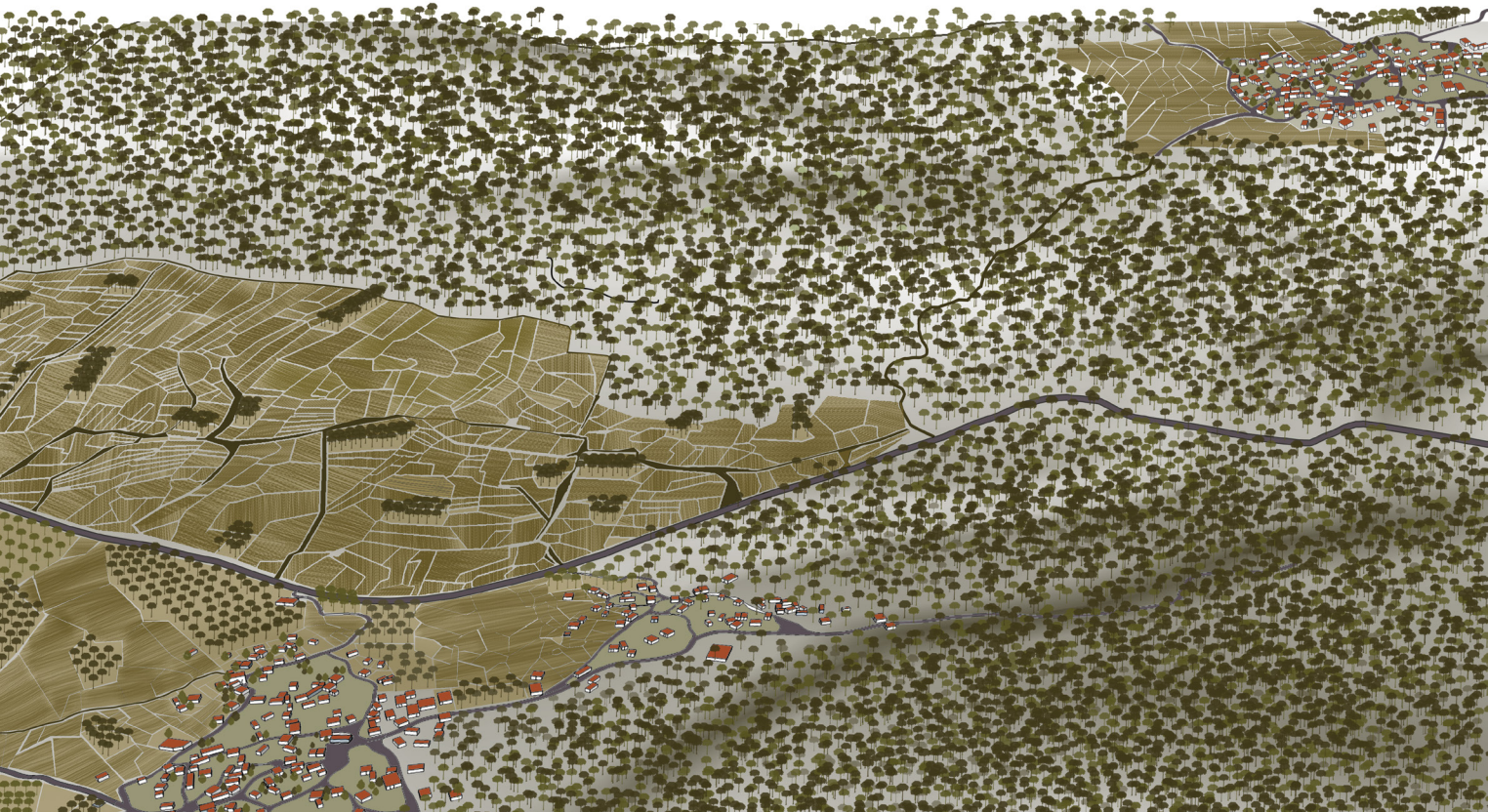


ECOMUSEUM OF KOZAK BASIN

HERITAGE REDISCOVERY, CONSERVATION AND INTERPRETATION





POLITECNICO
MILANO 1863

ECOMUSEUM OF KOZAK BASIN: HERITAGE REDISCOVERY, CONSERVATION AND INTERPRETATION;

AS A TOOL FOR SUSTAINABLE LOCAL DEVELOPMENT

OYKU SENER

SUPERVISOR: PAOLA NELLA BRANDUINI

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ABSTRACT

Rural areas inhold unique heritage values which are narrative about relations between nature and humankind. These settlements, whose income source is agriculture and animal husbandry, are facing economic, social and environmental problems today.

In this thesis, it is aimed to regenerate Kozak Basin-Turkey's one of the most important pine nut harvesting centres- in consideration of its heritage values. Kozak Basin which contains 16 mountain villages in itself, suffering from the stone pine disease which effects productiveness of their main income source, pine nuts. The decrease in income levels due to the pine nut unproductiveness, obliges the locals to migrate to the big cities.

In consideration of problem, first of all, history, natural environment, social life and settlements has been analysed. As the result of the analysis, natural and cultural heritage values which reflects identity of the basin drew attention and mapped. Based on the analysis local strategies have been developed within the framework of preservation, requalification and enhancement of the heritage values and tourist routes have been decided which ensures reactivation of the heritage.

With this strategy it is expected that, unique heritage values of the basin will be reactive, rediscovered and with investment areas and architectural interventions, regeneration of the site will be ensured.

KEY WORDS: heritage, ecomuseum, sustainable rural development, community development

RIASSUNTO

Le aree rurali racchiudono valori unici del patrimonio che sono narrativi delle relazioni tra natura e umanità. Questi insediamenti, la cui fonte di reddito è l'agricoltura e la zootecnia, affrontano oggi problemi economici, sociali e ambientali.

In questa tesi, ha lo scopo di rigenerare il bacino di Kozak, uno dei più importanti centri di raccolta dei pinoli, in considerazione dei suoi valori storici. Bacino di Kozak che contiene in sé 16 villaggi di montagna, affetti dalla malattia del pino cembro che influenza la produttività della loro principale fonte di reddito, i pinoli. La diminuzione dei livelli di reddito dovuta all'improduttività del pinolo obbliga i locali a migrare verso le grandi città.

In considerazione del problema, prima di tutto, sono stati analizzati la storia, l'ambiente naturale, la vita sociale e gli insediamenti. Come risultato dell'analisi, i valori del patrimonio naturale e culturale che riflettono l'identità del bacino hanno attirato l'attenzione e mappati. Sulla base dell'analisi sono state sviluppate strategie locali nell'ambito della conservazione, riqualificazione e valorizzazione dei valori del patrimonio e sono stati decisi percorsi turistici che assicurano la riattivazione del patrimonio.

Con questa strategia si prevede che i valori unici del patrimonio del bacino saranno reattivi, riscoperti e con aree di investimento e interventi architettonici sarà garantita la rigenerazione del sito.

PAROLE CHIAVE: eredità, ecomuseo, sviluppo rurale sostenibile, sviluppo della comunità

INDEX

1 Concept of Ecomuseum

- 12 Introduction
- 14 Development of Concept of Ecomuseums
- 16 Ecomuseum Definitions
- 26 Ecomuseum Practices
 - Structure of the Analysis
 - The Ecomuseo dei Terrazza menti e della Vite, Italy
 - The Ecomuseum of the Landscape of Parabiago, Italy
 - Ecomuseo Valle Spluga Switzerland, Italy
 - Flodden 1513 ecomuseum, United Kingdom
 - Hüsamettindere Village Ecomuseum, Turkey
 - Bogatepe Ecomuseum, Turkey

2 Kozak Basin

- 46 Location
- 48 Natural Environment
 - Geomorphology
 - Climatic Characteristics
 - Hydrography
 - Landcover
- 54 Infrastructure
 - Accessibility
 - Slow mobility
- 56 History
- 66 People
 - Population
 - Settlements
 - Economic Activities
 - Crafts and Industries
 - Local Industrial Production
 - Food
 - Daily Life

3 Strategies for Kozak Basin

- 86 Methodology
- 88 Regulations and Local Projects
 - Ruritage
- 92 Landscape Quality
- 94 SWOT Analysis
- 98 Aim and Objectives of the Project
 - How can ecomuseum idea be carried out?
- 102 Strategy 1-Landscape and Planning
 - Actions in detail
 - Food Production
 - Isolation to Network
- 110 Strategy 2-Educational, Social and Cultural activities
- 112 Landscape Routes / Tourism Context
 - Route n.1- Historical and Architectural Itinerary
 - Route n.2- Naturalistic Itinerary
 - Route n.3- Slow food Road

4 Intervention Area

- 124 Reading the Landscape
 - Definition of the Intervention Area
 - Morphology of the Landscape
 - Accessibility
 - Characterisation of land cover forms
 - Built area- Asağibey Village
 - Agrarian Landscape- Vineyard
 - Stone Pine Forest- Archeological Site

5 Proposed Interventions

- 142 SWOT Analysis
- 144 Proposed Interventions
 - Journey
 - Forest Path Interventions
- 156 Focus Point 1- Perperene Vine production
- 166 Focus 2- Village square

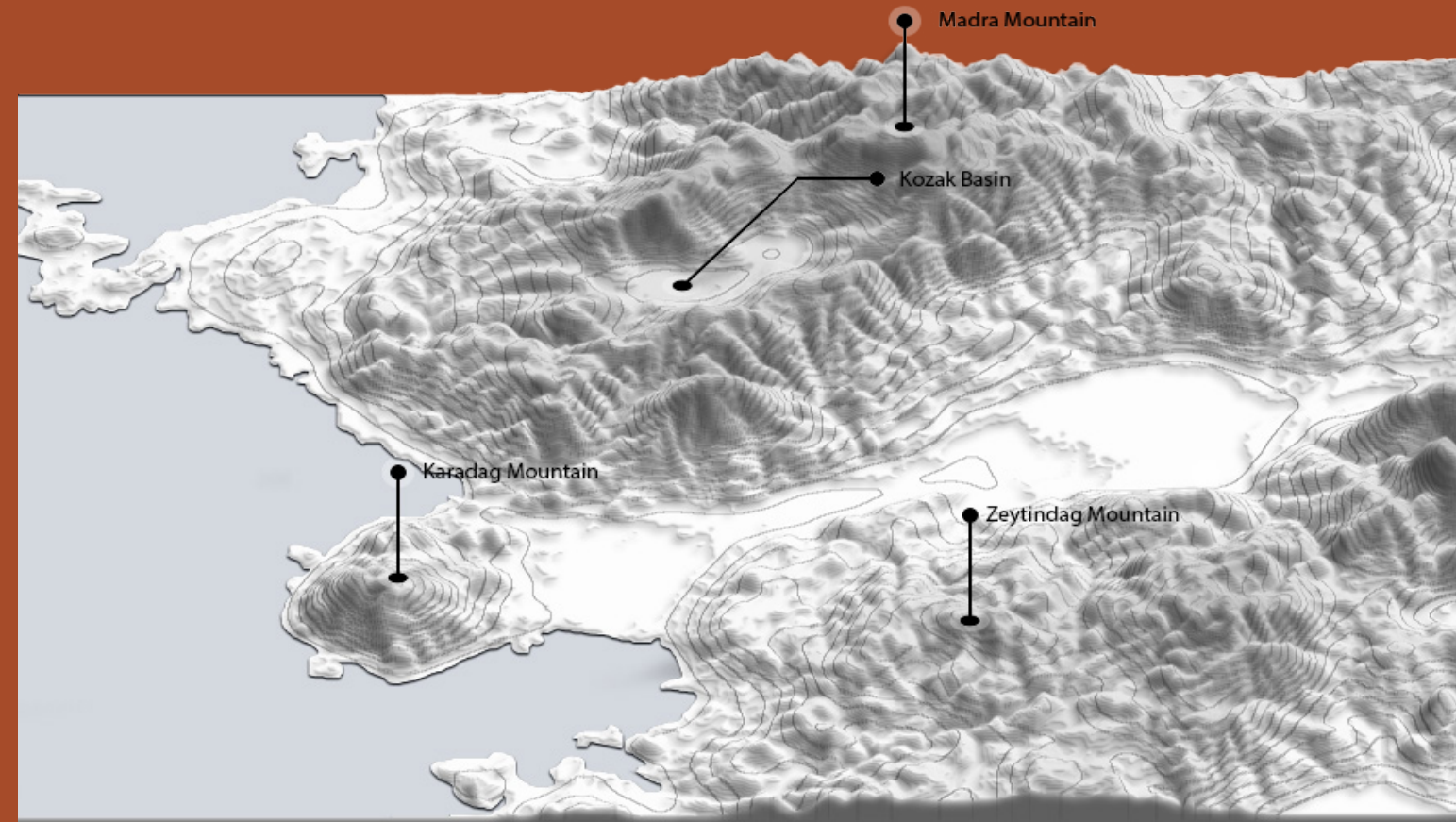
Concept of Ecomuseum

Introduction

Development of the Concept of Ecomuseum

Ecomuseum Definitions

Ecomuseum Practices





In recent years, we see that development plans and projects for rural areas have been created in many countries around the world. Rescuing and developing measures have become the goals of many local governments and international organizations for these areas, which are increasingly losing their features, importance, awareness, identity, purpose and population. What we see as common in these projects is that **rural landscape has great importance in shaping local development.**

The **ecomuseum concept**, which has been mentioned since 1970, is used in rural development projects in the world due to its potential effects in rural areas. With the **holistic approach of the concept, positive effects on landscape, culture, heritage, local distinctiveness and quality of life were observed.**

In this thesis, it is thought that **Kozak basin, which has been chosen as a project area, can benefit from the ecomuseum approach of its problematic environmental and economic situation.** The concept of the ecomuseum is thought to be an effective way to move from the current problematic situation to a new perspective, as seen in the case studies examined in the thesis. The welfare of the area and the people of the townships constitute the core of the new perspective, which is planned to be achieved with the ecomuseum approach that has been proposed for the development of the area. This perspective has been chosen as a tool for sustainable local development.

In line with the ecomuseum information obtained from the research and case studies in the thesis, it is not possible to talk about a concrete, singular process, purpose or method. However, in line with the results, ecomuseum targets have been determined from the 50 years of history and the world examples that have been implemented.

Creating a sense of belonging in the local community, encouraging the public to realize their values in their living spaces, and at the same time, providing economic benefits to the public are the sources of sustainable local development that is desired to be achieved through the concept of ecomuseum.

As a result of the researches, it is seen that the local people underlie the ecomuseums. The concept is not only possible by the decision-making and management of experts, local administrations or organizations, but by the awareness, encouragement and training of the local people. Having an effective voice of the public, in the management, process and implementation ensures that the concept is adopted, has stronger development foundations and has more sustainable future predictions.

As mentioned above, in accordance with this project area-Kozak Basin- and its problems, it is thought that the concept of the ecomuseum will be an effective tool, being aware of the importance of the local people for the realization of the concept, an area-specific strategy planning was made based on it.

We can examine the development of the ecomuseum concept, which started and named in France, in 3 stages. Although the concept is still not mentioned in the development until 1971, the highlights are the connection with the regional parks and the importance given to the spatial dimension. Between 1971 and 1980, the first project called as an ecomuseum, was introduced. Unlike the first stage, in this period, the area is defined, the time dimension gains importance and most importantly, emphasis on the participation of local community. The last stage started after 1980. At this stage, an increase in the number of ecomuseums in the world is observed. The importance given to the local community has increased. At the last stage, there was no innovation in the development of the concept, but progress was made [1].

Proto-Ecomuseums: Open air museums- Heimat Museums

These two museum forms formed the basis for the ecomuseum concept. In the late 19th century there was a fear of industrialization would cause annihilation of local culture and rural societies. This fear brought out the aim of reinforcing national identity. Most inventive development of open-air museum in that period was *Skansen Hill*. *Artur Hazelius* collected houses from different parts of Switzerland, belong to different ages, origins and types and assembled them on Skansen Hill. Scenes from the Scandinavian rural culture have been recreated with

costumes, materials, vernacular buildings, vegetation and animals. Thus, a permanent open-air museum has been created, which has influenced ethnographic museology, including the creators of the ecomuseum. Another museological innovation was born out, between the two world wars, of the need for social cohesion. "*Heimat museums ('small homeland' museums), small institutions set up to glorify the history, a traditional working activity, an industry or the genius of a single figure of an extremely limited local ambit.*"[2].

Thus, for the first time, a museological approach focused on the local community. "The living are continually on the move, from yesterday to tomorrow, and the museum must help them to see the present in the mirror of the past, and the past in the mirror of the present. They will thus experience the intimate cohesion of past and present which begets the future. The crucial task of the Heimat museum is to serve the people and the present, and if it fails in that task, it becomes no more than a lifeless collection of objects."[3].

Regional Nature Parks-1960s

The ecomuseum concept dates back to the 1960s' France Regional Nature Parks, although term was first used in 1971. In late 1960s post-war rapid urbanization caused the neglect and reduction of the rural areas in France just like the rest of the world. As a solution environmental protection actions were implemented as a part of regional development planning. Regional nature-

parks which were created in rural areas was one of the actions. One of the two developers of ecomuseum term, Georges Henri Riviere, who had been declaring the need for an open air museum in France, perceived that proposed nature parks are good opportunity for protection and presentation of the cultural heritage. 3 houses and a windmill were chosen and removed from their original location and relocated in Parc d'Armorique -area were chosen for future museum-. In this way world's first ecomuseum opened in 1968 even though the term had not been used yet [4].

Museum of Man and Industry-1974

Few years later the one of the first and influential denominated ecomuseum, had started to be developed in Le Creusot, an industrial region in France. After the Second World War, Schneiders family's-who had own the industrial complexes in the area- business collapsed due to their partnership with Germans thus *Le Creusot* became destitute. Thus ecomuseum concept of *Museum of Man and Industry* proposed by two main developers of the concept Hugues de Varine and Georges Henri Riviere in order to deliver solution to this original situation. Their idea was a museum where the local people is not only take part in the creation, but they will be the part of the exhibit. This idea offers a solution for the new employments to the local people were in crisis that time while raising the morale of the district [5].

In the 1980s, the 'heritage' was redefined by the 'Common Ground' in the UK; it gained a more inclusive meaning. Thus, all kinds of features that make up the local distinctiveness, intangible heritage are included in the definition. After the ecomuseum concept adopted this change in the definition, proliferation was observed in ecomuseum concept applications in the world [6].

In the definitions made over the years, changes are observed in the concept's strategies and goals. Starting with Riviere in 1985, we see that the concept stands on the geographical territory in the definitions. However, with the definition of 'Long networks of Ecomuseum' (given on the following pages) that started in Europe, we see that the concept emphasizes development rather than territory [7].

[1] Babić, D. 2009, Experiences and (hidden) Values of Ecomuseums, Zagreb, Faculty of Humanities and Social Sciences in Zagreb, pg. 243
 [2] Maggi, M., Falletti, V. 2000, Ecomuseums in Europe: What they are and what they can be, Torino, Istituto Ricerche Economico- Sociali del Piemonte, pg.17
 [3] Davis, P., 1999, Ecomuseums: sense of place, London, Leicester University Press, pg. 47

[4] Babić, D. 2009, Experiences and (hidden) Values of Ecomuseums, Zagreb, Faculty of Humanities and Social Sciences in Zagreb, pg. 240
 [5] Hudson, K. 1996, Ecomuseums Become more Realistic, Nordisk Museologi, pg. 16-17
 [6,7] Murtas, D., Davis, P. 2009, The Role of The Ecomuseo Dei Terrazzamenti E Della Vite,(Cortemilia, Italy) in Community Development, University of Leicester, Leicester, pg. 151

“You are all familiar with the philosophical notion that nothing exists until and unless there is a word to describe and define it. Let us suppose, for instance, that my language and yours had no word for ‘weather’. We would all have experienced sunshine, rain, frost, snow and wind, and we would know that these conditions came and went, but we should only be able to think of them as separate phenomena, without any general concept, expressed by the term ‘weather: to bind them together as natural happenings beyond human control. The presence of the word ‘weather’ in the language changes our attitude to its individual components. They are all ‘weather: so that we are able to have weather forecasts and weather reports, instead of merely rain forecasts and snow reports.” [8]

As it is indicated by the Hudson same thought is applicable to the ecomuseum concept which is also a linkage notion of acts make existing terms meaningful. Following describes the ecomuseum definitions and constitutive actions and the terms defined by experts’ aspects. Ecomuseum gains it meaning in situ depending on its local population, their need and environment. Nonetheless definitions are still necessary for the starting point in order to explain and analyse the steps we will take along the way. Therefore following definitions reflects the specific aspects of authors [9].

Ecomuseum concept originates from the ‘new museology’ phenomenon, which rose from the requirement of alteration of traditional museology perceptive. In the modern world museums represent history, people and landscape with true stories to the museum audiences, with the help of exhibitions done by professionals. Nevertheless this narrative falls short without the represented real landscape itself lies outside of the museum walls [10].

One of the most important steps of this change took place in 1974 at a joint meeting of UNESCO and ICOM (International Council of Museums) in Santiago, Chile. At this meeting, goals for new museums were determined and it was accepted that the people of the region should be the most important stakeholder. Thus, community was put at the forefront. First community integrated museum took form in Le Creusot, France by George Henri Rivière and Hugues de Varine (General Secretary of ICOM) in the name of Museum of Man and Industry. Thus, radical changes occurred in the concept of museums which is a building notion, to a museum as a place with its own geographical area, people, local environment, nature, culture. This philosophy which brought in the ‘museum as place’ with community oriented conception was first named as an ‘écomusée’, ecomuseum by Varine in 1971 [11].

It has always been difficult to define ecomuseums. Therefore, one of the most effective methods of definition has been obtained by comparing eco-museums with traditional museums [12].

When it comes to the definition of eco-museum, it would be appropriate to begin with Georges Henri Rivière, who is one of the founders of the concept. Rivière defined ecomuseums in three definitions. The first definition in 1973 consists of two parts. In the first part, it is defined as the ‘new genre of museum’ and the interdisciplinary feature of the ecomuseums, its connection with the public and the participation of the public are mentioned in the first part of the definition. In the second part, the structure of the museums is mentioned as ‘fragmented museum’, and it consists of ‘main body’, ‘branches’ and ‘antennas’. The second definition appears in 1976. And the third most current definition was made in 1980 and the definition of ‘museum’ is not mentioned [13].

“An ecomuseum is an instrument conceived, fashioned and operated jointly by a public (e.g. local) authority, and its local population. The public authority’s involvement is through the experts [staff], facilities and resources it provides; the local population’s involvement depends on its aspirations, knowledge and individual approach. It is a mirror in which the local population views itself to discover its own image, in which it seeks an explanation of the territory to which it is attached and of the populations which have preceded it, through the discontinuity or continuity of generations. It is a mirror that the local population holds up to its visitors so that it may be better understood and so that its industry, customs and identity may command respect. It is an expression of man and nature. It situates man in his natural environment. It portrays nature in its wildness, but also as adapted by traditional and industrial society in their own image. It is an expression of time, when the explanations if offers reach back before the appearance of man, ascend the course of the prehistoric and historical times in which he lived and arrive finally at man’s present. It also offers vistas of the future, while having no pretensions to decision-making, its function being rather to inform and critically analyze. It is an interpretation of space – of special places in which to stop or stroll. It is a laboratory, in so far as it contributes to the study of the past and present of the population concerned and of its environment and promotes the training of specialists in those fields, in co-operation with outside research bodies.

MUSEUM	ECOMUSEUM
Collection	Heritage
Building	Place
Audience	Population

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Concept of Ecomuseum 17

[8] Hudson, K. 1996, Ecomuseums Become more Realistic, Nordisk Museologi, pg. 11
 [9] Babić, D. 2009, Experiences and (hidden) Values of Ecomuseums, Zagreb, Faculty of Humanities and Social Sciences in Zagreb, pg. 244
 [10,11] Davis, P., 2009, Places, ‘cultural touchstones’ and the ecomuseum, London- Newyork, Heritage, Museums and Galleries, Edited by Gerard Corsane, pg. 408

[12] Maggi, M., Falletti, V. 2000, Ecomuseums in Europe: What they are and what they can be, Torino, Istituto Ricerche Economico- Sociali del Piemonte, pg.11
 [13] Babić, D. 2009, Experiences and (hidden) Values of Ecomuseums, Zagreb, Faculty of Humanities and Social Sciences in Zagreb, pg. 244

It is a conservation centre, in so far as it helps to *preserve and develop the natural and cultural heritage of the population.*

It is a school, in so far as it involves the population in its work of study and protection and encourages it to have a clearer grasp of its own future. This laboratory, conservation centre and school are based on common principles. The culture in the name of which they exist is to be understood in its broadest sense, and they are concerned to foster awareness of its dignity and artistic manifestations, from whatever stratum of the population they derive. Its diversity is limitless, so greatly do its elements vary from one specimen to another. This triad, then, is not self-enclosed: it receives and it gives.” [14]

One of the most important points in this definition of Rivière is the use of the word ‘population’. The importance of the ‘community’ was emphasized. Another point is ‘limitless diversity’ which shows the ecomuseum notion is moldable concept between public and experts. Further important and interesting phrase is *“It is an interpretation of space – of special places in which to stop or stroll.”* Here, it is explained that the eco-museums are a territory that is a combination of many key sites that are not limited in a building or between the walls. *“... preserve and develop the natural and cultural heritage of the population.”* phrase is another point to be emphasized. Definition does not clarify the heritage extend but we must call it is more than the tangible heritage, ecomuseums include, everything territory inholds, social structure, skills, folklore, traditions, wildlife , etc. [15].

Ecomuseum definitions by different authors

Peter Davis, 2007
“a community-based museum or heritage project that supports sustainable development”

Pierre Mayrand, 1982
“eco-museum is a collective, a workshop extending over a territory that a population has taken as its own ... it is not an end to itself, it is defined as an objective to be met”

Mark Watson, 1992
“An ecomuseum is a project that allows the population of an area to discern its own identity through its buildings, ecology, geology, as well as through documents and oral history and to make the studying of those a common action, and not something limited only to educated experts”

Peter Davis, 1999
“(...) the one characteristic that appears to be common to ecomuseums is pride in the place they represent. (...) ecomuseums seek to capture the sense of place – and in my opinion it would appear that this is what makes them special (...)”

Declaration of Intent of the Long Net Workshop, Trento, 2004

an Ecomuseum is a dynamic way in which communities preserve, interpret, and manage their heritage for a sustainable development. An Ecomuseum is based on a community agreement.

Saskatchewan Ecomuseum Planning Framework, 2015
“Combining the nature and heritage perspectives to foster a sustainable community.”

Federica La Longa; Massimo Crescimbene; Tiziana Lanza, 2014

“The ecomuseum is revolutionary reality compared to the traditional concept of a museum insofar as it adds the social dimension to the traditional museum... the ecomuseums, being a bottom-up process, help people managing the territory by focusing on cultural heritage preservation, with an eye to the future...”

Ecomuseum was defined by many authors including Rivière. Following includes a few figurative definitions mentioned in Davis, 2005.

Figure 2 is a schematic of ecomuseums obtained from the comparison of traditional museums (collections + buildings + experts + public) and ecomuseums (population + heritage + memory + territory). Which was created by René Rivard in 1988. It is one of the most used ecomuseum models to date and provides an effective definition [16].

As we can see in this definition, territory emphasis has been made in the definition of ecomuseum. Territory boundaries are used to bring together every element that is at the center of the ecomuseum concept. Unlike the traditional museum definition, heritage and human being that make up the landscape have participated in the definition of ecomuseum. Local people have left the visitor position and become part of the concept.

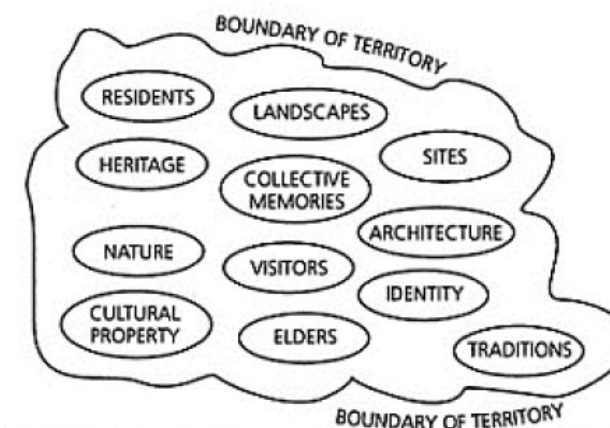
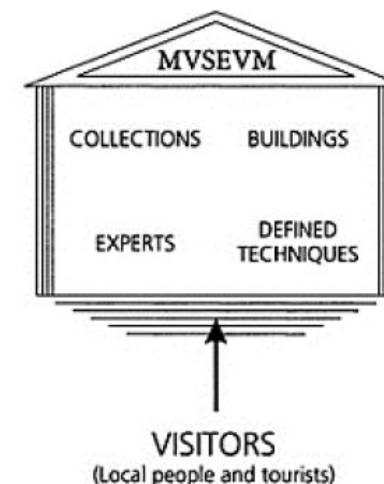


Figure 1. Graphic representation of traditional museum vs ecomuseum

[14] Hubert, F. 1989 'Historique des écomusées', in La muséologie selon Georges Henri Rivière, Paris: Dunod/Bordas, pg. 151
 [15] Davis, P., 2009, Places, 'cultural touchstones' and the ecomuseum, London- Newyork, Heritage, Museums and Galleries, Edited by Gerard Corsane, pg. 408

[16] Davis, P., 2009, Places, 'cultural touchstones' and the ecomuseum, London- Newyork, Heritage, Museums and Galleries, Edited by Gerard Corsane, pg. 408
 (Figure 1) Source: Davis, P. 2005, "Places 'cultural touchstones' and the ecomuseum". G. Corsane, Heritage, museums and galleries New York: Routledge, pg. 409

According to the Canadian museologist, Pierre Mayrand process of ecomuseum development forms a triangle, which he called 'creativity triangle'(Figure 2). He claims that interpretation should be situated in the centre. By this way interpretations raises the awareness of the local community about the territory or geographical area which bring about creation of 'antennas' (In ecomuseum jargon antennas are selected 'touchstones' that are interpreted for local people and visitors). Increasing awareness about the territory with its tangible and intangible heritage creates the need for an ecomuseum and enables community participation. Lastly with the setting up ecomuseum the feedbacks from experts and local people to the interpretation phase [17].

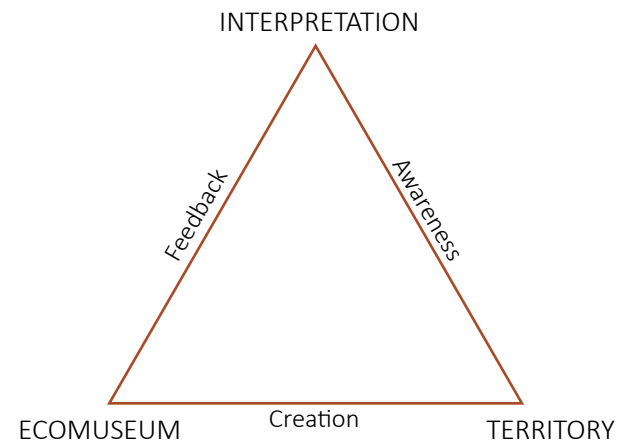


Figure 2- Pierre Mayrand ecomuseum creativity triangle

Another graphic display of ecomuseum proposed by Davis (1999) which is called 'Venn diagrams' (Figure 3-4). Diagrams represent the 3 concept of ideology environment- community- museum and the integration demonstrates the how measures works in the ecomuseums and how the ecomuseum concept is different from the traditional museums. Better representation as Davis suggested is the second one where environment involves and surrounds, community and ecomuseum embedded in the community. Outer perimeter demonstrates the boundary of the territory where ecomuseum is located [18].

Further graphical representation was made by Flaubert by a metaphorical approach(Figure 5). In his paradigm '*Les perles ne font pas le collier, c'est le fil*' (it is not the pearls that make the necklace, it is the thread), which regards ecomuseum as a mechanism like a thread that forms an integral. In-built are instead of pearls, are sites and various elements. Various elements are the everything territory itself contains, architecture, memory, heritage etc. as it is also mentioned in Rivard model. According to this representation while thread is ecomuseum itself the clasp is the local community who hold the two sides of necklace and manage the organization [19]. All these representations from different authors explains key elements of the ecomuseology and their aim to interpret their territory with the help of local communities.

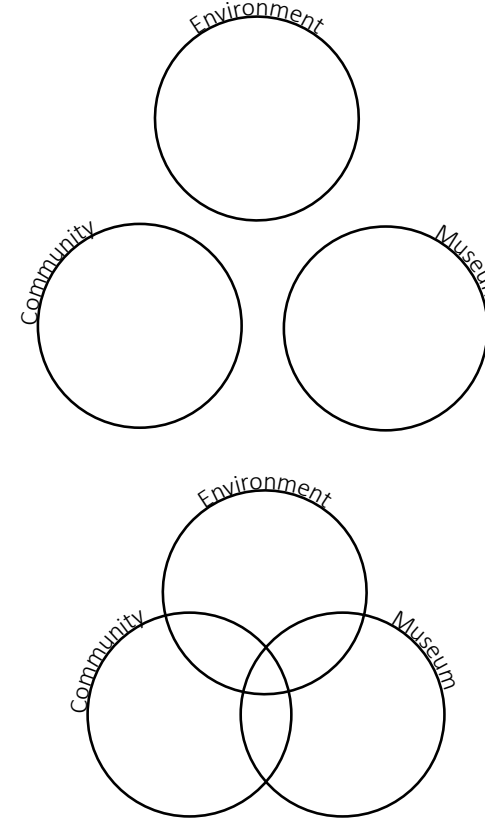


Figure 3- The relationship between museum, environment and community

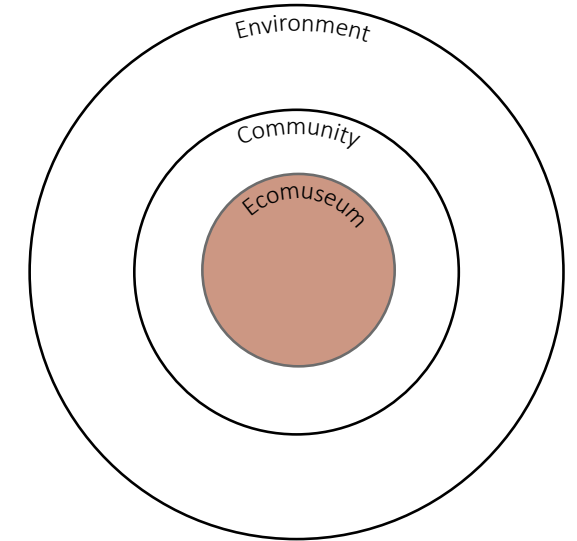


Figure 4- An ecomuseum must be located within its community and the local environment

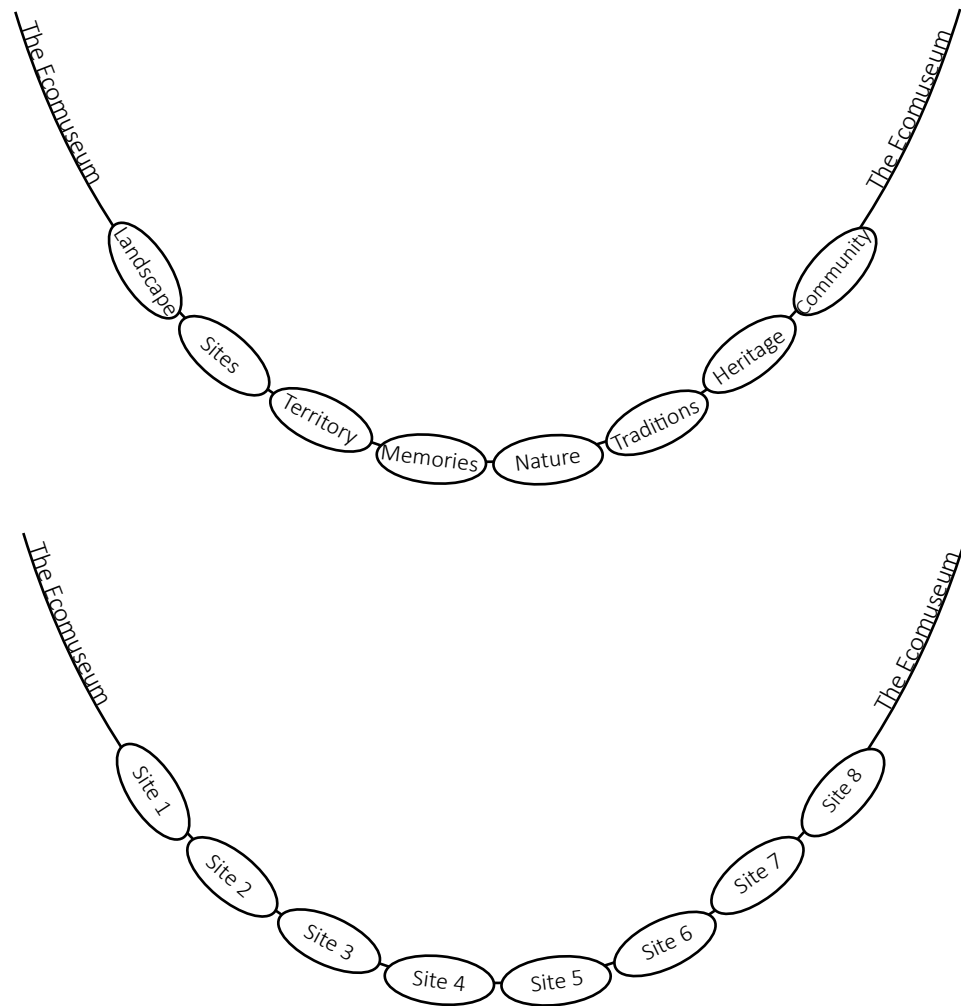


Figure 5- The relationship between museum, environment and community

(Figure 5) Source: Davis, P. 2005, "Places 'cultural touchstones' and the ecomuseum". G. Corsane, Heritage, museums and galleries New York: Routledge, pg. 412

In the light of all these definitions, we can say that the pillars that form the basis of the concept of the ecomuseum are territory, heritage, identity and development [20].

Essential features of Ecomuseums

In the light of these pillars, Peter Davis proposed (Davis, 1999) 5 indicators of ecomuseums.

-The adoption of a territory that may be defined, for example, by landscape, dialect, a specific industry, or musical tradition.

-The identification of specific heritage resources within that territory, and the celebration of these 'cultural touchstones' using in-situ conservation and interpretation.

-The conservation and interpretation of individual sites within the territory is carried out via liaison and co-operation with other organisations.

-The empowerment of local communities – the ecomuseum is established and managed by local people. Local people decide what aspects of their 'place' are important to them.

-The local community benefits from the establishment of the ecomuseum. Benefits may be intangible, such as greater self-awareness or pride in place, tangible (the rescue of a fragment of local heritage, for example) or economic. There are often significant benefits for those individuals in the local community most closely associated with ecomuseum development.

CRITERIA	MUSEUM	ECOMUSEUM
Reference scope	Building	Place
Focus of interpretation	Collection	Heritage in a holistic sense
Organisational priorities	Disciplinary	Interdisciplinary
Benchmark audience	Visitors	Community
Political control	Museum and its bodies	Community and its bodies

In 1992, Boylan presented a proposal consisting of 5 criteria for ecomuseums, compared to traditional museums, as in previous definitions. According to Boylan, each criterion is 5 points and if an institution exceeds 20 points, it can be counted as an ecomuseum [21].

