dönümdür?	..... dönüm	Bahçe kaç dönümdür?	..... dönüm
Tarım arazisi kim	(1) Kendimiz (2) Kısmen kendimiz kısmen	Bahçe kim tarafından işletilmekte?	(1) Kendimiz (2) Kısmen kendimiz kısmen

<b>tarafından işletilmekte?</b>	ortakçıya veriyoruz (bir kısmını başkası işletiyor)  (3) Ortakçıya veriyoruz (başkası işletiyor)  (4) .....		ortakçıya veriyoruz (bir kısmını başkası işletiyor)  (3) Ortakçıya veriyoruz (başkası işletiyor)  (4) .....
<b>Ekilen başlıca ürünler nelerdir?</b>	<b>1.</b> <b>2.</b> <b>3.</b>	<b>Yetiştirilen başlıca ürünler nelerdir?</b>	<b>1.</b> <b>2.</b> <b>3.</b>

• **YOK ise**

**Ortakçılık/yarıcılık yapıyor musunuz? (Başkasının toprağını işliyor musunuz/kira icar yoluyla başkasının toprağında tarımsal faaliyette bulunuyor musunuz? (1) Evet (2) Hayır**

• **EVET ise**

Ekilen- yetiştirilen başlıca ürünler nelerdir?	<b>1.</b>
	<b>2.</b>
	<b>3.</b>

**15. Haneye ait çiftlik veya kümes hayvanınız var mı? Lütfen TABLOYA KAYDEDİNİZ**

<b>Sahip olunan hayvan</b>	<b>Sayısı</b>	<b>Sahip olunan hayvan</b>	<b>Sayısı</b>
Büyükbaş hayvan		Arıcılık	
Küçükbaş hayvan		İpekböcekçiliği	
Kümes hayvanı		Su Ürünleri	

**a. Var ise hayvansal ürünleri ve nasıl değerlendirilmektedir?**

<b>Alınan Hayvansal Ürün</b>	<b>Kendimiz evde tüketiyoruz</b>	<b>Kendimiz halk pazarında vb. pazarda satıyoruz</b>	<b>Kooperatifte toplanıyor, üreticiye, tüccara satılıyor</b>	<b>Üreticiye, tüccara, fabrikaya vb. satıyoruz</b>
Süt	[ ]	[ ]	[ ]	[ ]
Peynir	[ ]	[ ]	[ ]	[ ]
Tereyağ	[ ]	[ ]	[ ]	[ ]
Diğer (açıklayınız)	[ ]	[ ]	[ ]	[ ]

**16. Sahip olduğunuz taşınmazlar nelerdir? (Varsa birden fazla yanıt)**

Sahip olunan mülkler (taşınmazlar)	Konut [ ]	Tarla [ ]	Arsa [ ]	Bahçe [ ]	Dükkân [ ]
Kiraya verilen mülkler (taşınmazlar)	Konut [ ]	Tarla [ ]	Arsa [ ]	Bahçe [ ]	Dükkân [ ]
Son beş yılda mülk satışı yaptınız mı?	Konut [ ]	Tarla [ ]	Arsa [ ]	Bahçe [ ]	Dükkân [ ]
Satışı yapılan mülk nerededir?					
Son beş yılda mülk, gayrimenkul satın aldınız mı?	Konut [ ]	Tarla [ ]	Arsa [ ]	Bahçe [ ]	Dükkân [ ]
Alımı yapılan mülk nerededir?					

**17. Ortalama aylık toplam hane geliriniz ne kadar?**

(Hane üyelerinin maaş, kira geliri, tarımsal-hayvansal gelir, ek işlerin tüm toplamı)

- (1) 1.300 TL ve altı (4) 4-6 bin YTL arası  
(2) 1300-2 bin TL arası (5) 6-8 bin TL arası  
(3) 2 -4 bin TL arası (6) 8 bin TL üzeri

**18. Oturduğunuz köyün-ilçenin yerlisi misiniz, sonradan mı yerleştiniz?**

- (1) Yerlisiyim (2) Sonradan geldim

**SONRADAN YERLEŞİM DURUMUNA ilişkin bilgiler:**

Köye-ilçeye ne zaman yerleştiniz?	
Bu köye nereden geldiniz?	
Bu köye yerleşmenizin nedeni nedir?	
İlerde bu köyden göç etmeyi düşünüyor musunuz?	(1) Evet (2) Hayır (3) Bilmiyorum
Evet ise →Neden bu köyden göç etmek istiyorsunuz?	

**19. Köyde sizin için en önemli yer neresi? Hangi alan kaldırılrsa onun eksikliğini duyumsarsınız?**

- 1.

.....

.....

- 2.

.....

.....

- 3.

.....

**20. Köyde olmasını istediğiniz bir ortak kullanım mekânı/ kamusal alan var mı?**

- 1.

.....

.....

- 2.

.....

.....

- 3.

.....

**21. Sizce, yaşadığınız yerleşim içinde aşağıdakilerden hangisine daha fazla ihtiyaç vardır? (varsa birden fazla cevap verilebilir \*\* ÖNCELİKLİ OLANA -1- YAZINIZ)**

Altyapı (Elektrik, su, kanalizasyon, haberleşme, ...)	Otel veya pansiyon
Bakımlı sokaklar	Çocuk oyun alanı-park
Düzenli kaldırımlar	Tarihi yapıların restorasyonu
Eğitim tesisi	Otopark
Spor tesisi	Anıt/heykel (Sanatsal Objeler)
Kültürel tesis (sinema-tiyatro vb.)	Müze
Sağlık tesisi	Kamusal Hizmet-servis Alanları
Kütüphane	Başka _____

### **Kültürel ve Doğal Mirasa İlişkin Bilgiler**

**22. Yaşadığınız yerin somut ve somut olmayan kültürel mirasları hakkında sahip olduğunuz bilgiler nelerdir?**

- 1.

