

AN ATTEMPT OF COMMUNITY ARCHAEOLOGY IN İVRİZ VILLAGE: THE ROLE OF ARCHAEOLOGICAL HERITAGE, DURING THE PROCESS OF RURAL REGENERATION AND HERITAGE CONSERVATION

İVRİZ KÖYÜ'NDE TOPLUM ARKEOLOJİSİ İÇİN BİR GİRİŞİM: KIRSAL KALKINMA VE MİRAS KORUMA SÜRECİNDE ARKEOLOJİK MİRASIN ROLÜ

Makale Bilgisi

Başvuru: 11 Aralık 2018
Hakem Değerlendirmesi: 11 Aralık 2018
Kabul: 21 Aralık 2018
DOI Numarası: 10.22520/tubaar.2018.23.012

Article Info

Received: December 11, 2018
Peer Review: December 11, 2018
Accepted: December 21, 2018
DOI Number: 10.22520/tubaar.2018.23.012

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Keywords: Community Archaeology, Public Archaeology, Tangible and Intangible Heritage, Sustainable Tourism, Rural Regeneration, İvriz, Hittite

Anahtar Kelimeler: Kamusal Arkeoloji, Toplum Arkeolojisi, Somut ve Somut Olmayan Kültürel Miras, Sürdürülebilir Turizm, Kırsal Kalkınma, İvriz, Hitit

ABSTRACT

Since 2013, an archaeological survey project in the southeast provinces of Konya has led to the development of landscaping, public and community archaeology and rural regeneration projects in İvriz. The necessity of these projects evolved from the encounter of major threats towards the tangible and intangible cultural heritage.

This paper focuses on İvriz village and its cultural landscape and to discuss the current stage of the ongoing community archaeology and rural regeneration projects. The aim is to review and highlight the tangible and intangible cultural heritage of İvriz, as well as to understand the threats and constraints of the area for its sustainable development. Although there are a number of significant problems, the rich potentials for sustainable tourism could be used for the conservation of heritage sites and the general rural regeneration of the area. It is also significant

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to highlight that the existence of the archaeological heritage and the vital need for conservation has triggered the broader regeneration and sustainable develeopment of the area. Currently the process shows that these are all interdependent to each other and requires sensitive and holistic management approaches, where the involvement of the local community is crucial.

The study investigates these through qualitative research, mainly through longitudinal observation of events and formal meetings with government bodies and other stakeholders, as well as through participant observation and interviews with local residents.

ÖZET

2013 yılından bu yana, Konya ilinin güneydoğu ilçelerinde arkeolojik yüzey araştırma projesi, İvriz'de çevre düzenlemesi, kamu ve toplum arkeolojisi ve kırsal kalkınma projelerinin geliştirilmesine öncülük etmektedir. Bu bahsi geçen projelerin gerekliliği, somut ve somut olmayan kültürel mirasa yönelik büyük tehditler ile karşılaşılmasından kaynaklanmaktadır.

Bu makale kapsamında, İvriz köyü ve kültürel peyzajı üzerinde durularak devam eden toplum arkeolojisi ve kırsal kalkınma projelerinin güncel aşaması tartışılmaktadır. Amaç, İvriz'in somut ve somut olmayan kültürel mirasını gözden geçirmek ve vurgulamak, aynı zamanda sürdürülebilir kalkınması için bulunan tehdit ve sınırları anlamaktır. Bir takım önemli sorunlar olsa da, miras alanlarının korunması ve bölgenin genel kırsal kalkınması için sürdürülebilir turizm zengin potansiyeller barındırmaktadır. Arkeolojik mirasın varlığının ve acil koruma ihtiyacının olması, bölgenin daha geniş çapta kalkınmasını ve sürdürülebilir gelişimini tetiklediğini vurgulamak da önemlidir. Şu anda süreç, bunların birbirine bağlı olduğunu ve yerel toplumun katılımının çok önemli olduğunu, hassas ve bütüncül yönetim yaklaşımları gerektirdiğini göstermektedir.

Bu çalışma, büyük oranda nitel araştırmaları kapsamakta, olayların ve tüm sürecin uzun süreli gözlemlenmesi ve devlet/yerel yönetim ve diğer paydaşlarla yapılan resmi toplantıların oluşturduğu veriler ile ve ayrıca yerel halkın gözünden de konuları anlamak açısından katılımcı gözlemler ve görüşmeler yoluyla incelenmektedir.