If we examine the criteria we see from these two different authors, we see that they are in harmony with each other;

-In their first criteria, both authors mentioned the place where the concept took place in its first criteria, which is neither a building nor a political boundary;

-In their second criteria, they emphasized that the heritage values of the area should be the focus and should be interpreted.

-In the third criterion, it is presented that the steps to be

[20] Babić, D. 2009, Experiences and (hidden) Values of Ecomuseums, Zagreb, Faculty of Humanities and Social Sciences in Zagreb, pg. 237

[21] Maggi, M., Falletti, V. 2000, Ecomuseums in Europe: What they are and what they can be, Torino, Istituto Ricerche Economico-Sociali del Piemonte, pg.11

taken should be interdisciplinary, that means that action should be taken in cooperation with stakeholders rather than leaving a single hand or an institution.

-In the fourth criteria, it was emphasized that the local people are very important in the concept of ecomuseum; from decision stage to action stage, planning to determining the values of the region. The important aspects of daily life in the region should be determined by talking to the local people.

-Finally, in the 5th criteria, the application of ecomuseum should have intangible or tangible positive effects on the public. While these effects may increase awareness, instill a sense of pride or encourage; economic contribution can be a tangible effect on local community .

Principles of the Ecomuseum

21 principles are proposed by Peter Davis (2011)

- 1- Cover a wide area.
- 2- Consist of selected environments in the cultural landscape.
- 3- Strive to activate the visitors and make the cultural heritage accessible.
- 4- Care for what already exist.
- 5- Be dependent on active voluntary efforts.
- 6- Appeal to local inhabitants in an effort to create a feeling of local identity.
- 7- Be in a continuous process of evolution, where new

features and improvements both long term and short term are introduced into the development program.

8- Aim to show the whole - from generak to specific.

9- Collaborate with artists, craftsmen, writers, actors and musicians.

10- Promote research by means of study circles and at an academic level.

11- Aim to illustrate the connection between technology and the individual, between nature and culture, between past and present, between then and now.

12- The adoption of a "fragmented site" policy that is linked to in-situ conservation and interpretation.

13- The empowerment of local communities.

14- The potential for interdisciplinary and for holistic interpretation which is usually seized.

15- Be steered by the local community.

16- Allow for public participation from all stakeholders and interest groups in all the decision-making process and activities in a democratic manner.

17- Stimulate joint ownership and management with input from local communities, academic advisors, local businesses, local authorities and government structures.

18- Conventional views of site ownership are abandoned, conservation and interpretation of sites is carries out via liaison, cooperation and development of partnerships.

19- Be founded on the interaction between culture and tourism.

20- Be based on joint efforts of local authorities, associ

ations and various communities.

21- Strive to preserve, restore and reconstruct [22].

According to these more detailed 21-item principles suggested by the Davis, briefly ecomuseum should be; "steered by the local community, [...] allow for public participation from all the stakeholders and interest groups in all the decision-making processes and activities in a democratic manner, [...] stimulate joint ownership and management with input from local communities, academic advisors, local businesses, local authorities and government structures, [and] depend on substantial active voluntary efforts by local stakeholders" [23].

The implementation of the ecomuseum concept has several noticeable consequences.

Ecomuseum activities contribute to the social fusion. The awareness among the public towards their own territory and which leads the flourishing of pride; Protection and interpretation of local heritage; Environmental monitoring is ensured by favour of school projects and researches that are included in the activities of the ecomuseum; With cultural projects and activities tourism is enhanced; Lastly new economic opportunities presents itself [24].

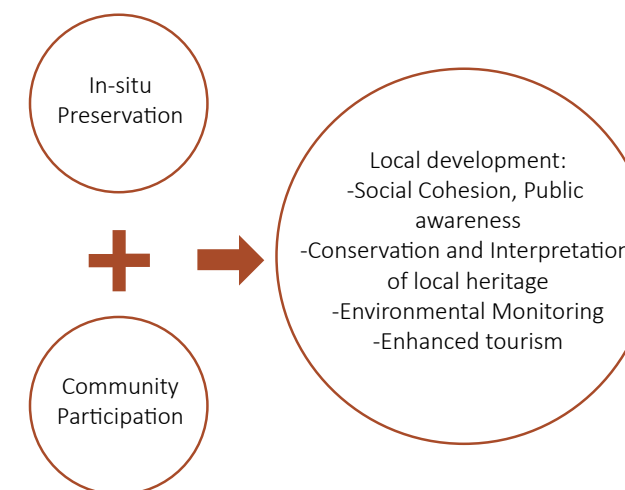


Figure 6- Ecomuseum outcomes

[22] Davis, P., 2011, Ecomuseums 2nd Edition: A Sense of Place, London, A&C Black, pg. 47

[23] Liu, Z., Lee, Y., 2015, A method for Development of Ecomuseums in Taiwan, in *Journal of Sustainability*, n.7 (10), pg. 13249

[24] Cazakoff, I., Finch, W., 2015, Ecomuseum Concept, reported prepared jointly by Heritage Saskatchewan and Museum Association of Saskatchewan, pg.12

(Figure 6) Source: Adopted by: Habib, S., Jamali, N., Shahhosseini, S., 2017, Please Save Oudlajan as a Museum Without Walls, in *Ecomuseums and cultural landscape*, edited by Raffaella Riva, Milano, Maggioli Editore, pg.114

State	Number of Ecomuseum	European Union	Number of Ecomuseum
Argentina	4	Belgium	4
Australia	2	Czech Republic	4
Brazil	16	Denmark	4
Canada	13	Finland	1
Chile	1	France	87
China	10	Germany	2
Costarica	4	Greece	1
Ecuador	1	Italy	143
India	1	Netherlands	1
Japan	9	Norway	2
Mexico	1	Poland	22
Senegal	1	Portugal	13
USA	1	Slovakia	1
Venezuela	1	Spain	43
Vietnam	2	Sweden	12
TOTAL	67	Turkey	2
		United Kingdom	3
		TOTAL	348

As it is seen in the table(Figure 7)(obtained from IRES, Turin database, <https://www.ires.piemonte.it/>), today there are more than 400 ecomuseums around the world mostly located in the Europe. According to the same database, 98% of these ecomuseums are located in rural areas and puts emphasis on the relationships between local history, local landscapes, local resources, agricultural practices and living space. Every ecomuseum has their own focus points and characteristics, therefore it is impossible to define a universal principles. All should be examined according to their own context [25].

Figure 7- World Ecomuseums

Structure of the Analysis

An analysis structure was created by considering the ecomuseum criterias of Boylan p. 1992 and Davis P. 1999.

- Reference Scope

Limits adopted by the ecomuseums.

- Focus of Interpretation - Heritage Safeguarding Role

As Boylan(1992) argues, ecomuseums’ focus of interpretations are the heritage of the area. By the means of heritage we must assume extreme sense everything within the ecomuseum territory.

“Individuals and communities attach deep significance to places, and every community in every country has a feeling of attachment to particular sites within their territory; places that might be identified as ‘cultural touchstones.’” [26]

- Motivation of the ecomuseum
- Tangibles and Intangibles

- Organisational priorities

“Ecomuseums, by encouraging a culture of democratic territorial governance, promote responsible behaviors of both local stakeholders and individual people.”[27]

- Benchmark audience

“Thus ecomuseum practice – with representation being the responsibility of local voices - suggests that ecomuseums may have the potential to get closer to ‘truth’ about places and better capture local identity.”[28].

- Outcomes of the Ecomuseum

[25] Borelli N., Davis P., 2012, How Culture Shapes Nature: Reflections on Ecomuseum Practices, in Nature and Culture 7(1), Berghahn Journals, pg. 34

(Figure 7) Source: <https://www.ires.piemonte.it/>

[26]Davis, P. 2005, “Places ‘cultural touchstones’ and the ecomuseum”. G. Corsane, Heritage, museums and galleries New York: Routledge, pg. 405

[27] Borelli N., Davis P., 2012, How Culture Shapes Nature: Reflections on Ecomuseum Practices, in Nature and Culture 7(1), Berghahn Journals, pg. 40

[28] Davis, P.,2009, Ecomuseums and the Representation of Place, in Rivista Geografica Italiana, Pacini Editore SpA, pg.4

THE ECOMUSEO DEI TERRAZZAMENTI E DELLA VITE

Italy

-Reference Scope

Ecomuseum is located in small town of Cortemilia, Piemonte region, Italy.

-Motives of the Ecomuseum

After the opportunity offered by Regional Law in the Piemonte region, supporting the creation of regional ecomuseums network, ecomuseum idea started to show up in the town of Cortemilia.

-Focus of the Interpretation

Aim of the ecomuseum is to restructuring Cortemilia's local self confidence and forming a gratitude of the local heritage. Terraced landscape was chosen as a key theme of the ecomuseum.

Mission was to provide sustainable local development by using the ecomuseum approach.

- Provide a positive sense of belonging to the town;
- Encourage the community to recognize their unique history, cultural, natural, intangible heritage and its landscape;
- Providing economic benefits for the local community;
- Create a sustainable future.

Tangibles

Terraced landscape according to the key theme of the ecomuseum is one of the main tangibles of the ecomu-

seum which was aimed to conserving, rebuilding and maintaining. In the restored terrace fields, local vegetable crops and fruits are grown so they became a resource for the rare varieties.

-During the process, ecomuseum also focused on '*giving life to old buildings*'. Structures which are related to the terraced landscape were chosen and re-using idea aimed collective use which ensure local people to become stakeholders. For example; first building that was chosen for the restoration and re-use, became an interpretation center, library, exhibition area. Another example for these old buildings, is the old abandoned traditional chestnut drying building which was restored by a local architect and re-used with its own function where elderly people put drying chestnut hut in to work with their knowledge.

Intangibles

Ecomuseum of Cortemilia aimed to give contemporary feeling to the local knowledge, as local traditions, craft skills, local festivals, dance, music or song. Initiatives aimed to encourage local people to work together using their local intangible heritage.

- Working groups are formed by local people who expertise in different skills as bread making, orchard pruning.
- Another ecomuseum project is '*the basket of the terraced landscape products*' where local producers cooperate with each other for marketing purposes of terraced landscape products. Together they promote their knowledges. Same idea was implemented for wine producers

with the name 'wine of the terraces'.

- Organisational priorities

With the meetings where why the ecomuseum approach can be helpful for Cortemilia current situation and future local officials convinced to the project. After the project submitted with the help of debates with locals, regional associations project also took support from interested bodies including UNESCO. In addition project was able to take funding from European LEADER project. In addition to local groups, it was decided that it would be important to contribute externally to the project, and collaborations were made with designers, architects and filmmakers who were not present in the region.

- Benchmark audience

Well being of the community was the most important goal of the ecomuseum. To this end project involved as many people as possible from the local community. With serious meetings with the locals started with the question of '*What was special and distinctive about the area?*'; aiming to enable the locals rediscovery of local heritage values, what erased from the memory.

-Outcomes

Ecomuseum project played a great role in shaping local sustainable development. New visions and project changed local attitudes towards their place. Cortemilia experienced new social relations between the locals. Creation of new social networks and growing sense of

community has witnessed during the project. With the impact of the ecomuseum Cortemilia is re-branded with the terraced landscape and its products. [29]



Figure 8- Terraced landscape Cortemilia

[29] Murtas, D., Davis, P. 2009, The Role of The Ecomuseo Dei Terrazzamenti E Della Vite, (Cortemilia, Italy) in Community Development, University of Leicester, Leicester, pg. 152-162
(Figure 8) Source: <https://www.fulltravel.it/guide/ecomuseo-dei-terrazzamenti-e-della-vite-cortemilia/52708>

THE ECOMUSEUM OF THE LANDSCAPE OF PARABIAGO

Italy

-Reference Scope

Parabiago is a town with 27,000 inhabitants, located in the north Milan.

-Motives of the Ecomuseum

Motive behind the idea of the ecomuseum was 'invisible landscape' come to mean the inability of the local communities to understand, perceive and value the landscape.

-Focus of the Interpretation

Aim of the ecomuseum is the responding to the need of local community placelessness syndrome (lack of a sense of the place).

"Davis (1999) suggests that the one characteristic that appears to be common to all ecomuseums is their pride in the place that they represent. This is true whatever the nature of the ecomuseum, whether it be a farm settlement, an abandoned factory, a water mill, a large country house or a national park."

As Davis P. suggested one of the main aim of the ecomuseums are to form pride within the local community about the place itself.

In the case of Parabiago ecomuseum as the respond for placelessness syndrome creating pride has been the main goal, making the landscape fully readable first for

the local community and then the visitors.

Missions of the Parabiago ecomuseum are

- Involving institutions in the management
- Focusing of sustainable development
- Let the landscape be the focus
- Planning and taking actions with citizens
- Mapping the heritage
- Publishing with free licence (Parabiago website, <http://ecomuseo.comune.parabiago.mi.it/ecomuseo/ECOMUSEO.htm>)
- Helping institutions to plan and act
- Taking care of the landscape
- Taking care of the stakeholders' network [33]

Tangibles

Under the 'taking care of the landscape' mission, territorial projects were developed. Natural and cultural heritage values were regenerated and brought back to life. With the agreement of cooperations, farmers, land owners, companies and individual citizens, shared project called 'Mills Park project' has started. Project consists of different projects and aim is to qualification of the periurban landscape along Olona river

- Starting in the Middle Ages, Riale is a channel that brings water from the Olona River to the center of Parabiago, washing clothes, aquatic animals, building churches and houses, gardens and vegetable gardens in watering. (Figure 9) Then pollution and negligence caused the channel to disappear. 'Riale' (small stream) was rediscovered and returned to life; [30]

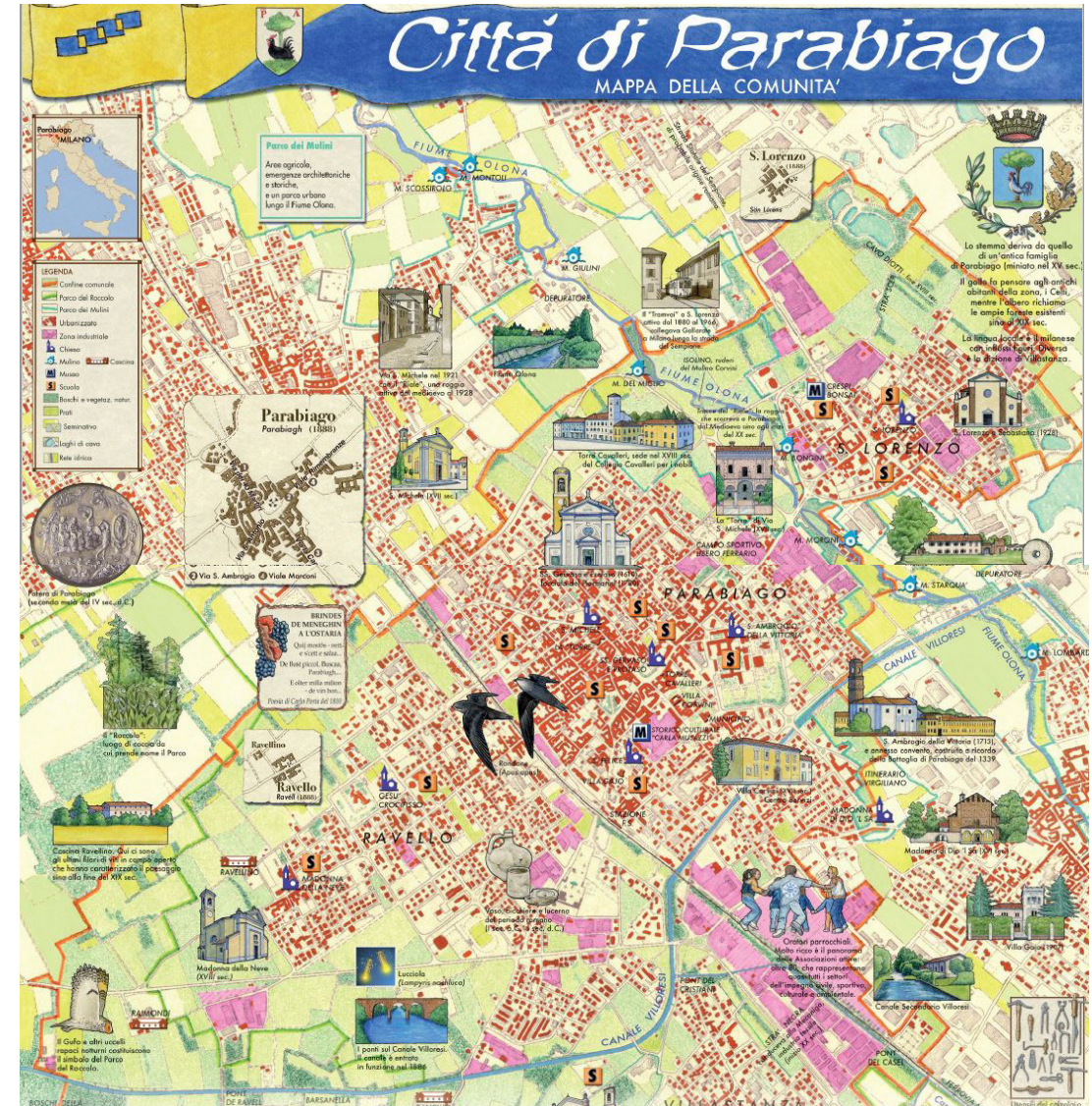


Figure 9- Community map Parabiago- Parish Map

- Reconstruction the continuity of cycle-pedestrian networks;
- Rethinking the use of space overlooking the canal to enhance the presence of the structures of a mill, currently abandoned;
- Maintaining the agricultural function: stable irrigated lawn with naturalistic value. Vegetational improvement of meadows with native seeds and their irrigation also from February / March for management similar to marcita;
- Reconstitute the landscape of the agricultural areas through a system of hedges and rows, the requalification of the banks, the practicability in safety along the river banks.

Intangibles

One of the projects within the ecomuseum practices in the town, local way of doing bread branded. *“The short food supply chain of the Parabiago bread was activated by many local stakeholders; loaves are made in local bakeries with whole wheat; they are produced with mother yeast, Parabiago water and salt; the flour made from soft wheat of an ancient variety called “San Pastore” is stone milled in the last water mill in the area; 170 hectares of agricultural fields are cultivate with the conservative agriculture which intervenes in a minimum manner on the ground.”*(santo chromeda açık)

- Organisational priorities

The Ecomuseum is a community museum, only its participation legitimizes its existence. This is why the “Ecomuseum of the landscape” project, co-financed by the European Union and the Lombardy Region within the 2000-2006 Regional Development Funds for Objective 2 areas, is based on a participatory process that has involved not only the institutions, but especially the community, young people, adults, the elderly, associations and ordinary citizens, experts and non-experts.

- Benchmark audience

For the establishment of the Ecomuseum of the landscape, a process of active involvement of the citizens of Parabiago and neighboring municipalities has been started which, starting from shared objectives, has facilitated the promotion of some actions in the area. Citizens were invited to inquire, discuss and interact to “shape” the idea of the Ecomuseum and activate their resources, knowledge and skills for the creation of an action plan for the Ecomuseum.(parabiago pdf)

-Outcomes

In conclusion we can describe some changes in the physical, methodological, relational and social dimension already implemented through the Ecomuseum of the landscape.

- Changes in the quality of space (physical dimension)
The most tangible result is “the community map”, built through a process of rediscovery of the material and

immaterial heritage, of comparison on the spaces that represent the community, of interaction between public and private, aimed at planning possible actions for the requalification and improvement of the city.

- Changes in the way of working (methodological dimension)

Both at the intersectoral level (within the Municipal Administration) and at the local level, the participatory path has allowed to experiment with a new working method capable of creating conditions and supports to facilitate, activate and guarantee over time the sense of belonging to the places and to the city.

- Cultural changes (social dimension)
Concrete results obtained (the community map, the memory bank, etc.) are the result of the relationship between people, the rediscovery of the relational dimension between people who live, work and who contribute to building the community of Parabiago [31].



Figure 11- Community map Parabiago- Parish

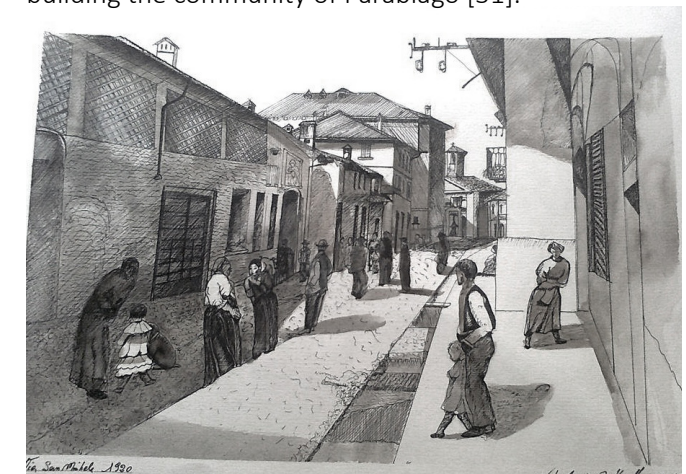


Figure 10- 'Riale'



Figure 12- Community map Parabiago- Parish

ECOMUSEO VALLE SPLUGA

Switzerland - Italy

-Reference Scope

Ecomuseo Valle Spluga area defined by the valley bottom. The Splügen pass was a historical passage from Roman times and Prehistoric times.

-Motives of the ecomuseum

Muvis (Museo Valle Spluga) realized the necessity of moving the museums out of four walls and experience the elements already existed in the surrounding area beyond the walls.

“How, could we change the museum into a more dynamic fieldwork with a more evolutionary approach to the territory where people live and work” This question they asked themselves make them to reach the places where local community live, work and in close relationship with their stories. They see the landscape as historical route to walk through with signs of time and social happenings.[32]

-Focus of Interpretation

Aim of the ecomuseum is to mark the passage it is located with active involvement of community and enhance the landscape heritage and memories of the valley in a framework of sustainable development. [33]

Missions of the Spluga Ecomuseum are demonstrated

in the official website.

-To show the events and places of the tangible and intangible heritage of the Spluga Valley region.

-Creating ecomuseum routes in line with the dominant themes of Spluga Valley.

-Equip ecomuseum themed routes with information points (eco-museum stations and multimedia stations).

-Provide reception services for tourists.

-To help save the historical buildings.

-To activate collaboration with schools in the region by providing educational training services (courses, courses, seminars, exhibitions, events).

-Researching and conducting in-depth campaigns on the ecomuseum themes and routes of the Spluga Valley.

-Ensuring the presence of expert personnel in welcoming and accompanying activities (guided tours).

-Creating an “online” cultural offer (database- memory archive- website)

-To initiate forms of cooperation with local people to sustain their daily lives.

-Supporting the local production for the quality improvement of tradition and production characteristics.

-Training young generations on eco-museum activities (information, assistance, educational collaborations).

[34]

Tangibles

Housing

Ecomuseum started to interpret and point out the first sign of presence of man in the landscape which is housing. Architectural heritages of the area were restored

and opened for use. For example, ‘Carden’ typical house of the valley (Figure 1,2) after the restoration opened for use as an ethnography museum. [35]

The natural and anthropic landscape

Afterwards in order to point out the natural and anthropic values of the territory 14 walking routes were created. Important touchstones such as archeological remains, scenic beauties, historical bridges are combined with a designated routes. Routes are categorised in different themes such as ‘cultural route’, ‘natural route’, ‘historical-architectural route’, ‘ethnographic route’, and ‘pilgrim route. Detailed explanations and maps are provided in the ecomuseum website.[35]

Intangibles

Intangible heritage informations; including memories about the festivals, anniversaries, dialect, costumes are obtained from the interviews with the locals and documented in the website of ecomuseum itself.

- Organisational Practices

Ecomuseum avails itself of the contribution of a public assembly (sympathizers and animators) and of the work of legal representation, of a management and participation committee, of general coordination and a scientific guide.



Figure 13- Cà Bardassa facade



Figure 14- Cà Bardassa kitchen

[32,33] Bricchetti, Edo, 2017, ‘The Case Study of Valle Spluga Landscape’, Ecomuseums and Cultural Landscapes: state of the art and future prospects, edited by: Raffaella Riva, Maggioli Editore, Milan, pg. 176

[34] Source: <http://ecomuseovallespluga.it/missione-dellecomuseo-vallespluga/>

[35] Source: <http://ecomuseovallespluga.it/edifici-2/>

(Figure 13,14) Source: <http://ecomuseovallespluga.it/edifici-2/>

FLODDEN 1513 ECOMUSEUM

United Kingdom

-Reference Scope

Flodden Ecomuseum is the first ecomuseum of the England and it occupies a large place compared to other ecomuseums which is constituted of 41 sites.

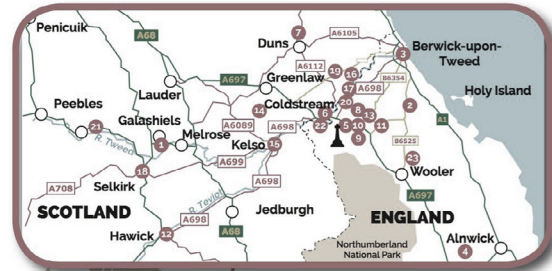


Figure 15- Geographical Territory of Flodden Ecomuseum

Motives of the Ecomuseum

The Battle of Flodden is the central theme of the ecomuseum. The idea of the ecomuseum establishment arised from a wish to maintain and encourage the very important historial event, Battle of Flodden, that shaped the notion.[36]

-Focus of Interpretation

Aim of the ecomuseum is to “support and empower the community to develop and manage its own heritage, helping it to conserve its resources and traditions, while encouraging tourist and community members alike to enjoy visiting and utilising ecomuseum sites.”[37]

Missions

- Widen perceptive about the areas with their cultural and natural heritage values;
- Help visitors to undertand important historical event;
- Encourage tourism;
- Provide economic support for the local community;
- Conserve and interpret the tangible and intangible heritage;
- Support community identity;
- Ensure sustainable local community.[38]

Tangibles

Ecomuseum has rich architectural heritage and archeological heritage owing to its history. Castles, churces, bridges, walls, statues, museums and battlefield are all



Figure 16- Till Valley Archaeological So-



Figure 17- Flodden Young Archaeologists' Club

form ecomuseum *touchstones*. Sites had been marked and mapped for the visitors and the local community. First action of interpretation started with the ‘documentary research project’. With participatory effort of volunteers and experts primary sources about the battle had been analyzed.[39]

In order to promote archeological heritage community archeology project has been formed. With the accompanly of the expert, group which compramise of voluntary local people, has been visiting archeological sites. (Figure 1,2)

Intangibles

Flodden ecomuseum has conserved and interpreted also the intangible heritage such as border ride out and bagpiping tune of Floo’ers O’ The Foresti involved in the mapping of the territory. Although because the main theme of the ecomuseum is a battle, not much intangible heritage values associated.

- Organisational Practices

The ecomuseum has over 300 stakeholders. These stakeholders range from single individuals to large organizations.

- Benchmark audience

In every project carried out, local community participated voluntarily , accompanied by experts.

- Outcomes

[36] Source: <https://www.flodden1513ecomuseum.org/ecomuseum/ecomuseum-development>

[37] Source: <https://www.flodden1513ecomuseum.org/ecomuseum/what-is-an-ecomuseum>

[38] Source: <https://www.flodden1513ecomuseum.org/project/ecomuseum-and-the-flodden-500-project/2-ecomuseums-how-flodden-fits-the-model>

(Figure 15) Source: <https://www.flodden1513ecomuseum.org/ecomuseum/ecomuseum-development>

[39] Source: <https://www.flodden1513ecomuseum.org/project/ecomuseum-and-the-flodden-500-project/3-documentary-research-project-the-archivist-s-perspective>

(Figure 16) Source: <https://www.flodden1513ecomuseum.org/project/ecomuseum-and-the-flodden-500-project/9-community-archaeology-project-till-valley-archaeological-society>

(Figure 17) Source: <https://www.flodden1513ecomuseum.org/project/ecomuseum-and-the-flodden-500-project/11-flodden-young-archaeologists-club>

HUSAMETTINDERE VILLAGE ECOMUSEUM

Turkey

-Reference Scope

Ecomuseum is located in the Hüsamettindere village, 70 km from city of Bolu in Turkey.

Motives of the Ecomuseum

As in many rural areas in Turkey, Hüsamettindere village also faced the migration which caused a lot of empty houses. In the year of 2004, during a photography trip, architect Tunca Bökesoy bought 3 empty houses in the village. Learning the existence of the village caused the formation of a new community in the village with volunteers from big cities such as Istanbul and Ankara. In order to safeguard cultural heritage, it was decided to establish an ecomuseum by the new arrival community.

-Focus of Interpretation

Aim of the ecomuseum is to increase the awareness and income levels of local community.

Missions

- Safeguard cultural and natural heritage values;
- Ensure the maintaining traditions;
- Preserve, requalification and enhancement of architectural heritage;
- Cooperate with national or international non-governmental organizations;

- Find funds for the development of the village;
- Increase the sense of belonging of the local people;

Tangibles

With the help of the new community came from cities, architectural heritage valued houses are preserved and requalified. One of the house is interpreted as an ethnography museum.

In order to requalification and enhancement of the intangible heritage values two actions, reorganizing traditional laundries and use of animal shelters as playfields had planned but couldn't be actualize due to the funding limitation.

Intangibles

In order to increase sense of belonging of the local community, intangible cultural heritage values are safeguarded with various activities such as revitalization of folk dances and teaching traditional agricultural methods and animal husbandry techniques to visitors.

Ecomuseum reached the informations about the history of village and dialect informations by the interviews with local community. The intangible cultural values that learned are documented and archived [40].

- Conclusion

In my opinion, if we take into consideration the 5 ecomuseum criterias of Davis P.(1999), Hüsamettindere ecomuseum doesn't meet them. Besides compared the other ecomuseum practices around the world Hüsamet-

tindere village ecomuseum is lacking and lagging in many ways.

- Cooperation and partnership are key elements of the ecomuseum. A joint effort has not been established with associations and local governments in Hüsamettindere ecomuseum. Only stakeholder is the association which is established by the new community arrived in the village. Deficiency of joint effort caused funding and expertise lack.

-Protection and interpretation of heritage values could not be done with a holistic approach, only architectural heritage was claimed.

- In my opinion ecomuseum practice tried to be made stuck in the past, in the nostalgia, in the history. Therefore strategies that were taken couldn't offer much about future. There is a need for contemporary strategies that will drive village in to the ground.



Figure 18- Hüsamettindere village



Figure 19- Hüsamettindere village



Figure 20- Boğatepe village

BOGATEPE ECOMUSEUM

Turkey

-Reference Scope

Ecomuseum is located in the Boğatepe village , 45 km from city of Kars. Village is well-known with it's cheese making, since the beginning of the Turkish Republic.

Motives of the Ecomuseum

Revitalizing projects started in 2012 with the motivation of averting migration, supporting and encouraging the local activities while generating income.

-Focus of Interpretation

Aim of the Ecomuseum is to *"identify and embrace the local-regional culture and its natural wealth"*. The central theme of the ecomuseum is defined as cheese making.

Missions of the ecomuseum,

- Protection of local flora;
- Promoting organic farming by the local community training;
- Documenting intangible cultural heritage;
- Providing health education to the villagers;
- Increasing quality of life;
- Promote traditional way of making cheese.

Tangibles

Development of the local economy based on cheese and dairy farming.

Intangibles

Village has diaries who produce Kassari and Gruyere cheese with traditional methods, which is one of the important aspect of the intangible heritage. Ecomuseum take safeguarding of traditional method of cheese making as a duty.

- Organisational Practices

'Boğatepe Environment and Life Association' (BELA) was founded in 2007 with goals to protect natural environment, promoting farming, training farmers and increasing the quality of life in the village. Ecomuseum creation decision taken by BELA and the locals. Cooperation with the Tamadi association in France tourism related projects have been carried out.

- Benchmark audience

After the cooperation with Tamadi association ecomuseum mostly concentrated on the sustainable tourism idea. Tourism plans and tours are organized and profits shared with the locals. Locals are trained about tourism including hosting but the main benchmark audience of the ecomuseum became tourists. Workshops related to , heritage of the village organized with the local people.

- Outcomes

New income resources created as a result of it local economy, based on tourism activities and marketing Boga-tepe branded food, developed.

With the hosting tourist project it is observed that family-relative relations has changed positively.

Dependency of women to their husbands decreased because with ecomuseum they had a chance to participate on economic activities. Ecomuseum made positive changes on personhood of women both economic and social life.

Sustainability of the region achieved and migrations to the cities stopped and even migration from cities to the village observed [41].



Figure 22- Cheese mu-



Figure 21- Boğatepe village vernacular architecture



Figure 23- Boğatepe village

[41] Doğan, M. 2017, 'Implications of the solidarity tourism and perceptions of the residents in Boğatepe Ecomuseum', Ecomuseums and Cultural Landscapes: state of the art and future prospects, edited by: Raffaella Riva, Maggioli Editore, Milan, pg. 272-281

(Figure 21) Source: https://www.tripadvisor.it/LocationPhotoDirectLink-g298011-d9716490-i236346110-Ekomuze_Zavot-Kars.html

(Figure 22) Source: <https://gezilecekyerler.com/ekomuze-zavot-peynir-muzesi/>

(Figure 23) Source: <https://blog.jollytur.com/bogatepe-koyu/>

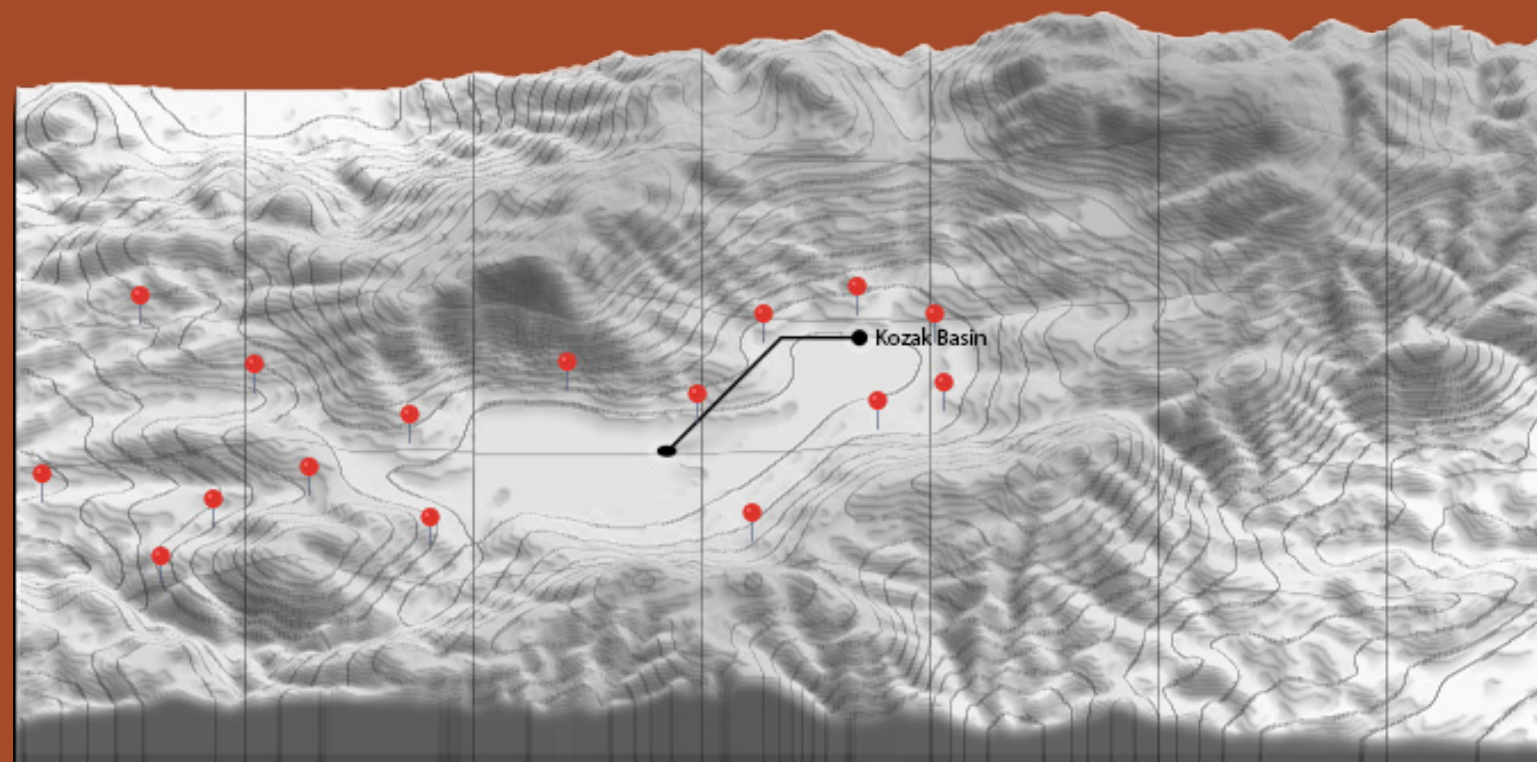


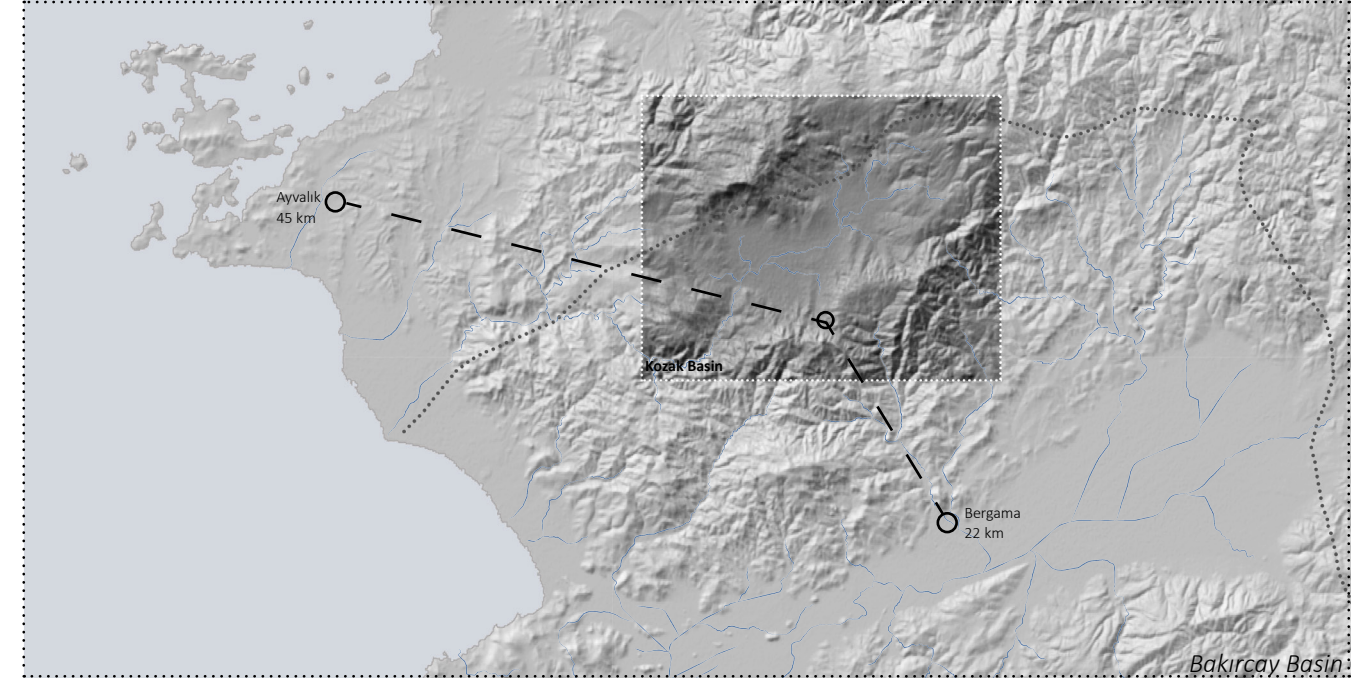
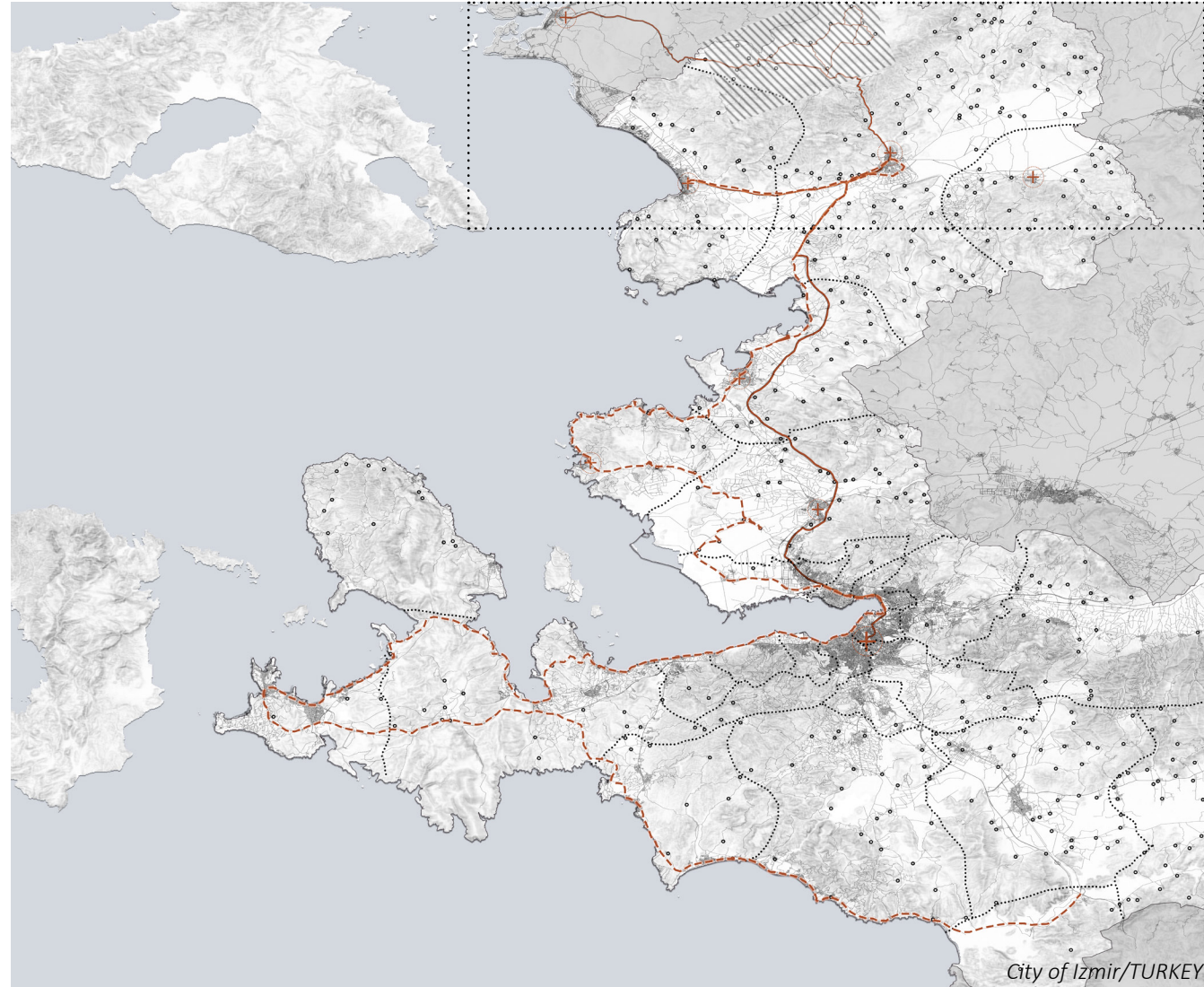
KOZAK BASIN- KOZAK ROAD AERIAL VIEW

2

Kozak Basin

- Location*
- Natural Environment*
- Infrastructure*
- History*
- People*





Location: Northern border of İzmir region and northeast of Bergama district.

