

## “GÖKIRMAK COPPER MINE PROJECT” INTANGIBLE CULTURAL HERITAGE REPORT



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## GLOSSARY

Gurbetlik	To fall apart from family, relatives and community which a person defined in due to economic, judiciary, military or any reason. Missing the home town.
Yarenlik	To be together for a common goal.
Muhtar	Elected village-district administrator.
Köy Odası	A common meeting room in Anatolian villages usely maintained by wealthy familiy of the villages or tribal leader in some cases. -
Köy Merası	Village Pasture; commonly used land for pasture by settler of village which belongs to state.
Orman Köylüsü	Forest Villager; entitled by the state for logging and some forestry benefit
Medium	Psychic Advisor

## ABBREVIATIONS

EBRD	European Bank for Reconstruction and Development
UNESCO	United Nations Educational, Scientific, and Cultural Organization

## 1. INTRODUCTION

This is an Assessment of ongoing and planned Gökırmak Copper Mine Project aimed to provide an overall review of the intangible cultural heritage of the people living in the area to be effected. This study was conducted pursuant to both the legal requirements of the Republic of Turkey and European Bank for Reconstruction and Development “Environmental and Social Policy, PR08, Cultural Heritage”. It is based on interviews and participant observations among local people in the vicinity settlements of the area. This report was prepared upon the request of Acacia Mining Co.

Field survey was conducted by the Regio’s Sociology – Team from 5 to 7 January 2017. Photographs of the settlements were taken during the field survey and report prepared with additional desktop studies in office based in Ankara, Turkey.

## 2. BACKGROUND

The EBRD recognizes that sites or objects representing cultural heritage value or significance could be uncovered in unexpected locations, during the actual implementation of an approved project. Therefore, a project is subject to the provisions of this PR if it:

- involves significant excavations, demolitions, movement of earth, flooding or other changes in the physical environment
- is located in, or in the vicinity of, a cultural heritage site recognized by the country of operation, or
- may have an adverse impact on the culture, knowledge and practices of Indigenous Peoples.

At an early stage of the environmental and social appraisal, the client shall identify whether any cultural heritage is likely to be adversely affected by the project, and assess the likelihood of any chance finds. In doing so, the client will consult with relevant ministries, experts and local communities as appropriate. The intensity of study of cultural resources should be sufficient to fully characterize the risks and impacts, consistent with a precautionary approach and reflecting the concerns of relevant stakeholders.

Although potential impacts on intangible cultural heritage might be less obvious than impacts on tangible cultural heritage, they may be of equal significance. If the environment is crucial for maintaining traditional skills, knowledge and beliefs, any relocation or detachment could trigger the loss of

traditional knowledge, beliefs and/or loss of minor dialects and languages and ultimately result in the disintegration of a community.

### 3. DEFINITION OF INTANGIBLE CULTURAL HERITAGE

EBRD defines intangible cultural heritage as the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artifacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage and which are transmitted from generation to generation.

UNESCO defines intangible cultural heritage as traditions or living expressions inherited from our ancestors and passed on to our descendants, such as oral traditions, performing arts, social practices, rituals, festive events, knowledge and practices concerning nature and the universe or the knowledge and skills to produce traditional crafts.

### 4. METHODOLOGY OF FIELD SURVEY

This report is based on study carried out in 1 urban and 9 rural settlements in the vicinity of the mining area.

The settlements covered in this study are as follows;

**Table 1. The Settlements Covered in the Study**

Province	District	Village	
Kastamonu	Hanönü	Hanönü (Urban Center)	1900 inhabitant
Kastamonu	Hanönü	Küpeli	2 House
Kastamonu	Hanönü	Yılanlı	13 House
Kastamonu	Hanönü	Karayaprak	9 House
Kastamonu	Hanönü	Çaylı	30 House
Kastamonu	Hanönü	Bağdere	12 House
Kastamonu	Hanönü	Geymene	11 House
Kastamonu	Hanönü	İmamköy	4 House
Kastamonu	Hanönü	Dereköy	22 House
Kastamonu	Hanönü	Sepetçioğlu	16 House