1. INTRODUCTION

Since the latter half of the 20th century, there has been a shift in heritage conservation philosophy from a focus on tangible aspects to intangible considerations (socio-cultural dimensions)¹. Meanwhile, in regeneration there has been a shift from economic concern to community based concern². Aspects of rural heritage conservation and rural regeneration directly relate to the socio-cultural and physical values of a place, as well as continuity of local economic activities.

The protection of rural heritage has increasingly become dependent on tourism. In many cases tourism becomes an important component of rural regeneration. In places where there is significant archaeological heritage, public and community archaeology forms a strong bridge between the local community, through which archaeology becomes part of a wider culture. To date, there are only a limited number of studies relating to the combination of discourse of, public and community archaeological, sustainable tourism and rural regeneration, at a time where there is a growing emphasis on protection of rural heritage. Furthermore within the literature, there is a lack of studies discussing the process of ongoing projects and their difficulties during implementation.

This paper aims to review and highlight the tangible and intangible cultural heritage of a small village of İvriz as a case study, to understand the threats and constraints of the area for its sustainable development. It is also significant to highlight that the existence of the archaeological heritage and the vital need for conservation has triggered the broader regeneration and sustainable development of the area. Currently the process shows that these are all interdependent to each other and requires sensitive and holistic management approaches, where the involvement of the local community is crucial.

The study investigates these through qualitative research, mainly through longitudinal observation of events and formal meetings with government bodies and other stakeholders, as well as through participant observation and interviews with local residents.

2. HERITAGE CONSERVATION, SUSTAINABLE TOURISM AND RURAL REGENERATION

As tourism has become recognised as an effective vehicle for development, scholars and international development organisations have tried to define the meaning of development and to what extent it could be achieved through tourism³.

The issues of heritage protection, sustainable development and sustainable tourism in rural regeneration projects, carry importance in preserving the tangible and intangible traditions of rural areas. Socio-cultural and architectural traditions are usually used as resources within sustainable tourism. However, these resources need protection in order to maintain a balance with the economic benefits of tourism. Studies concerned with conflicts between tourism, resources and residents⁴ suggest a requirement for the effective management of resources in heritage places, along with the application of the key principles of sustainability. This requires an assessment of socio-cultural and physical values and impacts within a local community-based management approach.

3. PUBLIC AND COMMUNITY ARCHAEOLOGY

Archaeological survey and excavation projects collect, analyse and publish the obtained data, but most of the time without thinking about heritage preservation and management, as well as interacting with the public and how to reach out to the community who lives nearby or on the site, who wishes to make profit from heritage tourism. During archaeological fieldwork the interaction with local communities is inevitable.

Public and community archaeology were coined in the last quarter of the 20th century. The field of public archaeology studies the processes and outcomes, through which archaeology becomes part of a wider culture. Coined in the 1970's the term was associated with cultural resource management (CRM). Today it is defined as any archaeological activity that has the potential to interact with the public⁵.

The approach of community archaeology was triggered by Ivonne Marshall, who highlights the potential of the community approach to move archaeology beyond its nationalist, colonialist, and imperialist roots⁶. Community archaeology involves working with communities in ways that value their opinions and strive to meet their needs while also accomplishing archaeological goals⁷. As Marshall rightly points out: "Sustained site protection cannot be achieved without the active interest and support of local communities"⁸. Community archaeology is not only heritage management, the management and public presentation of archaeological resources is an integral part of community archaeology⁹.

RA, 2009.

⁴ Butler/Hall/Jenkins 1998; Mathieson/Wall 1987; Selwyn 1997; Smith/Brent 2001.

⁵ Merriman 2004: 5.

⁶ Marshall 2009: 1079.

⁷ Marshall 2009.

⁸ Marshall 2009: 1080.

⁹ Marshall 2002: 215.

¹ The Burra Charter, 2013.

² Rehabi Med, 2007.

³ Sharpley, 2009; UNESCO, 2005; ICOMOS, 2002; MEDITER-



Figure 1: Location of İvriz and Significant Heritage Sites / İvriz'in ve Çevresindeki Önemli Kültürel Miras Alanlarının Konumları.

In the legislations of many countries, including Turkey, the main objective is heritage preservation and community archaeology is rarely conducted and also rarely published, hence little examples from Turkey are known concerning this subject. Community archaeology is crucial for the integration of an archaeological heritage with the community, who lives there, for its sustainable protection throughout a long time span.