Geography: It is a “closed basin” since it is surrounded by mountains and hills.

Population: 7,974 people

Administrative Divison: 16 villages(Yukarıbey, Aşağıbey, Ayvatlar, Göbeller, Hisarköy, Demircidere, Okçular, Hacıhamzalar, Yukarıcuma, Çamavlu, Kıranlı, Karaveliler, Kaplanköy, Terzihaliller, Güneşli, Aşağıcuma)

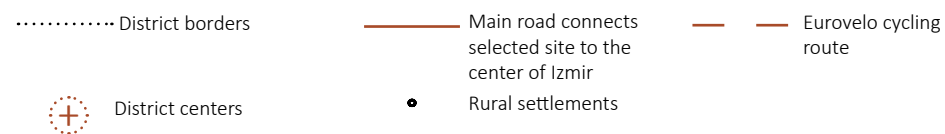
Area: 194,76 km²

Kozak Basin is located in the middle of two important districts, Bergama and Ayvalık, in terms of their cultural heritage values.

Bergama is located at the north border of Izmir, aegean city of Turkey. It is known with Pergamon ancient city which is included in the UNESCO world heritage list, one of the cultural tourism focal points of Turkey.

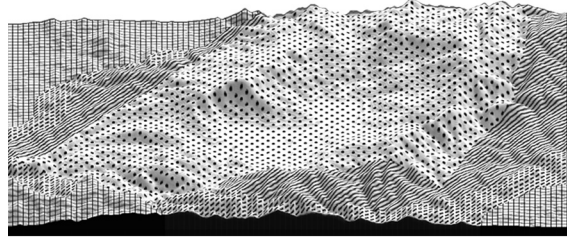
Ayvalık, on the other hand, has hosted various civilizations throughout the history.

Both districts are also very important in terms of their agriculture potentials.



GEOMORPHOLOGY

Main body of the Kozak Basin is consist of grano-diorite[1].

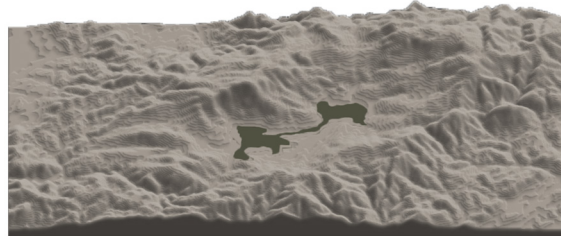


Geology

- Granites
- Usually meramorphic schist (Paleozoic)
- Marble interbedded metamorphic schist (Paleozoic)
- Volcanic formation (Neogene)

SOIL STRUCTURE

On the granite bedrock in the basin, there is calcareous brown forest soils with high sand content and showing loamy-sand texture, which is most favorable soil type for growing stone pine[2].



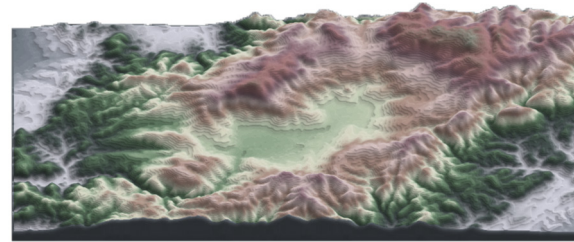
Soil Type

- Non-calcareous brown forest soil
- Alluvial soil

TOPOGRAPHIC STRUCTURE

There are two units in the basin, valley plain and mountainsides. Avarage height of the valley plain is 400-500 m, while maximum height of mounta-inside is 1220m(Yaylack dede)[3].

When we look at the height profile it is possible to consider the region as a two different basins which can be called lower Kozak Basin and Upper Kozak Basin. 7 villages out of 16, are located in the lower part, and the others are located in the upper part of Kozak Basin.



Topography

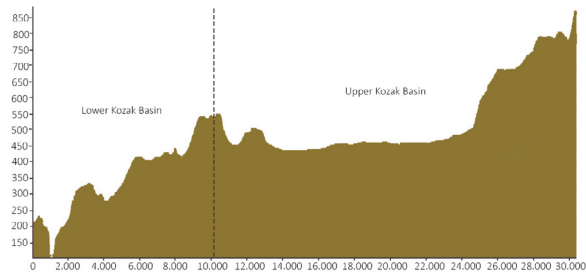


Figure 1- Kozak Basin Altitude southwest- northeast

CLIMATIC CHRACTERISTICS

Area is under the influence of the Mediterranean clima-te. Summer and winter temperature differences are hig-her than the coastal zone. Monthly average temperatu-res are ranges from 6.5 °C to 26.2 °C. Monthly average temperature is lowest at 6.5 °C in january and hottest month is july with 26.2 °C [4].

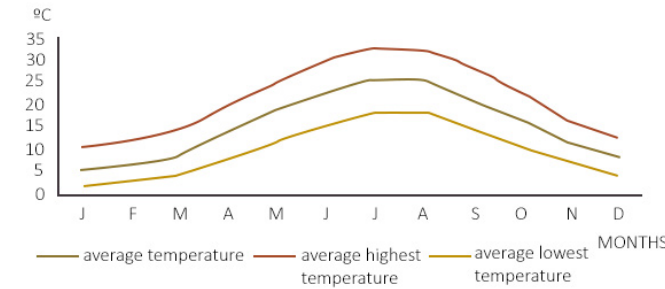


Figure 2-Kozak Basin monthly avarage temperatures diagram

Least rainy month for Kozak Basin is July (6.2 mm) while the most rainy month is December(143.5 mm). Mediter-ranean precipitation regime is observed in the region. Accordingly, 4% (29.2 mm) of annual precipitation is in summer, 22% (162.5 mm) is in autumn, 22% (162.8 mm) is in spring, and 52% (367.6 mm)) also falls in the winter season [5].

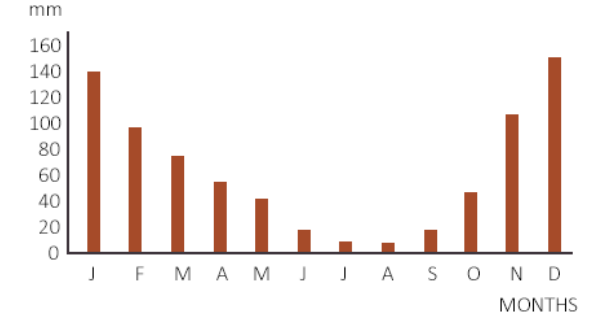


Figure 3-Kozak Basin monthly average rainfall diagram

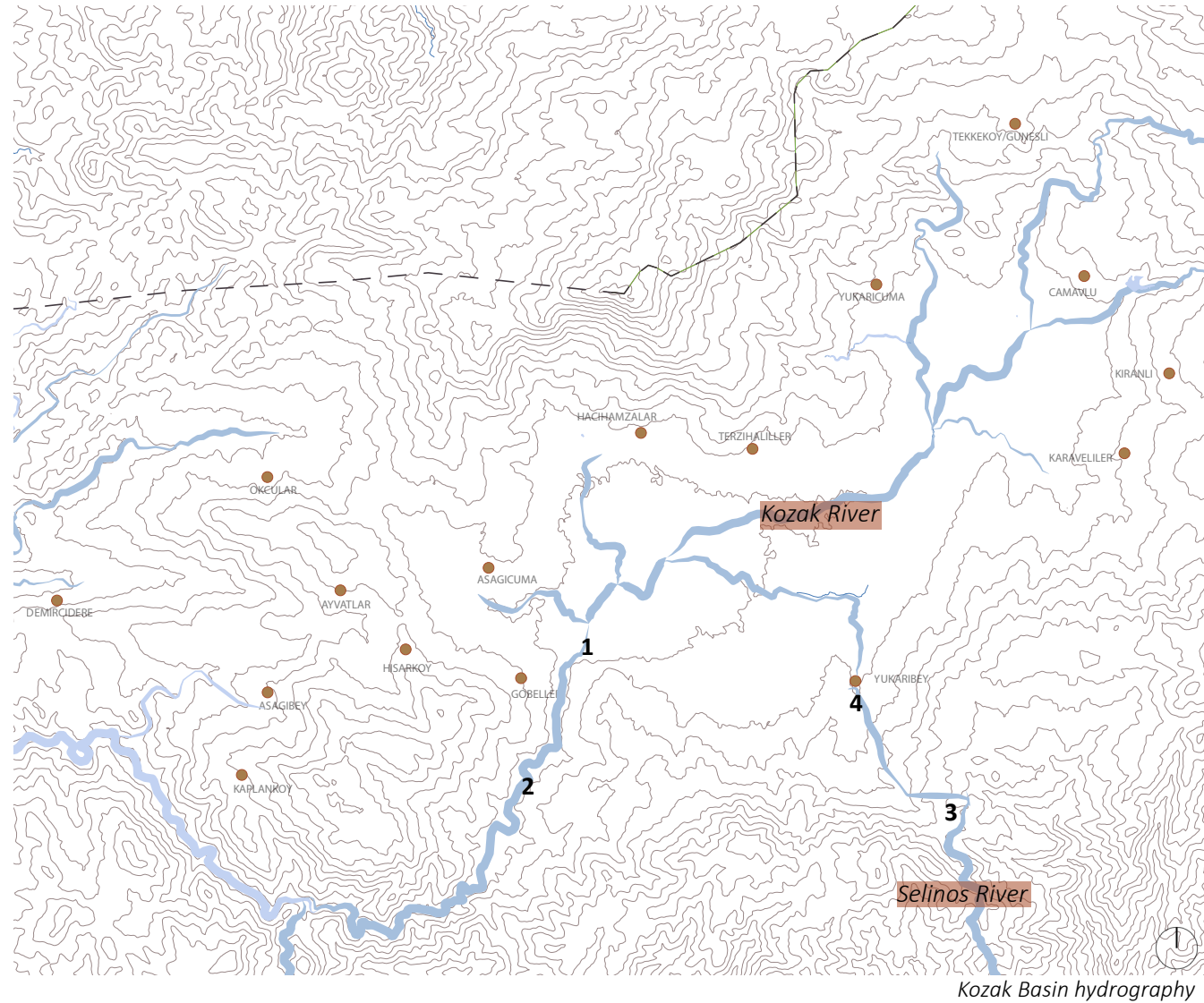


Figure 4-Kozak Basin landscape

[1] Altunkaynak, Ş., Yılmaz, Y. 1999, 'The Kozak Pluton and its emplacement', Geological Journal, İstanbul Technical University, Mining Faculty, İstanbul, pg. 257
 [2] Sülüoğlu, M. 2004, The Management Of Villagers Owned Stone Pine (Pinus Pinea L.) Plantations In Kozak Region, Turkey: A Case Study, Ankara, Central Anatolian Forestry Research Directorate, pg. 3
 [3] Çetin, T. 2003, Doğal Ortam-Ekonomik Faaliyet İlişkisine Bir Örnek: Kozak Yöresi (Bergama), Gazi Eğitim Fakültesi, Ankara, pg. 26 (Figure 1) Source: Adapted from Enstitü, 2015, Bergama Kozak Havzası'nda doğal ve ağaçlandırma sahalarında bulunan fıstıkçamlarının (Pinus pinea L.) kozalak verimlerini etkileyen ekoloji faktörleri Ege Ormançılık Araştırma Enstitüsü Müdürlüğü, İzmir, pg.6

[4,5] Çetin, T. 2003, Doğal Ortam-Ekonomik Faaliyet İlişkisine Bir Örnek: Kozak Yöresi (Bergama), Gazi Eğitim Fakültesi, Ankara, pg. 26-28 (Figure 1-2) Source: Adapted from Çetin, T. 2003, Doğal Ortam-Ekonomik Faaliyet İlişkisine Bir Örnek: Kozak Yöresi (Bergama), Gazi Eğitim Fakültesi, Ankara, pg. 26 (Figure 4) Source: <https://www.ruritage.eu/replicators/madra-geopark/>

HYDROGRAPHY



Biggest stream of the basin is Kozak River. There are lots of streamlets merges with the Kozak River. Which are, Sogutdere, Aladere, Kestanecik dere, Örencik dere, Kör dere, Hacıhasanavlu dere, Bağlar dere, Orta dere, Koca dere and Asagıbaglar[6].



Figure 4. Kozak River (main stream)



View from bridge to main stream



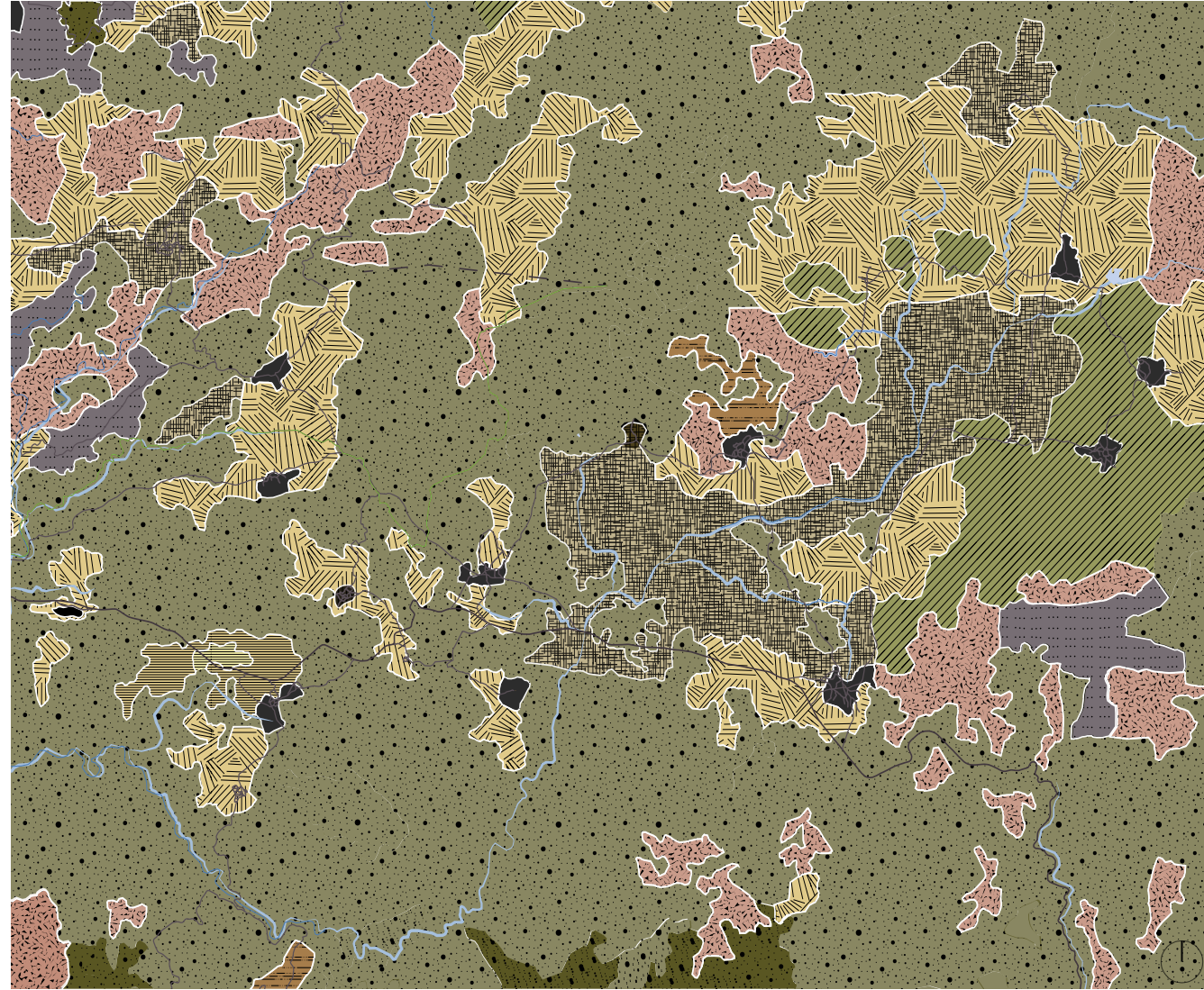
Figure 5- Selinos River (Stream between Kozak Basin and Bergama town center)



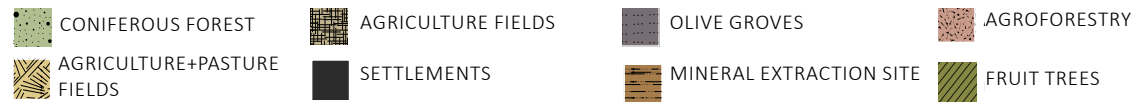
Yukarıbey village concrete bed streamlet bed

Streamlet crossing the Yukarıbey village unfortunately faced wrong human touch. According to the personal interview with Metin Dogan who is used to be headman of the village between 1977-89 this river was so much alive during his childhood. Which wasn't dry out this much and flowing. "It was our best toy which we enjoyed most with my friends after school. We loved to lie down and drink water from it." Unfortunately today most of the stream going through the Yukarı bey village is now underground and the remaining ground ones are in concrete beds and polluted.

LANDCOVER



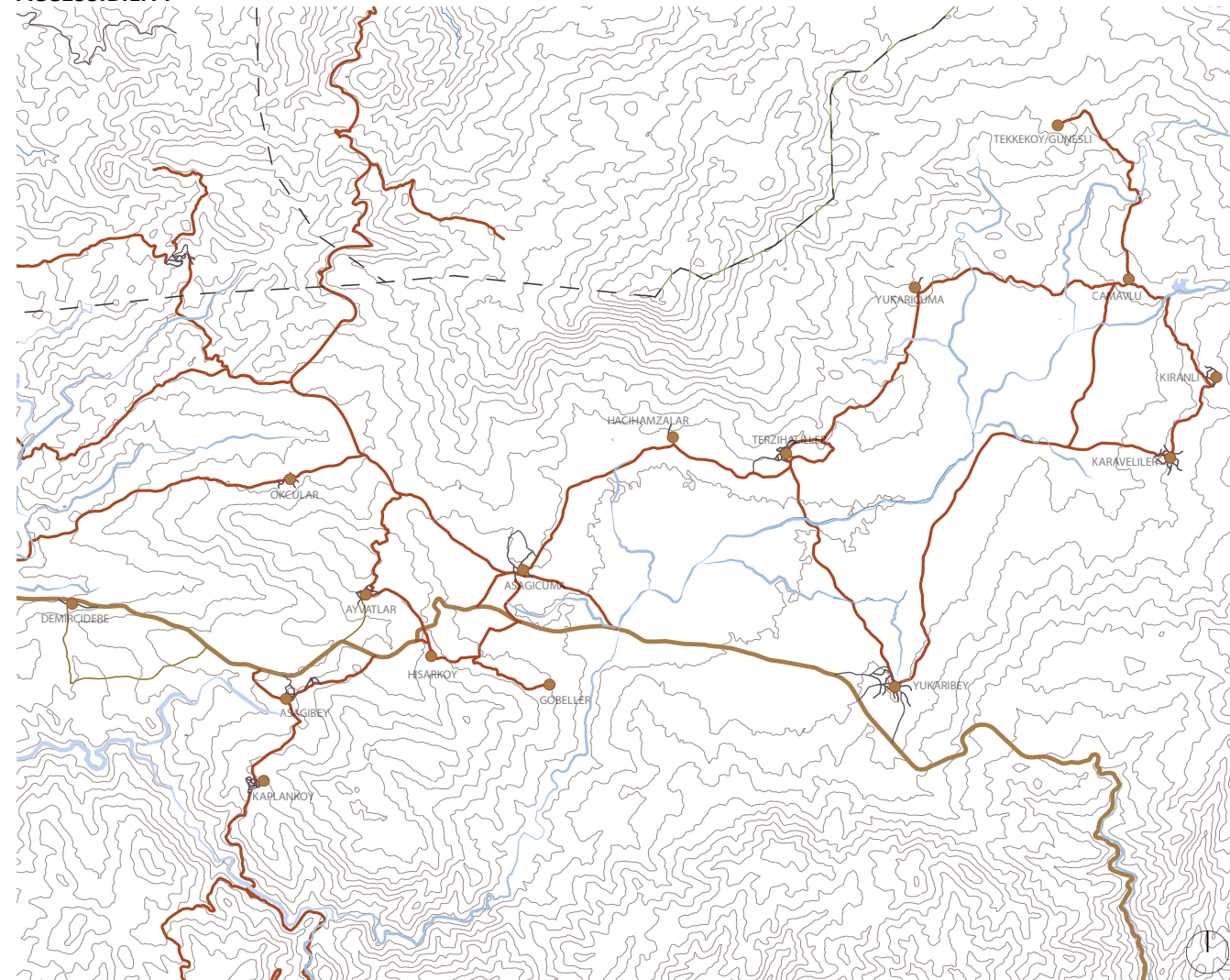
Kozak Basin Landcover adapted from Copernicus 2018



Kozak Basin vegetation

When we look at the natural vegetation feature of the region; stone pine (*Pinus pinea*) widely cover the basin. Turkish pine trees (*Pinus brutia*) are located in the north and south. Black pines (*Pinus nigra*) are also seen over 1000 meters. Among these trees there are cermes oak (*Quercus coccifera*), olive trees (*Olea europaea*) and fruit trees. In the agricultural fields which is shown in the map, locals grow crops for themselves. Pine nuts and grapes are the only trading goods in the basin. Since the natural environment conditions are suitable for stone pine cultivation, many of the villagers earn their income from pine nuts. Such that they replaced most of their agricultural lands with stone pines[7].

ACCESSIBILITY



Private transportation: With a personal vehicle transportation is quite easy in Kozak Basin. All the car roads between the villages are repaired which makes enables drive safe. there are several pull-offs during the drive.
Public transportation: Apart from bus which only works twice a day from Yukaribey village to Bergama there isn't any other public transportation to the basin. Which makes it disconnected from adjacencies.



Primary road



Figure 6- Secondary road



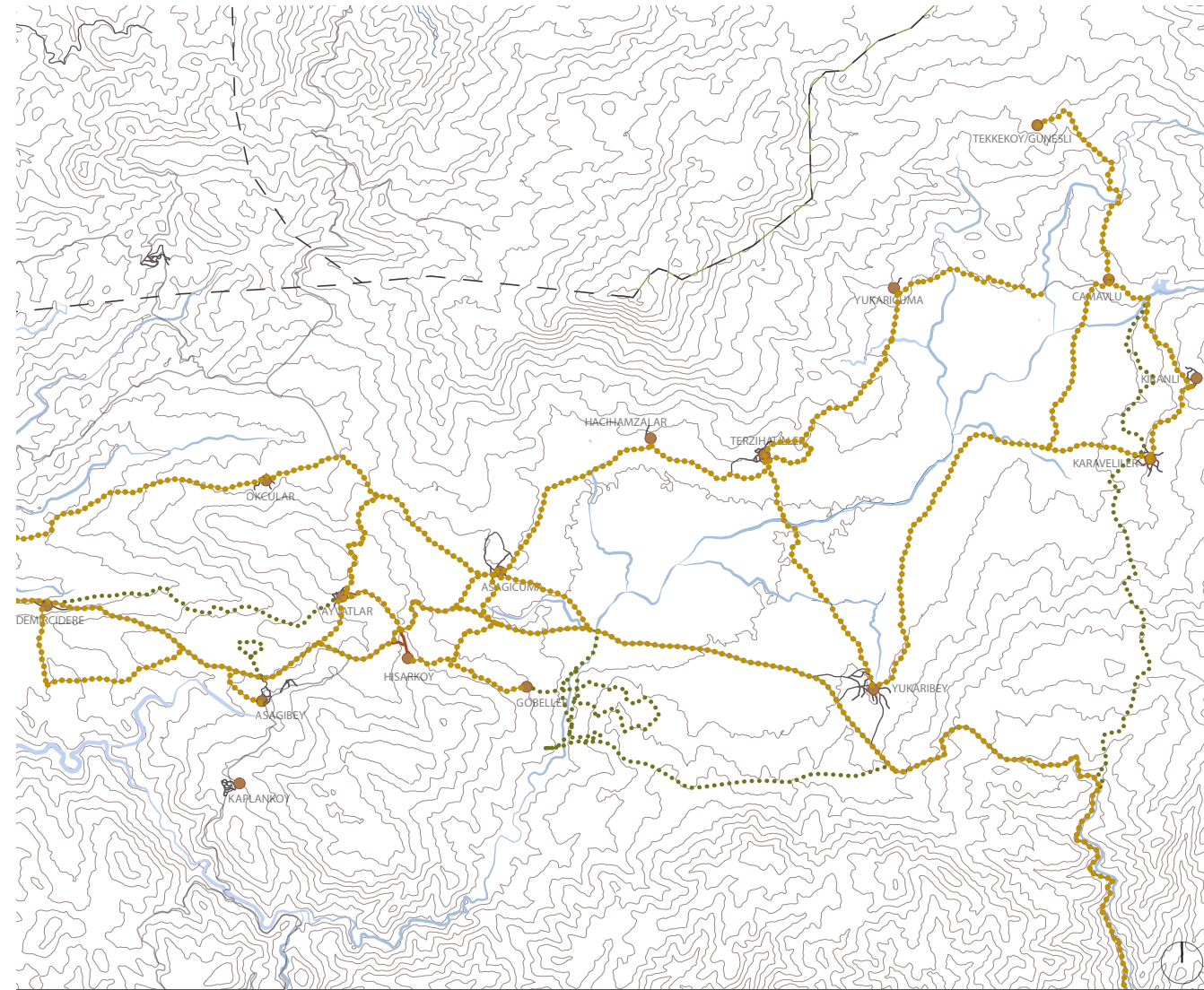
Figure 7- Unpaved village road



Yukaribey village Residential road

Materials of the paths: As it is mentioned before bedrock of the basin is granite. As a local material, granite covers most of the village residential roads. Asphalt covers the primary and secondary roads between the villages. Roads inside the forest and agricultural fields which are also the cutoffs between the villages are unpaved and are used by trucks.

SLOW MOBILITY



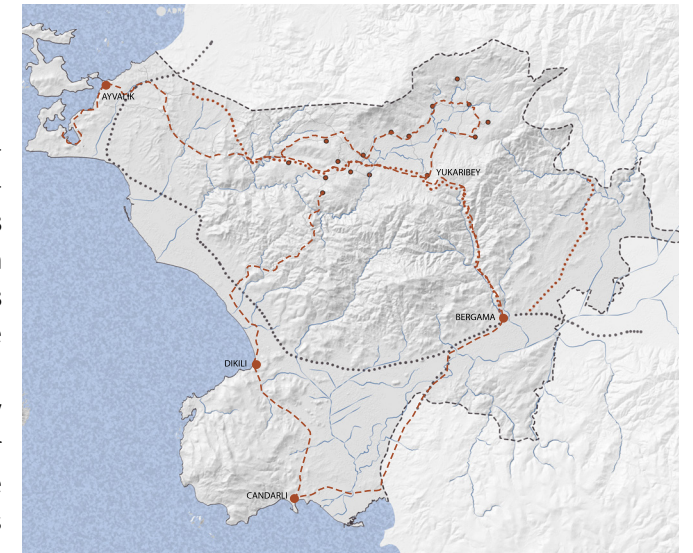
●●●●●●●●●● TREKKING ROUTES

●●●●●●●●●● CYCLING ROUTES

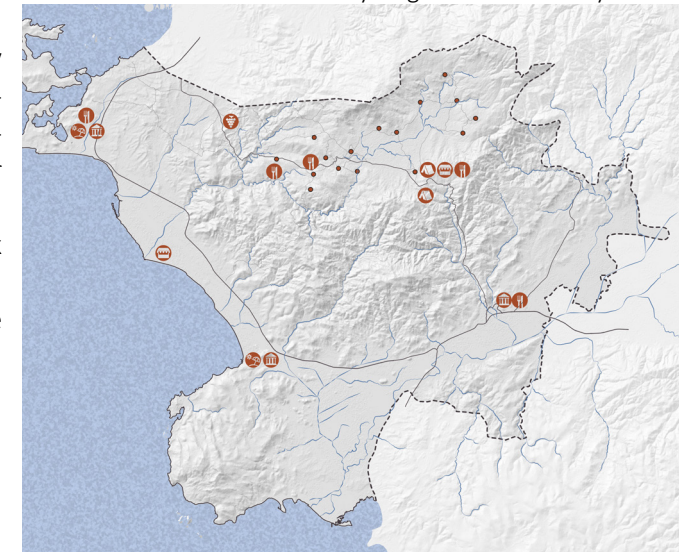
When we analyze the existing slow mobility opportunities in the region, unfortunately the outcome is not pleasant. **There isn't any walking paths or bicycle paths between the villages which cause isolation. Although Kozak Basin has a great touristic potential which is mostly known with it's hiking routes.** However these nature hikes are not well-known and are not included in the regional hiking and trekking routes maps. They were constituted mostly by individual nature lovers or outdoor sports associations. Therefore no maintenance has been done before. It is not possible to come across any signboards which narrows the tourist potential only to the professionals.

In the case of cycling as it is seen in the slow mobility map, only primary and secondary roads which connects the villages are proper for this aim by means of pavement material, nevertheless there isn't any paths for bikes.

Moreover there are cycle roads which connects Kozak Basin with the surrounding centers as Bergama, Ayvalık, Candarlı and Dikili, but as it is mentioned before for the hiking routes, its reputation is limited and not included in the city map.



Cycling roads of Bakircay Basin



Cycling roads of Bakircay Basin

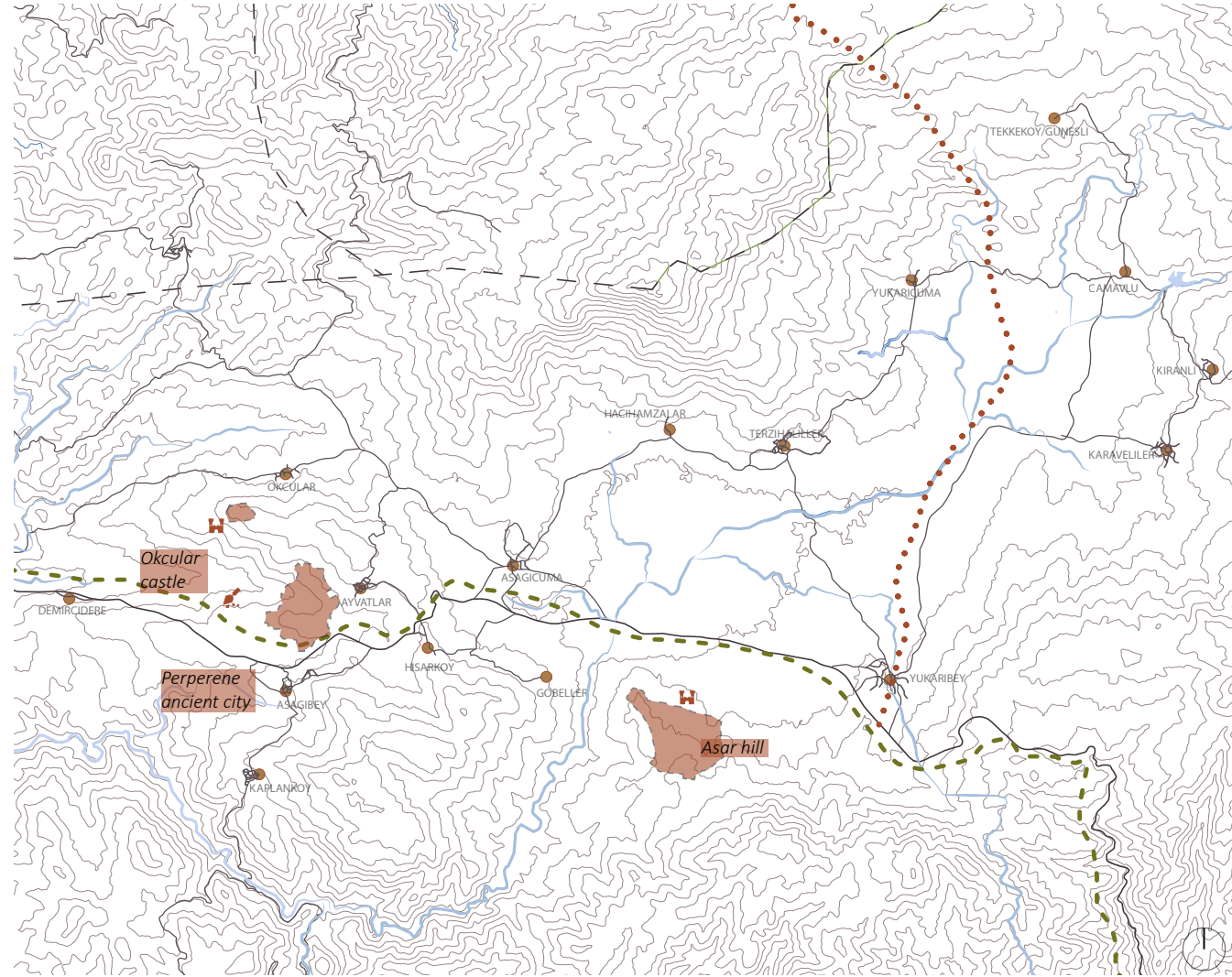


Figure 8- Kozak Basin Historical Traces

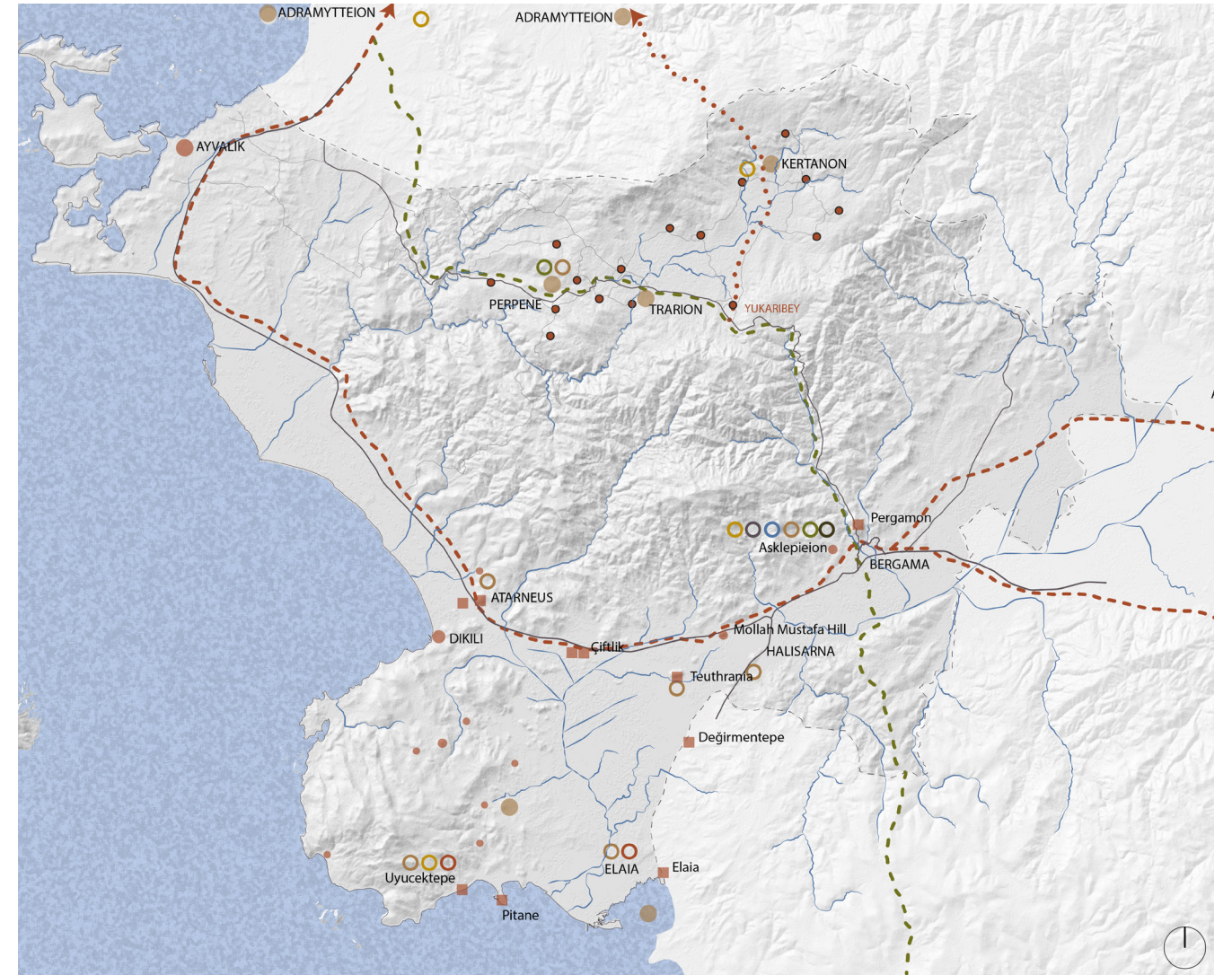
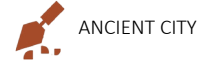


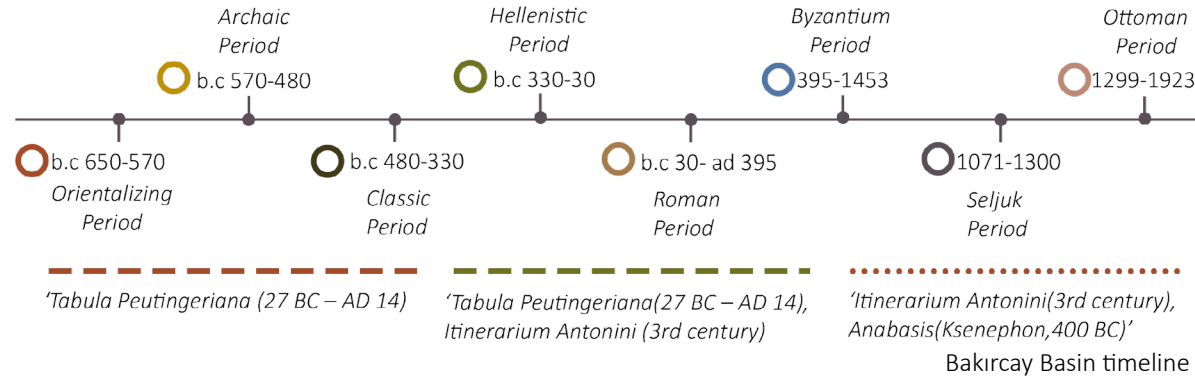
Figure 9- Bakircay Basin ancient roads and cities



(Figure-8) Source: Adapted from Yrd. Doç. Dr. Beycan Hocaoğlu Bakırçay Havzası'nın Antik Yol Güzergahları, Available: Tozan, 2017, Perga-Kozak Basin mon'un Yolları Antik Çağdan Bizansa Bakırçay Havzasının Yol Sistemi

Adapted from UMP- Prahistorischer Umlandsurvey Pergamon, Fundplatzübersicht, Pergamograbung des Deutschen Archäologischen Instituts

(Figure-9) Source: Adapted from İzmir 2 Numaralı Kültür Varlıklarını Koruma Bölge Kurulu Müdürlüğü Tescil kararları: <https://korumakurullari.ktb.gov.tr/TR-90402/tescil-kararlari.html>



Bakircay Basin, where the study area is located, has been witnessed different settlements since the earliest periods of history. The fact that the basin has a favorable climate and natural environmental conditions, which are suitable for nutrition and shelter, has always made the region attractive. Since prehistoric times, it has been a major civilization center with various settlements. The fact that the basin is formed with alluviums, has always made the soil fertile and suitable for agriculture which caused settlements [8].

