WORKSHOP
ARCHAEOLOGY, SOCIETY AND SUSTAINABLE DEVELOPMENT



5 OCTOBER 2017, THURSDAY
BRITISH INSTITUTE AT ANKARA

This workshop is organized within the scope of the BIAA's Living Amid the Ruins Project (LAR).
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http://biaa.ac.uk/research/item/name/living-amid-the-ruins

British Institute at Ankara
Tahran Caddesi No: 24 Kavaklıdere Ankara

BIAA | BRITISH INSTITUTE AT ANKARA
Understanding Turkey and the Black Sea

GCRF

WORKSHOP
ARCHAEOLOGY, SOCIETY AND SUSTAINABLE DEVELOPMENT

Programme

09:30 – 10:00 **Lutgarde Vandeput and Stephen Mitchell**
Welcome and Opening Speeches

10:00 – 10:30 **Işılay Gürsu**
Living Amid the Ruins Project: A Methodology to Investigate the Relationship between Archaeology and the Public

10:30 – 11:00 **Nadide Karkıner**
"It's Our Treasure" Claim with Manifold Meanings

11:00 – 11:30 **Coffee and Tea break**

11:30 – 12:00 **Güldem Baykal**
Challenging conservation-as-usual: Reflections on the politics of heritage governance in modern Turkey

12:00 – 12:30 **Paul Burtenshaw**
DEEPSAL (The Deep Past as a Social Asset in the Levant) and SPI (Sustainable Preservation Initiative): Sustainable Community Preservation and Development

12:30 – 13:00 **Discussion**

13:00 – 14:00 **Lunch**

14:00 – 14:30 **Zerrin Özlem Biner**
Restoration, Destruction and Commodification: Ethnographic Explorations on the Politics of Cultural Heritage in Mardin, Southeastern Turkey – (Skype presentation)

14:30 – 15:00 **Ebru Torun, Frank Moulaert**
The place and role of (foreign) archaeological projects in meta-governance of rural development in Turkey. Should archaeologists really care about local development?

15:00 – 15:30 **Cemil Bezmen**
From Indifference to Exploitation: Changing Attitudes towards Cultural and Natural Heritage in Göreme Region.

15:30 – 16:00 **Ayşe Gül Akalın Orbay**
The village that lives by an ancient city: Ildırı / Erithrai

16:00 – 16:30 **Coffee and Tea Break**

16:30 – 17:00 **Final Discussion and Closing Remarks**

Işılay Gürsu

Living Amid the Ruins Project: Investigating the Relationship Between Archaeology and the Public

The Living Amid the Ruins project builds upon the BIAA's on-going work in the ancient region of Pisidia, located in Southwestern Turkey. The Pisidia Heritage Trail - the primary outcome of this work - is a 350 km long trekking route that connects archaeological sites and their nearby villages to each other, making it possible to promote this region as a single destination. The aim is to use archaeological heritage as an engine for sustainable development, offering both social and economic benefits to the local communities. These communities, residing in the mountain villages of Pisidia, are moving away from their home towns to the big cities mostly in search of jobs but also due to other social reasons. Thanks to the British Academy Sustainable Development Grant, we are able to shed more light on their motivations, to offer ways of reversing this phenomenon, and to create ways of using their archaeological heritage as a solution to these contemporary problems.

Nadide Karkıner

“It’s Our Treasure” Claim with Manifold Meanings

Significance and meaning is intrinsic to heritage places. Sometimes these meanings can only be read by local people. Anthropological and sociological research tries to understand the significance and meaning of heritage in places by following the mental maps of local people.

Research is on-going in seven villages-neighbourhoods and provinces of Antalya and Burdur that are located by six ancient cities.In Antalya, there are Altınkaya (Selge), Kozan (Pednelissos), Haspınar (Pednelissos), Akkoç (Ariassos) villages and Kovanlık (Döşemeboğazı) province. In Burdur, Karaot (Sia) village and Kocaaliler (Melli) province are included in the research.