According to Marshall there are two types of communities: a) communities, who live very close to the site and b) community consists of descendants and includes those who can or choose to trace descent from the people who once lived at or near the site¹⁰. She correctly indicates that in practice these type of communities usually overlap. This is also the case for İvriz. The community live a) close to the archaeological site and b) most of them think that they descend from the Hittites, as they have been always in this space. In the case of İvriz, the latter fact leads to the major problem, that the villagers think, they can do whatever they want with the site, no matter if there is archaeological heritage or not.

Three significant projects were initiated in İvriz to create awareness among the villagers and to protect the archaeological heritage:

- A landscaping project,

- The preparation of a file for İvriz Cultural Landscape for the addition to the Unesco World Heritage Tentative List,
- Establishing an association for the protection of cultural heritage, sustainable tourism and rural regeneration as a community archaeology and rural regeneration project

The scope of these projects are explained in the following sections.

4. İVRİZ VILLAGE AND ITS BACKGROUND

GEOGRAPHICAL AND CLIMATIC PROPERTIES:

In fall and winter the time in İvriz passes slowly. İvriz gets a lot of snow in winter, due to its location on the slopes of the Bolkar Mountain, which is the middle part of the Taurus Mountains. İvriz, is located 170 km south-east of the city of Konya and 2.9 km south of the provincial town of Halkapınar (Fig. 1). The small village, settled on the slopes of the Bolkar Mountains at 1200 MAMSL, has around 80 inhabitants in winter and around 200 in summer (Photo 1). The village is situated in the south-east of the Konya plain, and right next to the wetlands and the streams created by the İvriz Creek (Photo 2). The climate of the Konya plain is semiarid with a continental character and with an annual precipitation of 250-300 mm¹¹.

¹⁰ Marshall 2002: 216.

¹¹ Roberts 1983: 154.



Photograph 1: İvriz Village General Appearance (from the south). / *İvriz Köyü'nün Genel Görünümü (Güneyden).*



Photograph 2: İvriz Creek in June / *Haziran Ayında İvriz Çayı.*

HISTORICAL BACKGROUND AND SIGNIFICANT HERITAGE SITES

İvriz derives from the Greek word Βρύση, which means spring. The village is located next to water springs, which bubble up from the carstic ground from around May until August. In the past the water has been running out of holes in the mountain rocks, so that it gave an appearance like small waterfalls. The amount of the water each year depends on the yearly snowfall and snowmelt in the Taurus Mountains. The more it snows, the more water bubbles from the ground. The water is so abundant that it covers the whole area to the east of the village.

In 1934 the foundations were laid for the Sümerbank textile factory in Ereğli, which was inaugurated in 1937. The energy for the production came from a hydroelectric power plant, which was located in the valley north of İvriz. Today the remains of this powerplant are located on the shore of the İvriz dam. Water pools were built in İvriz, and a drain was drilled into the rock of the relief so that the water could be lead by a wide channel to the hydroelectric power plant (Photo 3). The artificial



Photograph 3: The Drain Next to the Famous İvriz Relief / *Meşhur İvriz Kabartmasının Yanındaki Su Kanalı.*



Photograph 4: The Famous İvriz Relief, Depicting King Warpalawas and the Storm God Tarhunzas (8th century BC). The Water Pools Were Built in the 1930'S / *Kral Warpalawas ve Fırtına Tanrısı Tarhunzas'ı Betimleyen Meşhur İvriz Kabartması (M.Ö. 8. yüzyıl). 1930'larda İnşa Edilen Su Havuzları.*

pools and channel have changed the natural habitat and appearance of İvriz, and this is how the space is organised also nowadays.

For archaeologists, İvriz is notable for its archaeological heritage, such as the famous Neo Hittite reliefs in İvriz (Photo 4) and the Ambarderesi valley (8th c. BC), the İvriz fort (İvriz Kalesi) and the ruins of a Byzantine monastery (843-1543 AD) across the Neo Hittite relief in Ambarderesi (Photo 5). The main rock relief is located on the slopes of the Bolkar Dağ massif and depicts the storm god Tarhunzas, who is ripping off a bundle wheat from the ground and his skirt is surrounded by grapes and king Warpalawas stands in adoration position in front of him (Photo 4). The inscriptions on the relief date it to the reign of king Warpalawas king of Tuwanuwa

(r. 738-710 BC). A third inscription below the relief mentions the name of the artist Tişamartus, who carved it and dedicated the relief to Warpalawas¹². Before the construction of the pools and canals for the hydroelectric power plant there was also a spring in front of the relief. The whole area was covered with water during spring time, but with the construction of the water pools in the 1930's for the hydroelectric power plant the landscape has changed.