.....

.....

- 2.

.....

.....

• 3.

.....

.....

**23. Sizce yöre halkı yöredeki tarihi ve kültürel varlıkları koruma konusunda duyarlı davranıyor mu?**

(1) Evet (2) Hayır (3) Bilmiyorum

**24. Sizce yaşadığınız yerdeki tarihi ve kültürel dokuyu korumak için aşağıdakilerden hangisine en fazla iş düşüyor?**

- (1) Belediye / İl Özel İdaresine  
(2) Belediye/İl Özel İdaresi dışındaki resmi makamlara  
(3) Sivil toplum kuruluşlarına  
(4) Yörede yaşayan bize  
(5) Politikacılara  
(6) Diğer \_\_\_\_\_

**25. Komana Antik Yerleşimini biliyor musunuz?**

- (1) Evet (2) Hayır (3) Kısmen (yeterli bilgiye sahip değilim)

**26. Komana Antik Yerleşimi ile ilgili aktarılan bilgiler nelerdir?**

• 1.

.....  
.....

• 2.

.....  
.....

• 3.

.....  
.....

**27. Komana Antik Yerleşimi Arkeolojik Araştırma Projesi ve faaliyetlerini nasıl değerlendiriyorsunuz?**

	Faydalı- başarılı	Etkisiz- yetersiz	Faydasız- başarısız	Fikrim yok
Arkeolojik mirası koruyor				
Turizm ve tanıtımı sağlıyor				
Yöre halkını bilinçlendirip, rehberlik ediyor				

**28. Sizce Komana Antik Yerleşimi Arkeolojik Araştırma Projesi ile ilgili öncelikli çalışmalar neler olmalıdır?**

1. ....  
2. ....  
3. ....

**29. Komana Antik Yerleşimi ve çevresinde öncelikli olarak hangi sektörün veya ekonomik faaliyetlerin desteklenmesi gerektiğini düşünüyorsunuz? Köyünüzde bu alana ilişkin verilen destek konusu ne olmalıdır?**

Sıra	Ekonomik faaliyet	Destek konusu-1	Destek konusu-2
( )	Tarımsal faaliyetlerin desteklenmesi		
( )	Hayvancılık faaliyetlerinin desteklenmesi		
( )	Turizm faaliyetlerinin desteklenmesi		
( )	Eğitim faaliyetlerinin desteklenmesi		
( )	Diğer destek konusu.....		

**30. Sizce yörenizle ilgili kırsal kalkınma alanında uygulanması gereken öncelikli çalışmalar neler olmalıdır?**

1. ....
2. ....
3. ....

**31. Yerel Yönetimlerden beklentileriniz nelerdir?**

1. ....
2. ....
3. ....

**32. Yerel yönetimler tarafından sunulan hizmetlerden memnun musunuz?**

1. ....
2. ....
3. ....



Teşekkür ederiz!

## APPENDIX B: APPROVAL LETTER FROM METU HUMAN SUBJECTS ETHICS COMITTEE

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ  
APPLIED ETHICS RESEARCH CENTER



ORTA DOĞU TEKNİK ÜNİVERSİTESİ  
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Sayı: 28620816 / 324

01 AĞUSTOS 2019

Konu: Değerlendirme Sonucu

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)

İlgi: İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Deniz Burcu ERCİYAS

Danışmanlığını yaptığınız Ceren İLTER'in "Kültürel Miras, Yerel Kalkınma Politikaları ve Yerel Yönetimler Arasındaki Diyalog: Komana Örneği/ Tokat" başlıklı araştırması İnsan Araştırmaları Etik Kurulu tarafından uygun görülmüş ve 304 ODTÜ 2019 protokol numarası ile onaylanmıştır.

Saygılarımızla bilgilerinize sunarız.

Prof. Dr. Tülin GENÇOZ

Başkan

Prof. Dr. Tolga CAN

Üye

Doç. Dr. Pınar KAYGAN

Üye

Dr. Öğr. Üyesi Ali Emre TURGUT

Üye

Dr. Öğr. Üyesi Şerife SEVİNÇ

Üye

Dr. Öğr. Üyesi Müge GÜNDÜZ

Üye

Dr. Öğr. Üyesi Süreyya Özcan KABASAKAL

Üye

## APPENDIX C: TURKISH SUMMARY/TÜRKÇE ÖZET

Tokat yakınlarındaki antik bir yerleşim alanında gerçekleştirilen Komana arkeolojik Araştırma Projesi 2004 yılında yüzey araştırmaları ile başlamış olup, bugüne kadar kazılarla devam etmektedir. Komana ile ilgili araştırmalar 16 yıldır sürekli olarak devam etmekte ve arkeolojik kazılar 11 yıldır sürmektedir. Çevredeki köylerden gelen yerel topluluklar, kazı döneminde sahadaki aktif kazı çalışmalarından ekip için yemek pişirmeye kadar çeşitli görevler için istihdam edilmiştir. Bu 16 yıl boyunca, doğrudan katılım veya başka bir şekilde, çevredeki köylerde alan hakkında bilgi seviyesi önemli ölçüde gelişmiş ve bu köylerde yaşayan insanlar kazı ekibi ile güçlü ilişkiler geliştirilmiştir. Araştırma projesi ekibi sadece arkeolojik hedeflerle değil, aynı zamanda toplum temelli arkeoloji bağlamında organize faaliyetler yoluyla köylerde yaşayan yerlileri de içermektedir.