In this paper, interviews with villagers from Altınkaya (Selge), Kozan (Pednelissos), Haspınar (Pednelissos), Akkoç (Ariassos), and Karaot (Sia) will be referred to. Discussion will be focused on a number of key areas. Firstly, the aesthetic value and cultural meaning of villages and archaeological sites. Secondly, how local people narrate and approach the ancient cities. Then a series of questions; can they form a collective understanding of the past? What are the symbolic as opposed to the more obvious meanings of heritage sites for them? How do they memorise the cultural landscape in the form of mental maps? And lastly, what are their indigenous and cultural values in relation to their heritage, and what is their position on the state, public, and archaeology ‘triangle’.
In addition, their ideas about the environmental capacity of these places (both the village and the site), their sustainability, and their potential sustainable development will all be referred to.

Güldem Baykal

Challenging Conservation-as-usual: Reflections on the Politics of Heritage Governance in Modern Turkey

The hegemonic understandings of heritage governance imply positive correlation between "conservation" and "sustainability" as categories of public policy. However, when it comes to implementation and overall effectiveness, the connection between the two turns out to be much more intricate and conflictual than it is assumed, projected, or propagated. In this talk, I would like to problematize the conventional understandings of conservation and their consequences for the sustainability of social life, focusing on the case of Köprülü Canyon National Park. This paper is based on a research I have been conducting in the ancient Pisidia region, as part of the Living Amid the Ruins (LAR) Project carried out by the British Institute of Archaeology at Ankara (BIAA), funded by British Academy Sustainable Development Program (Dr. Lutgarde Vandeput, PI & Dr. Işılay Gürsu, Co-I). My engagement with the larger project has two strands. As a team member, I inquire into the socio-environmental conditions of "sustainable development" peculiar to the heritage sites. At the same time, as a political anthropologist, I am concerned with the socio-political implications of heritage conservation policies, which frequently put local communities in conflict with policy implementers over property rights, land-use and access to natural resources. I also seek to understand the interactions of local communities with agents of the state bureaucracy, archaeological and ecological expertise, and heritage capitalism.

Paul Burtenshaw

DEEPSAL (The Deep Past as a Social Asset in the Levant) and SPI (Sustainable Preservation Initiative): Sustainable Community Preservation and Development

The DEEPSAL (The Deep Past as a Social Asset in the Levant) Project researched the current socioeconomic, political, and cultural realities of two communities in Jordan (Beidha and Basta), their relationship with local Neolithic sites, and – based on the information gained – explored potential strategies for projects that would make the archaeological sites local sustainable development assets. This presentation will explore the results of this research within the context of archaeologists' attempts in Jordan and worldwide to implement community development projects. It will also present how such a project (and its resulting strategies) have both informed, and been informed by, the approach of the Sustainable Preservation Initiative, a non-profit which develops sustainable community businesses based on local cultural heritage.

Zerrin Özlem Biner

Restoration, Destruction and Commodification: Ethnographic Explorations on the Politics of Cultural Heritage in Mardin, Southeastern Turkey

Drawn on a decade of ethnographic research in the province of Mardin, South-eastern Turkey, I pursue to explore other imaginaries, narratives, symbols that mediate people's relationship between the past and present in Mardin, Southeastern Turkey. As part of this long-term project, this paper focuses on the experience of the locals who own, live, at the same time dig their stone houses in the old city of Mardin. It explores the tensions and dilemmas that emerge in the attempt to (dis)possess these houses regarded as the emblem of the cultural heritage of the city. The paper addresses that regardless of the ethnicity and religious background, for the locals, digging is pervasive lifelong practice where they continue their search for the unknown across time and space. The daily rumours, dreams, international visitors, archaeologists, experts, the previous Christian owners of the houses, the long lasting infrastructural work that leads to the disclosure of the narrow alleys, the dust, the rubble, the stone, the beliefs about the jinn as the guardian of the treasure all add up to the list of the evocative objects and subjects that trigger the action of digging. In this fragile environment, people project their desire of survival into the obsession of finding the treasure as if the search for the hidden or the absent would suspend the current conditions of poverty, structural inequalities that underlined the ruination of bodies and places.

Ebru Torun, Frank Moulaert

The Place and Role of (Foreign) Archaeological Projects in the Meta-governance of Rural Development in Turkey. Should Archaeologists Really Care About Local Development?