Kastamonu	Hanönü	Vakıf	24 House
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Participant observations and 16 in-depth interviews covering most of the settlements were made with local residents in above mentioned villages and district. The interviews were systematic to find out local Intangible Cultural Heritage, not limited to but concentrating on following topics;

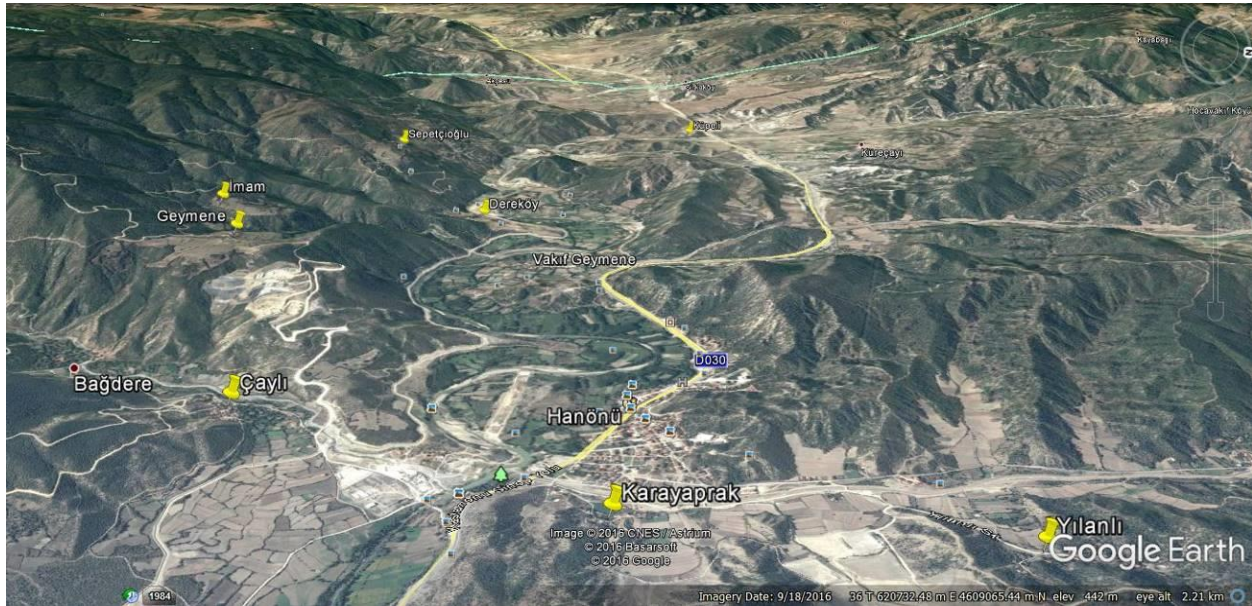
- **Oral cultural heritage;** Common orally transmitted legends, beliefs, myths, fairy tales, epics, by local people from generation to generation over an unknown time as well as People's faith, joy, sadness, expectation, distress, longing, value judgments, a folk song, folk tales, jokes and even idioms and proverbs.
- **Life's milestones;** Birth, childhood, circumcision, marriage, military service, being apart from her/his community ("Gurbetlik") and death customs.
- **Daily life;** Any tradition or pattern related to daily meetings, hospitality, entertainment, household chores or chat sessions of community.
- **Traditional institutions;** Any form of local traditional organization; trades organizations, yaren organizations, youth organizations.
- **Traditional medicine and healing;** Traditional medications used in local community, healers, magical and traditional folk medicine processes and practices.
- **People's meteorology;** Weather forecast traditions based on experience acquired in the light of local weather events, assessment and interpretation of the results accordingly.
- **People's calendar;** Traditional knowledge to determine repetitiveness of community's social, economic, cultural, religious and magical events.
- **Traditional law enforcement;** any mechanism to solve disputes within community member or families; traditional orders, the laws, rewards and punishments.