First archaeological excavations started in the region in 1878. According to what appeared in these excavations, it is possible to say there were many states dominated the land, which are Hittites, Achaeans, Lydians, Persians, Mysians, Macedonians, Pergamon, Romans, Byzantines, Seljuks, Karesi, Ottomans and finally Republic of Turkey [9].

Pergamon is the most important settlement that reached today from the Hellenistic period.

The historical main routes are parallel to the mountains due to the topographic features of the east-west oriented mountain masses of the basin. Routes can be seen in *Itinerarium Antonini*, which is documented at the end of the 3rd century b.c., and in the map of *Tabula Peutingeriana* which is dates back to 2nd century b.c. [10].

Among these routes, two are passing through the study area (Kozak Basin). First one can be seen in *Tabula Peutingeriana*, after Adramytteion route is forked into two. One of them tracks coastline, the other passes through Kozak Basin to Pergamon. The one can be seen in *Itinerarium Antonini*, has the same distance of today's Kozak road [11].

In his work titled *Anabasis*, Xenophon states that the army passed from Kertonon while he explained his route from Pergamon to Adramytteion. Considering this information in Xenophon, it can be thought that the remains in Asar Tepe between Çamavlu Village and Tekkeköy in Kozak region belong to Kertonon [12].

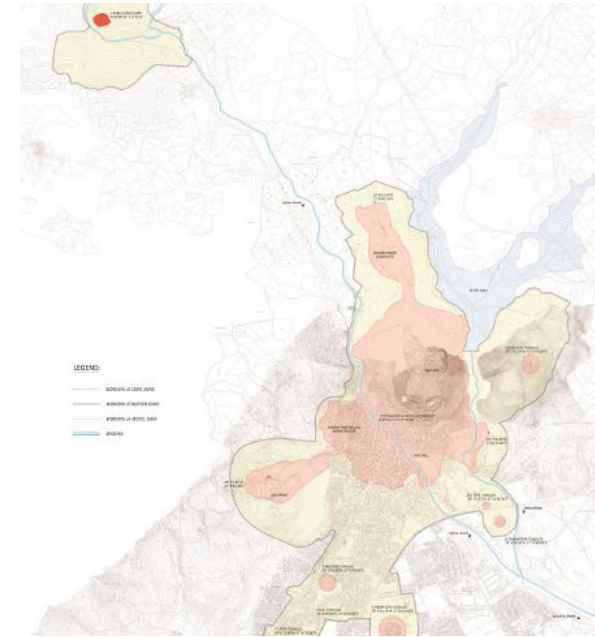


Figure 10- Pergamon



Figure 11- Pergamon

PERGAMON ANCIENT CITY / BERGAMA

City of Bergama has been in the center of the routes connecting Europe and Asia since ancient times. City is also known with Pergamon Ancient city.

From the 3rd century b.c. onwards Pergamon has become a center where many different cultures such as Greek, Middle east, Macedonia. Since the Hellenistic period, it is an important city that has reached today, where the development and planning of cities can be observed. [13]

City was the capital of Pergamon Empire, then it fell under Roman Empire rule. It is known as the city of first (first parchment, library with 200.000 book capacity, natural therapies with mud, music, sun ...).

City inscribed in the UNESCO World Heritage List in 2014 as 'Pergamon and its Multi-Layered Cultural Landscape'.

[8,9] Sertkaya Doğan, Ö. 2005, Bakırçay Havzası Beşeri Coğrafyası, İstanbul, İstanbul Üniversitesi Sosyal Bilimler Enstitüsü Coğrafya Anabilim Dalı Doktora Tezi, pg. 95-97
 [10,11,12] Tozan, M. 2017, Pergamon'un Yolları: Antikçağdan Bizans'a Bakırçay(Kaikos) Havzası'nın Yol Sistemi, İzmir, Ege Üniversitesi, pg.538,549-550

[13] Bergama Municipality, 2016-2020, UNESCO Dünya Mirası Bergama Çok Katmanlı Kültürel Peyzaj Alanı ALAN YÖNETİM PLANI, İzmir, pg.10
 (Figure-9) Source: Bergama Municipality, 2016-2020, UNESCO Dünya Mirası Bergama Çok Katmanlı Kültürel Peyzaj Alanı ALAN YÖNETİM PLANI, İzmir, pg.104
 (Figure-10) Source: <https://www.goturkey.com/en/destinations/bergama-pergamon>, Photo by Orhan Ozgulbas



THURM EINER PERGAMENISCHEN LANDSTADT

Figure 12- Perperene tower ruin-1886

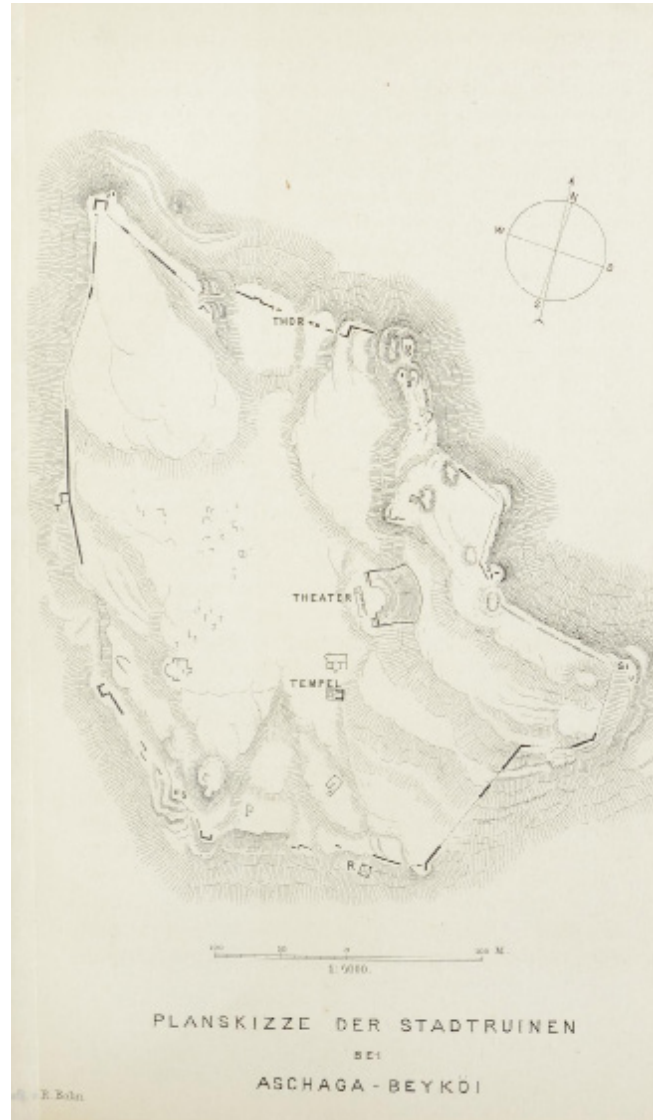


Figure 13- Perperene Master Plan

KOZAK BASIN RUINS

PERPERENE ANCIENT CITY ASAGIBEY VILLAGE



General overview: Grade 1 and grade 3 archeological site.

The ancient city of Perperene, from Hellenistic and Roman periods, is located on the hill 1 km northwest of the Aşağibeyler Village in Kozak region.

Observations: Survived remains were made entirely of local andesite stone which are city walls, agora, and a theater with a capacity of about 5000 people (a theater similar to the theater in the Acropolis of Pergamum, as the plan). It also has a building that is likely to be a temple and residences.

In addition, in the west of the ancient city, location called Bergaz Düzü has cultural assets were found. (tombs, wall series).

Threats: Livestock activities, mining areas, stream bed reclamation etc.

Present Condition: There is no current excavation work. Area is used of the area for livestock (grazing)[14].

ASARLIK HILL GOBELLER VILLAGE



General overview: Grade 1 and grade 3 archeological site area which is located on Asarlık hill near Göbeller village which oversees the basin.

Observations: Asarlık hill has a dominant position over the plain. There are ruins from the late Roman and Byzantine periods. Area includes, a rectangular building ruin, 2 tomb lids and wall traces likely to be a castle.

Threats: Illegal excavations.

Present Condition: There is no current excavation work. Area is covered with stone pines and granite rock masses[15].

OKCULAR CASTLE OKCULAR VILLAGE



General overview: Located east side of Okçular village. Located on a hill which is mostly consist of rocks.

Byzantium Castle ruins are located on the hill.

Observations: The walls of the castle were built between rubble and cut stone using lime mortar. The existing rock masses were used as a part of the wall. Most of the walls are demolished. There are many roof tiles and ceramics in the area inside the castle. There is a pit that is likely to be a cistern.

Threats: Illegal excavations.

Present Condition: There is no excavation work. Mostly ruined[16].

KOZAK BASIN TIMELINE



Figure 14- Tabula Peutingeriana



Figure 15- Pergene coin

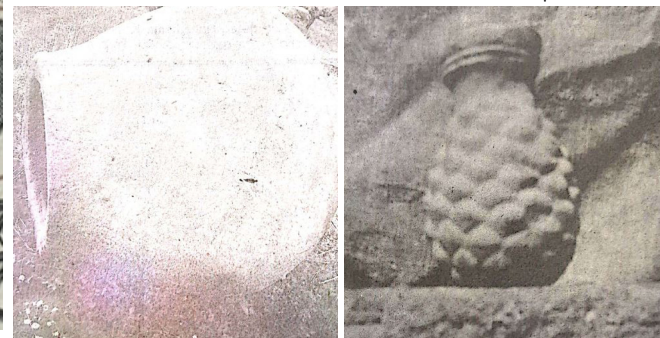


Figure 16- Wine Barrel

Figure 17- Pine cone shaped vase

Hellenistic and Roman Periods

Traces of first settlements in the Kozak Basin, dates back to Hellenistic Period while Pergamon Empire dominates the region. The same today as it was in antiquity, Kozak Basin was part of Pergamon. Ruins have military and agricultural production importances. The coin which is found in Perperene land shows existence of vineyard lands (Figure 15). In addition, pine cone shaped vase proves the presence of pine trees as today.

Last Pergamon Empire king Attolus III left the Pergamon to Roman Empire in his testament, thus Kozak Basin became a part of Roman Empire. After the division of Roman Empire at 395, Pergamon became a Byzantine land. Perperene was one of the important cities during Byzantine period [17].

The Arrival of Turks

After the Byzantine and Seljuk War in 1071, Pergamon became Seljuk land and the first Turks started to come to the region. Those turks were nomads. Today's locals of Kozak Basin villages have their origins in those nomads. Till the Ottoman Empire there wasn't any settlements in Kozak basin because nomads were coming to the land only in summer times. In winter they lived in coast cities as Ayvalık [18].

Ottoman Empire

Ottomans introduced a law and forced nomads to settled life. In this way today's Kozak Basin villages are built with the name of its nomad's group names [19].



Figure 18- Turkish Nomads

Republic of Turkey

With the increase imports and exports, economic value of the pine nuts are increased. Today Kozak Basin consist of 16 villages, which are earn their livelihood mostly from stone pine cultivation. Last 10 years their income level is decreasing due to the pine nut disease. For the first time in history of basin, now villages are facing migration to the cities caused by economic problems.

(Figure-14) Source: Tab. Peut. seg. 9.2-3 <http://luciodp.altervista.org/scuola/storia/mappe/peutingeriana.html>

(Figure-15) Source: https://www.asiaminorcoins.com/gallery/displayimage.php?album=108&pid=11261#top_display_media

(Figure-16-17) Source: Eris, E. 1996, Kozak, Bergama Belediyesi Kültür Yayınları, Bergama, pg. 46-49

[17,18,19] Eris, E. 1996, Kozak, Bergama Belediyesi Kültür Yayınları, Bergama, pg. 59-76

(Figure-18) Source: <http://www.turktarim.gov.tr/Haber/261/toroslarda-dumani-tuten-kara-cadirin-son-sahipleri-sarkecili-yorukleri>

POPULATION

Kozak Basin is consist of 16 villages. Villages ware Yö-rük(Nomads) settlement, established in the last century, bear the name of the founding Turkmen family[].

Which are Yukarıbey, Aşağıcuma, Çamavlu, Göbeller, Hacıhamzalar, Karaveliler, Kıranlı, Terzihaliller, Yukarıcuma, Okçular, Ayvatlar, Asagibey, Demircidere, Gunesli, Kaplankoy and Karaveliler.

	1840	1890	2000	2012	2020
Yukarıbey	380	413	1306	1124	1014
Karaveliler	335	443	833	732	572
Kıranlı	225	285	466	453	403
Camavlu	220	436	708	566	534
Gunesli	130	111	250	240	240
Gobeller	100	160	445	382	325
Terzihaliller	135	204	380	311	284
Kaplan	295	258	432	386	337
Hacıhamzalar	115	102	274	241	200
Asagicuma	180	224	738	643	559
Asagibey	305	245	718	591	513
Hisarköy	130	179	242	223	180
Ayvatlar	190	213	379	297	232
Yukaricuma	70	104	232	241	221
Demircidere	-	105	216	157	127
Okcular	165	199	355	282	246

Figure 19: Population data of Kozak Basin villages

If we look at the population of Kozak villages, we see that Yukarıbey and Karaveliler take the first places. The population of other villages varies between 200-500. Large populated villages have several neighborhoods,

while others are usually single neighborhoods. Kozak villages have a considerable population in the mid-19th century

Yukarıbey village is considered as center village of the basin beacuse it contains in itself the gendarmerie station, primary school, high school, health center, peanut cooperative and forest district chief.

The average family size in the region is 4-5 people. Since the people of Kozak are conscious the birth rate is low compared to the other rural areas in Turkey.

The income and education level of Kozak people is higher than the general rural population of Turkey. Education and training opportunities in Kozak villages are sufficient. Each village has a primary school. Kozak High School provides services for young people to complete high school education. In addition, the proximity to Bergama city center and the presence of various vocational high schools enrich the education options of Kozak people. Everyone is able to read and write in Kozak. In fact, the number of high school and university graduates is quite high.

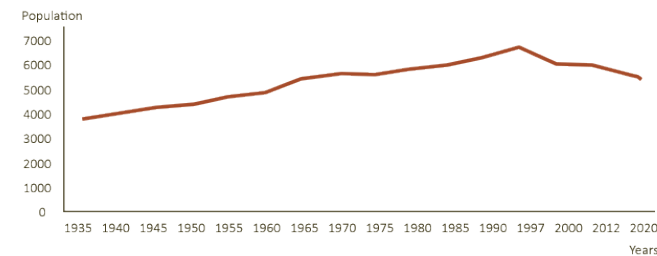
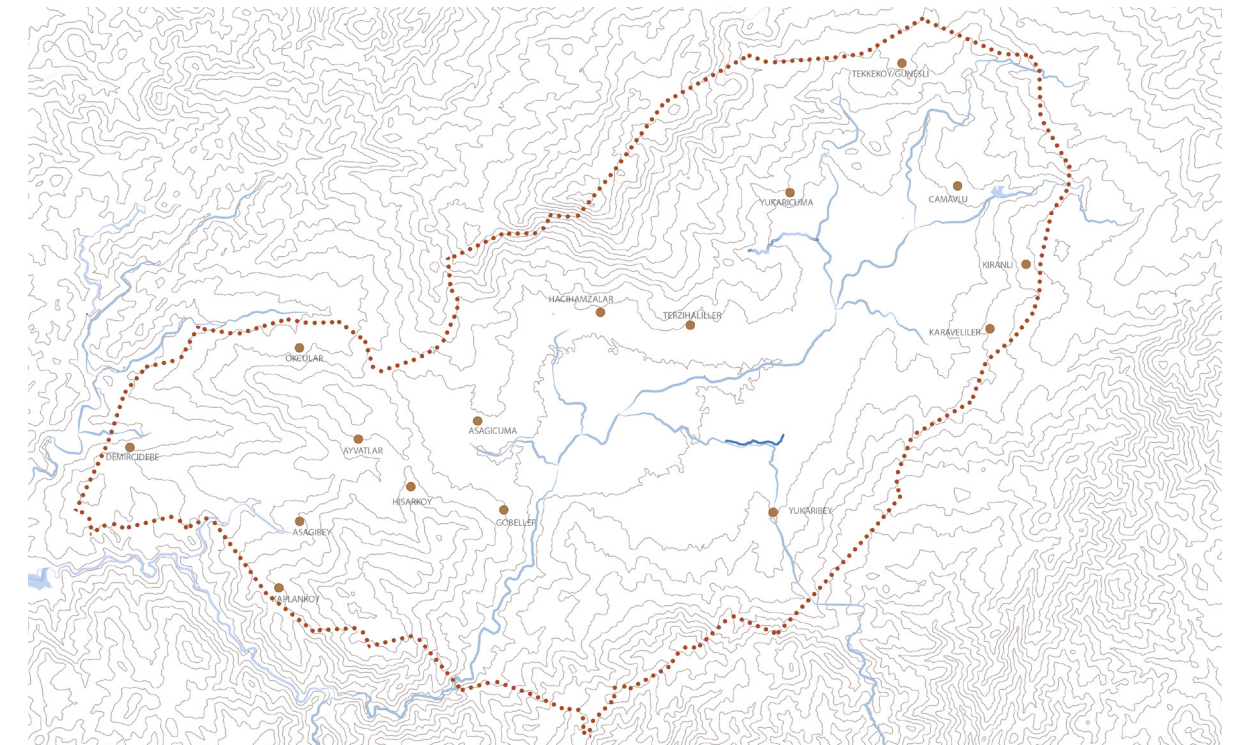
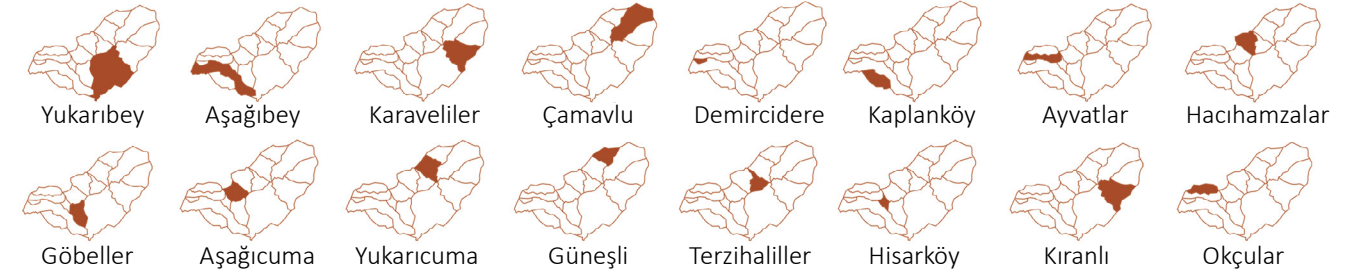


Figure 20: Annual changes in the population of the Kozak region

SETTLEMENTS



ECONOMIC ACTIVITIES

When we classified the villages according to their economic activities we see that **pine nut production** is dominant. **Animal husbandry, apiculture, viniculture, chestnut and granite mining** are prominent activities.

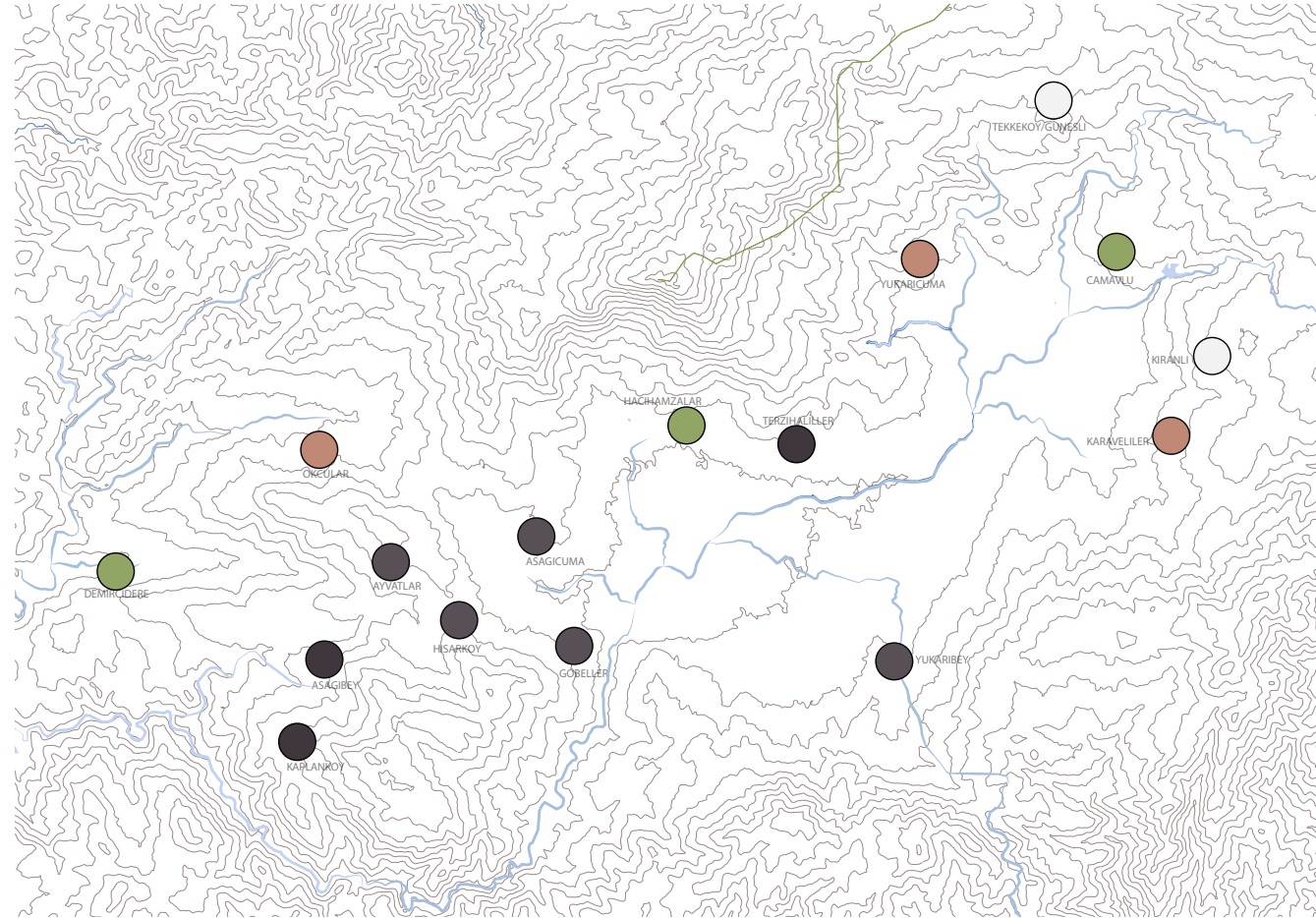
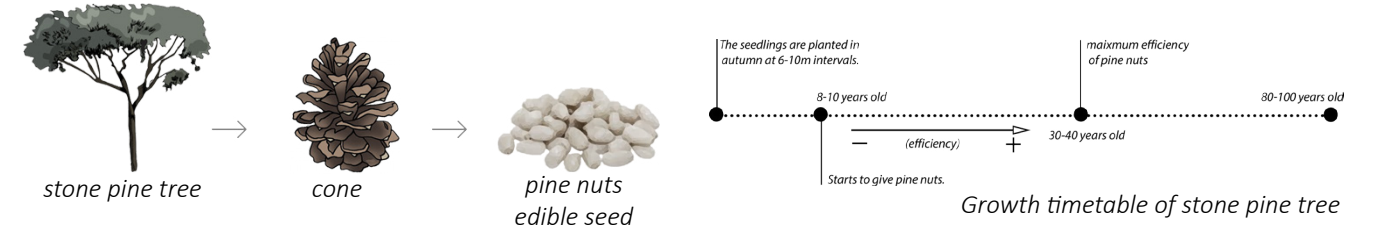


Figure 21. Kozak Basin economic activities distribution



(Figure 21) Adapted from: Uzun, A. 2014 Sürdürülebilir Kalkınma Kapsamında Madra Dağı'nın Doğal ve Beşeri Kaynaklarının Değerlendirilmesi, Ankara, Ankara Üniversitesi pg.162

STONE PINE FOREST/PINE NUT PRODUCTION



Main vegetation of Kozak Basin consists of mostly stone pines, which is the main economic activity in the region. Stone Pine (*Pinus Pinea*) is a natural vegetation of Mediterranean region (Spain, Portugal, Italy...). It can find habitat up to 800 meters in height. Ideal growing conditions are, 700-800mm annual average rainfall, 15°-16° average temperature and 70-80% relative humidity.

There are an average of 150-200 cones in a mature tree.

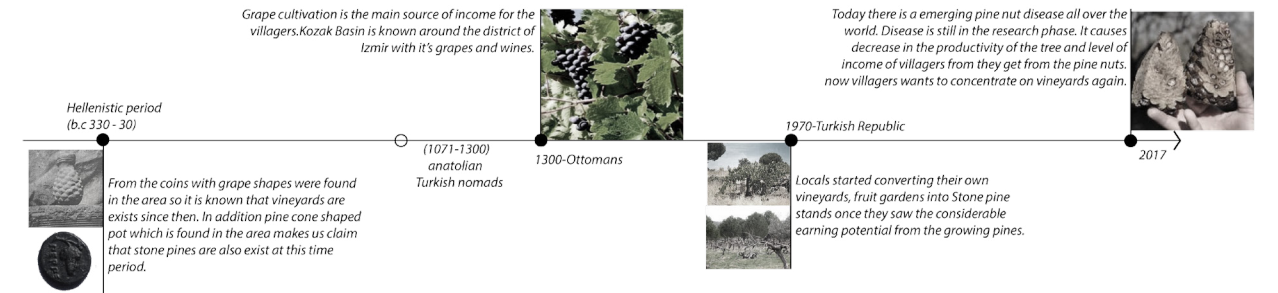
1 kg of pine nut is obtained from an average of 70 cones.

2.5-3 kg peanuts are obtained from some mature trees.

History:

It is thought that stone pine trees have grown in the basin since 133 BC. Pine nut shaped vase which is found in the perperene ancient city supports this argument.

Stone Pines' most important product is it's edible seeds, pine nuts. However, increasement of pine nuts' economic value and marketing has started to take place in the recent past. Before 1970 main income source of the Kozak villagers were viniculture and horticulture, there were few pine nut production. Both have since been displaced by the stone pines[20].



Timetable of grape and pine nut cultivation in Kozak Basin

[20] Eris, E. 1996, Kozak, Bergama Belediyesi Kültür Yayınları, Bergama, pg. 59-76



Figure 22- collection of pine nuts

Process:

It bears fruit each year.

Harvesting

Harvesting period of cones from stone pine trees are between December and May. Traditional long pole called 'key' is used in harvesting. It is profession in the region.

- 1-Harvesters climb the trees
- 2-Get the cones down by striking them. (Only 3 years old mature cones)
- 3-The fallen cones are collected by women.

Drying

4-The cones dry under the sunlight and open by themselves.

5-Nuts are being extracted from the cones mostly by the machines.



Figure 23- 'Key' traditional handmade tool for striking cones



Figure 25- sundrying of the cones



Figure 24- women collecting the fallen cones from ground



Figure 26- extracting pine nuts from cones with machinery

China has the biggest market share, with 10,000 tons of production, followed by 5,000 tons each in Afghanistan and Pakistan, 3,000 in Spain, 1,300 in Turkey, 850 in Portugal, and 400 in Italy Stone Pines are grown on 61% of the land in the region[21].

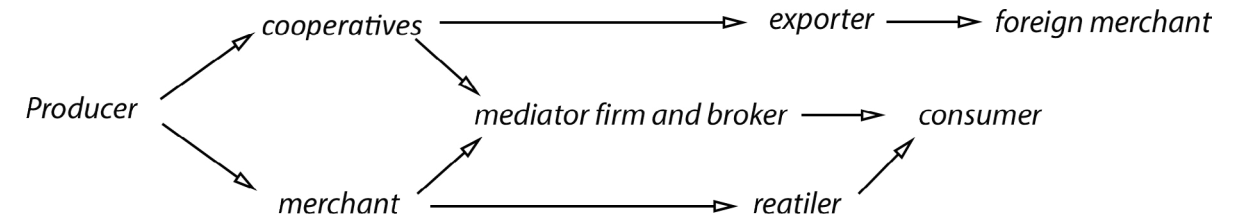
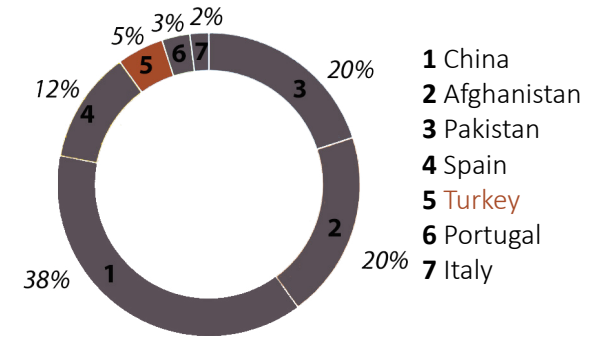
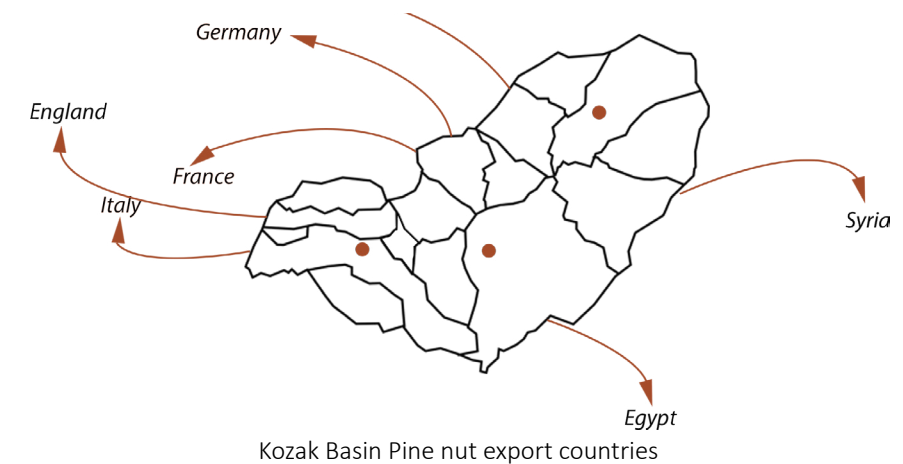


Figure 27- Marketing channels of Pine nut



(Figure 22-23) Source: <http://forum.toprakbilgi.com/bahce-bitkileri-meyvacilik-kuruyemis/fistik-cami-yetistiriciligi-ve-cam-fistigi/>
 (Figure 24,25) Source: <https://egekitap.ege.edu.tr/files/egeden5.sayi/files/assets/basic-html/page37.html>
 (Figure 26) Source: <http://forum.toprakbilgi.com/bahce-bitkileri-meyvacilik-kuruyemis/fistik-cami-yetistiriciligi-ve-cam-fistigi/>

[21] Source: Sülüoğlu, M. 2004, The Management Of Villagers Owned Stone Pine (Pinus Pinea L.) Plantations In Kozak Region, Turkey: A Case Study, Ankara, Central Anatolian Forestry Research Directorate, pg. 35
 (Figure 27) Adapted From: Bilgin F., Ay Z. 1997, Ege Bölgesinde Çamfıstığı İşletmeciliği Üzerine Araştırmalar, İzmir, Ege Ormançılık Araştırma Enstitüsü, pg. 22

APICULTURE

Beekeeping is also an important field of economic activity in the history of the basin. In the past, Asagıcuma, Asagıbey, Çamavlu, Kaplan and Bagyüzü villages had excessive number of beehives. However, today only Kaplan and Kiranlı villages carry out this activity[22].



Figure 28- Apiculture

GRANITE

Granite, is a source of wealth for the region. It is used for building stone, paving stone, tiles, sculptures, monuments, tombstones and ornamental stones in the Kozak region. Granite is commonly used in the buildings of Kozak[23]. This branch of economic activity is gradually developing. However it has environmental damages.

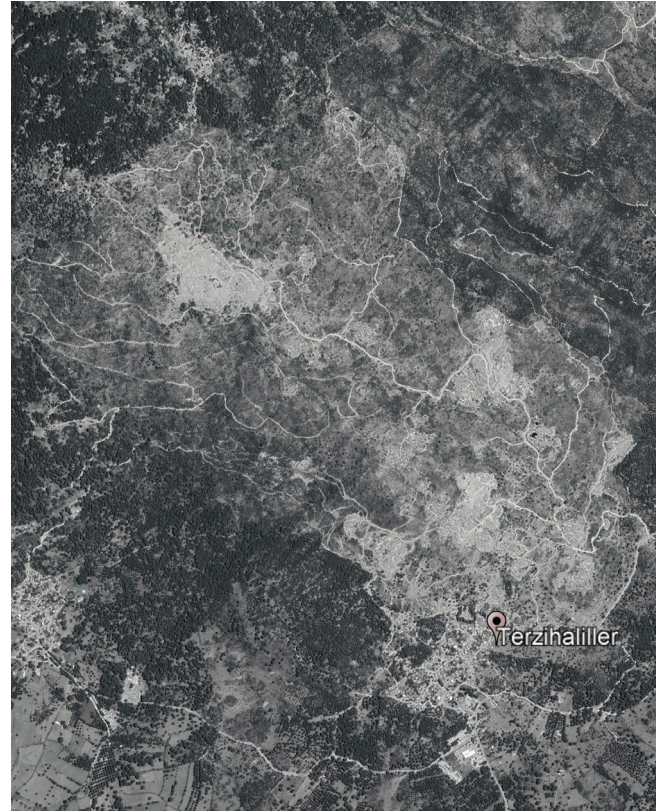


Figure 29- Mining area in Terzihaliller village

ANIMAL HUSBANDRY

In the past animal husbandry was one of the main source of income in the basin. After the afforestation of the lands with the stone pine trees number of the grazing lands decreased. The number of goats are used to be large but since the goats damage nut-growing area, today villagers concentrated on herding mainly hybrid large animals or purebred [24].



Figure 30- Agroforestry in Kozak

VINICULTURE

Kozak basin was popular in city-wide with its high quality wines and table grapes. There are two grape species which is specific to region which are known as Kozak white grape and Kozak black grape. **After the increase of pine nuts' economic value, most of the vineyards are replaced with stone pines and viniculture lost its significance.**



Figure 31- Vineyard in Asagıbey village

[22] Uzun, A. 2014 Sürdürülebilir Kalkınma Kapsamında Madra Dağı'nın Doğal ve Beşeri Kaynaklarının Değerlendirilmesi, Ankara, Ankara Üniversitesi pg.172

[23] Çetin, T. 2003 Doğal Ortam-Ekonomik Faaliyet İlişkisine Bir Örnek: Kozak Yöresi (Bergama), Ankara, Gazi Üniversitesi, pg. 36 (Figure 28) Source: <https://egekitap.ege.edu.tr/files/egeden5.sayi/files/assets/basic-html/page37.html>

(Figure 29) Source: Map showing mining area in Terzihaliller village. Google Earth, earth.google.com/web/.