In 1972 a second relief in İvriz was discovered¹³. It is not far from the main spring with the cave and is located on top of a rock. The partially preserved relief depicts a sacrifice scene: a man, who leads an animal to the right and holds one of his horns. In front of the animal are the remains of a second person, the rest is not preserved. To the right of this relief two steps are preserved which lead to a rectangular cavity, which was probably the base for a stele¹⁴. During a canal construction under several meters of rubble a part of a head of an oversized sculpture, which belonged to a statue of king Warpalawas and a stele, with Luwian and Phoenician inscriptions depicting the lower part of the weather god were discovered in İvriz in the 1980's¹⁵. Furthermore three inscribed blocks in hieroglyphic Luwian have been discovered in İvriz as well¹⁶. All of the objects are kept in the Ereğli Museum.

The reliefs, the fragments of the sculpture and the stele and inscribed blocks indicate that they were part of a cult center related to water and the netherworld¹⁷. The Hittites deified springs, caves and lakes, because they were recognized as a connection to the netherworld¹⁸. According to Hittite conception, the netherworld is just located beneath the inhabited earth. Caves, springs and artificial pits are the entrances to the netherworld. The flowing blood of the sacrificed animal is dedicated to the gods of the netherworld in caves and the priest would talk to the gods through artificial pits.

The historical cultural memory of the Hittite site has reached to the Byzantine Period, when monks came and established a monastery for ascetics nuns and monks just across the Neo Hittite rock relief in Ambarderesi, which is ca. 2,5 km south of the village inside the Bolkar Dağ massif (Photo 6). The Sannabadae monastery is known by the locals as Kızlar Oğlanlar Sarayı (Palace of Boys and Girls)¹⁹. Today only the ruins of the monastery are preserved. Excavation, preservation and conservation are

urgently necessary. The apsis of the church and remains of frescoes are preserved. Inside the apsis is a hole with water marks, from where once water must have been coming out and could be related to purification and cult.



Photograph 5: The Smaller Version of the İvriz Relief in the Ambarderesi Valley, Depicting the Storm God and Probably King Warpalawas (8th c. BC) / *Ambarderesi'nde Bulunan İvriz Kaya Kabartmasının Küçüğü. Olasılıkla Fırtına Tanrısı Tarhunzas'ı ve Kral Warpalawas'ı betimlemektedir (MÖ 8 yüzyıl).*



Photograph 6: Ambarderesi Valley and the Remains of the Sannabadae Monastery (Kızlar Oğlanlar Sarayı) / *Ambarderesi'nde bulunan Sannabadae Manastırının Kalıntıları (Kızlar Oğlanlar Sarayı).*

For locals and visiting tourists, the archaeological heritage is in fact secondary, the water springs, the sweet spring water, the shade from the trees, fresh fruits from local gardens and the coolness of the water are the main attraction (Photo 7-8). Specifically during summer, when it is unbearable hot in neighboring regions, such as Niğde, Karaman, Konya, Adana and Mersin, tourists come here to cool down and picnic by the water. This also signifies, that the tourist season is restricted to certain months of the year. The main tourism season would start in April and end at the beginning of November, with storms, rain, cold winds and snowfall.

The average age of the inhabitants in the village is around 70-75. The majority of the young families and people

¹² Hawkins 2000a: 517.

¹³ Bier 1976; Karauğuz/Kunt 2006.

¹⁴ Karauğuz/Kunt 2006; Maner/Kuruçayırılı 2018.

¹⁵ Dinçol 1994.

¹⁶ Hawkins 2000a: 529-30; Hawkins 2000b, PL. 304.

¹⁷ Maner 2016a; Maner/Kuruçayırılı 2018.

¹⁸ Haas 1994: 127.

¹⁹ Yandım Aydın 2019.