- **People's economy;** any mode of production created by local community for subsistence including production and consumption patterns, habits, behaviors, traditional way in this process, methods, tools and supplies.
- **People's mathematics;** measuring and weighing traditions; local techniques, related equipment and the knowledge of measuring and weighing.
- **Holidays, special days, celebrations;** Seasonal Holidays such as Nevruz, Hıdırellez.
- **Beliefs;** Hoodoo magic, evil eye, good luck, amulets and votive offerings places.
- **Sports games;** Children's games, games for adults, sports games.
- **Folk dances (dances);** Folk dances accompanied by traditional music, played on special days and nights, passed down from generation to generation.
- **Folk music;** Folk music, from within the community, which transferred from person to person, in continuity, passed down from generation to generation by people. Folk Instruments, Folk Songs.
- **Traditional handicrafts;** Knowledge of making dresses, decorations and crafts passed from father to son, from mother to daughter or from artisans to assistants which can be earth works, metal works, glass works, wood work, stone work, leather work, wool works etc.
- **Traditional architecture;** Knowledge of making living spaces with locally available materials, adapted to local climate.
- **Traditional food and food processing;** Food and drinks providing nutrition of the people; their preparation, cooking, preservation as well as the practices and beliefs, around kitchen and eating.



The area (Valleys) where mining activities planned to take place is concentrated around Hanönü District of Kastamonu province and surroundings in 5 km range of the district center. The area is composed of

few narrow valleys with 10 major villages and some scattered housings and a small district center Hanönü.



**Figure 2: Aerial (Google) View of Study Area, East to West**

Most of rural settlements (villages) have a common facility building at the villages build by government where Local Elected Administrator (Muhtar) has an office and a common meeting hall is also in the building. All the villages have running water and electricity at houses. The settlers are mostly retired elderly and their families. In most of the villages there are houses used by formerly moved locals now living in the major cities of Turkey, these houses are used as summer houses. They are not inhabited in winter times.

Labor intensive small farming, household scale animal husbandry and forest logging are the general characteristic of rural production in the mining area. There are intensive gardening and small scale farming in the East-West main valley and South - North narrow valleys. Typical household land size is around 10-15 acres of irrigated land and 10 cows ownership. The main agricultural product of the area is garlic. The soil is reach in the valleys for garlic production due to minerals available and product is the best in Turkey. The people of the area is called "Orman Köylüsü" meaning Forest Villagers and are entitled by the Government to certain amount of logging per year which contribute to 10 - 15 % of annual family income.

**5.2 Ethnical and Social Identity of the People in the Gökırmak Copper Mine Project area.**

All of the population in mining Area is of Turkish ethnicity and in terms of faith Sunni Muslims which does not any different than the General Turkey's identity. There is not any distinguished identity of the population for calling themselves are described by others.

**5.3 Oral Cultural Heritage of the People living in Gökırmak Copper Mine Project area;**

Although it is vaguely believed today, oral cultural heritage still survives and is mostly about stories of the past, tails, jokes and anecdotes. Rural life of the mining area still fuel the oral history tradition. People of the area knows one another and meet more frequently than other urban centers in close towns and cities, such as Taşköprü and Kastamonu. Although it is much less with the introduction of TV in every home, it is still a tradition in settlements of mining area to meet in the evenings and tell stories.

#### **5.4 Life's Milestones**

Life milestones such as birth, childhood, circumcision, marriage, military service, being apart from her/his community ("Gurbetlik") and death customs of the population in the mining area is mostly modernized version of traditional way. Marriage or circumcision celebrations are not taking place on Main Square of villages as before. These are taking place in halls commercially designed and run for such activities at areas Urban Center Hanönü or Taşköprü as larger centers. Besides, in most of the villages there is a government built "facility center" where some has a sufficiently large meeting room which occasionally used for social ceremonies. Although all these customs are continuing, they don't carry any distinctive future from other part of Turkey in general and they are well adapted to "modern culture". Traditional celebrations are still known and nostalgia about them is present. Some unique futures of these old celebrations are recorded in order to find any relation to mining area but there is no location specific activity to be hampered by development is found.

