

## ARCHAEOLOGY AS AN IMPORTANT RESOURCE TOWARDS SUSTAINABLE DEVELOPMENT: THE CASE OF IZMIT

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### ABSTRACT

Expanding from the principles of the Universal Declaration of Human Rights, this study aims to demonstrate the potential archaeology has in acting as a critical resource for political, economic, social and cultural sustainable development. It stresses the relevance of integrating archaeological theory and practice in the pursuit of sustainable development, as archaeology can generate a sense of empowerment and collective confidence. Empowerment, in turn, is the ability of having ‘direct control over one’s own life and acting as an agent to one’s own development’ (Thomas, 2000: 35) individually or collectively: that is, self-determination.

The Nicomedia Project team of İzmit, northwestern Turkey, has introduced methodologies rooted in Community Archaeology and ethical practices towards the public, in hope to encourage respect for our shared cultural history by advancing knowledge and enhancing awareness of the past. Community Archaeology is one of the new labels being applied to archaeology initiatives, which directly aim to meet criteria of relinquishing at least partial control of a project to the local community. This new approach in archaeology does not only serve the public, but also provides the public with the resources to serve themselves.

This research study discusses the objectives and outcomes of the Nicomedia Project to-date, questioning how effectively theory can be put into practice.

**Key Words:** Sustainable Development. Heritage Tourism, İzmit.

### **Globalisation, Fragmentation and People-Based Approaches**

*“All Peoples have the Right of Self-Determination. By Virtue of that Right they Freely Determine their Political Status and Freely Pursue their Economic, Social and Cultural Development”*

*The United Nations International Covenant on Economic, Social and Cultural Rights, 1976: Article 1*

One of the most significant legacies of the Enlightenment is its vision that the universal community of humankind, in all respects, is the end or object of the highest moral endeavour. It is such a vision that has shaped the emancipative

aspirations of both modern and political thinkers, yet the inauguration of the new world order has so far failed to clear away menacing features of the old past while fostering new obstacles. 'Over the past decades, the increasing inequality in wealth between different parts of the world, the spread of localised wars, and the new importance of issues such as environmental degradation, international debt, religious fundamentalism and other forms of competing collective identity, all demonstrate the potential for "social dislocation" turning into worldwide chaos' (Allen & Thomas, 2000: 4).

One of the main concepts of globalisation is reflected in a widespread perception that the world is rapidly being compressed into a shared social space by economic and technological forces. Developments in one region of the world seem to have an increased impact for life chances of individuals and communities in another region. In addition, the post-modern paradigm has left a supposedly global village torn by increasing social fragmentation, whereupon different ideologies are subject to created combinations of selected identity, while objectivity falls farther into the abyss of intellectual absurdity. Though this new order can be seen as a triumph for democracy through increased plurality and participation within the global network, its potentially disorienting and disruptive effects have also led to heightened concern and dialogue within the scientific, economic, political, social and cultural arena both globally and locally. While the importance of fluidity and dynamism of identity, values and interpretation is evident and now often mentioned and acknowledged in a growing amount of existing models and proposals, one serious shortcoming is the lack of equality among people-centred approaches that should be central within any framework: people-based approaches act mainly for the purpose of training and indoctrinating individuals as if they were empty slates devoid of culture or understanding, manifesting 'mainstream development literature [displaying] little if any interest in cultural identity, political autonomy and economic self-reliance' (Carmen, 1996: 53). The implication is that success will not prosper if disciplines continue to embrace new approaches purely on the surface level, and ignore the deeper implications of people's equality and their ability for fully valued self-determination. Generally approaches will profit, however, through embracing participatory and equitable multiple narratives, that is, if they do not involve extremists ideologies such as Nazism (which leads to another full discussion on narratives and political/cultural groups). With this in mind, the Nicomedia Project (NP) team of İzmit has taken steps to encourage a more sincere people-based approach with the hope that it benefits the region as a whole.