Bu tez, Komana'da son on yılda yapılan topluluk arkeolojisinin, Komana'daki arkeolojik mirasın yanı sıra kırsal ekonomik/sosyal gelişimin korunmasına yönelik yerel güçlendirmeyi nasıl etkilediğini araştırmayı amaçlamaktadır. Bu bağlamda, bu kırsal bölgenin canlılığını ve özgünlüğünü teşvik etmek ve yaşam kalitesini artırmak için yerel topluluğun arkeolojik çalışmalara entegrasyonunu koordine etmek için 2014 yılında kazı ekibine katıldım.

Bu on yıl boyunca, Komana çevresindeki köylüler, yerel ve il düzeylerinde politika yapımcılar ve arkeolojik proje ile uğraşan akademisyenler ve kültürel mirasın korunması ile temas kurulmuştur. Toplumsal Arkeoloji çalışmaları 2010 yılından bu yana Komana ve çevresinde devam etmektedir. Burada, kırsal peyzaja dayalı köylülerin geçim kaynaklarını geliştirmek çabasının yanı sıra bir miras koruma perspektifinden bu çalışmaları analiz etmeye çalışılmaktadır.

Bu amaca ulaşabilmek için, tez kapsamında anketler yoluyla Tokat kamu kurumlarının ve Komana çevresindeki kırsal toplumların bakış açıları belirlenmeye çalışılmıştır. Tez, toplumsal arkeoloji, geçim kaynakları ve sürdürülebilir ve yerel kalkınma ile ilgili sırasıyla teorik bir tartışma içerir. Böylece, her bölüm geçim kaynakları ve toplumsal arkeoloji kavramları ile teori ve uygulama ile bağlantı kurmaya çalışmaktadır. Girişten sonraki dört önemli bölüm, toplum arkeolojisi ve geçim kaynakları yaklaşımları arasındaki diyalog hakkındaki argümanı yapılandırmaya çalışmaktadır. Bölüm 2 farklı disiplinleri arasındaki ilişkiyi yakalamak için toplumsal arkeoloji kavramlarını ve olgularını kapsayıcı bir şekilde

açıklamaya ayrılmış, 3. ve 4. bölüm arkeoloji, geçim kaynakları ve sürdürülebilirlik arasındaki ilişkiyi kamu kuruluşları, yerel topluluklar ve politika yapıcılar arasında incelemiş ve analizler üretmiştir. Bölüm 2'de, teorik bilgi ve uluslararası politika belgeleri, görünüşte bağlantısız kavramların arasında ilişki kurmak ve anlamlandırmak amacıyla incelenmektedir. Miras kavramı, geçim kaynakları ve yerel kalkınma arasındaki bağlantıyı daha iyi anlamak için, sürdürülebilir kalkınmanın değerlendirilmesi ve kırsal kalkınmada yerellik tarihsel olarak değerlendirilir. Değerlendirme, sürdürülebilir ve/veya Kırsal Kalkınma ortamının küresel olarak nasıl şekillendiğini ve bu kavramları oluştururken hangi kritik konuların dikkate alındığını ortaya koymuştur.

Üçüncü bölüm, kırsal yerleşimlerin karmaşık doğasını ve toplumsal arkeoloji çalışmalarının yerel topluma katkısını yapılandırmaya ve analiz etmeyi amaçlamaktadır. Dördüncü bölümde, tez kapsamında yürütülen anketler ve derinlemesine görüşmeler de dahil olmak üzere yeni bir araştırma sunulmaktadır. Bu çalışmada, Komana'ya özgü arkeolojik mirasın ve miras değerlerinin korunmasına ilişkin yerel toplulukların ve kamu otoritelerinin bakış açıları araştırılmıştır. Böylece, bu araştırma sayesinde, toplum arkeoloji çalışmalarının sürekliliğini sağlamak için yapılması gereken ihtiyaçlar sorgulanmıştır.

Son bölüm, toplum arkeolojisinde sürdürülebilirliği iyileştirmek ve insanlar ile doğaları, yerel topluluklar ve kendi tarihsel kimlikleri, toplumu ve kamu kurumları arasında karşılıklı ve sorumlu ilişkiler kurmak için fikirler önermek için oluşturulmuştur. Burada, teori ve uygulama, tezin önceki bölümlerinde sunulan deneyimlerin, varsayımların, kesintilerin ve bilgi birikimini sentezlemek için birlikte ele alınmıştır. Sonuç bölümünde, topluluk arkeolojik çalışmalarının nasıl sürekli olabileceğini ve yerel toplumların peyzajı, diğer bir deyişle tarımsal miras olarak birincil geçim kaynaklarını nasıl değerlendirebileceklerini ve peyzaj ve miras alanlarıyla ilgili karar alma süreçlerine katılabileceklerini önermek için bir yol haritası oluşturulmaya çalışılmıştır.

Tokat'ın yaklaşık 9 kilometre doğusunda, bir Anadolu tanrıçası olan Ma için kurulmuş bir tapınak merkezi olan Komana'nın kalıntıları yer almaktadır. Yüzey araştırmaları ile 2004 yılında başlayan yüzey araştırmaları ile 2009 yılından bu yana devam eden kazı çalışmalarının ekonomik, kültürel ve sosyal olarak geliştirdiği sürekli ilişkiler nedeniyle yerel toplum ve çevre köylerde yaşayanlar üzerinde önemli bir etkisi vardır. Komana antik yerleşiminde yürütülen toplumsal arkeoloji çalışmaları, topluluk güçlendirme yoluyla yerel kalkınma ve koruma entegrasyonunu sağlamak amacıyla geliştirilmiştir. 2014'ten beri katılımcı ve yürütücü olarak bu çalışmaların bir parçası oldum. Erken çalışmalar proje lideri ve

ekip üyeleri tarafından tasarlandı, bunun için ayrıntılı bilgiler yukarıda yer almaktadır. Daha sonra, topluluk temelli çalışmalardan sorumlu bir ekip üyesi olduktan sonra, farklı yöntemlerin tasarlanması ve uygulanmasında önemli bir rol oynadım. Toplum Arkeoloji çalışmaları ile yaz aylarında gerçekleştirilen kazı ve araştırma çalışmalarının toplumun bir parçası haline geldiği ve Komana çevresindeki köylerde, özellikle de Bula ve Gümenek köylerinde miras alanlarının korunmasına yönelik farkındalık düzeyinin arttığı anlaşılmıştır.