#### **5.5 Daily Life**

Daily life in rural areas of mining is mainly work activities in garden, agriculture, animal herding and care and small scale logging and forestry. In relation to tradition or pattern related to daily life it is recorded that meetings, hospitality, entertainment, household chores or chat sessions of community is concentrated around Village's Tea House/Houses for man and it is neighbor visits for woman.

Daily life activities vary according to season. Winters are snowy in the region and keep people inside home. Spring, summer and fall are times of hard work; Garden activities, horticulture, small scale animal husbandry for household consumption are in the center of daily activities for man and women. Besides, wood collecting, cooking and bread making are three main additional activities for women if not childcare.

#### **5.6 Traditional Institutions**

Unique local traditional institutions are not present in communities in the mining area. There is no Chieftdom system (Ağalık) as in some part of East or South East of Turkey or large landownership. There is not enough land for agriculture to support that sort of systems or economy. There is also no tribal or family affiliation among people in Mining Area Villages. However, there are rather modern institutions such as cooperatives and trade unions; there are 15 Unions in the region.

### **5.7 Traditional Medicine and Healing**

Any cultural practice of traditional medicine and healing was not recorded in this survey except a man called Hakkı Çil who is a certified "Medium". However, nobody considers him as a traditional healer, he is rather considered as a charlatan. Belief to this sort of treatment is simply not present among these communities; belief is to modern medicine and medication in the realm of health.

### **5.8 People's Meteorology**

Considered as an old tradition; villagers of Mining Area were used to be more pastoral communities till recently where weather forecast is essential for the grazing or going out to highlands. Therefore, weather forecast traditions based on experience acquired in the light of local weather events, assessment and interpretation of the results accordingly, are still known by local people who are old. This knowledge is mostly acquired by shepherds. However, Weather Forecasts of TV is the base for people's meteorology today.

### **5.9 People's Calendar**

We did not come across to any traditional knowledge to determine repetitiveness of community's social, economic, cultural, religious and magical events in this study. Important days are followed by "Muhtar", the elected local administrator in the villages. There are only two Bayrams and national days which are celebrated holidays in the study area. These are two religious Holidays called "Kurban" and "Ramazan" and national days such as the Republic day. However, although not celebrated, people do not work in Hıdırellez day which goes back to peoples pagan past. Hıdırellez is a spring festival celebrated on the 6<sup>th</sup> of May as a traditional (widely celebrated in Turkey among some local communities) festival.

### **5.10 Traditional Law Enforcement**

No traditional mechanism to solve disputes within community member or families is recorded in the study area, apart from Muhtar's intervention for mediation of disputes. Deep community disputes such as blood feud do not exist in this part of Turkey as may be seen in Southeastern part. Legal issues and disputes are solved in Courts.

### **5.11 People's Economy**

The economy is at self-subsistence scale and production activities are very limited and not enough to keep young generation in the area. In villages, labor intensive small farming, household scale animal husbandry and forest logging are the general characteristic of rural production in the mining area.

Typical household land size is around 10-15 acres of irrigated land and 10 caws ownership. The main agricultural product of the area is garlic. The soil is rich in the valleys for garlic production due to minerals available and product is the best in Turkey. Poplar tree farming (kavakçılık) is another agricultural activity in lower river level lands.

Feed plants are grown by the families to feed their animals in winter. In springs and summer, villagers use highland grazes for their animals. Each village has its own grassland which is owned by the state but used by the locals as village's grassland for feeding their animals. For some of the population in these villages this is a matter of survival for their animals and for themselves. Mining activities in the area are expected to slightly limit these grasslands, especially for Dereköy village.

As mentioned before, the people of the area is called "Orman Köylüsü" meaning Forest Villagers and are entitled by the Government to certain amount of logging per year which contribute to 10 - 15 % of annual family income.

### **5.12 People's Mathematics**

In the Mining Area, there is no measuring and weighing tradition including local techniques, related to equipment, and the knowledge of measuring and weighing is recorded in this study. Some old weight and scaling measurements are known but not used.