The Nicomedia Project was founded to research Kocaeli and its environs with specific focus on the city of İzmit. Nicomedia had established its reputation primarily as a geo-political hotspot, being home to a legendary natural dockyard

and harbour defended by a natural and resourceful, fertile environment: the Gulf of İzmit was and remains a direct link to the greater globe by both land and sea. Being in such a key location lured in those in search for power and wealth, and gave Nicomedia a charm that was noticeably envied. It was one of the main prominent cities for 500 years, having an important status for the Hellenistic rule, the Bithynian rule, and the period of the Roman Empire. Legend has it that Nicomedia was enriched with unique and spectacular art and architecture, decorating the land into a city of amazement and awe in an effort to create a great city deserving of its title, matching the likes of Rome, Alexandria, and Ephesus. It became a magnet for kings, emperors, saints and scholars.

Secrets resting teasingly on the landscape of Kocaeli include the Great Theatre of Nicomedia; the remains of the ancient harbour; extensive beautiful aqueducts, roads and bridges; and an impressive network of cultural city planning, mentioned by ancient rivals Ephesus, Miletus, and Pergamon and ancient travellers. These are only a few of the remains lying within the Kocaeli region.

Despite İzmit's extensive fame and glory in its past, the modern-day community of İzmit has little knowledge about the history of their city. It is difficult to find accurate literature, and the Internet supplies little information after long hours of research. While the relatively new museum of İzmit exhibits a humble collection, the streets and neighbourhoods of the city display ignored ruins. In fact, many ruins have been unofficially assimilated into the modern-day urban architecture of the city, with inscription tablets acting as stairs, sarcophagi as water containers, pillars as flower stands, and theatre walls as housing walls, to name a few examples.

This study aims to demonstrate how political, economic, social and cultural development can prosper under the practice of self-determination and autonomy which, from the archaeological viewpoint, requires the reclaiming of the past and reinterpretation of history by local narrators, in order to overcome previously imposed views of inability and unfitness with a realisation of self-worth. 'Movements for liberation, democratisation, civil rights, and cultural preservation make it clear that whenever and wherever a people's pursuit of dignity and choice calls for throwing off oppression, the oppressed reach into their collective pasts and draw from it the heroes and heroines, legends and slogans, arts and skills, and organisational principles that set them apart and draw them together' (Black, 1999: 242). This 'drawing together' of the community is also applicable and necessary for areas that have suffered devastating environmental disasters, which is the case for İzmit as it rests on the active North Anatolian earthquake faultline. It is from this angle that archaeology will be viewed and highlighted as a critical resource for self-determination and autonomous development, bridging participatory rhetoric with practical reality. In addition, the study also hopes to

highlight that issues of politics and ethical archaeology need not just be aimed towards marginalised groups or indigenous peoples, but also has importance for the general public of habitants based in cities and towns of any country.

At the same time, it will demonstrate how, because of archaeology and cultural heritage's intrusive and sensitive nature, ethical approaches may be extremely difficult to put into practice. 'There are many different perspectives on and from the past as well as about the value and nature of the present and future' (Pluciennik, 2001: 7) which makes the recommendation of guidelines and codes of practice appear oversimplified and subjective from the very start. Throughout the paper, Turkey's city of İzmit will be used as an example through the work of the Nicomedia Project.

### **The Socio-Cultural Politics of Archaeology**

Despite little agreement on what constitutes 'archaeological theory', there is growing consideration of the 'connections between archaeological theory, research methods and politics' (Layton, 1989: 1; Pluciennik, 2001), particularly in the last decade. Lest the discipline of archaeology beckon its own demise, it is crucial for archaeologists to accept theoretical discourses accenting the role of politics and the importance of the public, so that they may start to incorporate such theory as an integral part of practice. The recent establishment of the Nicomedia Project and the work that it has carried out in İzmit is an extraordinary example of the extent that politics and public opinion can play in the development and success of archaeology, its research and execution, and its consequential management.

Nicomedia, once the proud city of the East, humbly lies under the crowded world of İzmit and it's community, waiting to be uncovered. Having blossomed throughout history with changing cultures of richness and renowned aesthetic skills, the whole of İzmit is home to valuable and indescribable material culture. Despite this, İzmit has been culturally ignored, as very little valid information is known about its archaeological and cultural treasures, both academically and amongst the general public. Much of the modern-day studies and publications depend heavily on ancient sources, which have not yet been validated by archaeological data (Çalık Ross, 2007: 29). The fact that the NP team is dealing with a case of urban archaeology of a city known for its industrial trade means that most archaeological data has come from rescue excavations or chance-findings in the development of industry and urban infrastructure. Fortunately, in recent years, the Ministry of Culture has permitted field Surveys associated with Kocaeli University under the direction of the NP director Ayşe Çalık Ross, which have also yielded further information and material finds.