Komana toplumsal arkeolojisi çalışmalarını inceleyen yöntemler, kırsal yerlerde toplum temelli eylemler geliştirmek, kırsal alanlarda koruma bilincini artırmak ve kazıların başlamasından bu yana gerçekleştirdiği sosyal ve kültürel değişimleri analiz dahil etmek niyetiyle tasarlanmıştır. Yerel toplulukların doğal ve kültürel mirası, sürdürülebilir geçim kaynakları hakkında farkındalık yaratmaya, örgütlenme yeteneklerini artırmaya, Komana ile ilgili karar ve planlama süreçlerine dahil edilmesine odaklanılmıştır. Bu amaçla çalıştaylar, toplantılar, anketler, yüz yüze görüşmeler, odak grupları, eylem araştırmaları ve iyi uygulama örneklerinin karşılaştırılması gerçekleştirilmiştir.

Tez kapsamında, Komana Bölgesi'ndeki varlıkların değer analizi ve bu varlıkların bölgenin gelişimindeki rolü incelenerek, geçim kaynakları ile doğal ve kültürel mirasın korunması arasındaki ilişki kurulmaya çalışılmıştır.

Toplumsal arkeoloji, yerel topluluklara kendi kültürel ve geleneksel bilgilerini hatırlatmakta ve toprak, Su, flora, fauna ve antik alanlar gibi coğrafyanın tüm bileşenleri ile ilgili sorumluluğun onlara ait olduğunu göstermektedir. Bu düşünce, yerel toplulukların aslında bu modern Arkeoloji araçlarını gelecekte geleneksel rollerini korumak için kullanmaları gerektiğini belirtmektedir. Antropolojik yöntemler kullanan bu araştırmalarda, miras alanları hakkındaki yerlerin siyasi, ekonomik ve çevresel bakış açılarından aydınlatılması amaçlanmaktadır. aynı zamanda, küresel ölçekte, arkeolojik çalışmalar "ekonomik çatışma ve siyasi mücadelenin gerçek dünyasına" ivme kazandırmaktadır. Arkeolojik çalışmalarında sosyalleşme hareketleri, disiplinde sömürge sonrası ve milliyetçilik sınırlarını kaldırmak ve geçmişine yabancılaşmış toplumlar veya yerliler için yeni bir paradigma değişikliğine neden olmuştur. Bu koşulların bir sonucu olarak, paradigma, miras kaynak yönetiminde arkeolojik kazı ekipleri, yerel topluluklar ve karar vericiler arasında güçlü ilişkilerinin, çokseslilik ve karşılıklı öğrenme uygulamalarının gelişmesini sağlamıştır.

Buna ek olarak, bu hareketler yer, peyzaj ve bölge bağlamında arkeolojiye katkıda bulunmuştur. Yerel toplulukları arkeolojiye dahil ederek, yerel toplulukların yaşadığı alan yeni paradigma için daha önemli hale gelmiştir. Bu mekânsal bağlam,

insan faaliyetinin şekillendirdiği insan ve çevre arasındaki tarihsel bağları görünür kılmakta ve barındırmaktadır. Örnekleme gerekirse, coğrafi oluşumların isimleri, kendi topraklarına ilişkin hikâyeler veya yerliler tarafından harabelerin kullanım niyetleri, kültürel peyzajdaki bilgiyi katmanlandırmıştır. Ayrıca sözlü tarih çalışmalarının toplumsal arkeoloji çalışmalarını desteklediği görülmektedir.

Aynı zamanda, ancak, arkeoloji kazıların yürütüldüğü bir alanda ortaya çıkarılan fiziksel bulguları açıklamak için toplumsal arkeoloji daha genişletilmiş bir alanda tarihsel bilgiyi yeni yorumlara dönüştürür. Yani, arkeolojinin dikkate aldığı Arkeolojik Sit Alanı, toplumsal arkeoloji çalışmalarında yerleşimler ve doğal çevreyi de dikkate alarak yeniden ölçeklendirilmiştir. Arkeoloji bilimi doğası gereği disiplinler arası olup, toplumsal arkeoloji çalışmaları da planlama, coğrafya, miras yönetimi, siyaset bilimi ve yönetim gibi mekansal disiplinleri içermelidir. Ayrıca, araziye şekillendiren ekonomi ya da sosyal politika gibi konular da, toplumsallaşma ve yerelleşme hareketleri ile paradigma değişikliğine uğrayan arkeoloji biliminin önemli bir parçası haline gelmiştir. Bu nedenle, tarihteki sosyo-politik gelişmeler, yasalar, sosyal hareketler, bölgedeki toplulukların göçü veya zorunlu göçü ile tarım, hayvancılık, ormancılık, balıkçılık gibi ekonomik faaliyetler gibi doğrudan genişletilmiş olan mekânsal ölçekle bağlantılı hale gelmektedir. Dahası, bu yeniden ölçeklendirme, miras kavramının genişletilmesi gerektiğini sorgulamaktadır. İnsan faaliyetleri ile doğayı bütünsel bir bakış açısıyla yönetmek için kavramın insanlık ile ilgili mirası içermesi gerekmektedir.