[24] Sülüoğlu, M. 2004, The Management Of Villagers Owned Stone Pine (Pinus Pinea L.) Plantations In Kozak Region, Turkey: A Case Study *Kozak Basin* 73, Central Anatolian Forestry Research Directorate Ministry of the Environment and Forestry, Ankara, pg. 24

(Figure 30) Source: Sülüoğlu, M. 2004, The Management Of Villagers Owned Stone Pine (Pinus Pinea L.) Plantations In Kozak Region, Turkey: A Case Study, Central Anatolian Forestry Research Directorate Ministry of the Environment and Forestry, Ankara, pg. 25

(Figure 31) Source: <http://dagakactim.blogspot.com/2016/08/kozak-yaylasinda.html>

CRAFTS AND INDUSTRIES

TRADITIONAL TRADES

HAND KNOTTED CARPET

Kozak is used to be known as it's local hand knotted carpets. Today this cultural heritage faces a disappearance because the young generation doesn't know it.

Kozak carpets are, continuation of Seljuk carpets but paired with turkish nomads' culture. Which have the same features as geometrical patterned plant motifs.

Dominant colors of the carpets are red, blue, white, yellow and green which are made from the plant roots[.]. Carpet-weaving was common in each village of basin, but today this tradition is only being conducted in *Karavelliler, Kiranlı, Camavlu, Gunesli, Terzihaliller, Yukaricama* and *Hacihamzalar* villages.

Trade is **linked to the animal husbandry**. Wool is the material of the carpets in the basin and it is obtained from the sheeps fed by the families are sheared twice a year. Processing the wool requires traditional skills and tools[25].



Figure 34- Dızgah (loom) weaving



Figure 32- Saddle-bag



Figure 33- Kiranlı Village carpet

LOCAL INDUSTRIAL PRODUCTION

FORESTRY

Except from the stone pine forest, higher altitudes of Kozak Basin has mixed forests. Turkish pine (*Pinus brutia*), black pine (*Pinus nigra*), cermes oak and stone pine are the species found in mixed forest.

There are locals who earn their keep with forestry. They are generally seasonal workers (usually in spring, summer and autumn seasons). Forest workers in the forest; They perform works such as obtaining resin, firewood and forest by-products. The employer is the Ministry of Forestry. At the end of this activity, they collect the firewood that they need and the pines of the naturally grown stone pines. With the arrangement made, stone pines in the forest area are shared among the workers. Thus, the trees are cared and the local people can benefit from their products. There are also small workshops processing forest products in the region[26].



Sawing yard in Göbeller village



Figure 35- forestry workshop



Figure 36- non-wood forest product

[25] Deniz B. 1997, "Kozak (Bergama) Yöresi Halıları" *Ariş Dergisi*, Ankara, pg. 18-37

(Figure 32-33-34) Source: Deniz B. 1997, "Kozak (Bergama) Yöresi Halıları" *Ariş Dergisi*, Ankara, pg. 19-21-22

[26] Çetin, T. 2003, *Doğal Ortam-Ekonomik Faaliyet İlişkisine Bir Örnek: Kozak Yöresi (Bergama)*, Gazi Eğitim Fakültesi, Ankara, pg. 37

(Figure 35) Source: Çetin, T. 2003 *Doğal Ortam-Ekonomik Faaliyet İlişkisine Bir Örnek: Kozak Yöresi (Bergama)*, Ankara, Gazi Üniversitesi,pg.46

(Figure 36) Source: <https://www.pexels.com/tr-tr/fotograf/187313/>

FOOD

THE REGIONS FOOD

All the fruits and vegetables are cultivated in the area. In terms of food consumption, region is independent from the mass production. Since the first settlement, people are cultivating, vegetables and fruits for their own need. There isn't any fruit and vegetable marketing in the Basin. But according to the interviews with the locals it is known that villagers are selling their surplus in occasional bazaars.

Animal husbandry is one of the economic activities in the basin. Goat, sheep and cattles are feeding and dairy products such as cheese, yogurt, milk are made by the villagers.

Mushrooming is frequently done in the forest. Kozak pine mushroom is on the emblematic food of the region.



Figure 37- pine nut halva and tea

TRADITIONAL RECIPES

Kozak Basin has recipes which are regional or adapted from other regions.

Since the basin is isolated from the surrounding according to its geographical location, ingredients for the recipes come from the region itself. Popular ones are pine nuts from stone pine forests, grapes, meat and dairy products from animal husbandry[27].

What is identical for the basin is the usage of pine nut as an ingredient, which locals often used in cooking.(Figure 40). Second agricultural product is grape. According to the interviews with villagers, after the vine harvest, besides the wine, mollasses has been made with the grapes collected. In addition 'Keşkek' is a traditional dish for basin, which is mostly cooked, in weddings and hand out to the guests (main ingredient is the meat)[28].



Figure 38- grape molasses making



Figure 39- 'keşkek'



Figure 40- 'Keşkek' in wedding days

DAILY LIFE

PRIVATE LIFE

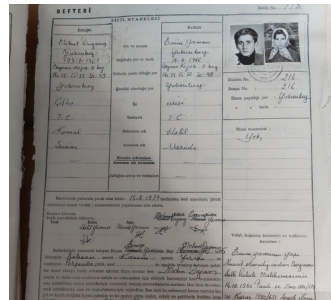
Family Life

Family life is one of the basic elements of Kozak's traditional Turkish community structure. As it is a rural area, family ties are very strong.

In the traditional Turkish village system young people usually live with their parents after marrying. However, large families are no longer the norm in Kozak villages, having been displaced by nuclear families as a result of young couples establishing new households.

Family memories

In the village, one of the most important elements of socio-cultural life is weddings and related engagement or henna night activities. Especially young people encounter each other at such nights and have the opportunity to spend time with each other.



SOCIAL LIFE

Garden

Almost every house have their own garden in Asagibey village. Villagers plant mostly fruit trees in their private gardens. Collected fruits are dried in these gardens. Collective family meals are served in these gardens.

Coffeehouse

Coffeehouse is a part of the Turkish tradition. Although their numbers have decreased in cities, they still exist. However, this culture still continues in the villages. They are located in the village center as well as mosque. Generally only men can socialize in the coffeehouses. While the women meet each other in the houses.



Coffeehouse in Kaplan village



COMMUNITY LIFE

CELEBRATIONS

One of the most important aspects of Kozak culture is that the people continue their loyalty to traditions and customs. For example, asking for girls, weddings, henna burning, bridal play, dowry laying, birth, consignment, funeral, eating and drinking, folk dances still live in Kozak with all its vitality and authenticity. As the other rural areas around the Turkey, wedding is the most important celebration in the Kozak basin.

Each national holiday as celebrated in villages. For instance, 'April 23 national sovereignty and children's day' celebrated every year with children shows.

One day of Bergama festival, which dates back 80 years ago, happens in Kozak with some regional dance shows. 'Kozak Basin Festival' has been organized since 2019 with dance shows, concerts and local product market[29].



Figure 43



Figure 41



Figure 42



Figure 44- Demircidere village women



Figure 45- traditional clothing



Figure 46- Kozak festival

COMMUNITY CULTURE

Kozak Basin has a traditional clothing, however today it is worn only on special occasions like festivals(Figure). There are anonymous songs of Kozak plateau that singing into oblivion, traditional games where women and men dance separately at weddings, and theatrical plays where the young gather and exhibit during wedding or festive nights [30].

[29] Eris, E. 1996, Kozak, Bergama Belediyesi Kültür Yayınları, Bergama, pg. 140 (Figure 41-42) Source: İnceköse, Ü. 2019, The Sustainability of an Urban Ritual in the Collective Memory: Bergama Kermesi, www.mdpi.com/journal/sustainability, pg.24 (Figure 43) Eris, E. 1996, Kozak, Bergama Belediyesi Kültür Yayınları, Bergama, pg. 134

[30] Çetin, T. 2003, Doğal Ortam-Ekonomik Faaliyet İlişkisine Bir Örnek: Kozak Yöresi (Bergama), Gazi Eğitim Fakültesi, Ankara, pg. 37 (Figure 44-45) Source: <https://www.trafalgar.com/real-word/meet-the-local-women-of-demircidere-turkey/> (Figure 46) Source: <http://egeninsesi.com/haber/220759-baskan-kocaoglu-ve-gonencten-kozak-yaylasi-mesajlari>



KOZAK BASIN- GOAT FARM

3

Kozak Basin Strategies

Methodology
Regulations and Existing Local Projects
SWOT analysis
Ecomuseum Proposal
Strategies

METHODOLOGY

Reference of the 4 step of the methodology to approach the problem and proposal for the Kozak basin case is from, ICOMOS/IFLA action criteria to manage rural landscapes.

The method aims to provide sustainable development of the Kozak Basin by heritage interpretation.

Step 1

UNDERSTAND

In this phase in order to develop a base-line knowledge about the physical and cultural landscape of Kozak Basin analyses are done according to the *European Rural Heritage Observation Guide (CEMAT)*. Natural Environment, infrastructure, history and people are analyzed with sub-topics. In order to understand the heritage values of the territory.

After the analyses, heritage values are documented in a map. During this phase according to the interviews local population is accepted as knowledge holders.

Step 2

PROTECT

Legal and policy frameworks reviewed and governmental landscape plans are considered in addition to the Rural Heritage Project which has started in 2019 which focuses on Kozak Basin.

Up to this point, the past, current and future situations of the region were examined. According to these bases

as a tool for sustainable development aim ecomuseum is determined as a tool for this process. Considering current problematic situation and ecomuseum practices main objectives are defined. Strategies and actions are specified in this framework.

Step 3

MANAGE

According to the Ecomuseum concept users and stakeholders are defined. Rural inhabitants are accepted as main focus of users. Stakeholders which also includes rural inhabitants are defined.

With the help of the stakeholder analysis, planned actions are defined as equitable governance which varies from different scales.

Step 4

COMMUNICATE and TRANSMIT

In this phase in order to communicate and increase awareness of the means and methods for transmission of traditional and technical knowledge and practices and heritage values interventions are done in the 1-5000 scale. These interventions aim to support learning, training and research in terms of place. Besides these physical interventions are supported with social activities and events.

Step 1

UNDERSTAND

-Develop base-line knowledge of the physical and cultural characteristics of rural landscapes.

-Document the heritage values of rural landscapes

-Recognize local populations as knowledge-holders

Step 2

PROTECT

-Review and implement legal and policy frameworks

-Define strategies and actions

Step 3

MANAGE

-Recognize key stakeholders of rural landscapes, including rural inhabitants

-Consider the connections between cultural, natural, economic, and social aspects

-Support the equitable governance of rural landscapes

Step 4

COMMUNICATE and TRANSMIT

-Communicate awareness

-Increase awareness

-Support shared learning, training, and research

ARCHEOLOGICAL SITE

According to the *law on protection on protection of culture and natural assets*;

Article 17 of Law No. 2863

‘a) The announcement of an area as a site when the protection zone is established stops the implementation of structures of all sizes in this area. If there is an interaction-transition area of the site, 1 / 25.000 scale plan decisions and notes are reviewed and approved by the relevant administrations, taking into account the site’s status.’

-Absolutely structuring can not be allowed, no application can be made except for scientific excavations.

-Stone, soil, sand etc. can not be taken from the site; lime, stone, brick, marble, sand, mining areas can not be opened; soil, slag, garbage, industrial waste and similar materials can not be poured to the area.

-New agricultural fields cannot be opened, only limited seasonal agricultural activities can continue.

-Afforestation cannot be done, existing trees can be maintained.

FOREST

There are 3 types of ownership types of stone pine forests in the territory. Private lands, village legal entities and state forests. From the Ottomon times private land registrations started in the state forest.

Private lands:

According to the forest law ;
Article 2 of Law No. 6831

All kinds of fruity trees adjacent to the forest borders or adjacent to the forest boundaries including stone pine are not considered as forest. They are considered as agricultural lands.

State Forests:

Conservation of forests belongs to the state;
According to the forest law ;

Article 14 of Law No. 6831

-Cutting, dismantling, growing crops tress, injuring them, cutting or breaking their tops or branches;

-To cut planted wet or dry trees or to remove them from the root;

-collecting and transporting forest seeds;

-hunting in forests;

-Extracting soil, sand and gravel for their own needs, without trading purposes are prohibited.

Management of forests belongs to the state is on sub-district directorate hands. Yukaribey Village(center village of the basin) has forest *sub-district directorate* in the center of the building. Directorate is depend upon regional directorate and managed by agricultural engineer.

According to the regulation Article 19-20 No.27825 Sub-district forest directorate is responsible from;

-To do the construction, maintenance and repair of forest roads.

-To ensure the implementation of combat survey and observation studies, struggle plans and programs in the forests against possible pests and infections.

-To cut trees according to technical principles, to cut into pieces according to standards and special requests, to have them manufactured when necessary and to carry out all kinds of transportation and stacking works.

-To prepare the offers of the Silviculture activities program.

-To provide maintenance, repair and operation of devices and systems based on forest fire monitoring system (camera monitoring) and fire management system (vehicle tracking) used in fire detection and navigation works; to provide training of use of these devices.

AGRICULTURAL LANDS

Although the private forest lands are considered as agricultural lands, cutting of the trees can be done with supervision of forest department. Which prevents illegal cutting.

RURITAGE

Rural Regeneration 2019 (Replicator)

Integrated Landscape Managements in Gediz- Bakircay Basins

Aim:

Ruritage project aims to enable sustainable tourism with interactive online tools such as Geotrails and Geocycle routes, visitor centers and public utilities. By supporting local food production and crafts, the aim is to create new job opportunities for inhabitants.

- Under the **main theme of landscape** İzmir was designated as a **replicator city**.

- Among the **role models** there are Spain, Ireland and Portugal.

-Main stakeholders of the project are İzmir Metropolitan Municipality, İzmir Institute of Technology(University), and Demir Enerji Consulting Company.

-Compared to the other project areas within the Ruritage, İzmir project embodies a large area. **Project's main focus is Kozak Basin but at the same time includes Bergama, Dikili and Kınık districts.**

-Project will involve all 6 of the Systemic Innovation Areas(SIA) but **Landscape is the referenvce SIA.**

Main Objective:

'The overall objective of this **heritage-led regeneration plan is to create an integrated landscape management model** for the case study area based on local cultural and natural resources and crossing the different SIAs.

The action plan tries to achieve the main objective focusing on the local assets of landscape, arts, food and handicrafts revealing tangible and intangible heritage of the community. Economic objectives are more focused on local food and its relation with tourism activities.'

Main Actions:

- 1) Building of a Geology road map through Citizen science (Landscape)
- 2) Researching on biodiversity in the villages to improve economic resilience. (Resilience, Landscape)
- 3) Developing ethnobotanic activities in Bergama region .(Landscape, Resilience, Local Food)
- 4) Celebrating cultural diversity of Bakircay Basin. (Art & Festival)
- 5) Improve and promote the connection routes between cultural and natural assets in Bakircay Basin. (Pilgrimage, Landscape)

6) Increasing the capacity of locals for more touristic offers. (accommodation, waitressing, hosting etc.) (Landscape, Resilience)

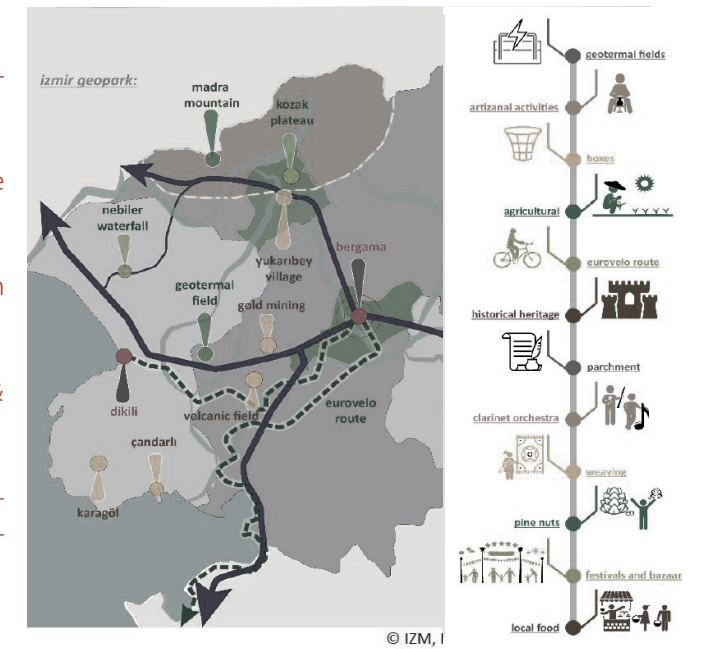
7) Promotion of basket weaving in Bakircay Basin. (Art&-Festival)

8) Promote ownership of cultural and natural heritage of Bakircay Basin via Forest School (Landscape)

9) Enhancing the local food culture in Bakircay Basin. (Local Food)



Figure 1- Ruritage Systemic Innovation(SIA) Areas framework



1:50,000 TERRITORIAL LANDSCAPE QUALITY

Characterisation of main land cover forms

The European Landscape Convention has defined landscape as follows: "an area, as perceived by people, whose character is the result of the action and interaction of natural and/or human factors"



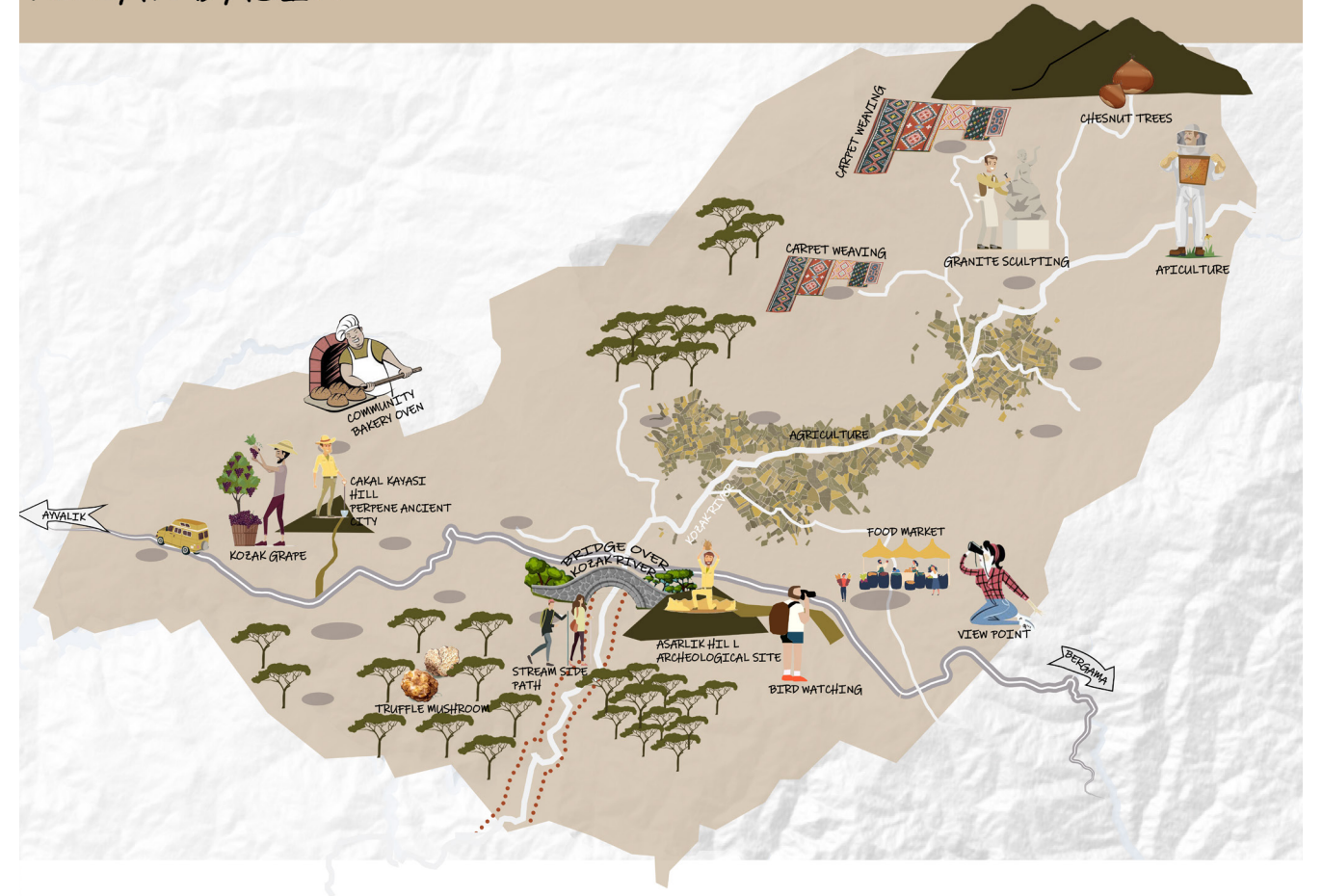
Forest:

Villages:

Cultivated Fields:

Quarry:

A VISUAL GUIDE FOR KOZAK BASIN



STRENGTHS (*Sustainable rural development potentials of the area*)

Economic

-Productive stone pine forests

Stone Pine Forest covers a clear majority of the territory. In addition to the forestry, main income source of the territory is the pine nut harvesting from the forest.

-Existing rural development attempts specific for the territory

Local government of Izmir has projects already in the planning phase, in order to develop territory. Recently in 2019 cooperation has started between the RURITAGE project and Izmir Metropolitan Municipality.

-Presence of co-operatives

There are cooperatives which are formed by the locals in order to enhance dairy and the pine nut harvesting.

-Attempts for 'Albergo diffuso'

By the local government villagers are trained and educated about hosting tourists. According to the interviews with the villagers there is a request for tourism and they are willing to host tourists in their houses. Few attempts has started by some of them and they renovated their own abandoned buildings for tourist accomodation.

-Variety of economic sources in terms of agricultural production

Beside the pine nut harvesting, viniculture, chesnut harvesting, fruit and vegetable crops exist in the territory.

-Stone pine forest is a attraction point for daily tourists

People from surrounding districts are aware of the forest and it is an attraction point for daily picnics. People who are interested to the outdoor sports from the surrounding cities are coming for hiking.

Environment

-Rich biodiversity

There is no specific research for the biodiversity of the region but it is known that wildlife is still alive in the territory. Bird watching is done in specific points. In terms of agricultural product due to the presence of agricultural lands, water bodies, forest and different levels in terms of topography it is possible to talk rich biodiversity.

-Presence of river

Kozak River, which is in good state passing through the basin. Small branches of the main stream reaches some of the villages.

-Fertile soil quality

Presence of the river creates a alluvial soil in the middle of the basin. Which utilized as agricultural land.

-Sufficient annual rain rainfall

Annual rainfall value which is more than 500 mm is enable doing dry viniculture.

-Steep lands are covered with dense forest

Dense stone pine and mixed forest cover the steep lands which surround the basin, prevent landslides.

Accessibility

-Easily accessible from adjacent towns

Ayvalik-Bergama secondary road which connects two main towns, passes through the area. In this way villages become stop point for the eating. In addition car road-between the villages are renovated. Transportation with private vehicles are problem free.

Culture

-Historical route traces from Bergama Kingdom, Roman Empire and Byzantines

Territory embodies a rich historical background. It is still possible to see traces from the ancient times as, graveyards, structures of stone paths and settlements.

-Organization of cultural events

Territory host local food festivals and markets annually with the help of Bergama Municipality and Izmir Metropolitan Municipality. In village scales each village in the basin celebrate national holidays at village piazzas.

Social

-Presence of RURITAGE Hub in the Yukaribey-central village of Kozak Basin

With the start of the RURITAGE collaboration main village of the territory has chosen for the hub premises.

Hub is now in use to give workshops for the villagers like english, knitting... Hub became a meeting point for the locals which was missing in the territory.

-Level of education is high and they are open to innovations

Compared to the majority of rural areas located in Turkey, Kozak Basin rate of literacy is high. Most of the young go to near universities.

-Preserved cultural rural sources and local food recipes

Even they are not documented locals still preserve and transfer much of the local skills as traditional grape molasses making or vegetable dryings.

WEAKNESS (*Limitations and problems of the area*)

Economic

-World-wide stone pine disease which affects the quality of pine nuts

Even there was more variety in the past, for the last 30 years pine nut harvesting became a main income source of the locals. Disease which effects the quality and quantity of the pine nuts causes decrease in villagers income level.

-While 15-20 years ago there was extensive grape cultivation, and extensive horticulture, both have since been displaced by the Stone Pine

After the popularization of pine nuts local people mostly

focused on pine nut production. Due to its high level of economic contribution most of the grape and horticulture lands replaced by the stone pines. Which created a danger of monoculture.

-Lack of promotion for rural tourism

Even the high potential rural tourism territory is not promoted and not well known except the adjacent towns and cities.

-There are lack of tourist infrastructure

Even the area has a potential of rural tourism there is no existing facilities which can be used as accommodation, information and eating.

-No marketing and branding strategies for the products of the area

Low use and understanding of marketing and promotion activities.

Environment

-Monoculturalism of the land

In the present situation agricultural variety decreased and stay the course of monoculturalism the land with stone pine trees.

Accessibility

-Lack of public transportation opportunities

Except the two times daily ring buses it is not easy to access to the basin with public transport.

Cultural

-Weak links between the villages in terms of slow mobility

There is no documented walking paths. Existing paths are not maintained and no direction signs.

-Historical traces are still pending of excavation and unearth

Territory accommodates historical remains however, they haven't been excavated. They are of the beaten path and there isn't any future plans from government including the excavations.

Social

-Increased rate of migration due to the economic problems

Great level of economic decrease due to pine nut disease especially young people started to migrate to urban for work.

-Locals and tourists are lacking socializing places

Facilities for public use is limited to the traditional coffee houses which exist in every village. However these coffee houses are only use by the men.

OPPORTUNITIES *(Opportunities to support sustainable rural development in the territory)*

Economic

- Viniculture is gain importance again

Viniculture was a main income source in the past before the pine nut harvesting. Territory was well known with high quality of wine and other grape products. After the

decreased economic benefit of pine nuts, locals started to do viticulture again.

-Intensive apiculture in the past

Beekeeping even it is not popular in the territory today as past still exists. Locals complain about not being supported by the government.

-An important city in terms of historical tourism such as Bergama is nearby.

Bergama is a well known town which accommodates Unesco world heritage site 'Pergamon'. Even if it is not known or investigated Kozak Basin has ruins which is historically connected to the Pergamon.

-Ruritage project started in 2019

Project has chosen Madra Mountain as a replicator area where also includes Kozak Basin. Funds has been given allocated for the area 'Natural Life Park' project is one of the actions which is located near Yukarıbey village.

Culture

-Existence of vernacular architecture

Traditional building type of the region is one or two storey granite stone masonry with timber structured pitched roof. Still in the villages buildings are exists some of them are still used and some of them are abandoned.

Social

-Villagers are solution-seeking for new income alternatives

According to the interviews with the locals because of the problematic situation of economy they are open to innovative ideas and projects. For example; lately there was a great number of participation in seminars which was given by government about hosting tourist in the houses.

THREATS *(features that pose a threat to the future of the region)*

Economic

-Migration to the urban

Decrease of income level due to the stone pine disease migration to urban areas started to increase among young generation. Elderly population is higher than the young.

Environment

-Illegal carvings

Archeological sites are damaged for the reason of treasure hunting. Some of the historical ruins are located in private farming fields and they are not under control or investigation.

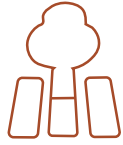
Culture

-Missing awareness and danger of become lost of natural, tangible and intangible heritage. Depopulation has been causing the loss of local traditions and cultural heritages like arts and crafts. Unawareness on heritage values causes loss on rural identity. Lack of adequate infrastructures to make linkage between cultural and natural assets of the landscape.

PROBLEMS OF THE TERRITORY

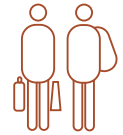
According to the SWOT analysis, problematic current situation of Kozak Basin;

Environmental - Social and Economic decline.



Monoculturalized arables

Most of the arables including vineyards replaced by stone pine trees.



Migration from rural to urban

Due to the decrease of economic level



Lack of sense of belonging

Community doesn't aware of the heritage values which cause alienation.



Singularized economic source

Contrary to the past, the source of economic income singularized to pine nut harvesting.

POTENTIALS OF THE TERRITORY

The potentials of the region mostly constitute inheritance values.

Rich agro-diversity background

Rich tangible and intangible heritage

Rich historical background

Rich natural landscape assets

AIM:

Sustainable Local Development

OBJECTIVES:

Pride

Collective Heritage
Awareness

TOOL:

ECOMUSEUM

STRATEGIES:

Landscape
and Planning
(physical aspect)

Educational, social and
Cultural Activities
(social aspect)

OUTCOMES:

ECONOMIC
BENEFITS

SOCIAL
BENEFITS

ENVIRONMENTAL
BENEFITS

CURE

Ecomuseum has potential to impact on landscape, heritage, local distinctiveness and quality of life. As a tool towards a more sustainable local development.

OBJECTIVES

Objective of the ecomuseum is sustainable local development.

-Pride

Provide a positive sense of belonging. Relationship between a community and its surroundings should be improved.

-Collective heritage awareness

Encourage community to recognize its unique history, its cultural, natural, intangible heritage and distinctive cultural landscape.

STRATEGIES

Are inspired from the Strategic Manifesto of Italian Ecomuseums.

-Landscape and Planning

-Educational, social and cultural activities

Strategy of Territorial Landscape Plan is inspired by the Puglia Territorial Project. What is wanted to achieve with the landscape plan is to create self-sustained future vision, by highlighting the landscape features, local culture and heritage values.

STRATEGY

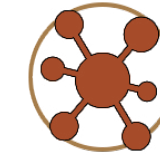
ACTIONS

1.1 FOOD PRODUCTION



- 1 Promote the production of disappearing apiculture. Plantation of flowering species in grazing lands. (Kıranlı, Karaveliler)
- 2 Enhancement of ecological viticulture and winemaking. (organic wine factory, boutique hotel, tasting house). (Asağbey, Demircidere, Okcular, Kaplan, Ayvatlar, Hisarköy)
- 3 Increasing agri-silviculture. Combining the growing of agricultural crops simultaneously with stone pine forests.
- 4 Improving the natural chestnut areas. (Güneşli)
Forest farming by truffle (mushroom).
- 5 Representation of regional producer associations in organic markets.
- 6 Highlighting the circularity of pine nut production with 'waste to energy'. Production of energy from solid waste.
- 7 'Food Hub' in Yukarıbey village. Meeting point between producers and consumers.

1.3 ISOLATION TO NETWORK



Preparation of management plans for the archaeological sites. Restoration and refunction the abandoned vernacular architecture.

Village roads improvement. Designing cycling routes in residential areas, establishment of bicycle parks, accommodation and camping network creation. Transportation information infrastructure and advisory kiosks creating.

Development of Ecomuseum centers, where information is shared, decisions are made, activities are carried out, education services are provided. Establishing archives and libraries in villages

Establishment of nature trails and infrastructure studies for these trails. Determination of historical-cultural thematic route. (Archeology route, gastronomy route, Caravan tourism and route etc.)

ACTIONS IN DETAIL



Increase agro-diversity.

Relevant Heritage

Tangible: Natural
Intangible: Knowledge and Practice

Main Stakeholders

Izmir Metropolitan Municipality
Bioeconomy Cooperative
Balıkkesir University, forestry and forest products department students
Local farmers

Beneficiaries/ Users

Local people
Natural Heritage
Pine nut trees
Regional economy
Remained vineyards
Chesnut trees



Infrastructure

Relevant Heritage

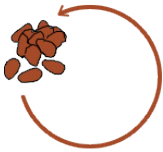
Tangible: Natural

Main Stakeholders

Izmir Metropolitan Municipality Department of Transportation
Local people attending to trainees

Beneficiaries/ Users

Local people
Tourists
Bike users



Enhancing local food culture

Relevant Heritage

Tangible: Natural
Intangible: Knowledge and Practice

Main Stakeholders

Izmir Metropolitan Municipality
Dairy products cooperative
Pine nut cooperative
Bioeconomy Cooperative
Ege University, Department of Biology-human capital Ege University,

Beneficiaries/ Users

Local people
Natural Heritage
Pine nut trees
Regional economy
Local farmers



Increasing social awareness and creating a sense of unity.

Relevant Heritage

Intangible: Knowledge and Practice

Main Stakeholders

Izmir Metropolitan Municipality
Local people attending to trainees

Beneficiaries/ Users

Local people, especially women and young generation



Rediscovery of built heritage.

Relevant Heritage

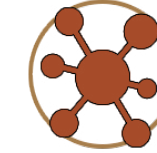
Tangible: Historical, architectural
Intangible: Knowledge and Practice

Main Stakeholders

Izmir Metropolitan Municipality
TEOS Culture Art Association
Bergama Güzel İşler Derneği
Voluntary local people

Beneficiaries/ Users

Local people
Tourists
Archeological sites
Regional economy
Cultural heritage



Improving connections between cultural and natural heritage.

Relevant Heritage

Tangible: Natural, historical, architectural
Intangible: Knowledge and Practice

Main Stakeholders

Izmir Metropolitan Municipality Department of Transportation
Voluntary local people

Beneficiaries/ Users

Local people
Bike users
Tourists

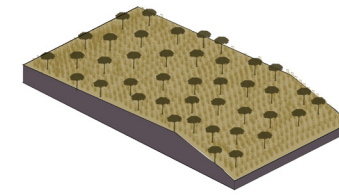
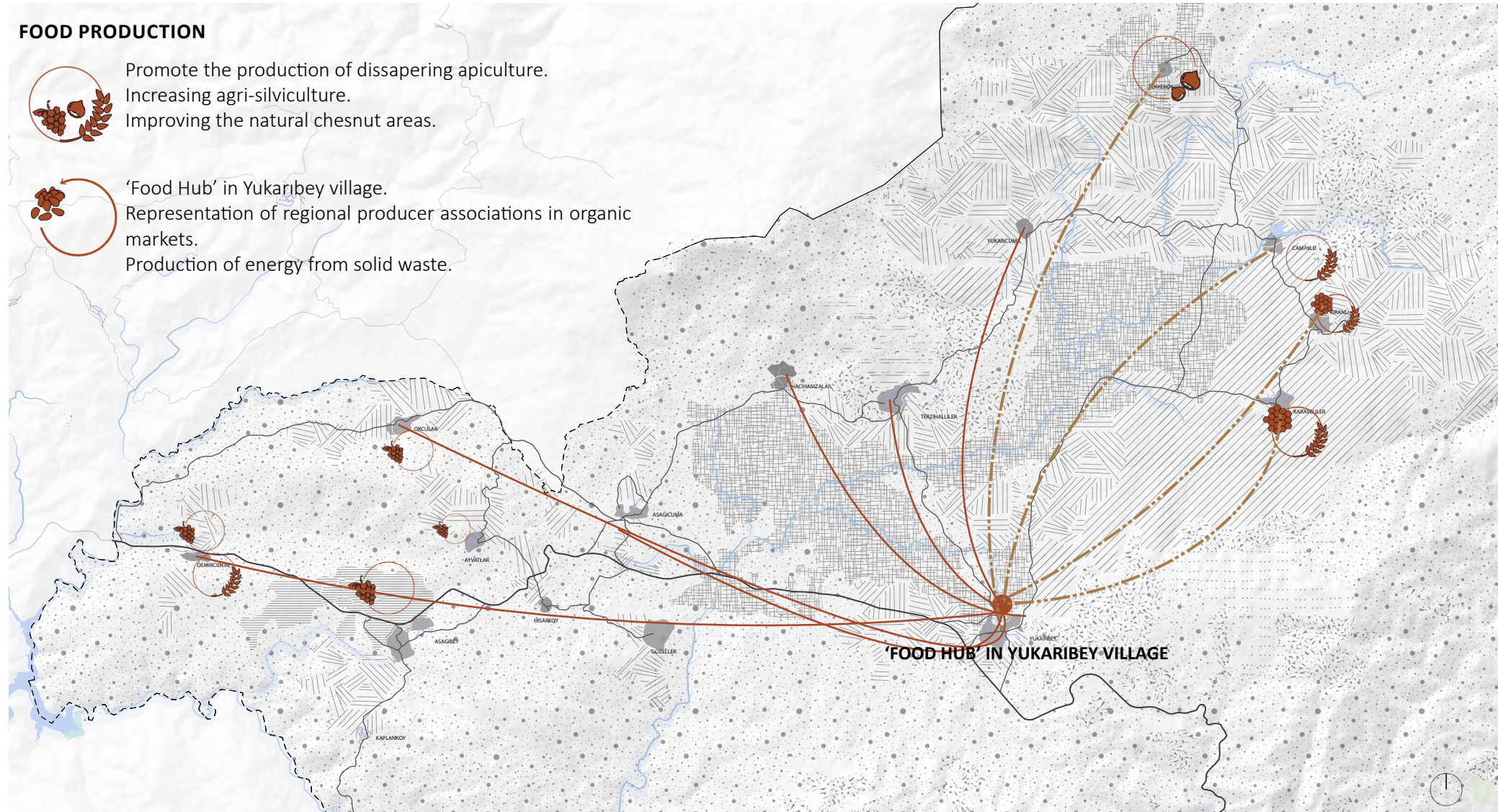
FOOD PRODUCTION



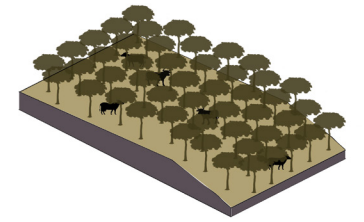
Promote the production of disappearing apiculture.
Increasing agri-silviculture.
Improving the natural chesnut areas.



'Food Hub' in Yukarıbey village.
Representation of regional producer associations in organic markets.
Production of energy from solid waste.



Agrisilviculture in early years of afforestation (wheat plantation).