Photograph 7: Local Tourist Visit İvriz for Its Sweet Water Springs / *İvriz'i Tatlı Su Kaynakları için Ziyaret Eden Yerli Turistler.*



Photograph 9: Shooting on the Slopes of the Second Relief in İvriz / *İvriz'de İkinci Kabartmanın Altında Tüfekte Şişe Patlatma Oyunu.*



Photograph 8: In Fall İvriz is also a Preferred Picnic Spot Due to its Picturesque Landscape / *Sonbaharda da Pitoresk Peyzajından Dolayı İvriz Tercih Edilen Piknik Yeridir.*

have moved to Ereğli, which is the province in the north, Konya, Ankara or Istanbul. The villagers who currently live in İvriz make their living mainly from agriculture, fruit farming, dairy products and local tourism.

5. PROJECTS CARRIED OUT IN İVRİZ

In 2013 a systematical survey project of the southeastern provinces of Konya started with the permission of the Ministry of Culture and Tourism Directorate of Antiquities and Museums of the Turkish Republic. The Konya Ereğli Survey Project – Konya Ereğli Yüzey Araştırma Projesi (henceforth KEYAR) has the aim to fill in a gap in the understanding of the Bronze and Iron Age landscape and its settlements of the Ereğli, Karapınar, Halkapınar and Emirgazi provinces. During the third field season in 2015 the Halkapınar province was systematically surveyed²⁰. Halkapınar is located south of Ereğli and north of the Bolkar Mountains and covers an area of ca. 362 square kilometres and has 4173 inhabitants. The province has seventeen districts, İvriz



Photograph 10: Picnickers Leave Their Garbage Behind, Which is Not Collected by the Authorities / *İvriz'e Gelen Piknikçiler Çöplerini Çevreye Atmaktadır ve Yetkililer Tarafından da Toplanmamaktadır.*

is one of them. During the survey İvriz village and its vicinity, was investigated and surveyed systematically as well²¹. The survey revealed that there is a settlement continuity from Early Bronze Age until the Byzantine Period.

The first thing which stroke the team's attention during the survey was the abuse of the site for picnic tourism which created major threats to the archaeological heritage. Shooting balloons next to the Neo Hittite relief and other locations (Photo 9), the dense fat smoke from grilling meat, corn and potatoes in front of the relief, the garbage on the ground, the water pools and canals, the cars, the noise and beer bottles especially on the top of the outcrop where the relief was carved were major constraints (Photo 10-11). The same was observed also in Ambarderesi. The muhtar (local headman) has

²⁰ Maner 2016a.

²¹ Maner 2016a; Maner 2017a; Maner 2017b; Maner 2017c; Maner 2017d; Maner/Kuruçayırılı 2018.



Photograph 11: Due to Limited Parking Areas Cars are Blocking the Roads / *Sınırlı Otopark Alanları Nedeniyle Arabalar Yolları Kapatmakta.*

opened a road with a bulldozer on the eastern side of Ambarderesi for an easy access to the relief and monastery. However, since there is a narrow canyon, where vehicles could not pass, the road lead until this canyon. The area where the road leads it to, is full with garbage and beer bottles, locals come here with their cars to drink, eat and leave their garbage behind, which is not cleaned by any authorities.

Furthermore a major constraint is located in different perspectives and meanings of the site for different users such as for tourists, locals and archaeologists. The locals see the tourists as their major source of income, to whom they sell local goods at the village market. Masses of tourists, who come to picnic in İvriz, up to 5000 per day at peak season, block streets and gardens with their cars, leave their garbage everywhere, slaughter animals and barbeque even in front of the Neo Hittite relief. The villagers, which see the tourists as their major income source during the year, do not have the awareness for conservation of their heritage and they actcareless. The amount of tourists, who come to see the archaeological heritage only, is few. One of the reasons is that this site is not part of the cultural tourism routes of major tourism companies, secondly the site is advertised in its regional context only (meaning Konya), thirdly the site is not easily accessible by public transportation. In addition to these, tourists who are keen to visit the site, they are horrified when they arrive because of abuse of the site through the cars, garbage, noise, smoke and smells, that they prefer not to spend long time in the village.

In the sake for local picnic tourism, automatically major threats are created by the locals, which they do not take into account because the cultural heritage

is not their priority concern. However, to please the tourists, major threats to the archaeological and also industrial heritage are created. Hence these threats and constraints are significant issues of the area for its sustainable development.

Hence it was important to analyse and highlight the threats to the archaeological and natural heritage as soon as possible and to work on solutions. This has initiated projects for the broader regeneration and sustainable development of the area by working with the local stakeholders and administrative bodies to create awareness. The steps and projects which are described in the next part of the article are an attempt of public and community archaeology and rural regeneration for a sustainable development of the area and creating a notion on heritage conservation through rural regeneration.