Toplumsal arkeoloji kuram ve uygulamalarında, özellikle uygulamalı çalışmalarda, açıkça karşılıklılık görülebilir. Bu yöntem ile Quseir Al-Qadim’de arkeologlar antik yerleşim hakkında farklı bakış açıları kazanmasına (Moser, ve ark. 2002); İsrail’deki Negev ve Latin Amerika’da Titicaca gölü kıyısındaki antik yerleşimlerdeki arkeolojik bulgular, tarım ve sulama geliştirme programını oluşturulmasına (Erickson, 1998); Kuzey Amerika’daki yerli halkın kendi mirasları hakkında haklarını aradığı aşağıdan yukarıya hareket, arkeolojik programlarla ilgili yeni siyasi yasayı yürürlüğe koymasına (Colwell-Chantaphonh, 2012) neden olmuştur. Her ne sebeple olursa olsun, yerel topluluklar ve arkeoloji arasında diyalog kurmak, farklı ölçeklerde etki alanlarında bir ilerlemeye neden olmuştur.

Komana arkeolojik alanın bulunduğu bölge İl Özel İdaresinin yetki ve sorumluluğu altında yer almaktadır. Bu durum belediye ve büyükşehir belediyeleri yönetiminden farklı bir süreç izlenmesine neden olmaktadır. Her ne kadar il özel idarelerinin stratejik planlarında katılımcılık ile ilgili hedefler belirlenmiş olsa da belediyelerin katılımcılık süreçlerinden farklıdır. Bu durum Tokat İl Özel İdaresi için de geçerlidir. Tokat’a İl Özel İdaresi Meclis üyeleri de benzer şekilde atanmıştır.

Tokat ili mücavir alan sınırları içerisinde her meclis üyesinin ilgilendiği bir ilçe bulunmaktadır. İl Özel İdaresinde görüşülen yetkilere göre katılımcılık süreçleri her bir meclis üyesinin alanda sorunları tespit ederek toplantılarda dile getirilerek gerçekleşmektedir. Ancak bu durumu doğrulamak amacıyla Komana çevresindeki köylerde yapılan görüşmelere göre hiç yetkilinin düzenli olarak köyleri ziyaret etmediği anlaşılmaktadır.

Kurum yetkililerine genel olarak kırsal alanların ve özel olarak Komana'nın kendi taraflarından nasıl algılandığı sorusu yöneltilmiştir. Sadece kültürel ve arkeolojik miras ile ilgili uzmanlığa sahi kurum temsilcileri Komana'nın kırsal alanlar için bir fark yarattığını görmektedir. Ayrıca il içerisindeki tüm kırsal alanlar için aynı uygulamaların bulunduğu, kendi dinamikleri içerisinde bu durumun yeterince iyi analiz edilmediği gözlemlenmiştir. Tokat bulunduğu coğrafik konuma göre tarımsal ürün, iklimsel koşullar, sosyokültürel yapısına ve sahip olduğu doğal-kültürel değerlerine göre oldukça farklılık göstermektedir. Ancak hiçbir kurum bu farklılıkları dikkate almamaktadır.

Katılımcılık gibi sürdürülebilirlik, kültürel miras koruma ve kalkınma gibi konuların ele alınış biçimleri aynı şekilde işletilmektedir. Yapılan görüşmelerde her birim kurum temsilcisi Komana toplumsal arkeoloji projelerini takdir etmektedir. Ancak kurumlarda kültürel miras, yerel kalkınma ilgili herhangi bir projenin yürütülmediği tespit edilmiştir. Ayrıca kurum temsilcilerinin önemli bir çoğunluğu yeni atanan Vali'nin bu konularla ilgili uzman ekipler oluşturduğu ve bu ekipler aracılığıyla proje fikirlerinin geliştirildiği belirtmiştir. Görüşülen temsilciler kendi kurumlarını değil Tokat ili için sadece valiliği referans göstermiştir. Bu durum hiçbir kurumun kendi politika ve stratejisini özerk bir biçimde belirleyemediğini göstermektedir. Yapılan görüşmelerde bunun birçok nedeni olduğu görülmektedir. Kurum personelinin kapasite yetersizliği, uzmanlık alanlarına göre atanmamış kurum temsilcileri, kurumsal çalışma kültürünün yerleşmemiş olmaması, ülkede yaşayan siyasi krizlere göre kurum kadrosunda yaşanan sürekli değişiklikler hiçbir kurumun ve birimin kendi çalışma alanı ile ilgili politika üretememesine neden olmaktadır.

2014-2017 yılları arasında yapılan çalışmalar ve 2019 yılında gerçekleştirilen araştırma kapsamında kültürel miras ile ilgili kurumlar tarafından geliştirilen yaklaşım sadece ekonomik değildir. Konunun sosyal ve kültürel boyutları ele alınmamaktadır. Kültürel miras meselesi sadece bir prestij göstergesi olarak ele alınmakta içeriği önemsizlenmektedir. Bu durum sahte bir görünüm oluşturmaktadır. Tokat kentsel alanı içinde yapılan kültürel miras koruma ve sağlıklılaştırma projeleri bunlara örnek verilebilir. Ayrıca kurumların Komana ile ilgili fikirleri değerlendirildiğinde; temel hedefin burada bir destinasyon oluşturmak

olduğu görülmektedir. Hatta, Avrupa ülkelerinde gerçekleştirilen organizasyonlara benzer olarak Gümenek rekreasyon alanı içerisinde Komana'da ortaya çıkarılan tarihi dönemlerin bir canlandırılmasının yapılması düşünülmektedir. Bu gibi deneyim geliştirici ve interaktif aktivitelerin gerçekleştirilmesine karşı çıkılmamakta olup, yere özgü aktivitelerin geliştirilmesi ve bunlardan önce köy yerleşimlerin ve kazı alanının temel sorunlarının çözülmesi kurumlardan beklenmektedir. Ayrıca, Komana'da bilimsel ve geçim kaynakları temelli çalışmaların yapıldığı göz ardı edilmekte, bunların devamlılığının sağlanması sadece Komana kazı ekibinin inisiyatifine bırakılmaktadır.