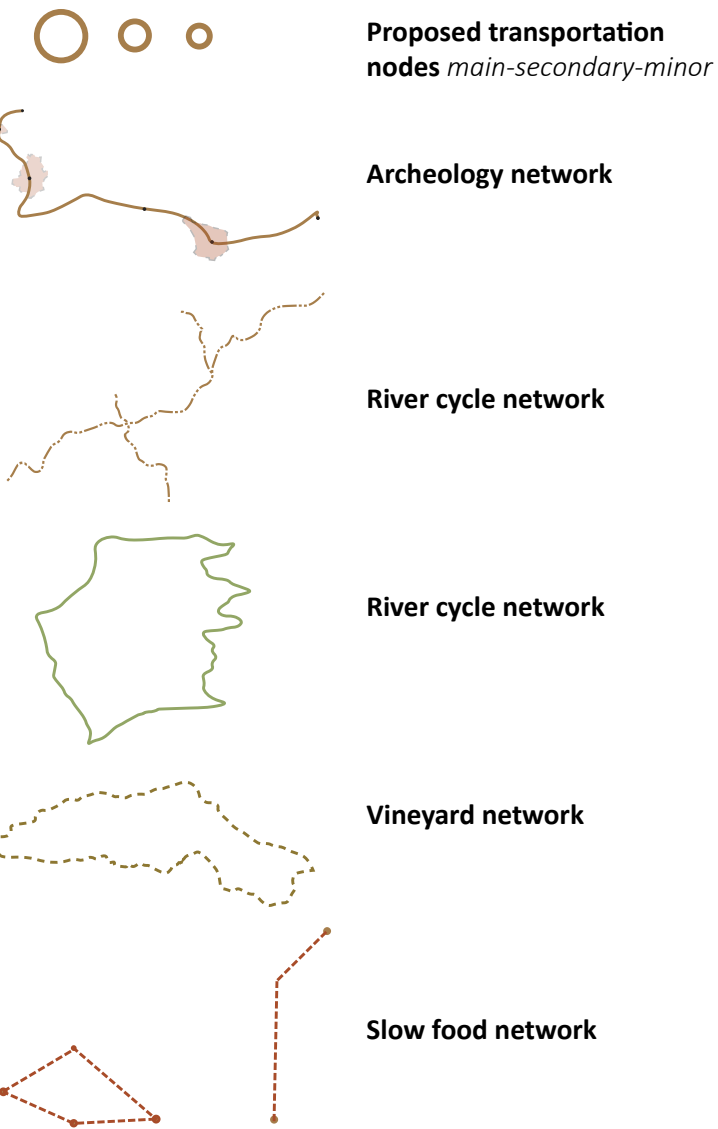
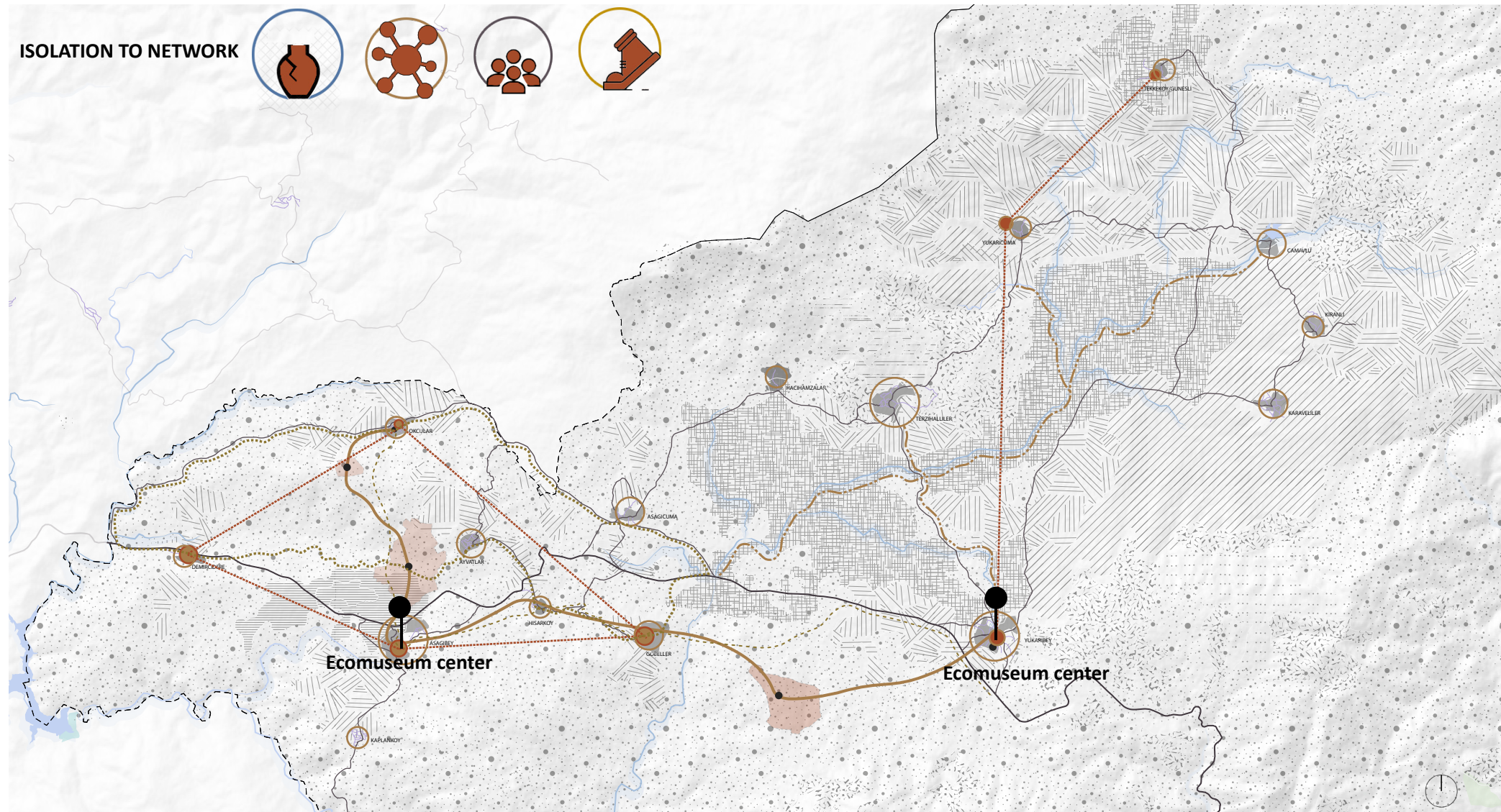


Using natural stone pine forests as rangeland.



Biomass from the stone pine and vineyard removals.

ISOLATION TO NETWORK



According to the strategic manifesto of Italian Ecomuseums, "Ecomuseums implemented workshops and activities to educate the public about major sustainable development, landscape and cultural heritage issues." Ecomuseums are responsible to organise concrete actions to promote taking care of heritage.

RESEARCH-CATALOGING

COMMUNITY MAP / PARISH MAP

(Case Study: Valle Spluga Ecomuseum, Parabiago Ecomuseum)

Mapping the heritage and memories of the territory with local community.

EXHIBITIONS

(Case Study: Ecomuseo Dei Terrazzamenti e Della Vite)

Exhibitions in village squares which are done by the villagers with different themes. Aim of the exhibitons is to shaping common heritage.(local vegetable crops, local recipes...)

CHILDREN STORIES

(Case Study: Ecomuseo Dei Terrazzamenti e Della Vite)

Asking children to write their own fairy tales about the Kozak Basin. Aim is to make children feel they are part of the community.

PARTICIPATORY PLANNING AND DESIGN

COMMUNITY ARCHEOLOGY PROJECT

(Case Study: Flodden 1513 Ecomuseum)

Develop and share the skills and techniques necessary for such research, to encourage the conservation of the archaeological heritage of the Till Valley and to communicate this knowledge to the public.

GIVING LIFE TO REMAINED VERNACULAR ARCHITECTURE

(Case Study: Ecomuseo Dei Terrazzamenti e Della Vite)

CARE-INTERPRETATION

COLLECTIVE RE-USE OF RESTORED BUILDINGS

(Case Study: Ecomuseo Dei Terrazzamenti e Della Vite)

As ecomuseum activity center for workshops, socializing are...

MANAGEMENT

TOURS AND EXCURSIONS GUIDED BY LOCALS

(Case Study: Ecomuseums Network of Trentino)

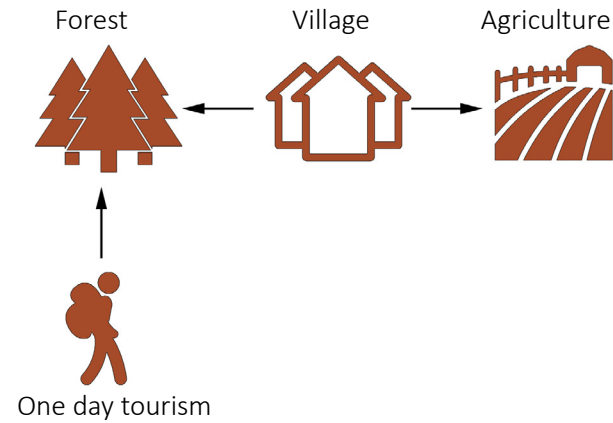
In terms of knowledge locals are the best guides for the Kozak Basin territory. Even today locals guide tours unofficially to the tourists.

FOOD FESTIVALS

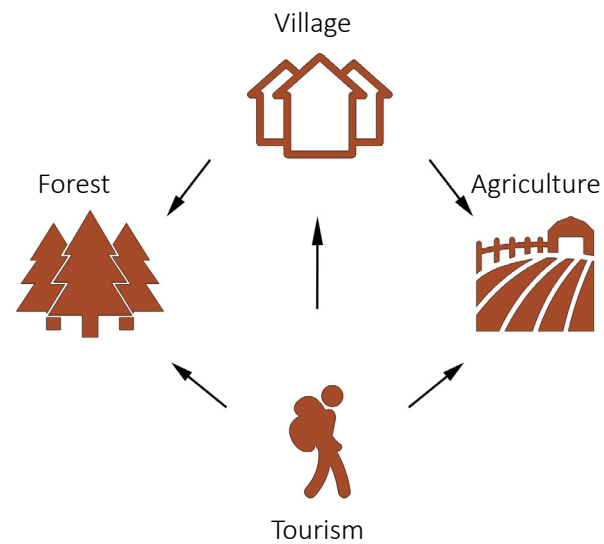
(Case Study: Ecomuseo del Tesino)
Annual food festival will be presented in order to promotion of local products.

Existing situation:

The current relationship with the forest and the population defined by tourism. Inhabitants from the villages forest for cultivation of pine cones or animal husbandary. Second main activity in the basin is agriculture.



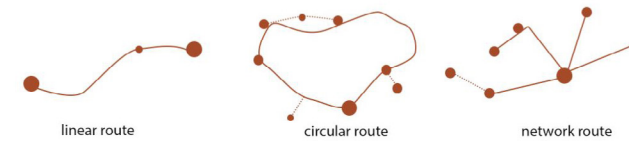
Proposal: Proposal seeks to move tourism to a key locations, taking advantage of the heritage and forest, while generating new types of tourism related with heritage, agriculture and rural settlements.



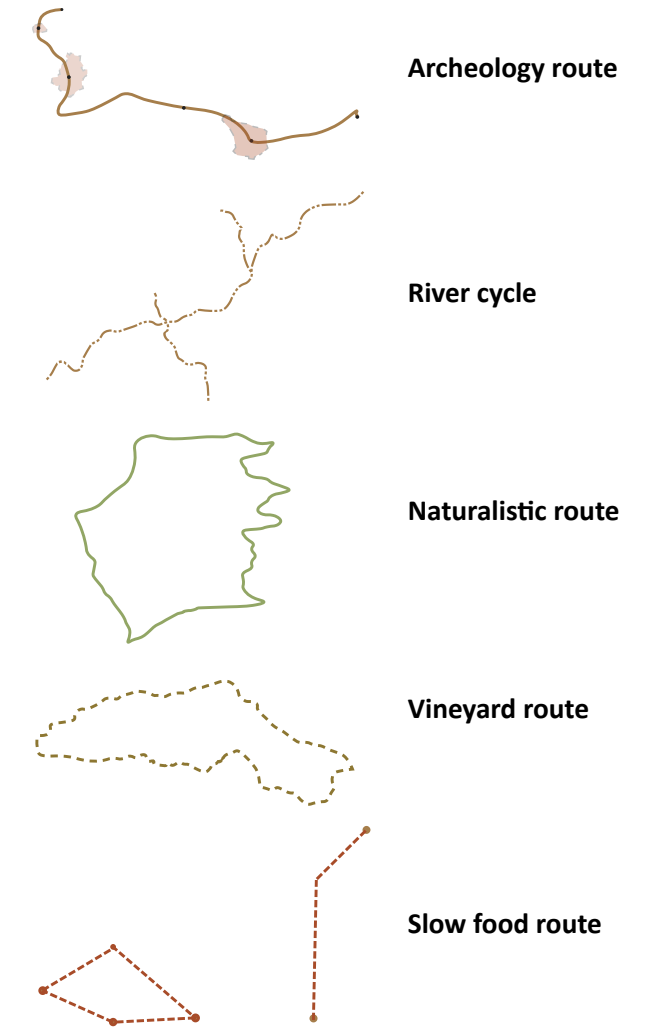
Aim of the Routes:

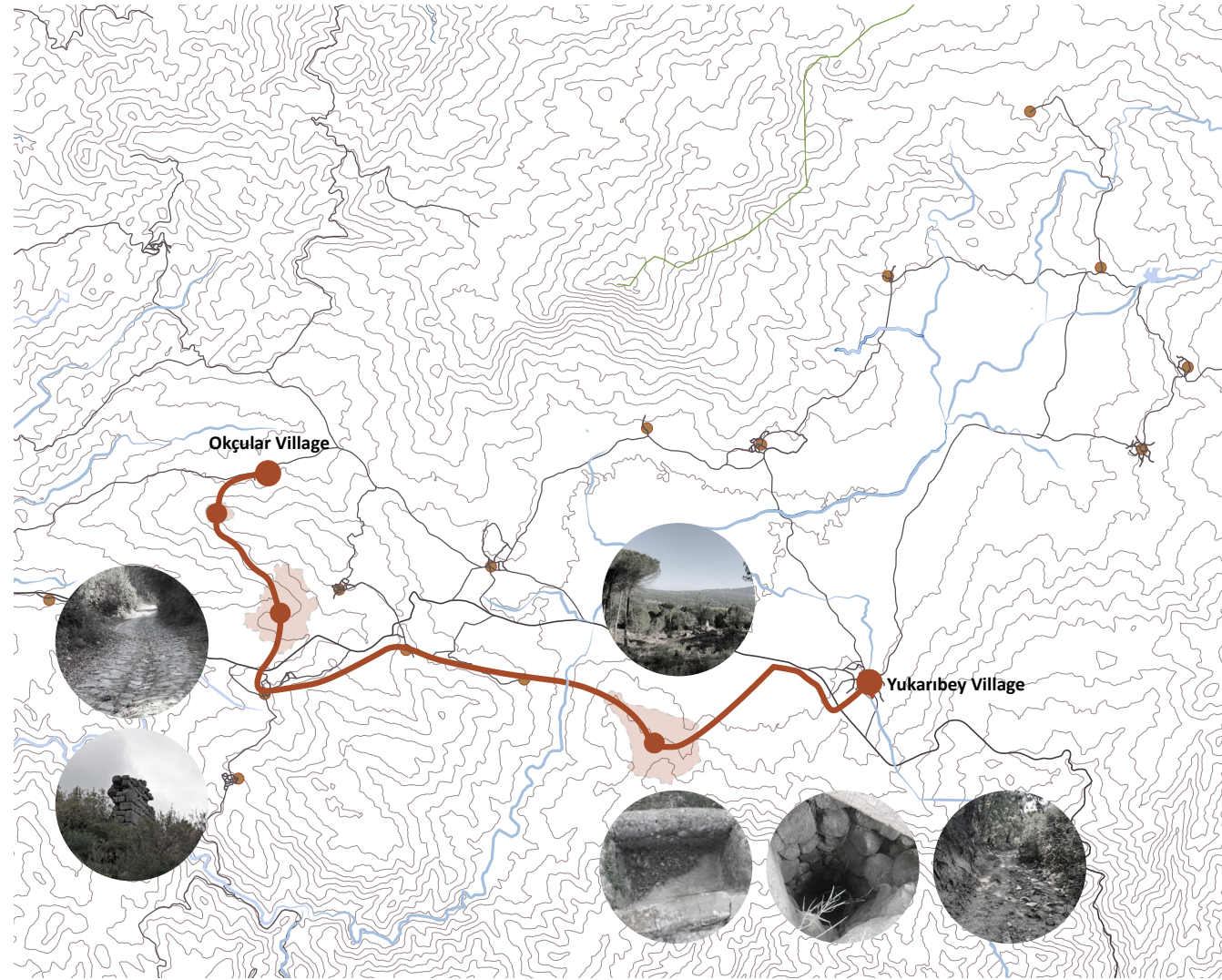
- Integrating and interpreting cultural and natural heritage.
- Go beyond the singular heritage sites to ensure the perception of regional identity.
- Revive the original values of the villages.
- Develop projects that will activate the economic potential of lost values such as traditional production and local architecture.
- Support regional development by creating small-scale investment areas for the service sector.
- Offering a qualified and developing travel experience for those who will experience the area and the region by interventions.

Route types:

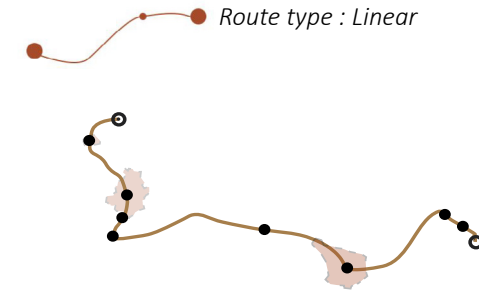


Proposed Routes:





ROUTE n.1
Historical and Architectural Itinerary



- **Yukarıbey Village**
- **Historical heritage** Roman Road
- **Agricultural heritage** Well- Feeding trough
- **Historical heritage** Göbeller Asarlık hill
- **Architectural heritage** Göbeller village
- **Local Food** Göbeller village restaurant
- **Agricultural heritage** Perperene vineyard
- **Historical heritage** Perperene ancient city
- **Historical heritage** Okçular castle
- **Okçular Village**

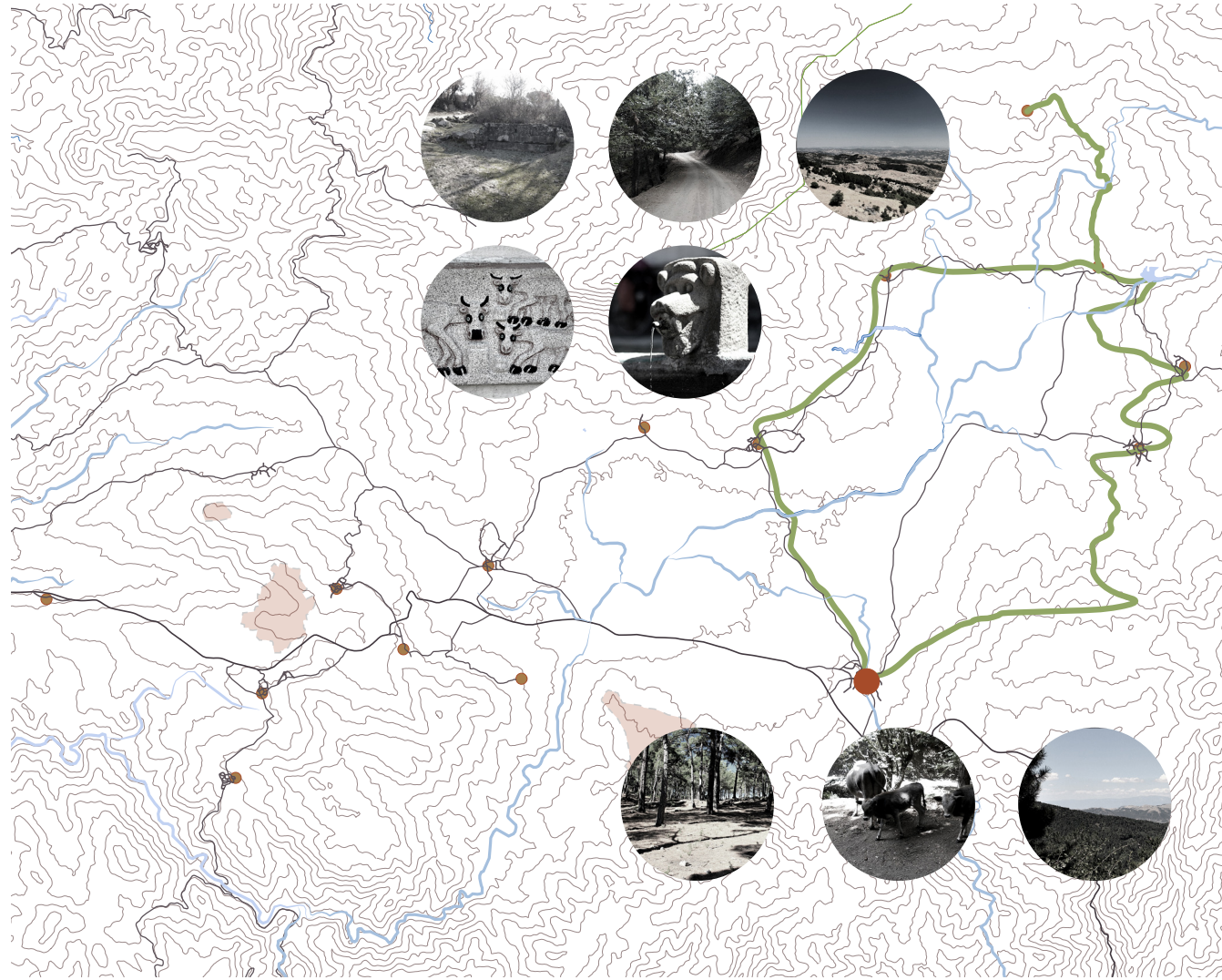
The goal is to point archeological sites, which are unnoted, located in the Kozak Basin. Uncovering and mapping this unknown historical heritage. Route also aims to provide touristic facilities such as, restaurants, camping, albergo diffuso, resting.

Development

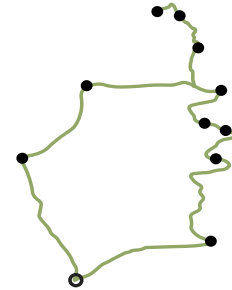
Departure: Yukarıbey Village square
 Arrival: Okçular Village square
 Walking time: 3,5 hours
 Difference in altitude: 8 m. about

Short Description

- 1 Yukarıbey Village square
- 2 Historical roman road
historic well / feeding trough / archeological ruins
- 3 Göbeller hill- View point- archeological site
Rectangular building ruin, 2 tomb lids and wall traces likely to be a castle.
- 4 Historical bridge passing over Kozak River
- 5 Göbeller village
- 6 Aşağıbey village
- 7 Perperene vineyard
- 8 Perperene archeological site
- 9 Okçular castle
- 10 Okçular village square



ROUTE n.2
Naturalistic Itinerary



- Yukarıbey Village
- Natural heritage View point
- Natural heritage View point
- Natural heritage Forest road
- Natural heritage Reservoir-fish farm
- Arts & crafts Granite sculpting
- Natural heritage View point
- Natural heritage View point
- Natural heritage Forest road
- Arts & crafts Weaving-carpet
- Arts & crafts Weaving-carpet

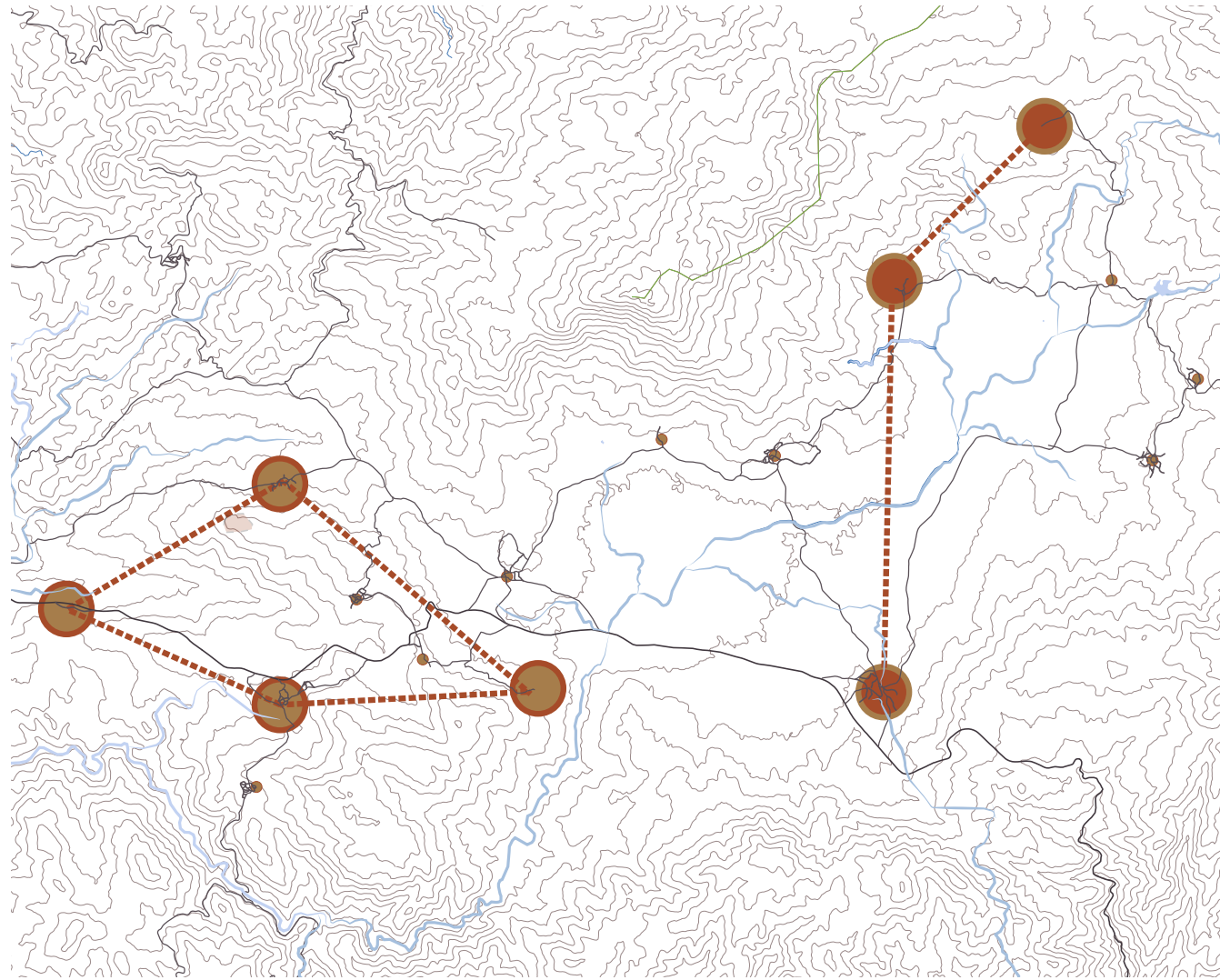
Development

Departure: Yukarıbey village square
 Arrival: Yukarıbey village square
 Walking time: 5 hours
 Difference in altitude: 200 m. about

Short Description

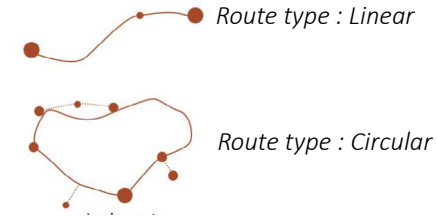
- 1 Yukarıbey village square
- 2 Karaveliler village
- 3 Kıranlı village
- 4 Çamavlu village
- 5 Güneşli village
- 6 Yukarıcuma village
- 7 Terzihaliller village

The goal of the naturalistic route is to link naturalistic assets of the basin. Route mainly connects view points and forest roads with village centers. Route aims to connect different altitudes.



ROUTE n.3
SLOW FOOD ROAD

Concept of ‘Slow Food Road’ is inspired by the *Slow Food Road project in Italy* which aims to connecting Italian eco-museum features from a significant agri-food heritage.



The goal in the Kozak Basin is to achieve a sustainable tourism, which enables to perceive food of the region by passing through physical paths which takes you to places where food came from and the traditional way of making behind it. Another objective of the project is to support **short supply chains** in order to support local producers and enable a direct way from producers to the consumers.

Development

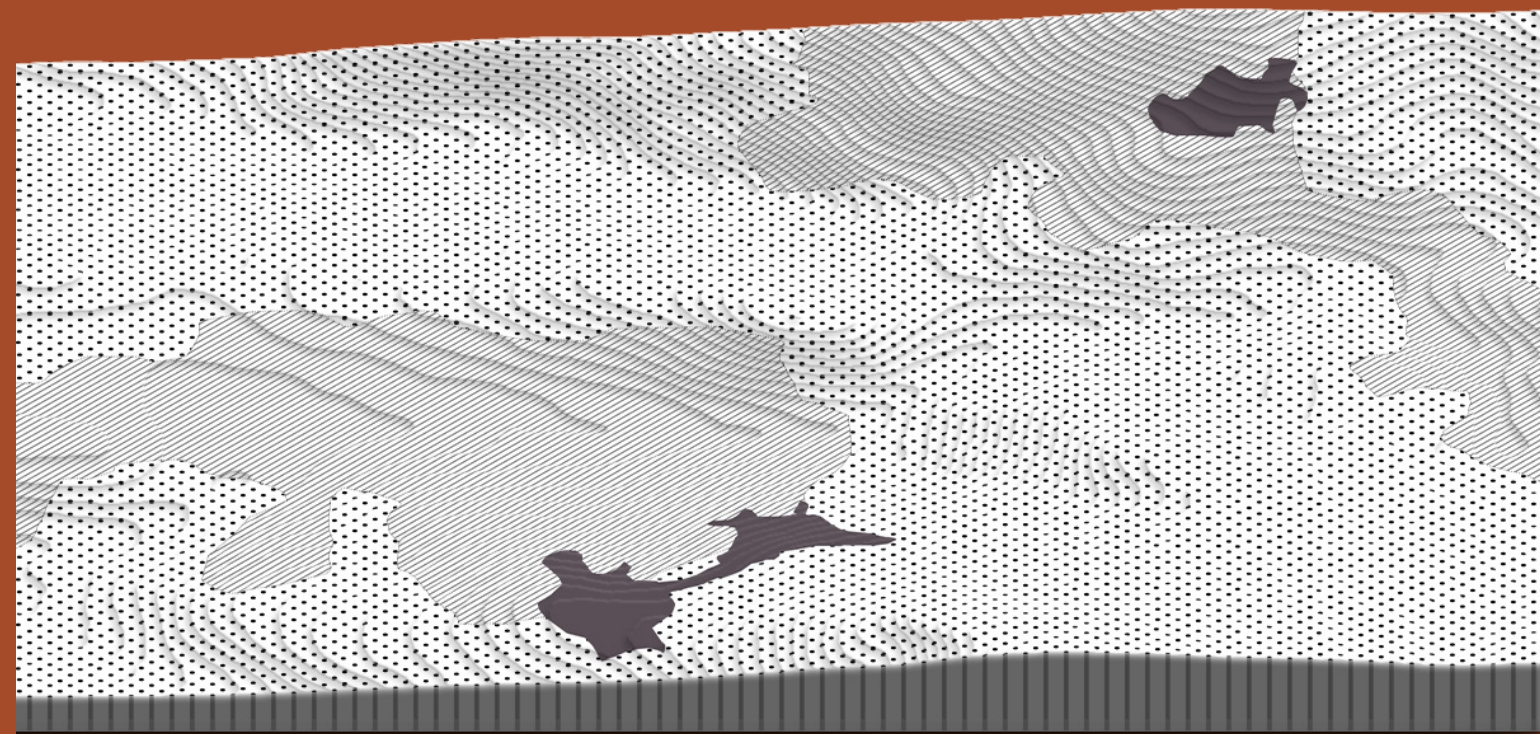
Departure: Yukarıbey village square
 Arrival: Yukarıbey village square
 Walking time: 5 hours
 Difference in altitude: 200 m. about



4

Intervention Area

- Reading the landscape*
- Definition of the intervention area*
- Morphology of the landscape*
- SWOT analysis*



DEFINITION OF THE INTERVENTION AREA

The area chosen for the intervention is the landscape between two villages of Kozak Basin. Asagibey and Ayvatlar villages are located east side of the basin. The peculiarity of this landscape compared to the rest of the basin is big area of vineyard and the archeological ruins hidden inside of the natural stone pine forest.