To create awareness among the villagers and to protect the archaeological heritage, three projects have been initiated:

A. LANDSCAPING PROJECT

A landscaping project and a project for sustainable tourism was started in spring 2016. The landscaping project, which was prepared by Atölye Mimarlık (Didem Teksöz and Sinan Omacan) and approved by Konya Kültür Varlıklarını Koruma Bölge Kurulu (Konya Regional Board for the Preservation of Cultural Heritage) on May 17th 2017, will create a visitor center, information stand, entrance, counters for locals to sell their products, an education center for school children and visitors, visitor paths, labeling and replikas of the archaeological sculptures, which have been discovered in İvriz and are now in the Ereğli Archaeological Museum. As construction materials, local materials have been chosen, such as stone, wood and mudbrick to enhance the notion of the conservation of mudbrick buildings in the village. The new arrangement around the monument aims to emphasise the monument without harming its values, authenticity and integrity. Financial support was ensured by KOP (Konya Ovası Projesi – Bölge Kalkınma İdaresi Başkanlığı) and the construction is currently lead by the Municipality of Konya, which will be finished in Fall 2019.

B. İVRİZ CULTURAL LANDSCAPE'S APPLICATION FOR THE UNESCO WORLD HERITAGE TENTATIVE LIST

To create awareness for heritage preservation among locals, Turkish and world citizens and to open the doors for cultural tourism, a file with the help of the Ministry of Culture and

Tourism of the Turkish Republic was prepared. The aim of this, is to integrate the natural and archaeological habitat and heritage, which has been the main attraction for the cultures and people living here over a long time span. Another aim was to involve the current village with its authentic mudbrick architecture and rural construction traditions as an integrated part to the whole. The *İvriz Cultural Landscape* includes two in situ large Neo-Hittite rock reliefs, and a small Neo-Hittite altar, as well as a monastery dating to the Middle Byzantine Period, two caves and natural features such as springs. The site was used as a frontier marker, and as a religious and cultic area over a long span of time from the Late Bronze Age (1650-1200 BC), through Iron Age (1200-650 BC) and down to the Middle - Late Byzantine period (843-1543 AD). Mentioned as ⁴KASKAL.KUR in the Late Bronze Age by the Hittites, it was an important frontier marker and later in the Iron Age it became an important water cult sanctuary and this continued into the Byzantine Period where the site was used again as a religious setting for an important monastery.

İvriz Cultural Landscape was included to the Unesco World Heritage Tentative List on April 15th 2017.²² The current aim is to prepare a file for the subscription to the main list.

C. SUSTAINABLE TOURISM AND RURAL REGENERATION PROJECT (ESTABLISHMENT OF AN ASSOCIATION)

İvriz village and its close surrounding provides significant potentials for sustainable rural development and sustainable tourism. These potentials will mainly focus on the use of tangible and intangible values of the village and its cultural landscape.

The application and approval of the village and its cultural landscape to the UNESCO World Heritage tentative list has been a significant turning point for its future protection and management. This has also started to show some positive preliminary effects on the local authorities and local community in terms of raising awareness to the outstanding value of the site.

The Hittite rock relief monuments, ruins of castles, caves, the monastery, traditional mud brick and stone houses and industrial heritage, working with the water coming from İvriz and İvriz water are among tangible cultural heritage of İvriz. Continuing village life style of İvriz residents, their local products and productions, cultural and social traditions are significant intangible heritage which should be sustained. The local community and their involvement in the process of

sustainable tourism led rural regeneration is crucial for long-term results and low-impact tourism. The village has a number of economic resources which could be used for local products and production potentials such as;

- Fruits and vegetables (peach, grapes, apple, pear, tomato, cucumber, pepper, etc)
- Dried fruits (mulberry, apricot, apple, cherry, plum)
- Dried vegetables (bean, tomato, pepper)
- Nuts and herbs (hazelnut, walnut, almond, sage, mountain tea, etc)
- Productions by local products such as jam, marmalade, paste, syrup, molasse etc.
- Cooked products such as pastries (gözleme, sıkma)
- Hand made products and souvenirs such as embroideries, knitted socks, dolls, etc

The realisation of these potentials and threats has led to the establishment of an association in November 2017 in order to carry out the necessities of developing a sustainable tourism and rural regeneration project, while enhancing the local community involvement to these initiatives. The association which is named as ‘Association for Conservation and Promotion of İvriz’ (İvriz Kültür Mirasını Koruma ve Tanıtma Derneği) aims to enhance, protect and promote the existing tangible and intangible heritage of the village through capacity building activities especially for the empowerment of women. A traditional mudbrick building (Photo 12, 13) was rented and restored for the association as part of the project. This was the first step of the association to reach its vision and missions.