Kurumların arkeolojik alanlara yaklaşımı çok geri planda kalmakta olduğu görülmektedir. Yapılan çalışmalar takdir edilmesine rağmen teşvik edilmemektedir. Kültürel miras, tarımsal geçim kaynakları, sürdürülebilirlik ve yerel kalkınma ile ilgili devamlılığı olan hiçbir temel politika üretilmemiştir. Gerçekleştirilen projeler ise sadece göstermelik olarak yapılmış, çoğunlukla etkili sonuç alınan çalışmalar gerçekleştirilememiştir.

Yerel topluluklarla yapılan anket görüşmelerinde ise katılımcıların %80'i arkeolojik kazıların arkeolojik mirasa katkıda bulunduğunu ve %61'inin arkeolojik kazıların yerel topluluklarda antik yerleşime yönelik farkındalığın artırılmasına katkıda bulunduğunu belirtmiştir.

Kazı çalışmaları köylerin özellikle genç nüfusu için faydalı olduğu, kadınların kazı evinde çalışmasının kültürel koruma konusunda duyarlılığın artmasına neden olduğu belirtmiştir. Kazı başkanın kadınlara karşı tutumunun genç kızlar üzerinde olumlu bir etkisi olduğu belirtilmiştir.

Katılımcıların çoğunluğu kazı alanının genişletilmesini ve Kazı süresinin uzatılmasını talep etmiştir (%43). Ayrıca katılımcıların %22'si tanıtım ve sergi çalışmalarının artırılması gerektiğini belirtmiştir. Katılımcıların %14'ü istihdam olanaklarını artırmak ve kadınlar ve çocuklar için eğitimler geliştirmek istedi. Katılımcıların %5'i turizm faaliyetlerinin iyileştirilmesini talep ederken, %3'ü daha fazla güvenlik önlemi alınmasını talep etti.

Katılımcıların çoğunluğu komana bölgesinde (79%) tarım sektörünün kalkınması gerektiğini belirtmiştir. Katılımcıların %52'si hayvancılık sektörünün geliştirilmesi gerektiğini belirtmiştir. Katılımcıların %32'si sadece çocuklar için değil, kadınlar için de eğitim fırsatlarının geliştirilmesini talep etti. Turizm sektörünün geliştirilmesi gerektiğini iddia eden katılımcıların yüzdesi diğerlerine göre oldukça küçüktür. Bu, mevcut geçim kaynaklarının yerel topluluklar için oldukça temel olduğunu göstermektedir. Ayrıca, ana geçim kaynağı Tarım ve hayvancılık olan yerel toplulukların, hızla farklı bir gelir biçimini benimsemedikleri anlaşılmaktadır.



Bu, muhafazakar bir yaklaşımdan daha fazlası olup, bu bölgedeki insanların yüzyıllar boyunca tarım ve hayvancılık hakkında bilgi edindiklerinin ve bu ekonomik faaliyetlerde uzmanlaştıklarının kanıtıdır.

Katılımcılara kırsal alanlarda karşılaşılan sorunlar soruldu. Düşük tarımsal gelir başlığı altında, katılımcıların yetersiz tarımsal destek, ucuz ürün satışı, pestisitler, tohumlar ve gübreler için harcanan maliyetin büyük miktarı, köylülerin düzenli gelir eksikliği karşılan başlıca sorunlar olduğu görülmüştür. Katılımcılardan alınan yanıtlar kırsal alanlara yönelik hizmetlerle ilgili ulaşım sorunlarını, çöp toplama hizmetlerinin eksikliğini, çevre bakımının eksikliğini, çocukların eğitim ve ulaşım sorunlarını ve kırsal yolların bakımının eksikliğinin kırsal yaşamı önemli ölçüde olumsuz olarak etkilemektedir. Katılımcılar tarım hizmetleri ile ilgili sulama sorunlarının sıklıkla yaşandığını, pestisitlerin, suni gübrelerin kullanımından verimsiz ve sağlıksız tarım ürünleri elde ettiklerini belirtti. Öte yandan, kırsal alanların gelişimi ile ilgili sorunlar arasında kazılara yeterli destek verilmediği belirtildi. Mali açıdan, köylülerin çoğunluğunun tarımsal girdi maliyetlerinden dolayı borçlu olduğu ve elde edilen tarımsal üretim ile borçların ödenemeyeceği belirtilmektedir. Ayrıca, bölgenin kamu kurumlarına bağlı yetkililer tarafından düzenli olarak kontrol edilmediği ve köylülerin sorunlarıyla başa çıkmak için hızlı girişimlerde bulunulmadığı belirtildi.