### **5.13 Holidays, Special Days, Celebrations**

National days and Religious holidays such as Ramadan and festival of sacrifices are the only Special days as for holiday. Wedding ceremonies, circumcision ceremonies and death mournings are the occasions where people meet, enjoy or mourn together. These sorts of ceremonies are not done in the village square (meydan) anymore. They cheerful ceremonies are done in Wedding Halls and in nearby urban centers. Mourning gatherings are done at houses and only for close relatives.

### **5.14 Beliefs**

People of the Mining Area are all Sunni Muslims with "hanefi" practice. Religion is not at the core motive of Cultural Integrity and life organiser. There is no shrine or religious place to be affected by expected mining activities.

### **5.15 Sports Games**

There are some playgrounds for children in all the villages. There is no region-specific children's games, games for adults or sports games in Mining Area.

### **5.16 Folk Dances (Dances)**

Folk dances accompanied by traditional music is still survived in Gökırmak Copper Mining Project area. The region has even had its own dance called "Gökçe ağacın Kilimi". This is a song as well as a dance played with spoons in the hands of dancers providing rythm with clapings of spoons. There is also Drum (Davul) and Clarion (Zurna) two music instruments played in accompanying folk dances at weddings.

### **5.17 Folk Music**

Folk music, from within the community, which transferred from person to person, in continuity, passed down from generation to generation is still alive. Folk songs and ballads are played with instrument called saz. There are local singers and saz players who play in weddings.

### **5.18 Traditional Handicrafts**

Existence of knowledge of making dresses, decorations and crafts passed from father to son, from mother to daughter or from artisans to assistants which can be earth works, metal works, glass works, wood work, stone work, leather work or wool works was checked in the study area. It is found out that there was a very wide spread hemp weaving and rug making tradition in the region. Hemp was widely grown in project area valleys and unique rugs and horse saddles, bags and pouches were woven till 1980'ies. Today Hemp is no more grown in the area but there is an income generation project in Hanönü where women from the region keep this tradition of hemp waving and rug making. Raw material for the project is provided from the region but not from the immediate vicinity (project area).





**Figure 3: Hemp woven textile from Hanönü (Gökçeadağ)**

### 5.19 Traditional Architecture

Knowledge of making living spaces with locally available materials is still available. Local traditional architecture is log and timber based. Living spaces are well designed, well build with fine workmanship. Traditional Civil Architecture of Hanönü is very special, almost all old residential buildings are two floors, log column and beams structure. There is an article called Conservation Problems and recommendations on architectural heritage of Kastamonu Hanönü, Turkey co-written by K. Guler & Z. C. Keçeci, about the local architectural style and importance of conservation of this unique cultural heritage.

In our survey tour of the villages around Hanönü, we came across some very old houses abandoned in Küpeli village (below figure) and other villages. Local people find it difficult to live in such houses and expensive to maintain these old houses today. They seem not much into heritage value of these houses.





**Figure 4: Example of Traditional Architecture**

### **5.20 Traditional Food and Food Processing**

Animal Husbandry, self-subsistence poultry and gardening has a distinct influence over local cuisine. Bread is cooked daily in private bakery of the houses in every second day in the villages. Yogurt, butter and dairy products are homemade and totally natural as well as garden grown vegetables.

Kuyu Kebap which is sort of tandoori cooking whole lamb in a deep oven is a famous meat barbeque of Hanönü.



**Figure 5: Example of Traditional Food and Food Processing**

Garlic is the main and famous agricultural product of the region. Garlic production of the region is totally traditional and labor intensive. It has many stages and difficult and time consuming processes.

## **6. CONCLUSION**

Intangible cultural heritage assessment of "Gökırmak Copper Mining Project" area tried to identify Oral Cultural Heritage, Life's Milestones, Daily Life Practices, Traditional Institutions, Traditional Medicine and Healing, People's Meteorology, People's Calendar, Traditional Law Enforcement, People's Economy, People's Mathematics, Holidays, Special Days, Celebrations, Beliefs, Sports Games, Folk Dances, Folk Music, Traditional Handicrafts, Traditional Architecture, Traditional Food and Food Processing of the communities in order to find out which one of them are likely to be impacted by developing mining activities; construction of the plant, opening up ore pit, pipelines, reserving ore stock areas and waste storage pools in the project area.