A significant outcome that the non-profit organization is striving for is creating educational programs that support sustainable tourism and rural development while boosting confidence and entrepreneurship efforts with an emphasis on the inclusion of various age groups and gender equality.

The association aims to create a cultural inventory and publish the findings, to accumulate an awareness that will help protect said universal values and to take necessary steps and cooperate in order to revive the natural features that have deteriorated over time for various reasons. Also

²² <https://whc.unesco.org/en/tentativelists/6244/>.



Photograph 12: Association for Conservation and Promotion of İvriz, Restored Traditional Mud-Brick Building / İvriz Kültür Mirasını Koruma ve Tanıtma Derneği, Restore Edilmiş Olan Kerpiç Yapı.



Photograph 13: Association for Conservation and Promotion of İvriz, Interior of the Restored Building / İvriz Kültür Mirasını Koruma ve Tanıtma Derneği, Restore Edilmiş Olan Binanın İç Mekanı.

in order to stop emigration and to increase the economical status of the local people the association aims to: engage in social, economic and cultural efforts, to cooperate with public institutions, private sector, non-governmental organizations, develop projects and activities. There are four main missions of the organization in order to reach the main vision.

1. Research, Archiving, Inventory Work to Uncover Valuable Features in the Village and Vicinity
 - Carrying out oral history with the elderly people of the village to explore traditions (Photo 14),
 - Working on raising awareness and a sense of belonging towards the historical and cultural heritage in the village and vicinity,
 - Understanding and archiving the features of a traditional İvriz house (mud brick building techniques, cane and wooden roofs),
 - Identifying the wooden furniture and their motifs in



Photograph 14: The Association Volunteer is Carrying Out Oral History with the Elderly People of the Village to Explore Traditions / Dernek Gönüllüsü, Köyün Yaşlılarıyla Gelenekleri Keşfetmek İçin Sözlü Tarih Gerçekleştirmekte.



Photograph 15: Developing Local Products and Working on Ideas that will Improve the Quality and Presentation of Existing Village Products such as Producing Jam from Fruits / Yerel Ürünlerin Geliştirilmesi ve Meyvelerden Reçel Üretmek gibi Mevcut Köy Ürünlerinin Kalitesini ve Sunumunu Geliştirecek Fikirler Üzerinde Çalışma.

a traditional İvriz house (table, chair, chest, shelf, closet, divan etc.),

- Identifying the flora and the endemic species and reporting on the potential produce variety.
- 2. Education, Information, Raising Awareness
 - Raising awareness and doing promotion work about the village and valuable features surrounding it (İvriz house, rock relief, Ambarderesi, Hittites, old mills, industrial heritage, trees-plants, water sources) while including the people of İvriz, who live out of the village.
- 3. Developing Products and Working on Ideas that Will Improve the Quality and Presentation of Existing Village Products (Photo 15)
 - Hosting expert guests in the village and getting their support in developing new products and taking



Photograph 16: Hosting Expert Guests in the Village and Getting Their Support in Developing New Products such as Soap Making / *Köydeki Uzman Konuklara Ev Sahipliği Yapma ve Sabun Yapımı gibi Yeni Ürünlerin Geliştirilmesinde Destek Alınması.*



Photograph 17: Hosting Expert Guests and Working in Cooperation with the Local Community to Raise Awareness Over Mud-Brick Buildings and Their Construction / *Uzman Konuklara Ev Sahipliği Yapma ve Yerel Toplumla İşbirliği Yaparak Kerpiç Binalar Üzerindeki Farkındalığı Artırma Çalışması.*

action (designer, food engineer, architect, restorer) (Photo 16-17),

- Producing various products and expanding the product range in order to help village people economically develop while emphasising gender equality and including children in the process.
4. Working Towards Protecting, Sustaining and Promoting Cultural Heritage
- Organizing activities that have natural and cultural components - festivals, trips (bicycle tours, trekking, camping, school trips), art and photography contests. Including children in these activities and designing activities for children are also among our goals.
 - Promoting campaigns and raising awareness on protection with the help of media and publications.