Katılımcılardan yerel yönetimler ile işbirliği içinde yapılması gereken yerel kalkınma faaliyetleri hakkında öneriler istenmiştir. Katılımcıların alternatif tarımsal uygulamaların kabul edilmesi gerektiğini belirtmiştir. Katılımcıların %17'si tarımsal faaliyetlerde sigorta işlemlerinin tüm yetişkin aile üyeleri için yapılması gerektiğini ve bunun sağlanması için tarımsal gelirlerin artırılması gerektiğini belirtmiştir. %12'si sulama sorunu yaşadıklarını ve tarımsal alanlarda etkili su dağıtımı yapılmadan etkili tarımın yapılamayacağını belirtmiştir. Ayrıca, kooperatifler aracılığıyla müşteriye doğrudan erişim, tarımsal hastalıklarla mücadele, farkındalık ve Dayanışma, sahiplik modelinin değiştirilmesi, tarımsal eğitim, öğretim ve ulaşım fırsatlarının artırılması için yerel kalkınma çalışmalarının yapılması gerektiğini belirtmiştir. Önceki sonuçlara benzer şekilde, bu analizde de katılımcılar, yerel kalkınma faaliyetlerinde ana geçim kaynağı olan tarımın iyileştirilmesi konusunda görüş bildirdiler.

Sonuç olarak, yukarıda açıklanan tartışmalar ve Komana özel durumuyla ilgili sonuçlar, daha önceki deneyimlerden faydalanarak toplumsal arkeolojinin ve geçim kaynakları ile entegrasyonunun gelecekteki eylemlere yansıtılabilmesi için birkaç öneri sunulmuştur.

Bu tezde bir grup köy çalışılmış, yerel niteliklerin yanı sıra sorunlar ve endişeleri belirlemek için anketler yapılmış ve bu göstergeler ile bir dizi kritik ve analitik faktör arasındaki ilişkiler belirlenmiştir.

Son yıllarda, yerel toplulukların kültürel miras unsurlarına ilişkin karar verme sürecinin yakın çevrelerinde entegrasyonu üzerinde yoğunlaşarak planlama ve kalkınma konusunda giderek artan sayıda katılımcı çalışmalar başlatılmıştır. Bunlar özellikle yerel düzeyde bir eylem veya stratejik plan geliştirmek ve uygulamak için oluşturulmuştur. Bununla birlikte, Bölüm 2'de aktarılan örnekler ve Komana'daki on yıllık çalışmaların analizi, "sürdürülebilirlik" veya "katılım" terimlerinin çoğunlukla kağıt üzerinde kaldığını ve eylemlere pek yansımadığını göstermektedir. Neoliberalizmin zorunlu kıldığı seri üretim mekanizması, hükümet organlarının muhafazakar yapısı ve Türkiye'de özellikle son yıllarda tüm siyasi seviyelere yayılan liderlik kavramı gibi daha üst ölçekli ülke çapında konularla ilgili temel nedenler de projelerin uzun-dönemli başarı elde edememesi ile sonuçlanmaktadır.

Yukarıda belirtilen konuların bir sonucu olarak ortaya çıkan zorluklar ve toplumsal arkeoloji çalışmaları ile bağlantılı olarak tanımlanmış kırsal alanlarda geçim kaynaklarının teşvik edilmesi ve iyileştirilmesinde başarılı modellerin belirlenmesi bu tezin merkezinde yer almıştır. Bu tez, "yerel" in, karmaşık bir etkileşim ağının bir parçası olarak topluluklar ve peyzajları arasındaki diyalektik ilişkilere göre tanımlanması gerektiğini göstermektedir. Bu nedenle, topluluklar aynı zamanda farklı etnik, dinler, siyasi inançlar, davranışlar, kültürel özelliklere sahip olup zaman içinde peyzajlarını şekillendirmesinde en önemli etkenlerdendir. Mekânsal dinamik ilişkiler bu şekilde katmanlaştığından, sürdürülebilirlik ve uzun vadeli başarı hedeflerine ulaşmak için yapılan herhangi bir çalışmanın bu dinamiklere dikkat etmesi gerekir. Bağlantılı olarak, toplumsal arkeolojisinin ve kırsal kalkınmanın sürdürülebilirliği, miras kavramı ile birlikte bu koşullara tabidir.

Toplum arkeolojisinde, sınırlı yerel odak, ekonomik, sosyokültürel ve politik anlamda yetersizdir, çünkü yerelliğin ötesinde, etkileşim, daha büyük bir pazar / rekabet, idari kurumlar, ağlar ve hatta dahil olan uluslararası kuruluşlar vardır.

Bu çalışmanın önemli gözlemlerinden biri, başarılı projeler için bölgesel, tarihsel ve politik bağlamlarda 'toplumun' ekonomik değeri hakkında daha fazla bilgi sahibi olma ihtiyacı olmuştur. Bu, örneğin, başarılı kırsal girişimler için ek maliyetlerin hesaplanmasını, tarımsal hizmetlerin iyileştirilmesini ve kamu için köy merkezlerinin ve diğer topluluk işletmelerinin yönetimini içerebilir. Bu analiz, ulusal ve yerel hükümet organlarına kalkınma ve kapasite geliştirme eylemleri için gerekli kaynaklar için bir öneri sunmaktadır.

Yerel kalkınma politikaları, çevreyi, toplumu ve bireyleri koruma ve mümkünse iyileştirme ihtiyacına saygı göstermelidir. 'Sürdürülebilirlik zorunluluğu', ilgili çalışmalarda diğer ikisinden ziyade çevresel sermayeye vurgu yapmaktadır ve burada, daha sürdürülebilir bir yerel kalkınma için sosyal ve beşeri sermaye üzerinde daha fazla çalışmanın gerekli olduğu ileri sürülmektedir. Toplumsal ve beşeri birikim, toplumsal arkeoloji çalışmalarında kendini göstermektedir, bu nedenle, bu üç birikim türü, yerel kalkınmayı teşvik edecek topluluk uygulamalarında birbirini tamamlayıcı olarak ele alınmalıdır. Toplumsal uygulamaları geleceğe taşımak için en önemli unsurlardan biri, sosyal ve beşeri sermayenin gelişimidir.