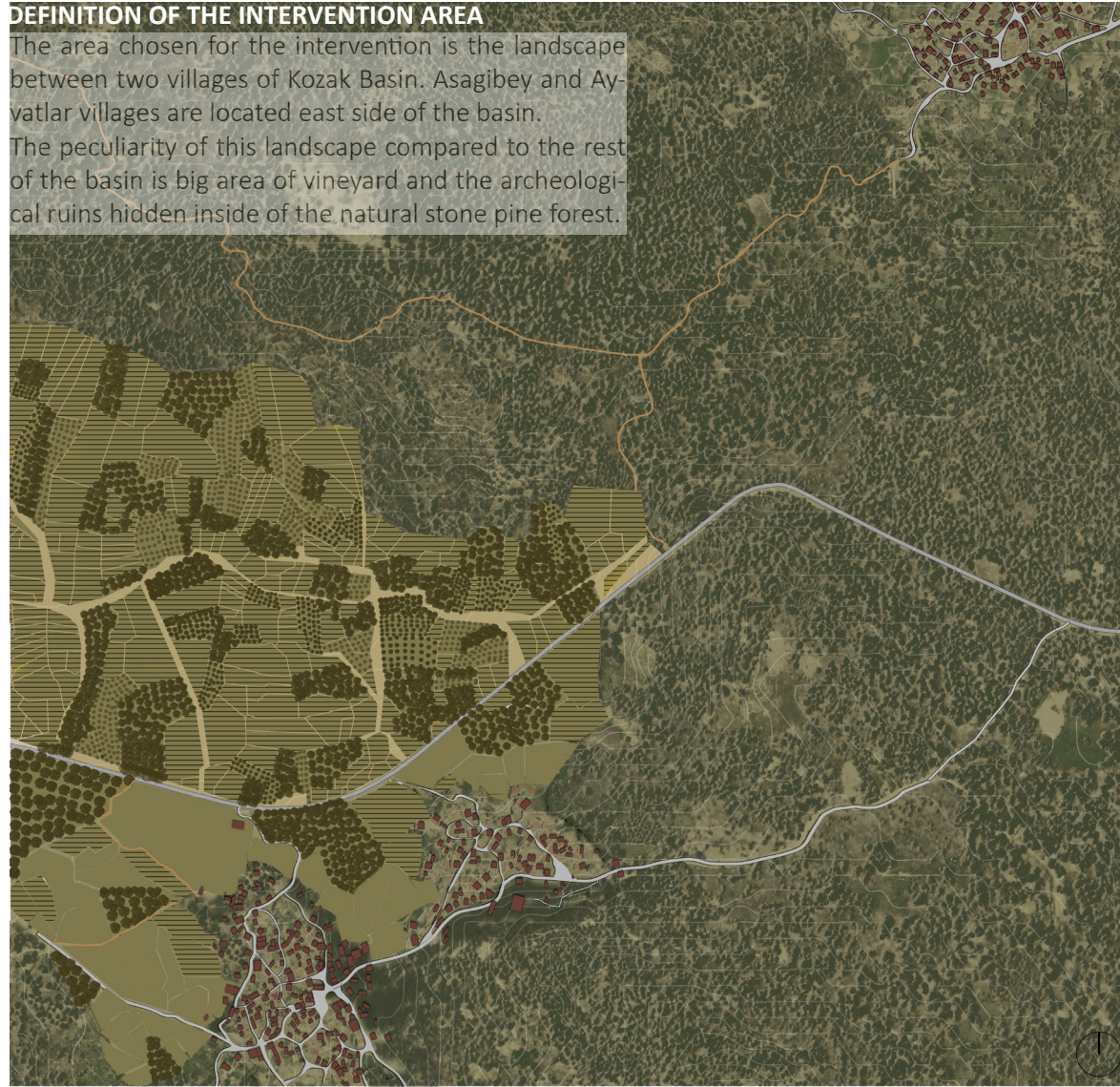


Figure 1- Representation of the Landscape

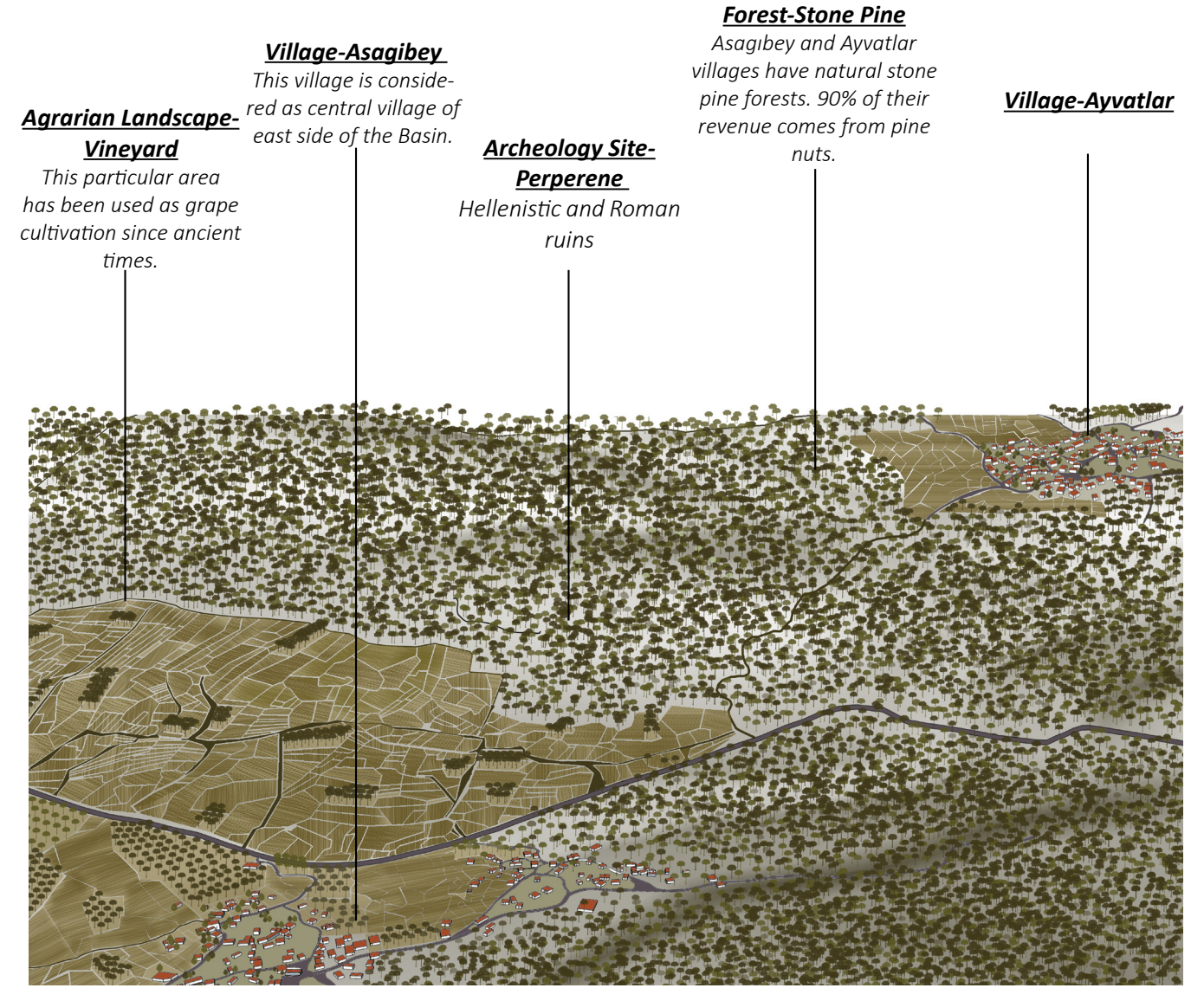


Figure 2- Landscape Features of the intervention area

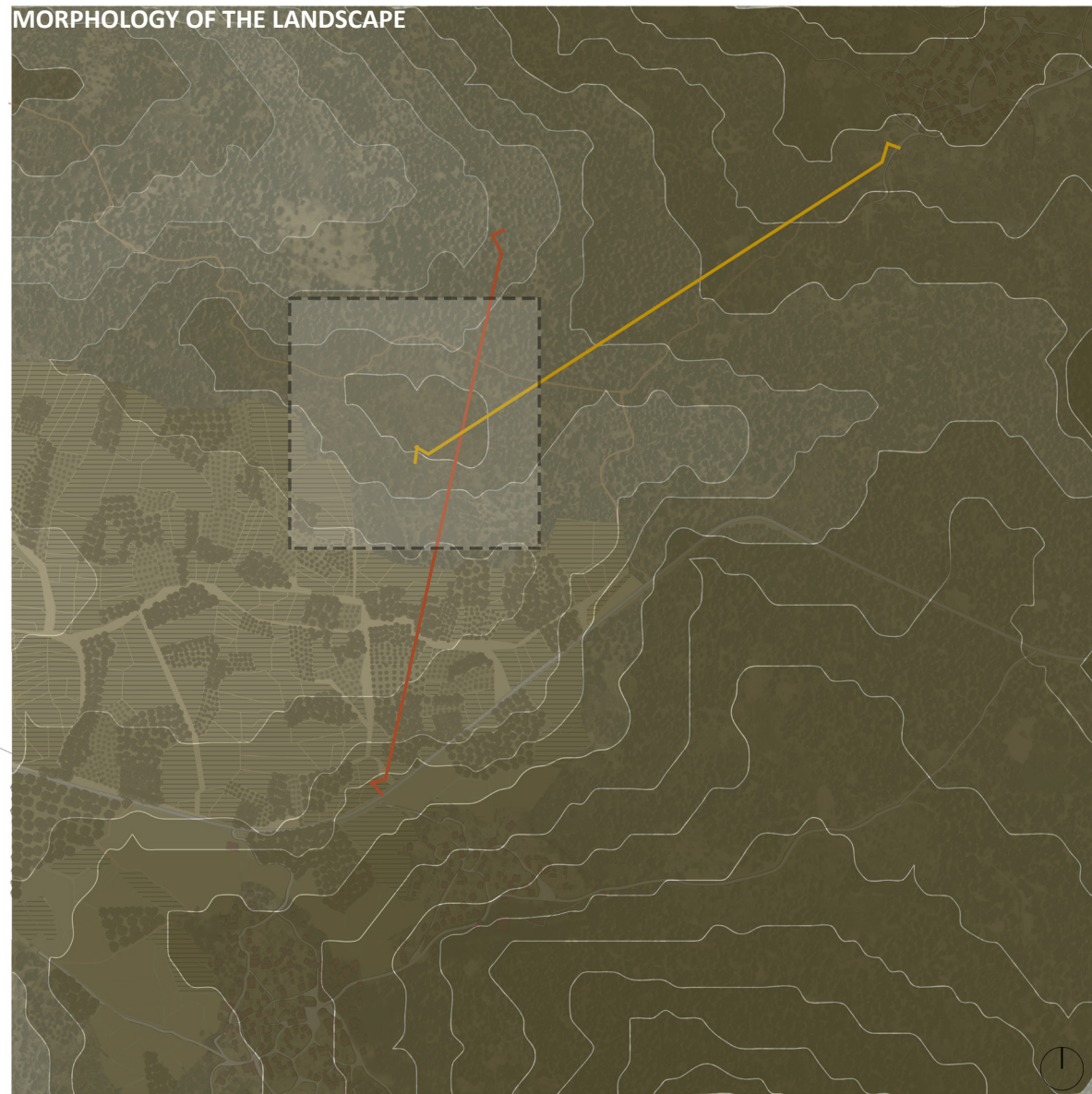
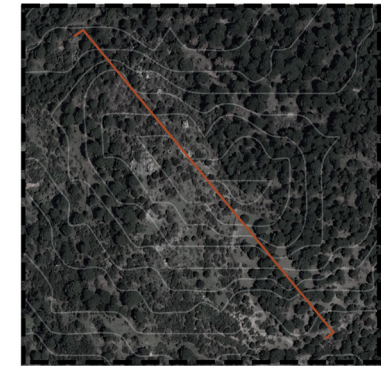
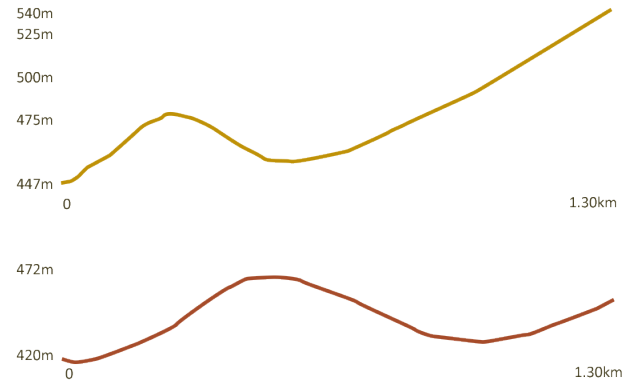
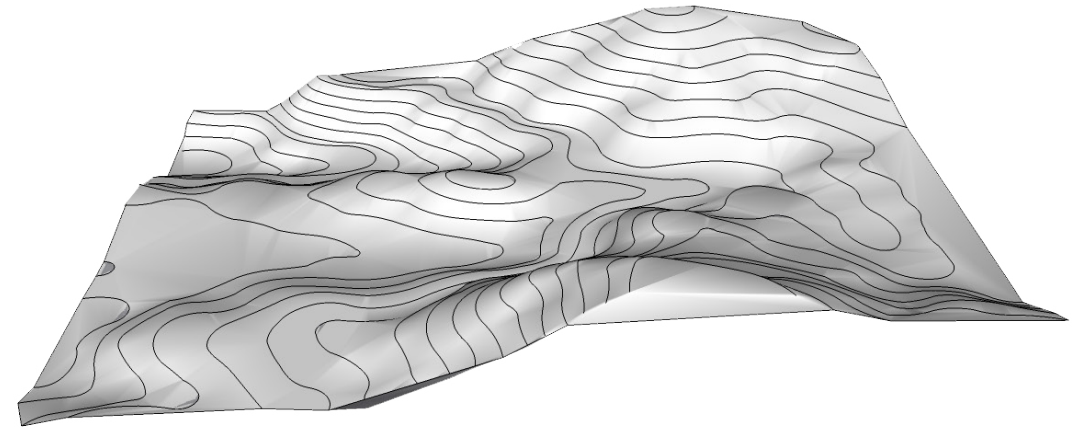


Figure 3- Morphology of the Landscape

Morphological point of view the area is not flat. Archeological site is located on a hill. The lowest part of the area is where the vineyards are located.



Section from the were archeological ruins are

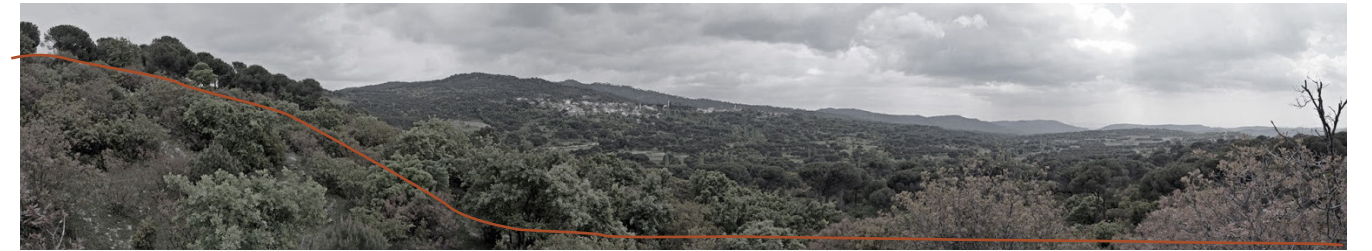


Figure 1- Panaromic view from archeological site to Asagibey village



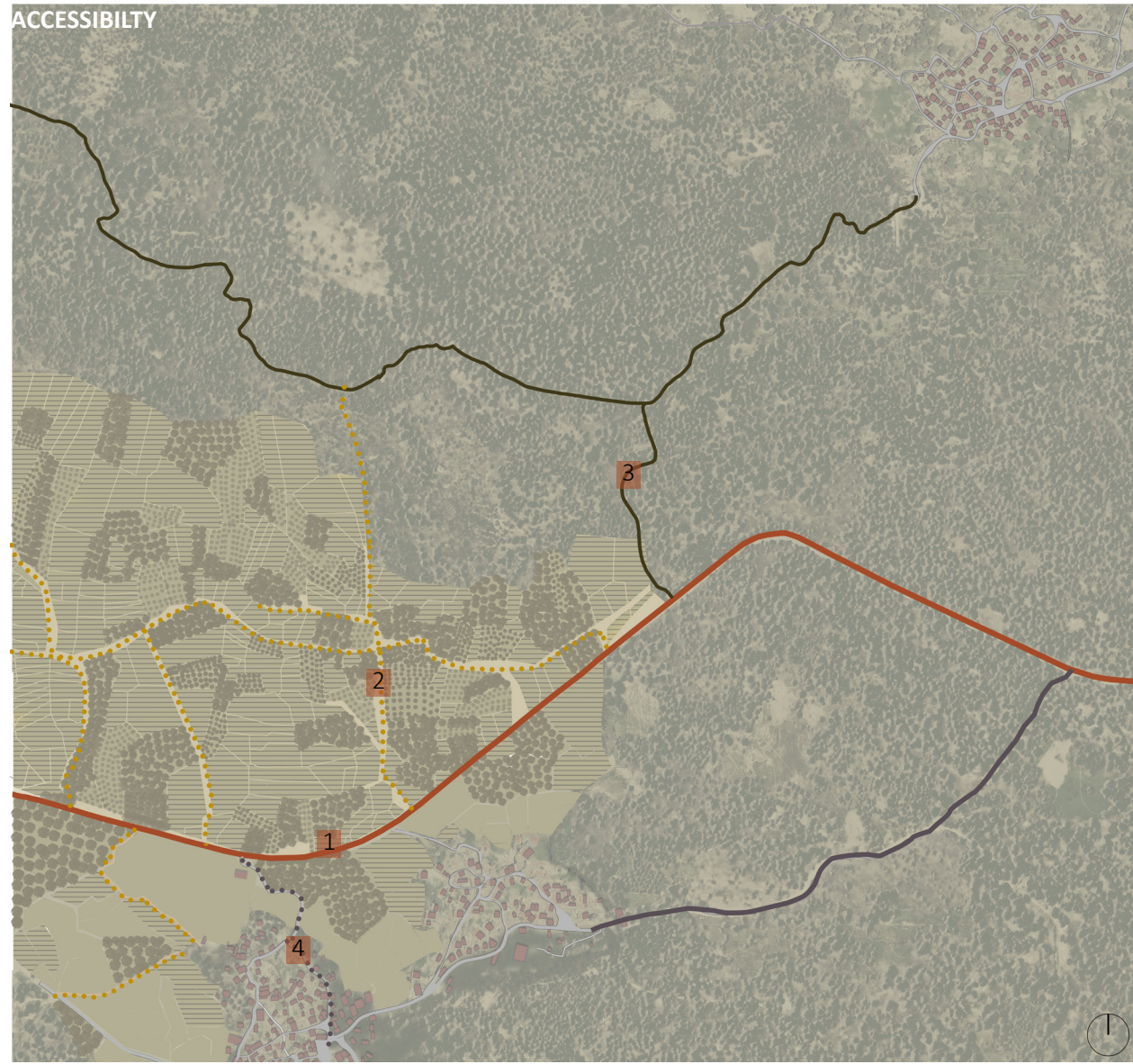
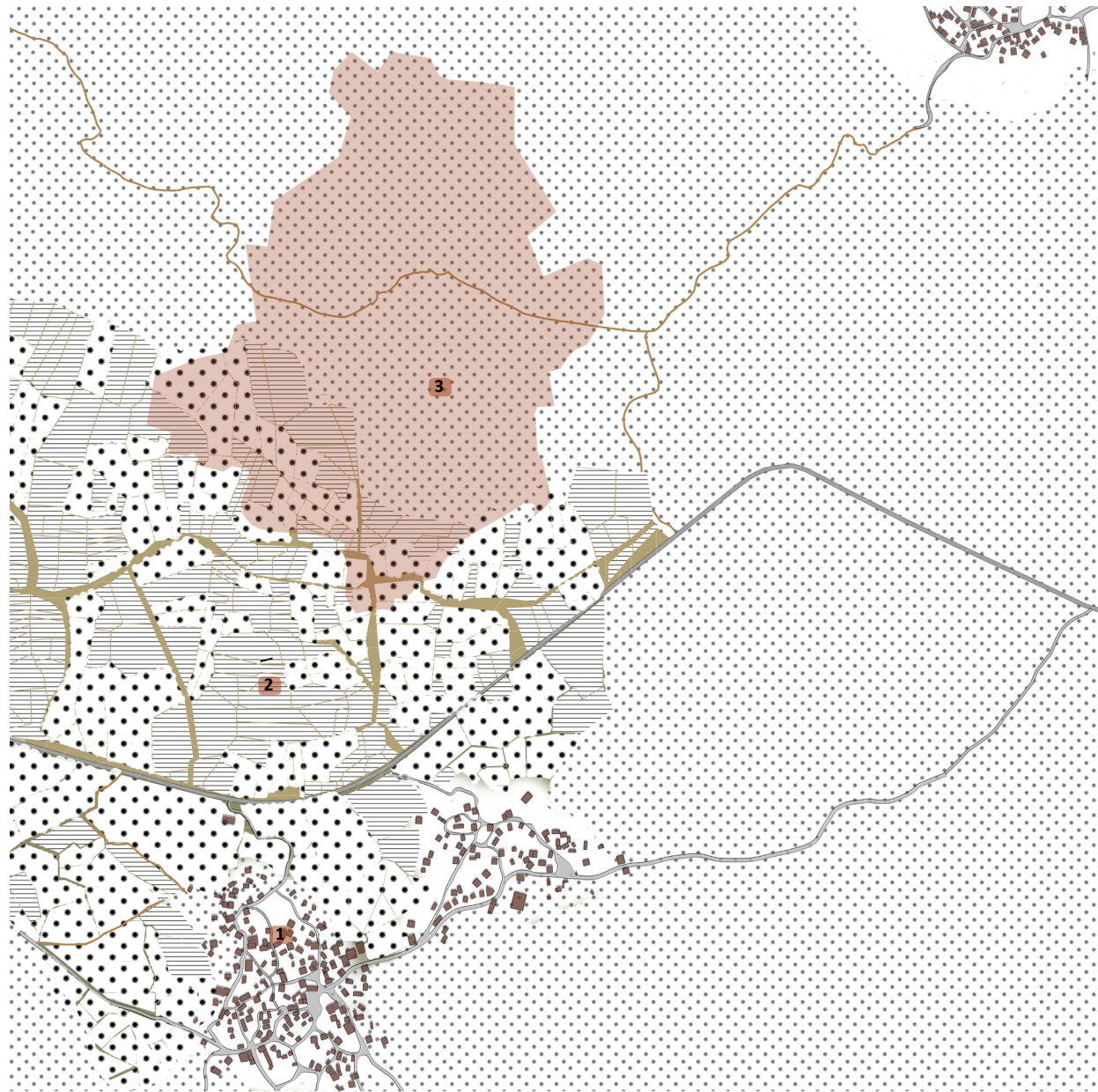


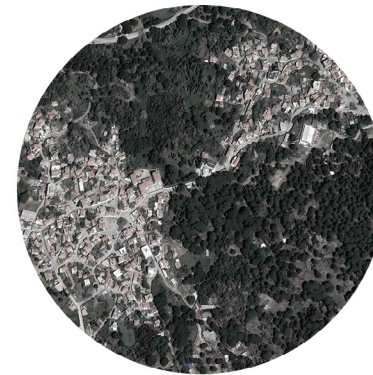
Figure 1: Accessibility of the area





Asagibey Village

1



Agrarian Landscape

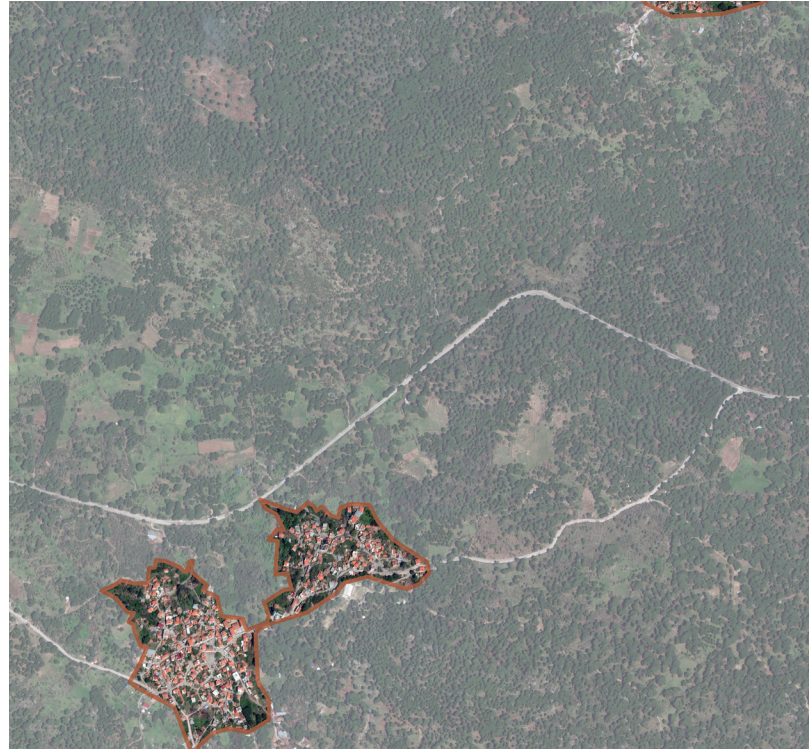
2



Archeological Site-Natural Stone Pine Forest

3





Building typologies

Traditional material of the buildings are granite natural stone. Today traditional building are replaced with concrete structures.

Houses are mainly 1 or 2 storey. They all have gardens with fruit trees.

Structure of the village

Kozak has a distinctive community structure characterized by the united village type. In response to rising populations, new houses were constructed in gardens, whereas the gardens themselves contracted, and villages showed little expansion towards the outside.

In terms of shape, the village structures are roughly circular. Mosques, cafés, public toilets and the building for the village leader (muhtar) are located in the center. Village square and roads have been covered with Kozak stones, which are indigenous to the region. Animal barns are located at the foot of houses or in their gardens in some villages, or outside the village proper in others. There is an increasing trend in the region towards moving these barns outside the villages and making healthier, more aesthetically pleasing village structures.



A barn in the village



Abandoned housing



Granite masonry wall and brick





Parcels of the land

Parcels of the lands are fragmented by inheritance. Fragmentation is so much which ends up with insufficient small scaled parcels. Most of the parcels don't have access to the roads.

Land borders

Land borders are defined by mostly in 3 ways. Granite masonry stone walls, wire fences and branches.



Branches as a parcel border



'Kozak white' vine



Vineyard

Role of the vineyard

Before the popularization of pine nuts, kozak grape was one of the most important agricultural products of the kozak plateau and was known for its flavor of grapes and wine in izmir province. Due to the low yield of pine nuts today, local people want to return to viticulture again.

Since

It has been understood from the grape leaf motif coin and wine cube from the ancient city that viticulture has been made since the kingdom of pergamon.

'When we camped here on a prominent cliff, we really became aware of the scenic beauty of the place. With pleasure we looked down towards the south into an elongated valley with vines full of swelling grapes. From the landscape and the surrounding area you get the impression of a quiet country town, whose primary concern is how now, as it once was, how wine got.' [1]

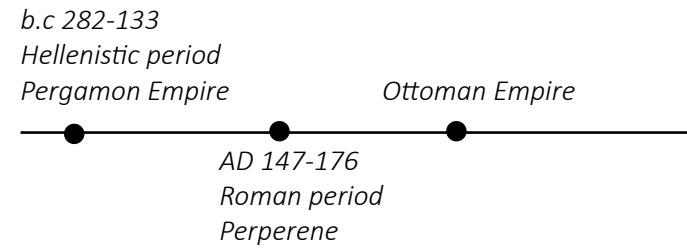


Figure 19- Wire fences



Figure 20- masonry granite stone wall border



Figure 23- vineyard and storehouse



Asağibey village has natural Stone Pine areas, and 90% of its revenue comes from pine nuts.

Archeological Site- Perperene ancient city

Grade 1 and grade 3 archeological site. The ancient city of Perperene, from Hellenistic and Roman periods, is located on the hill 1 km northwest of the Aşağibeyler Village in Kozak region. Survived remains were made entirely of local andesite stone which are city walls, agora, and a theater with a capacity of about 5000 people (a theater similar to the theater in the Acropolis of Pergamum, as the plan). It also has a building that is likely to be a temple and residences. In addition, in the west of the ancient city, location called Bergaz Düzü has cultural assets were found. (tombs, wall series).

Threats: Livestock activities, mining areas, stream bed reclamation etc.

Present Condition: There is no current excavation work. Area is used of the area for livestock (grazing)[14].



Figure 19- collection of pine nuts



Figure 20- 'Key' traditional handmade tool for striking cones



Figure 23- extracting pine nuts from cones with machinery



Ancient road to archeological site



Granite rocks in the forest



Stone pine forest



KOZAK BASIN- STONE PINE FOREST

5

Proposed Interventions

SWOT Analysis
Interventions
Focus Points

Strenghts

Agriculture

Economic

Grape cultivation which was main source of income of basin (before they were replaced to the stone pines) still exist in Aşağibey and Ayvatlar villages. There is on going effort to improve them. 10% of the income comes from locally produced products of grape such as; molasses, raisins and wine. Which are popular around the city f Izmir.

Natural stone pine forest exist in the area. They invested in grape cultivation throgh using a portion of their revenues from nuts.

Locally produced products are offered for sale by the vilagers at the selling points near the motorway.

Tourism

Spatial

There is ancient city remains in the woodland between 2 villages. Tourist who are interested in nature walks and archeology visit the area every year.

Social

Villagers are freindly to the tourists and they want more touristic attractions for their economic development.

Tourist accomodation concept of Albergo Diffuso is prevelant. Vilagers are renting their own rooms or houses for the tourists.

Weakness

Agriculture

Economic

Most of the vineyards replaced by stone pine plantati-on. Due it's high incomes.

Villagers doesn't have designated formal selling place or their local products.

Tourism

Spatial

There haven't been an archeological excavations in the ancient city remians. Therefore most of the remians are scattered around the hill which the city is located.

Even there is a tourist interest to the archeological site and the forest there isn't any established routes.

Shortcut rural roads between two villages are only used by the motor vehicles for agricultural purpose. Inconvenient for the touristic purposes.

Opportunities

Agriculture

Economic

Unproductiveness of the pine nuts, increased the inte-rest of villagers to the vineyards. Kozak grapes can gain it's old popularity.

Tourism

Spatial

Existing stone pine forest and vineyards possible to use as a recreation areas for the tourists alongside their agricultural functions.

Social

Increase in the demand of rural tourism in Turkey, possible to bring more tourists to the site.

Threats

Decline of level of of income due to the pine nuts unproductiveness causes rural depopulation. Goverment finds unnecessary the archeological excavation in the ancient city.

According to the outcomes of observations and analyses project aims to preserve, requalify and enhance.

PRESERVATION

Ensuring, heritage items do not deteriorate.

Reassigning heritage items which no longer serve their traditional function.

REQUALIFICATION

Ensuring, heritage is handed down in good condition.

Heritage should binds together all the users within a territory. Sharing a community based culture.

ENHANCEMENT

Ensuring, heritage is handed down to future generations

Adding value to the heritage.

Obtaining recognition on heritage. Drawing attention to the heritage value.

PRESERVATION

-Preservation of historical paths.

-Preservation of the existing remained vineyards.

Since the Perperene ancient city this particular area is known with it's vineyards. At the same time, many of the few vineyards remaining in the basin are located in this area, which is located in the borders of Asagibey village. It is very important to protect these vineyards, which are an important identity feature of the landscape.

REQUALIFICATION

-Land consolidation for the fragmented vineyard lands.

Over time, the vineyards owned by families were divided into small pieces among children, by inheritance. However, today, this fragmentation has made it difficult to access many agricultural lands and has turned them into ineffective lands.

Land consolidation is recommended to ensure equal access to all agricultural land and to support and increase the production.

-Architectural renovation of existing abandoned vernacular barn.

-Maintenance of existing forest paths.

With the requalification of the forest paths it is aimed to create walking and cycling paths which allows connection of the villages.

-Removing the wild bushes which blocks the archeological site in order to improve identifiability and recognisability of the place.

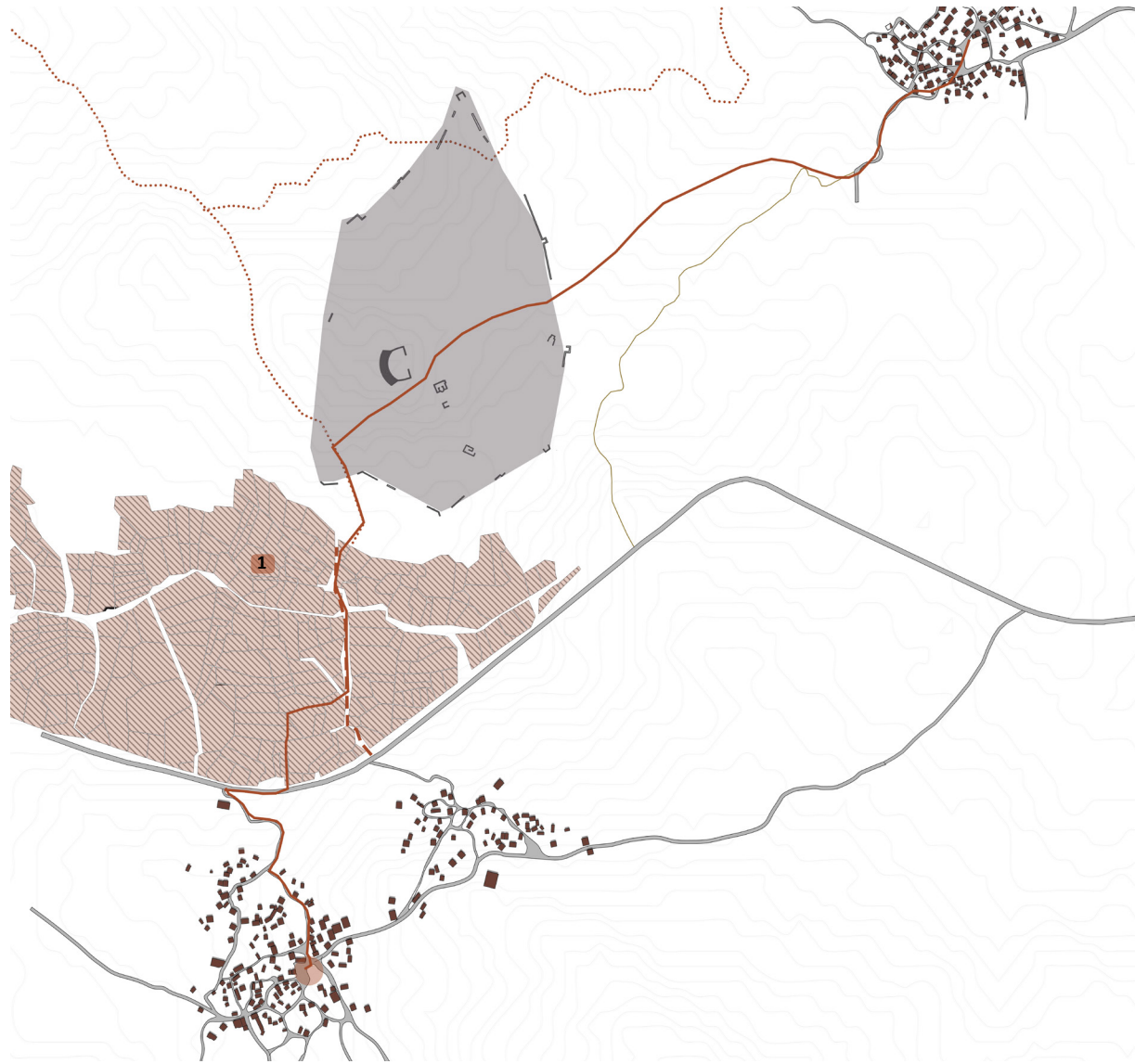
-Construction of resting points to strategic points.

ENHANCEMENT



-Refunctining of renovated buildings as accomodation for tourists.

-Highlight the elements with landscape architectural, delicate and limited interventions.




Walking paths, lighting, wayfinding system, educational items.





PRESERVATION

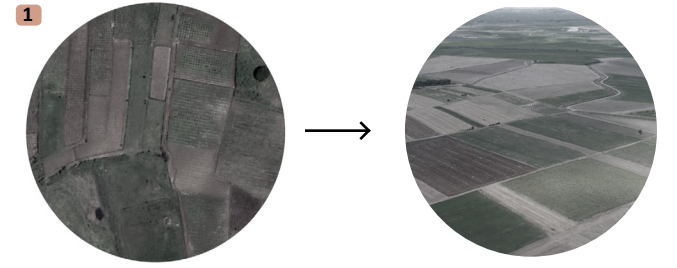
-  Maintenance of Historical path
-  Perpene Vineyard

REQUALIFICATION

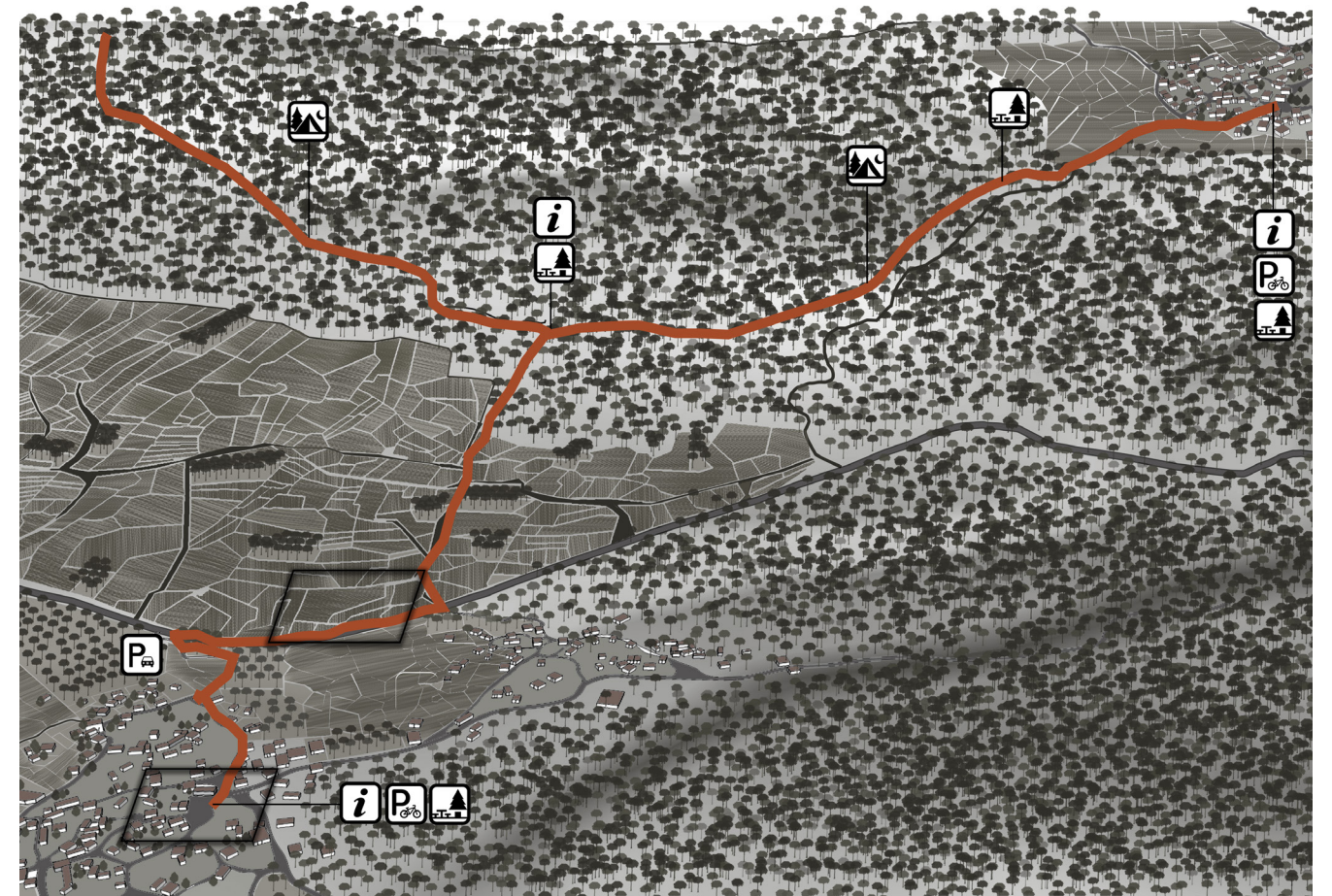
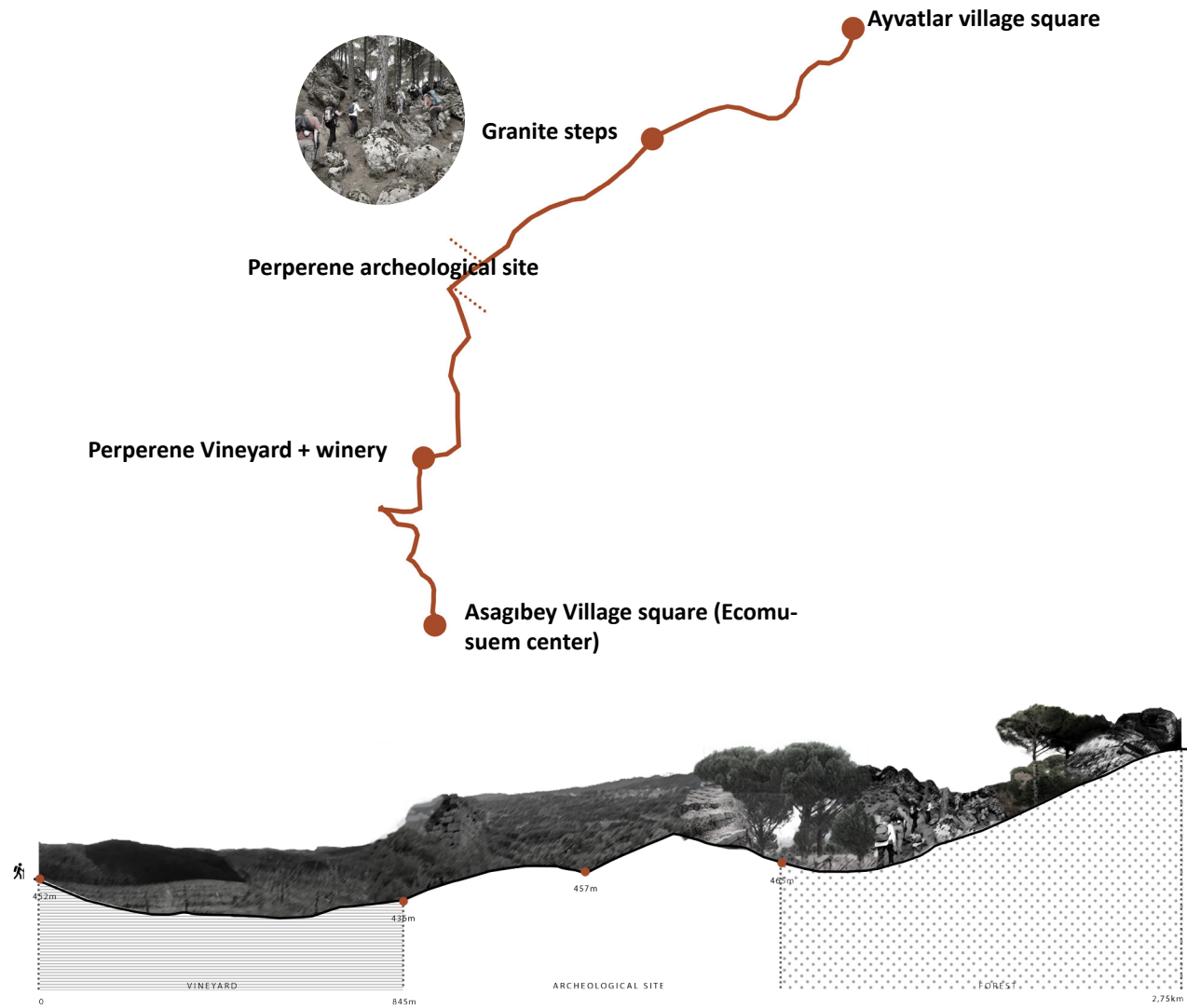
-  Proposed Land Consolidation for vineyard
-  Visual opening for the hill
-  Maintenance of existing forest paths

ENHANCEMENT

-  Journey (linking the heritage)
-  Remediation of the village piazza

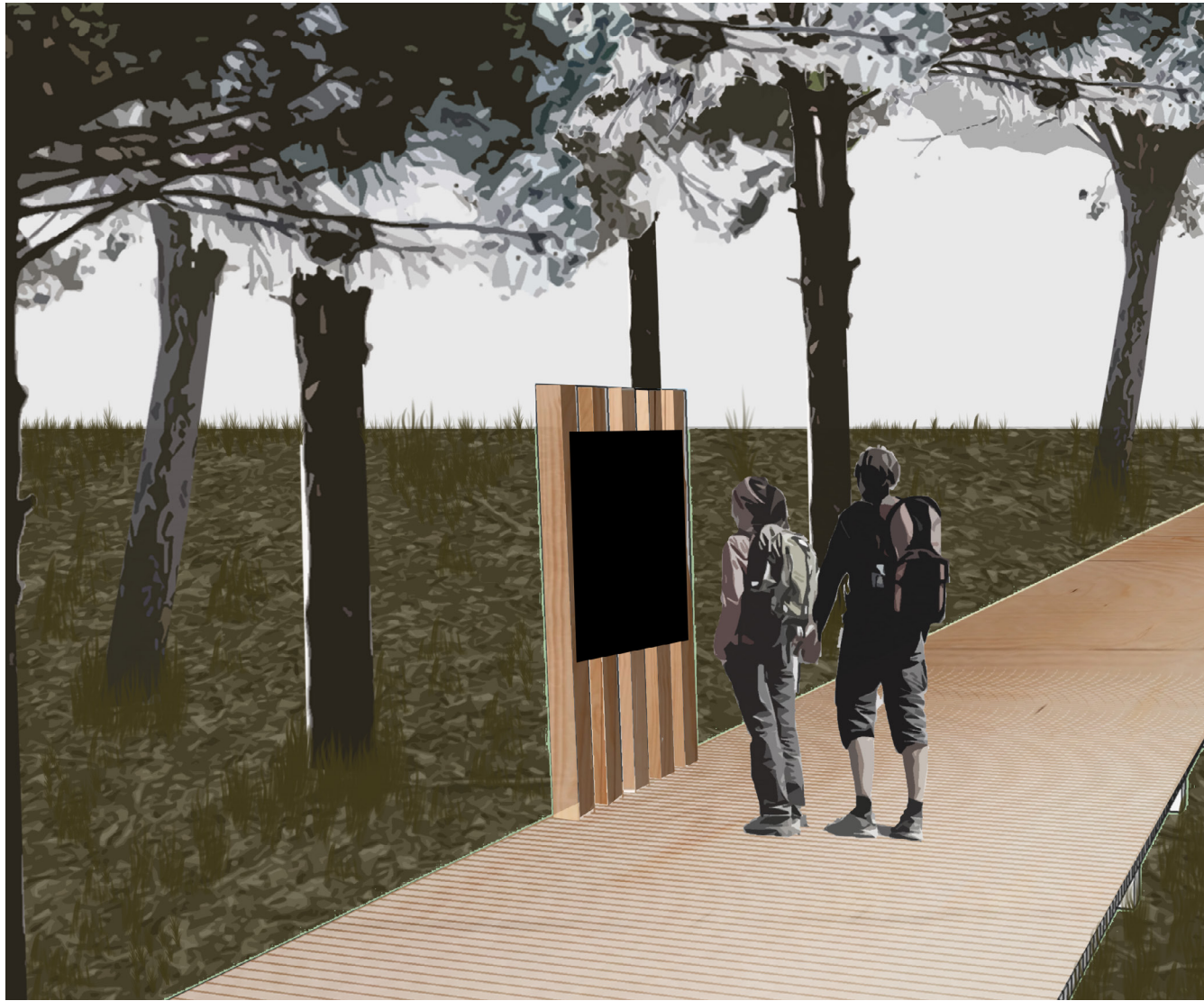


Land Consolidation



View of the route with points of interest and focuses highlighted on the two focus points subject to intervention. Focus 1- Village square, Focus 2- Vineyard





Sensitive intervention for new forest path (Timber deck)



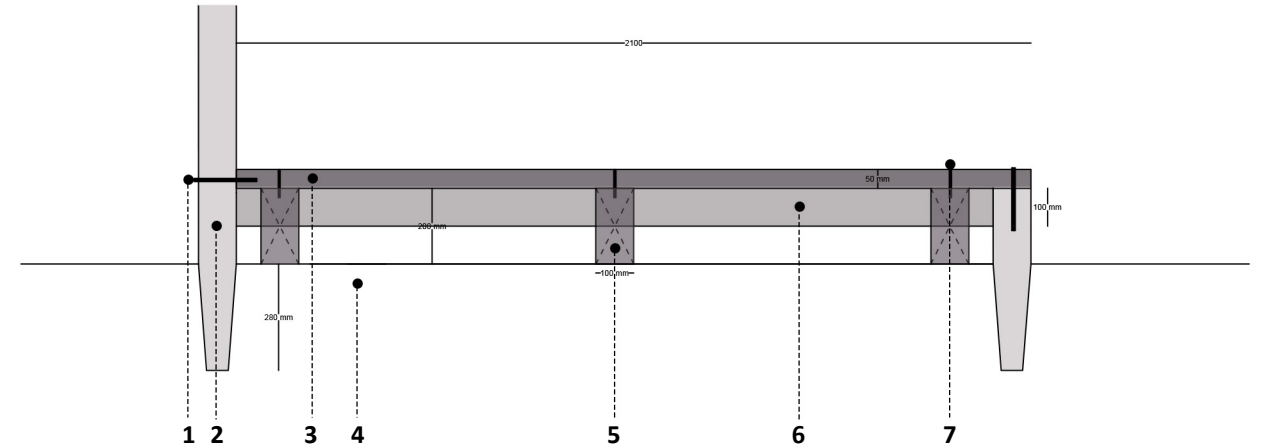
Interventions at existing forest path. (Rest point)



Section of timber deck



Forestry is one of the income source of the Basin. Timber has been selected as a material for the sensitive intervened path.