With the objective to incorporate ethics through new methodological approaches, the attempt to introduce and educate the public with past information and current findings is a main priority for the NP team. It was not until the *World Archaeological Congress* held in 1986 that archaeologists opened to a public that ‘had never before been admitted as equal participants in the discussion of their own (cultural) past or present’ (Ucko, 1990: IX). Indeed, this was a huge step for archaeology as well as the excluded people whose past it studied, however methods incorporating this new public inclusion continue to linger far behind. With a study so imposing in research, practice and subsequent interpretations, archaeology must begin to respond seriously and ethically to accusations made by the public through the reassessment of methodology and management approaches. Indeed, the last decades have seen an improvement in the awareness and explicit recognition of professional ethics and responsibilities; nevertheless, it remains a particularly difficult process. For example, research carried out in İzmit has proved to have a contradictory nature, creating different interpretations that have direct effect on research proposals and the release of public information, resulting in the disruption of support and ease within the community and questionable ethical issues. This was explicitly demonstrated in the year 2006 through the intense news coverage of the Ancient Theatre in the Orhan neighbourhood in central İzmit. With locals residing in the site-area, it remains an extremely sensitive situation whereby appropriate measures and practice need to be followed. The NP team had hoped to work together with the neighbourhood locals in order for them to understand the value of the neighbourhood and what it meant for Turkey’s history. They had prepared small slideshow seminars inviting locals, with the support of the neighbourhood executive officer and municipality, and also welcomed face-to-face discussions to openly answer questions. Unfortunately, publicising the seminars was ineffective, and many did not attend. At the beginning, the neighbourhood had welcomed the presence of the archaeologists and took pride that they were a part of something unique. However, the hype of having potentially the world’s greatest theatre caused mixed and inaccurate information to leak into the public arena, with words of ‘displacement’ and ‘land nationalisation’ in the air. With the municipality offering bids on homes, the neighbourhood community was angered and in a panic, and so united against the archaeologists placing ‘*Private Property: Do Not Enter Without Official Permission*’ on their home fences, and seeking more information from questionable and corrupted sources. Not receiving the necessary support from the local museum added an additional obstacle. Controversy over whether there is a theatre or not hit the news, while political parties previously supportive of the project backed down facing elections nearby. Questions of why the building of housing had been permitted on such a site resulted in those responsible denying the importance of the area.

The manner in which the Ancient Theatre site was exposed and managed was complicated and political. With so many stakeholders showing interest, it was difficult to control how information was spread and what was accurately being disseminated to the public and news sources. In such a situation, the archaeologist is in a predicament: certain violations of the ethical codes of archaeological practice would mean that the community is helpless against the possible nationalisation of (and consequential displacement from) the site, which they had no previous knowledge about; on the other hand, complete public inclusion to the decision-making process would mean that the archaeological site would not be nationalised nor secured for research. Having the city also clueless to the historical background of İzmit made it difficult to receive larger community support. It was a difficult decision to decide where to start disseminating information from: it is important first to inform the neighbourhood of the situation so that they do not feel ignored and overpowered, yet at the same time, for successful results, it is important to educate the city and the Turkish nation so that they can provide support, unity and a sense of collective pride for the further research and development of the site.