These four visions started to be carried out since 2017.

6. CURRENT CONSTRAINTS FOR SUSTAINABLE DEVELOPMENT OF İVRİZ AND ITS CULTURAL LANDSCAPE

Currently, there is lack of a holistic heritage management and increasing number of uncontrolled visits to the village. Thus, there is a high risk of uncontrolled mass tourism that has already started to reflect negative impacts to the village character. Lack of awareness of local community of their cultural heritage and its conservation are other significant constraints and threats for the sustainable development of the village and its cultural landscape. Difficulties with local community empowerment, gender separations (local men and women requesting for separate meetings) show socio-cultural constraints working towards a common target. The majority of the permanent residents are elderly or at least they are not working age groups. This limits the diversity and range of active cooperation as well as future job opportunities to be distributed among the local community.

Difficulties to find national or international funding streams, have been delaying the start up of the heritage site management and also complicate the conservation and rural regeneration process. The long procedures and complex bureaucracies have impacts over local community such as discouragement regarding to formal and informal initiatives. To date, this has led to low rates of involvement in the community-based development process. Low stakeholder cooperation and difficulties in the process are constraints for rural development which should be immediately overcome.

Consequently there are a number of issues to be addressed and/or their significance should be emphasised among different parties in order to overcome the constraints of sustainable development of the village and its cultural landscape:

- Significance of increasing benefits for local community while bringing sustainable development in order to raise attachment to formal and informal initiatives,
- Education and training of men and women as well as children are crucial, because there is low awareness of their heritage, long-term sustainable living conditions and tourism management,
- Untrained local stakeholders lead to a stagnation period in which no progress can be made,
- Crucial need to create awareness among local community and NGOs to protect traditional İvriz houses,

- Support of “successful” locals with leadership skills is necessary to encourage local community and local stakeholders to start an innovative beginning.
- Significance of devotion and patience of the rural regeneration team within the long process.

7. PROBLEMS AND THREATS TO TANGIBLE AND INTANGIBLE VALUES OF İVRİZ

Overall there are problems and threats at the process of protecting physical (tangible) and socio-cultural (intangible) values of İvriz. As mentioned in above sections, tangible values include archaeological heritage, architectural heritage and natural landscape. Threats to traditional architecture include inappropriate constructions and destruction of traditional civil architecture by their owners. This is mainly due to lack of protection laws and regulations in İvriz village for civil architecture. The loss of traditional mud brick buildings will not only reduce the architectural value of the general village character, but will also change the socio-cultural and spatial relations of the local community’s way of life.

In present, environmental and visual harm in the picnic area are caused by weekend picnic visitors especially during summer and spring times. Inappropriate arrangement of car parking shows both lack of spatial arrangement as well as the site management plan considering the carrying capacity of the village and its visitors. The weekend visitors have been also causing destruction of archaeological heritage and environment. Problems related to village market include, lack of organisation of the market space, inconsistent quality of products and price ranges and lack of hygienic environment to produce local products and their preparation for the market. Problems related to spatial arrangements will be solved as a result of ‘çevre düzenlemesi – landscaping project’ (Atölye Mimarlık) explained in above sections. It is expected that issues regarding to carrying capacity and visitor management will be addressed after the completion of this project.

8. CONCLUSION

Community archaeology enriches the discipline of archaeology and helps us to see archaeological heritage in a different light. The discussed example of İvriz arose during the third field season of the KEYAR survey project in 2015 due to the abuse of the archaeological heritage for profit making by the local community, who lives very close to the site. Collaborations and workshops with local women and men were conducted

to analyse and highlight the intangible cultural heritage, which will help to a) sustain the archaeological site and prevent its’ abuse, b) to help them to gain the economical profit they hope for. The establishment of an association in İvriz (İvriz Kültür Mirasını Koruma ve Tanıtma Derneği) with providing training opportunities and an association house building that acts as a social meeting place for local community aims to help locals with its projects on raising awareness and sense of belonging towards their tangible and intangible cultural heritage.

The existence of the archaeological heritage and the vital need for conservation has triggered the broader regeneration and sustainable development of the area. Currently the process shows that these are all interdependent to each other and requires sensitive and holistic management approaches, where the involvement of the local community is crucial yet at times difficult to maintain.

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