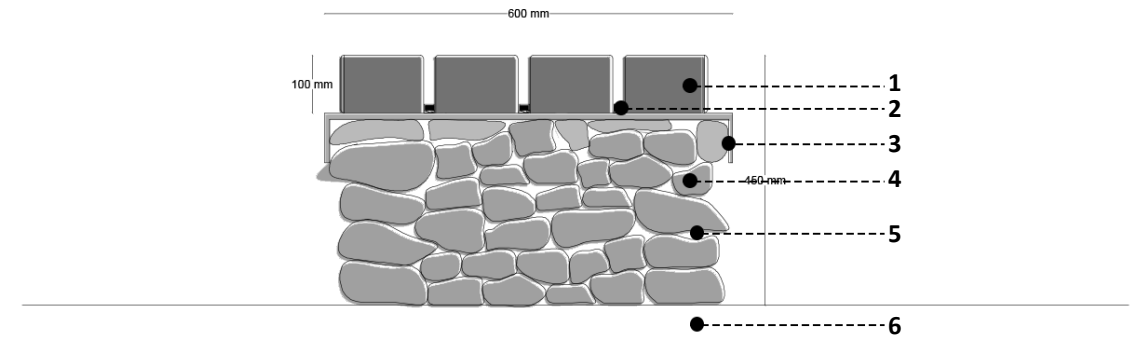
- 1 10x200 mm anchor bolt
- 2 100x100mm treated wood panels
- 3 150x50 mm wood decking
- 4 Ground layer
- 5 200x100mm bearers
- 6 100x75 transverse
- 7 80mm wood screws



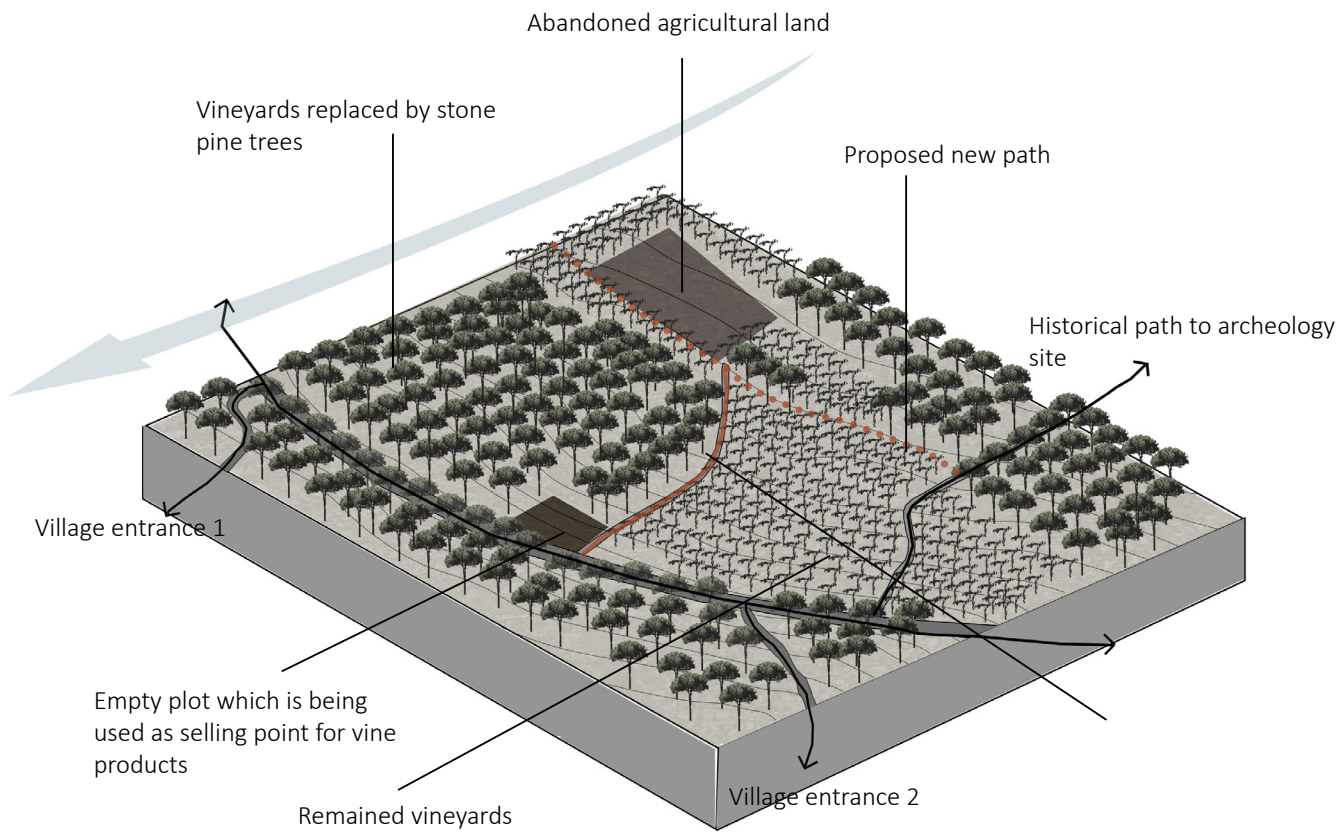
Section of existing forest path interventions



It has been observed that because basin is rich in granite stone, masonry stone system have been used in border walls, building walls and courtyard walls. For the rest points along the forest road, traditional system masonry stone wall is articulated with timber as a bench.



- 1 100x120x 1200mm timber
- 2 10x200 mm anchor bolt
- 3 10 mm metal plate
- 4 Stone(Granite)
- 5 Slurry
- 6 Ground layer



CHARACTERISTICS OF THE AGRICULTURAL BUILDINGS IN THE REGION

LOCALIZATION

When choosing the location of a new agricultural building, it is important to verify that it does not appear “adrift” in the landscape, but anchors to existing elements such as, topography, settlements, plant masses, waterways, communication routes.

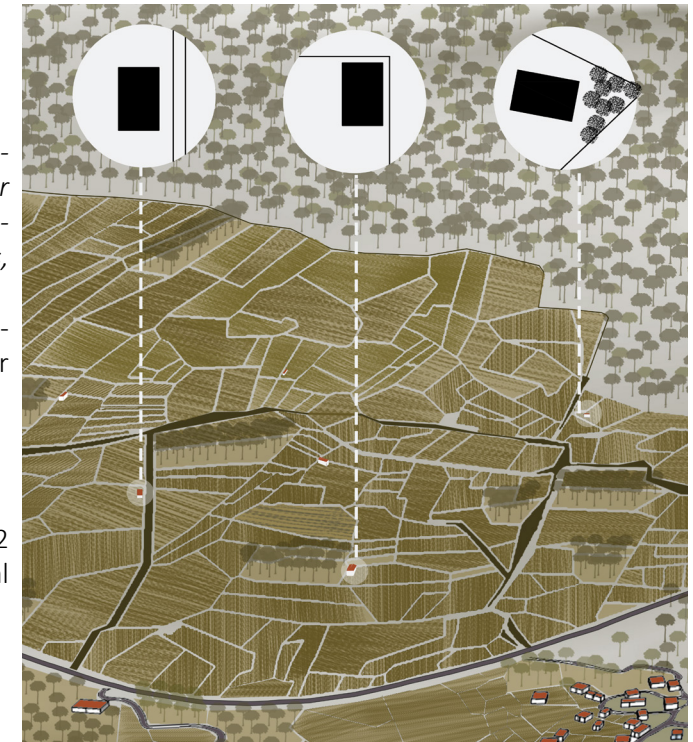
There are 3 types of localization of the agricultural buildings in the area. They are parallel to the paths, corner of the parcels or parallel to the existing vegetation.

VOLUME

Agricultural buildings located in the region are 1 or 2 storey. They are mostly used as storage or as animal shelter.

MATERIALS, COLORS AND CONSTRUCTION DETAILS

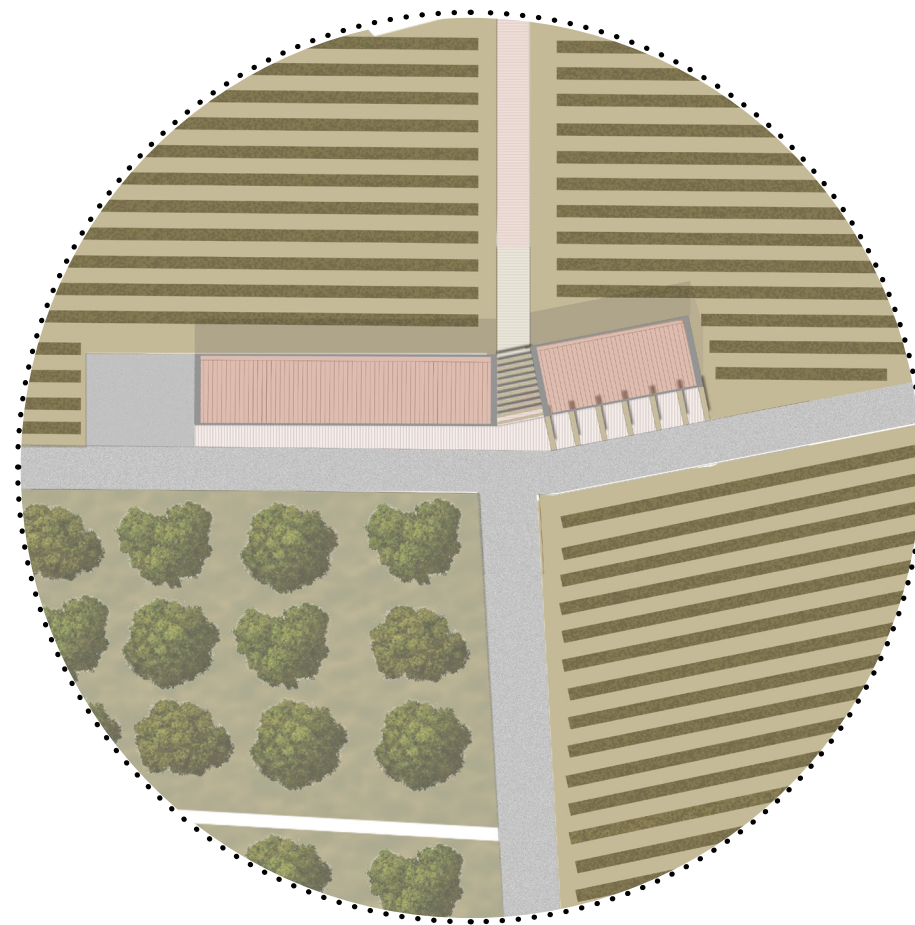
Existing structures located in the region are masonry stone buildings. Traditional material is granite stone.

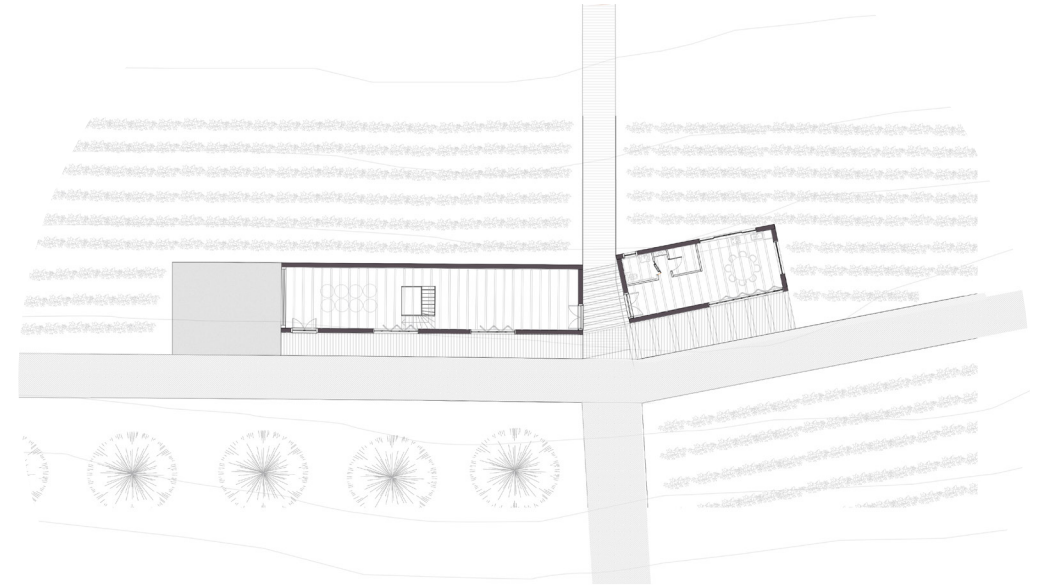
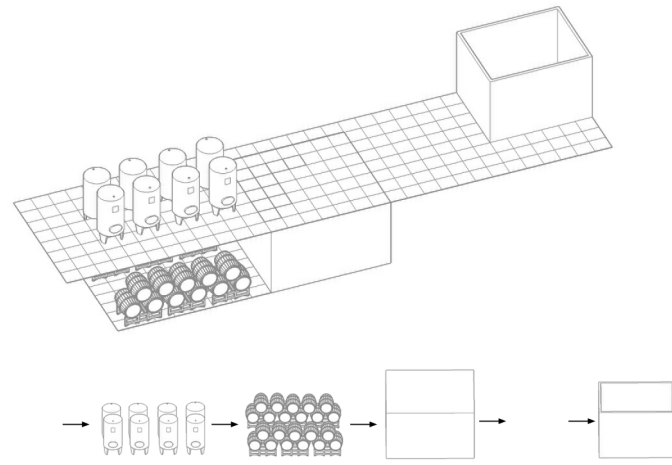


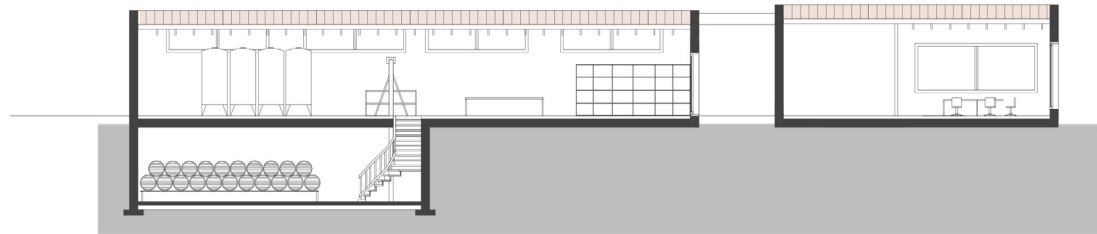
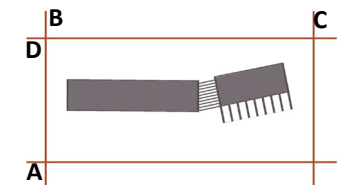
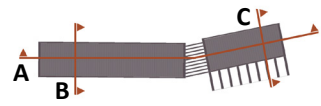
Localization of the buildings



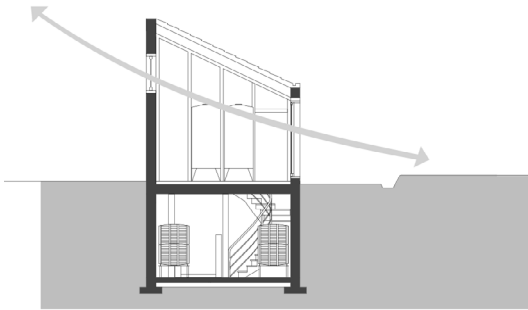
Winery master plan



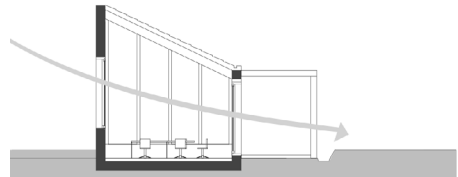




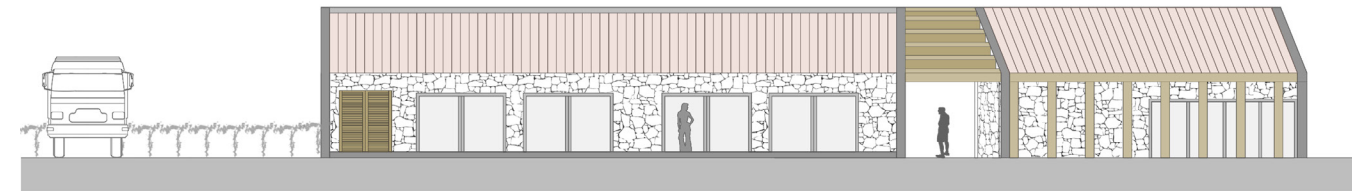
Section A



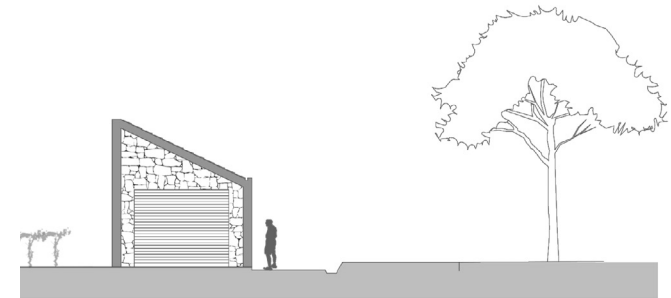
Section B



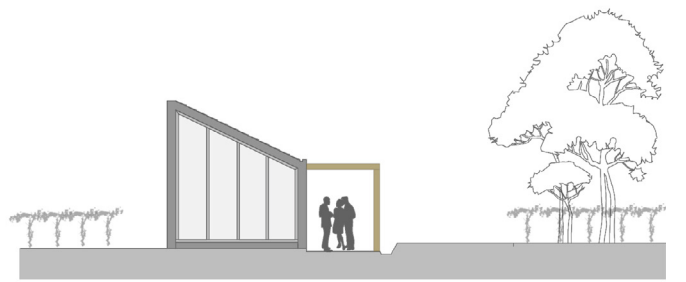
Section C



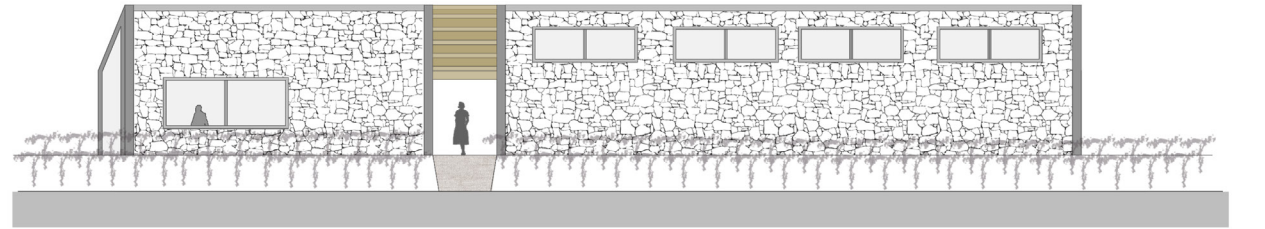
A South elevation



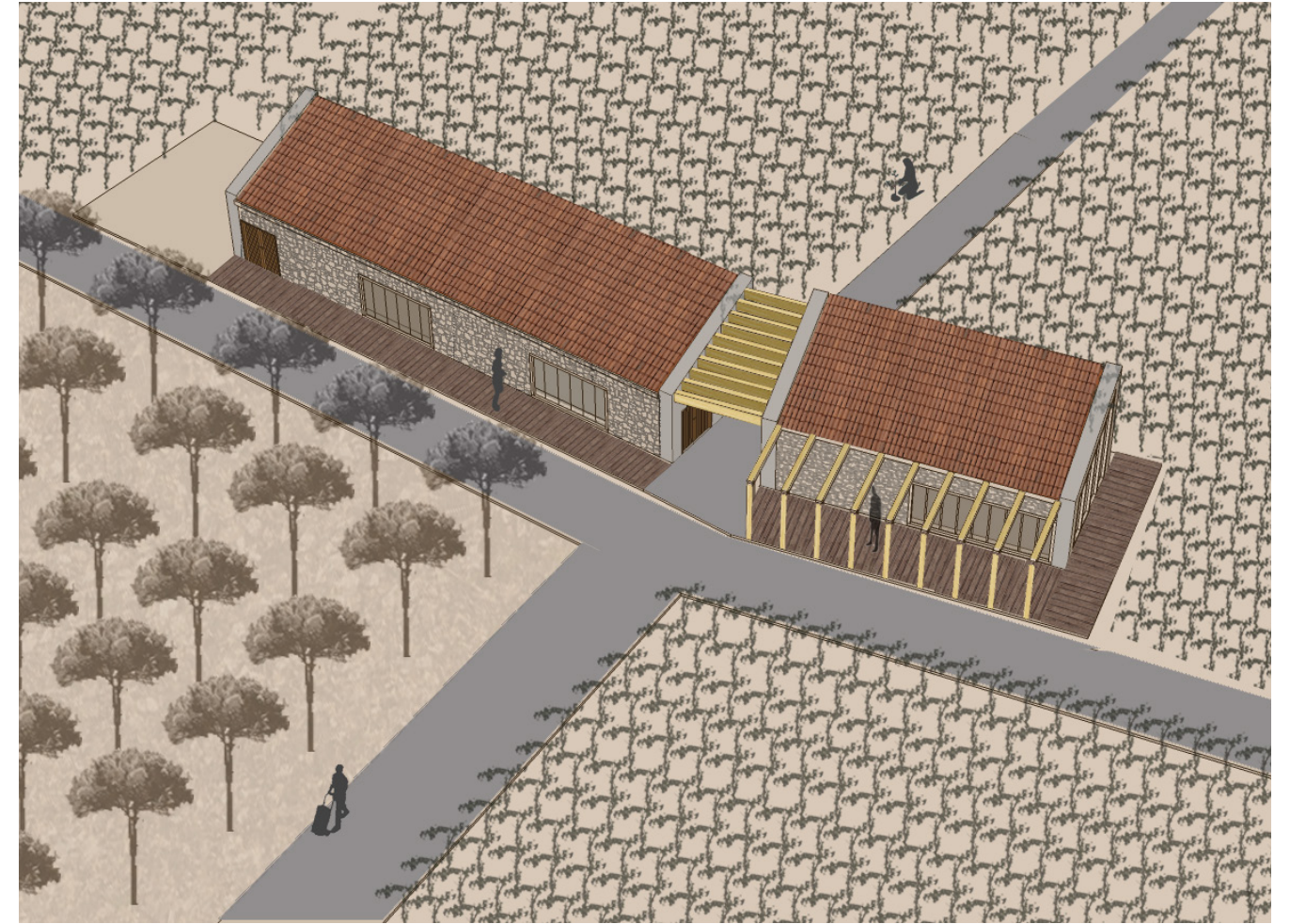
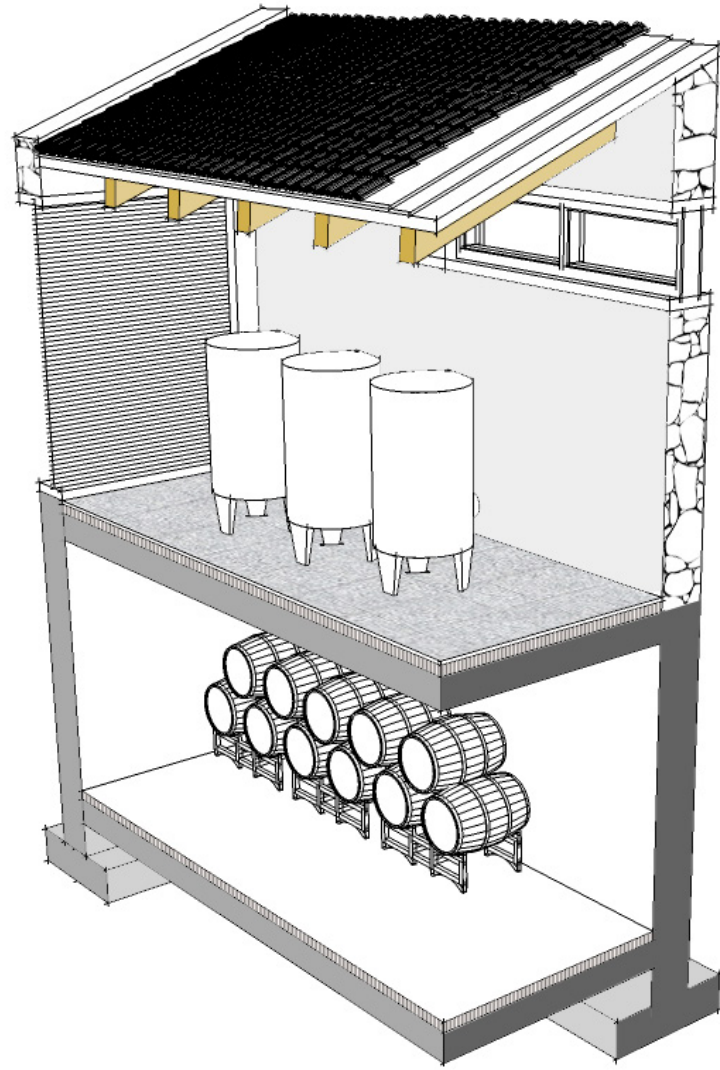
B East elevation

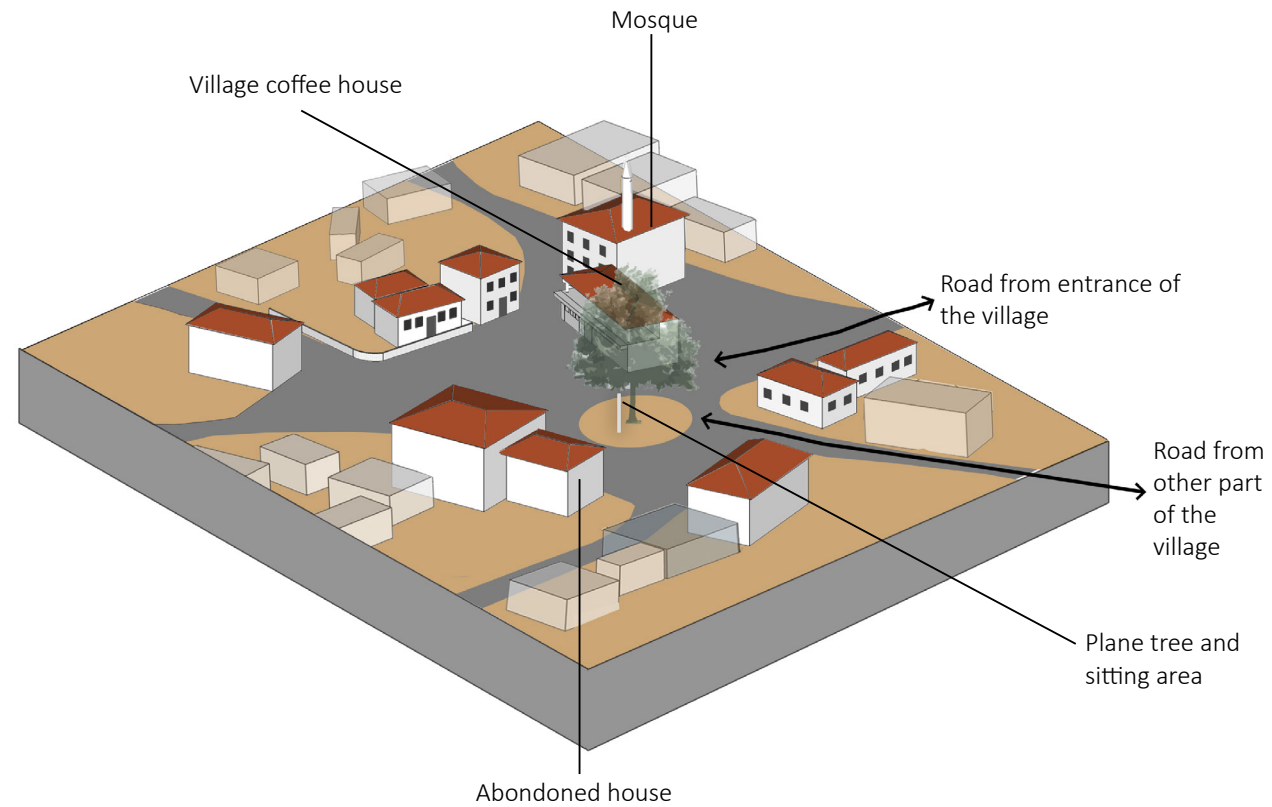


C West elevation



D North elevation





Importance of the village square in Turkish culture and in locals memory;

In the rural landscape context, village squares have an important place; as well as in the Asağibey Village. Village square is a multi-functional area, it is used as;

- celebration
- market place
- socializing



PROBLEMS

-Coffeehouse is detached from the square and located at the upper level.



-The square is mostly used as the parking area of the vehicles.



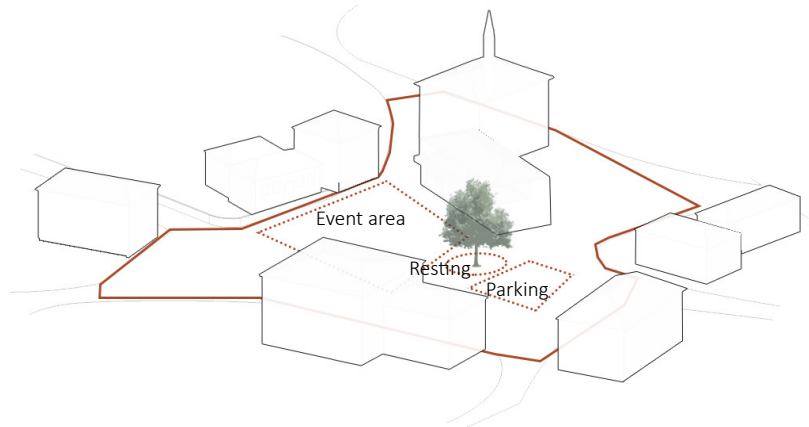
-Insufficient green space.

-Womans can't use the square comfortably, it is occupied mostly with men.

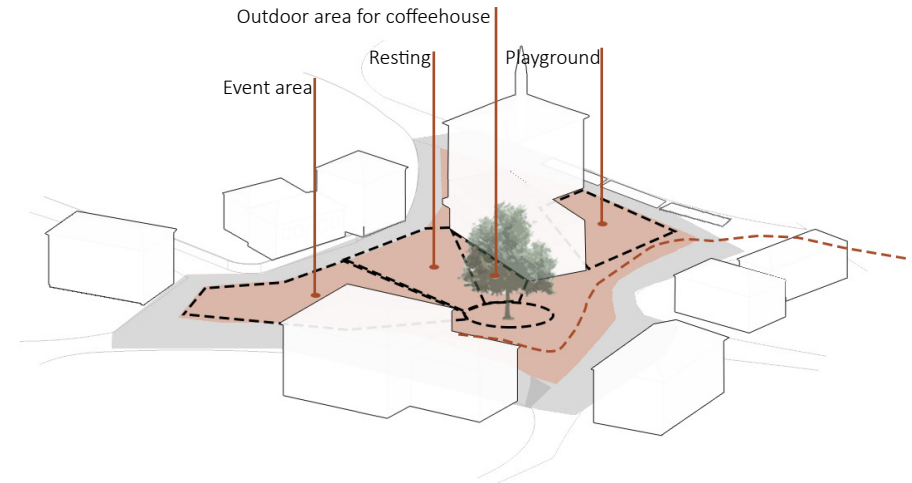
-asphalt paved ground does not match the character of the village.

CONCEPT

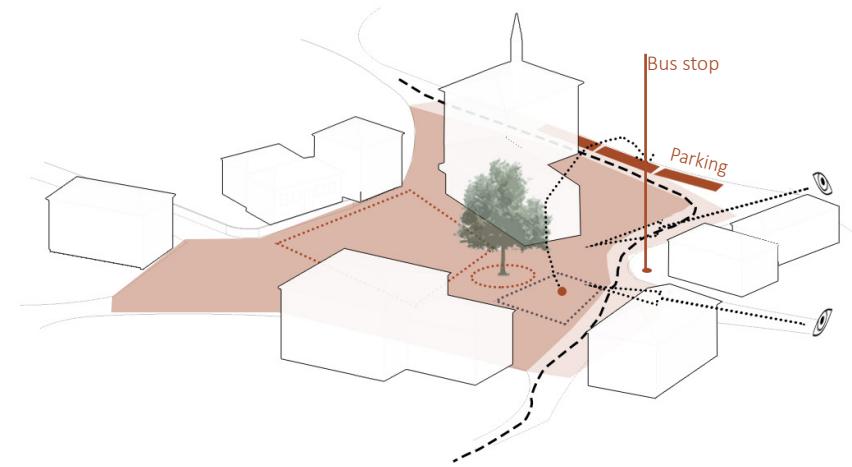
Steps for the definition of a new public space



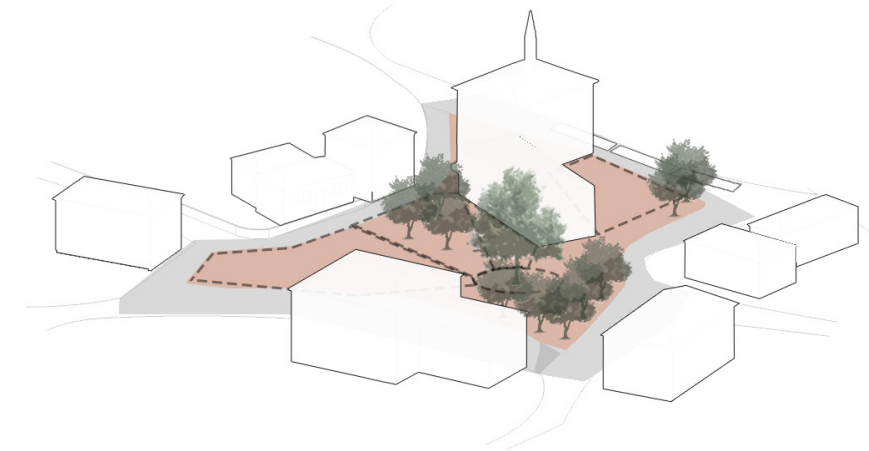
1- Present situation



3- Different activities



2- Free up the social space



4- Planting



Village square master plan

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FIGURES AND MAPS

CHAPTER 1

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- (Figure 2) Source: Davis, P. 2005, "Places 'cultural touchstones' and the ecomuseum". G. Corsane, Heritage, museums and galleries New York: Routledge, pg. 410
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CHAPTER 2

(Figure 1) Adapted from Enstitü, 2015, Bergama Kozak Havzası'nda doğal ve ağaçlandırma sahalarında bulunan fıstıkçamlarının (Pinus pinea L.) kozalak verimlerini etkileyen ekoloji faktörleri Ege Ormancılık Araştırma Enstitüsü Müdürlüğü, İzmir, pg.6

(Figure 2-3) Adapted from Çetin, T. 2003, Doğal Ortam-Ekonomik Faaliyet İlişkisine Bir Örnek: Kozak Yöresi (Bergama), Gazi Eğitim Fakültesi, Ankara, pg. 26

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(Figure 9) Adapted from Yrd. Doç. Dr. Beycan Hocaoğlu Bakırçay Havzası'nın Antik Yol Güzergahları, Available: Tozan, 2017, Pergamon'un Yolları Antik Çağdan Bizansa Bakırçay Havzasının Yol Sistemi
Adapted from UMP- Prahistorischer Umland-survey Pergamon, Fundplatzübersicht, Pergamongrabung des Deutschen Archäologischen Instituts

(Figure 10) Adapted from İzmir 2 Numaralı Kültür Varlıklarını Koruma Bölge Kurulu Müdürlüğü Tescil kararları:<https://korumakurullari.ktb.gov.tr/TR-90402/tescil-kararlari.html>

(Figure 11) Bergama Municipality, 2016-2020, UNESCO Dünya Mirası Bergama Çok Katmanlı Kültürel Peyzaj Alanı ALAN YÖNETİM PLANI, İzmir, pg.104

(Figure 12) <https://www.goturkey.com/en/destinations/bergama-pergamon>, Photo by Orhan Ozgulbas, accessed:14.04.2020

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