The fact is that material culture is a property, and property is implicitly linked with politics and ownership. In addition, material culture intrinsically tied to history and interpretation gives it further political character. The basic justification of control involved with cultural material recognition persists even today, particularly as 'the potency of heritage revivalism continues to have effect as a means to 'cure' post-modern identity crises and to counteract late modernist experiences of rootlessness, rupture and displacement' (Jameson, 1991 quoted in Rowlands, 2002: 108). The underlying notion is that *power* comes with the recognition and respect of being an independent culture with integrity and dignity, and material culture provides the very tool needed to justify such claims. That is, such legitimacy is enforced through the empowerment in determining one's own identity and its maintenance through the control of cultural symbolic property. It is particularly the material tangible quality of cultural heritage that sustains an escape from the ambiguities of ephemeral heritage, making it peculiarly responsive to claims of authenticity and possession of unique identities (Rowlands, 2002: 108). Cultural property evokes 'national historical imagination and provides a focus for communal emotions' (Barken, 2002: 22). Moreover, while intangible cultural heritage may be equally important in the maintenance of cultural ideology, identity and community, the process of materialising ideology and providing it with a concrete form not only facilitates manipulation and control, but also allows the story and version of narrative to be spread and legitimised by the 'impartial' outsider' (Barken, 2002: 17), making it a more effective resource of social power. It is this same quality that can also make it a threat: the history of İzmit is multicultural, carrying historical value fit for Roman, Greek and Thracian study. These many cultures settled in what is modern-day Turkey, and played a significant

role in the development of the Kocaeli region: however, their accomplishments and achievements not being rooted back to Turkish origin can influence research focus-periods and priorities (Hamilakis, 2003: 108 on the promotion of particular selected narratives; Silberman, 1995: 9 on the reinterpretation of the Masada site). Furthermore, it may influence the strength of public support, particularly for example, from parts of the community that are sensitive towards Greek-Turkish politics or those who are extreme nationalists who keenly voice that the land prior to any other foreign culture was under the Hittites. The idea of a 'global heritage' and sharing one's own history due to past multicultural transfusion may jeopardise the nation-building and unifying quality of archaeology if propagated in the wrong way. In some cases it is viewed that collective memory and selected historical pasts need to be supported to a significantly high degree by cultural remains before the global and cosmopolitan attributes of culture and heritage are accepted.

### **The Bridge Between Archaeology and Sustainable Development Socio-Cultural Politics & Economics**

At first, 'archaeology and development seem widely separated notions' (Marliac, 2004: 67), however this is not so. Both archaeology and development are concerned with, among other matters, culture and social change. Both are used to strengthen peoples, and both are linked with human and cultural rights, particularly the right to 'participate freely in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits' (UDHR, 1948: Article 27. 1). Archaeology, in addition, involves the issue of who owns the past, both interpretatively and materially: it becomes an emotional and sensitive topic touching areas of pride and historical commemoration through collective memory. Yet, it can be argued that the interpretations cannot justifiably be 'more than stories about the *present*, written to obscure or legitimate present values, practices and social inequities' (McIntosh *et al.*, 1996: 195): that is, how things are interpreted is rooted to the socio-political context of the time. Developmental studies, too, is about present values, practices and social inequities. Ensuing, they both need to develop a generic framework with roots in the people of the modern-day community.

Following from the political and social uses of archaeology through research focus, ownership of property, and angle of narrative, is the economic aspect and its potential use. An increased interest and concern for the culture and heritage of indigenous, ethnic, and regional/national communities may well be a result of post-modernity's emphasis on historical pluralisation and the shift away from so-called 'grand narratives', but the result is that it allows many cultural peoples previously excluded to find new ways of representing themselves to a global audience through cultural movements *while* financially benefiting from having

their cultural resources recognised. It is important to mention that the same is applicable to the majority population inhabiting a country, who are not considered as excluded or a marginalised minority. İzmit can benefit from representing its multicultural history and pastime importance, becoming a part of greater cross-cultural grand narratives. Recognising the importance of İzmit would give Turkey a stronger historical position in European and Asian history, demonstrating its geopolitical character and contribution to global history.

In order to achieve this, from the very start, the NP team's primary aim was to develop a community consciousness affiliation between modern-day İzmit and ancient Nicomedia. Main suggestions are to allocate sturdy notice poster boards around the city that indicate what used to be at a particular location in antiquity, e. g. at this spot once lied a city wall, temple, road, or nymphaeon, provided with illustrations and a mini fact-bite. In addition, mini-booklets containing brief simple facts about İzmit, illustrations, and federal laws regarding the finding of artefacts are planned for city free distribution, perhaps included as an extra of a daily newspaper. Lastly, frequent guest-visits to local schools to educate young students have been suggested, as well as regular seminars or exhibitions inviting locals and encouraging museum visits or mini-tours. A part of the learning centre would also be hands-on workshops, allowing visitors of all ages to participate in basic activities such as sculpting, ceramics, mosaic-making and other handcrafts from antiquity.