Komana'da, çocuklar ve kadınlar için yapılan atölyelerin, arkeolojik varlıklar hakkında bilinçlendirmek için faydalı bir yöntem olduğu 2019'te yapılan anketin açık uçlu sorularının sonuçlarında açıkça görülmektedir. Önümüzdeki yıllarda, bazı çalışmaların bir parçası haline gelen bu gençler üzerindeki on yıllık etkisini analiz etmenin yanı sıra bilgi birikimini ve aktarımını iyileştirmek için yeni metodolojiler içeren atölyeler önerilebilir. Ayrıca, diğer bir öneri kadınlar için atölyeler planlamak olmalıdır. En önemlisi, arkeolojik ve tarımsal mirasa yönelik farkındalığı artırmak için eğitim veya faaliyetler bütüncül ve uzun vadeli bir yaklaşımla uygulanabilir. Bu konuda daha fazla 'eylem-araştırma' çalışmaları yararlı olacaktır. Bu çalışmalarda, çocuklar, gençler ve kadınlar hedef kitle olmalıdır. Bu program ulusal ve uluslararası fon veya hibe programları ile işbirliği içinde geliştirilebilir.

Öte yandan, yerel kalkınmada sürdürülebilirlik de uluslararası sorumluluklar getirmektedir. Türkiye'deki kalkınma politikaları uluslararası düzenlemeler ve karar mekanizmalarından doğrudan etkilenmekte ve buna göre ülke politikaları yürürlüğe girmektedir. Dolaylı görünse de, bu çerçeveler içinde yerel kalkınma uygulamaları geliştirilmektedir. Buna rağmen, bu çalışmalarda yerel farklılıklar ve yerel dinamikler üzerinde odaklanılmalıdır. Aşağıdan yukarıya bir yaklaşımla, yerel kalkınma uygulamaları, ülke politikalarının önceden var olan ilerlemesini, onlardan elde edilen deneyim yoluyla değiştirebilmelidir. Aslında, ülke düzeyinde olamasa da, bu tip uygulamalar il ölçeğinde tüm çalışmaları etkileyebilmelidir. Ve aslında, bu diziye bağlı olarak, uluslararası ölçekte yerel gereksinimleri karşılamak için talepler üretilmelidir.

Bir Kalkınma Ajansı gerçekten yerel kalkınma yaklaşımına bağlı ise, o zaman kesinlikle fiziksel ve insani yerel kaynakların ekonomik potansiyelinin ajans tarafından sistematik olarak değerlendirilmesi gerekmektedir.

Bölüm 2'de ortaya çıkan ikinci bir sürdürülebilirlik sorunu, 'sınırlararası hesap verebilirliği' ile ilgilidir. Yukarıdan aşağıya olan bu mevcut sistemde, tüm dünyada

aynı etki düzeyinde sonuçlar üretmek için küresel ölçekte kararlar alınması imkânsızdır ve aslında politik olarak sürdürülebilir değildir.

Yerel kalkınmanın yerel olmayan boyutları yukarıda belirtilmiştir. Özellikle, yerel kalkınmaya yönelik bir strateji olarak yerel farklılığı savunmanın, turizm de dahil olmak üzere uzak pazarlarla daha uzun mesafeli ve kaynak gerektiren etkileşimi ima etmemesi gerektiği sonucuna varılmıştır.

Yerel kalkınmaya odaklanan toplumsal arkeoloji çalışmalarında, birincil amaç turizmi geliştirmek olmamalıdır. Türkiye'de ve başka yerlerde, turizm çoğunlukla yerel karar vericiler tarafından yapısından dolayı hızlı gelir elde etmenin bir aracı olarak görülürken, aslında hızla tüketilir ve kaynaklar bile sürdürülemez durumdadır. Bu nedenle, Tokat'ta karar vericilerle yapılan çalıştaylar ve derinlemesine görüşmeler sırasında, yerel topluluklara dokunan arkeolojik çalışmaların sadece yerel yönetim alanında turizm geliştirme projelerine ilham kaynağı olduğu da gözlemlenmiştir.

Kırsal turizm faaliyetleri, kırsal alanlardaki yerel toplulukların beklentilerine paralel olarak nadiren ilerlemektedir. Bu nedenle, gerekli altyapı kurulmadan ve rota tasarımı çalışmaları yapılmadan turizm faaliyetleri başlatılmamalıdır. Ancak bu şekilde, turizm (kırsal), o yerde yaşayan insanların belirli yer koşulları ve beklentileri ile birlik içinde gelişme potansiyeline sahip olabilir.

## APPENDIX D: TEZ İZİN FORMU/THESIS PERMISSION FORM

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TEZİN ADI / TITLE OF THE THESIS (İngilizce / English) : The Dialogue Between Community Archaeology and Livelihoods in Rural Context: The Case of Komana /Tokat

TEZİN TÜRÜ / DEGREE: Yüksek Lisans / Master

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Doktora / PhD

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1. Tezin tamamı dünya çapında erişime açılacaktır. / Release the entire work immediately for access worldwide.

☒

2. Tez iki yıl süreyle erişime kapalı olacaktır. / Secure the entire work for patent and/or proprietary purposes for a period of **two years**. \*

☐

3. Tez altı ay süreyle erişime kapalı olacaktır. / Secure the entire work for period of **six months**. \*

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A copy of the decision of the Institute Administrative Committee will be delivered to the library together with the printed thesis.

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