It is important to respect people's right to privacy and to recognize that cultural knowledge is the intellectual property of those who hold it. To find out intangible cultural heritage of people in-depth

interviews and participant observations were made with local residents in most of the villages in Gökırmak Copper Mine area where project will affect. The interviews were systematically done on each intangible cultural heritage topic and participant observations were used as guidance in analyses. Analyses show that;

- The majority of the population "Gökırmak Copper Mine Project" area is of Turkish ethnicity with no distinct identity.
- Local people are mostly engaged with small scale gardening, small scale animal husbandry and foresting.
- Although it is vaguely believed today, oral cultural heritage still survives and is mostly about stories of the past, tails, jokes and anecdotes.
- Traditional celebrations of Life's Milestones are still known and nostalgia about them is present.
- Daily life (socialization) in villages of project area is concentrated around common village house (köy odası), Tea Houses in Hanönü for man and neighbor visits for woman.
- Unique local traditional institutions are not present but there are more than 15 local unions in Hanönü district mostly about agriculture such as irrigation unions or production unions owned by local producers.
- Cultural practice of traditional medicine and healing does not exist and is not believed.
- Weather forecast traditions still survive as remains of their rural past.
- Traditional knowledge to determine repetitiveness of community's social, economic, cultural, religious and magical events is absent.
- There is no traditional mechanism to solve disputes within community members. Modern way of seeking justice is present through court and judiciary system of the state.
- Measuring and weighing traditions does not exist. Modern methods are used.
- Religious holidays such as Ramadan and festival of sacrifices are the only festivals widely celebrated.
- There is no region-specific child games, games for adults or sports games in project area.
- There are folk dances and traditional music of the area. Some are unique to Hanönü.
- There was a very wide spread hemp weaving and rug making tradition in the region as for handicrafts which is kept surviving through an income generation project.
- Knowledge of making living spaces with locally available materials is still available but not practiced anymore.

- Animal Husbandry, self-subsistence poultry and gardening has a distinct influence over local cuisine.

Settlers of Gökırmak Copper Mine area were found well informed about the project and all the interviewers knew what will be constructed and what areas are going to be used. That gave a unique opportunity in analysis to link between significance of intangible cultural heritage related sites and ongoing / planned project area, while conducting interviews. There is a Public Relations Office in Hanönü which is open twice a week for local people to get information. There is also a public relations department of the project, stuffed with professionals and a program. We also came across to Announcement boards of the Project Administration at the entrance of the villages.

Social and economic impacts of the Project create mixed feelings, both positive and negative among local people. The area is poor and demographic figures show that existing economy does not provide a base for even keeping existing population. Participant observations and interviews show it is more towards positive side, due to expected economic impact of cadastral payments as well as job opportunities expected. However, there are also concerns about disturbance of routine life due to expected mining traffic of heavy load vehicles, noise pollution of the explosions and most importantly losing some pasture areas used by their animals for grazing, although potentially impacted grazing areas are not very rich in pasture for the animals. These pastures usually belong to the state (not in private ownership) but used by the local settlers as "köy merası" (common village pasture). This is particularly so for Dereköy and Sepetçioğlu settlements, the villagers in Sepetçioğlu are not inhabiting the village for its grazing as they mostly live in large cities and visit the village for a short time in the summer. The issue is particularly important for whom animal husbandry is their livelihood. A solution may need to be developed for people who are mostly effected.

In Sepetçioğlu settlement, people do not permanently live. All 16 houses are used as summerhouses. This settlement is very close to core activity area and a future resettlement or compensation may be considered.

Apart from these social and economic concerns, no sites related to intangible cultural heritage of local communities were found to be intersected or destroyed by Gökırmak Copper Mine Project.

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