These simple suggestions can materialise in future years with the help of public officials and the local university, as well as sponsors and financial supporters from stakeholders and other interest groups. It should be noted, however, that sponsors, stakeholders and other decision-makers who have a lot to lose through the support of more intensive archaeological projects tend to hesitate in collaborating towards the promotion of history when it may threaten their industry, unless it is used as a marketing strategy projecting a 'people conscious' and 'social responsibility' image: because of the controversial character that archaeology has, many company/groups may find it risky to be involved with a project that can lead to public confrontations and debate that may ruin their reputation. Generally people or business groups do not jeopardise their livelihood or industry without any personal benefits or guarantee of success, particularly when there is no personal gain but only community gain.

With more recognition, the NP team also recognises the importance of outside interest: heritage tourism is an important industry with tourism hitting hard on the market marking the largest growing industry, and with the tourist acting as a fundamental agent of globalisation. Tourists not only bring in currency and encourage the growth of a market economy, but also become a strong agent for shaping 'world-views' and renegotiating value-systems. 'It is a serious weakness within the tourism industry that its potential as a tool for economic empowerment'

(Goudie, 1999; Quoted in Scheyvens, 2000: 3) is not realised and turned towards ethical trading practices, also known as Fair Trade in Tourism. Fair Trade in Tourism highlights responsibilities on five levels: local community, consumers, corporate, national government policy and planning, and international agreements (Marsh, 2000: ¶ 1). Tourism is generally twinned with the idea of cultural commoditisation, often paralleled with the bastardisation of the culture and archaeological discipline, as well as the promotion of further global inequality. However in many cases it has been credited for bringing in funding for cultural revivalism and the strengthening of a culture's identity, the professional practice of archaeology, and the combat against local poverty. Noah's Ark Holidays of Doğubayazıt is an example of ethical tourism whose profits support local projects and strengthen the cultural history of the region so to be recognised by a global audience (Doğubayazıt Tourism, 2007).

Saying that, İzmit does have the potential to attract tourists through association with its surrounding region: the Kocaeli province carries famous attractions such as the well-known carpet-weaving town of Hereke, the nearby ski-slopes of Kartepe, other historically recognised towns such as Hannibal's Libyssa, natural beauty spots such as the Sapanca lake, and also home to the local sweet speciality pişmaniye. The idea of developing İzmit as part of the Kocaeli tourist attraction and encouraging eventual protection of its' heritage, has been put forward using the example of heritage tourism in other successful cities. The generation of a stable economy is still a crucial part of sustainable development and so must be taken seriously. Heritage tourism should be seen as a means to a stable economy, despite controversy regarding its positive and negative impacts with a cumulative effect ultimately altering the region. However, if well managed, it may provide the economic independence needed for sustainable development.

In the case of İzmit, heritage tourism would arguably pick up the morals and community spirit of a city that has been devastated in the recent past by earthquakes, such as in August 1999. It would encourage cultural protection through visible results of revenue and assist in the development of a stronger more local economy. Small businesses could profit and because money would be coming directly into the city, its redistribution could be used directly for the city in a socio-culturally responsible manner.

It is from here that archaeological academics have to step in and engage tourism practitioners who 'unlike academics, operate in a business environment' (Jenkins, 1999: 54) and are primarily profit-driven. What direction tourism takes is vital: as it continues to grow, archaeology and its interest in cultures may help to guide tourism towards more ethical and sustainable practices, instead of carrying a detrimental impact on both culture and environment obscured when faced with such a competitive and lucrative market.

Above provides only a brief discussion of the socio-political and economic aspects of archaeology and cultural heritage, which can act as useful tools towards sustainable development initiatives through sustainable heritage tourism and self-determined cultural revivalism. Its appliance can be used to benefit or abuse a particular situation, which is why we as archaeologists need to recognise the importance of archaeological practice inclusive of appropriate management of archaeological sites. The discipline of archaeology desperately needs to appreciate its potentiality and embrace its interdisciplinary nature through both theory and practice.