In the last two decades, a multi-scalar understanding of heritage sites as long-term cultural and natural landscapes, animated by different types of agency has gained in prominence. This is especially important for archaeological projects embedded in a complicated socio-political system. The Sagalassos Archaeological Research Project, conducted since 1990 in Ağlasun, a rural town in SW Turkey, sought to adjust its modes of working and collaboration to the rapidly changing socio-economic and political context in Turkey and the world. The strictly central mode of governance until the 1990's in Turkey required exchange and collaboration with a limited number of authorities and institutions, based mainly in Ankara. By the 2000's, the powerful hand of the central state gradually gave way to multi-scalar governance constellation. Several international and national institutions and agencies, effective at different embedded layers were created and/or became actors and agents of rural development in Turkey. While in the early years the Sagalassos Project had mainly the Ministry of Culture and Tourism and its regional departments to work within Turkey, a decade later a multitude of parties were involved in or influencing the dynamics of the archaeological project. At the local level, especially the provincial governors with their newly assumed political roles, the empowered district presidency of the governing party, and the local university started to be influential parties. In the meantime, the newly established regional development agency BAKA (Burdur-Isparta-Antalya region), the World Bank (WB) with funds directed towards rural development, and NGO's such as the Global Heritage Fund and the Turkish Sagalassos Foundation became new partners of the Sagalassos Project. This transition to multi-level, meta-governance in Turkey opened new opportunities for funding and enhancing the socio-economic relevance of the Sagalassos Project.

At the same time, it brought about new pressures to the day-to-day operation of the archaeological project. By 2013 two public archaeology projects were conducted in dialogue with the scientific programme of the Sagalassos Project. They were funded by the WB and the BAKA with the ambition to increase the outreach of the heritage and connect it better to the tourism aspirations of the town and the region. But cooperation with the community could not survive long, as the local actors did not appropriate the practices and tools which the projects had rendered. Based on the Sagalassos experience, it became clear that such community projects are insufficient forms of interaction to maintain public and institutional support to a foreign excavation in Turkey and to preserve the cultural and natural landscape as a whole.

This paper aims to narrate, present results of and examine critically the agency of the Sagalassos Project in rural development. While doing so, it questions the place and role of a foreign archaeological project as an asset for rural development within the current social, economic and political context of Turkey. It reflects on which forms of meta-governance would offer greater opportunities for the longevity of cooperation between archaeological projects and the local communities having them on their territory.

Cemil Bezmen

From Indifference to Exploitation: Changing Attitudes Towards Cultural and Natural Heritage in Göreme Region.

Göreme and the neighbouring small towns are at the heart of Cappadocia, a region very well known for its tourist attractions. This land of fairy-chimneys is dotted with some six hundred ancient churches carved in soft volcanic rock. The place is blessed with geological and archaeological wonders, among which people lived in their traditional way in their picturesque villages. As the saying goes, they were like fish who lived in the sea without knowing what the sea is. Then came the protection measures from the government and the area turned into a national park. Then came tourism with all of its economical benefits and its pressure on cultural and natural heritage. Outsiders' capital came into the region with it. This presentation describes the ways in which local communities responded to these changes and explores some of the issues related to cultural and natural heritage of the area. This work largely relies on a field-work conducted in the region in 1994 as the base of a social anthropology Ph.D. dissertation submitted to the University of Cambridge.

Ayşe Gül Akalın Orbay

Ildırı: The Village living with the Ancient City of Erythrai

Like Side, Amasra, Halikarnassos etc., Erythrai too, is an ancient city in which modern life continues to strive in the historically and archeologically rich lands of Anatolia. Erythrai is the port of Ionia of BC 3000 where many remnants and finds of that century can be found. In light of this information, how can one run an archeological study in an area possessing said qualities?

As the second generation of Ankara University excavation team, we started a survey in 2007 in Erythrai. The reaction of the local community and the obstacles of the village showed us that the condition of continuity of the everyday life of the village is a must. Thus we started our survey with the discrepancy of modern life versus the ancient site in which the former has a destructive effect on the latter. With the help of volunteering lecturers from İzmir Yüksek Teknoloji Enstitüsü, Department of Architecture, City Planning and Restoration, since 2011, we have been working on a project in which the ancient site would provide for the village's everyday life and the village, for this very reason, would protect and demand the continuation of the excavations being made. The continuity of the everyday life as the starting point, we have been practicing on archeological surveys both of Erythrai's physical landscape and the social landscape of the people, still living in modern-day Ildırı. From this aspect, we define our project and our archeological stand point as a 'cultural memory'.