### **Community Archaeology Practices & Obstacles**

Many practicing archaeologists have begun to practice more ‘archaeology from below’ (Faulkner, 2000), or ‘community archaeology’ (Liddle, 1985; Marshall, 2002: 211-219). The general understanding of Community Archaeology is archaeology by the people for the people. Because of its relatively new introduction into the wider discipline, there have been differing methods of application, some effective while others have room for improvement. A general fallback is that the archaeologist continues to assume ‘the role of speaking on behalf of the public and of acting ‘in the public interest’ (Merrimen, 2004: 1). No doubt, ‘archaeology impacts on the self-identification of local communities’ (Marshall, 2002: 215) and with the aim of remedying lost pasts and traumatic experiences (e. g. natural disasters), it remains that this ‘self-identification’, which is a promising tool for empowerment, continues to be validated by the archaeologist. Saying this, in the case of İzmit, standing cultural heritage *needs* the identification and validation by the archaeologist, as it goes unrecognised and mistreated otherwise. The general public of İzmit is detached from the multicultural past heritage lying under their city as the predominant identity derives from the nation as a collective whole: the pride behind “Ne mutlu Türküm diyene!” (*‘How happy is he who can say “I am a Turk”’*) has already established the community with a sense of identity and root. In such a case, remaining material heritage will not necessarily provide the community with ‘self-identification’, so to speak, but can strengthen the pride of how rich they are historically shifting the self-identification process to a greater global context of how various foreign cultures appraised the Turkish motherland, and how their home city is of tremendous geopolitical importance both in antiquity and in modern-day life.

Although complicated in character, archaeologists need to confront both the overt and veiled politics held by the discipline, as well as denounce the institutional and historical eradication of selected marginalized pasts through their exclusion from recognition. ‘Numerous archaeologists now recognise that their discipline depends on the ability to include the many publics connected to the archaeological past’ (Colwell-Chanthaphonh & Ferguson, 2004: 6). Community archaeology

projects calling for the participation and collaboration of local or community stakeholders are taking place worldwide, Quseir in Egypt (Moser *et al.*, 2002) and the San Pedro Valley of Arizona (Colwell-Chanthaphonh & Ferguson, 2004) to name only two.

The general aim of Community Archaeology is to show locals how they benefit from their heritage directly if the site is well preserved and presented, as well as educating them of its historical importance and making them the official custodians so that they are not alienated from any processes: this aim has led to local leaders agreeing that 'there is a need to raise consciousness of the heritage and to provide access' (Pwiti, 1996: 159) to the whole community, even if not culturally affiliated with it. Bringing people to the centre of a project and making them a crucial part of it has more chance of becoming a win-win situation.

The past year has seen the Nicomedia Project team focusing on educating the community about the city's ancient history. Some endeavours have been successful, while others are still in the process. The public awareness plan proposal for the urban city of İzmit's archaeology intends to disseminate information and educate the general public to the fullest potential, so that İzmit's cultural resources can be recognised nationally and internationally. This means being aware of the use of media and what media the general public have access to: these include, television, radio, Internet, daily newspapers, leaflets, workshops and seminars. In turn, cultural resources and artefacts may be protected and relative sites preserved for both the community as well as future generations.

During the 2007 Survey, the NP information supervisors prepared 'info-packs' for villages that were surveyed, highlighting the history, importance and standing ruins of the village. It is hoped that through educating the public and local officials, more care would be given to remains, such as a standing bridge in the town of Kutluca and other cultural remains. This particular Roman bridge is estimated to be approximately 2000 years old, of which a report was written in 2005 prohibiting the use of the bridge by heavy vehicles. Unfortunately, the bridge is still under use, predominantly by heavy vehicles. This dilemma touches on deeper issues: whilst the executive officer of the town should have closed the bridge to avoid further use, there remains the issue of financing another possible route for use. Indeed, there is no benefit for the local community to preserve the bridge, as daily lives and livelihood become primary concern deserving valuable attention. When dealing with site preservation, success may depend on whether the site is under current use and whether the research study would interfere with the fluidity of town/city life and trade. On the other hand, archaeological remains that are detached from the town centre lying in remote areas rarely encourage attention and have little promise for potential financial revenue (in the cases of towns/cities that are not historically recognised), making it difficult for them to find funding for protection.

## **Interdisciplinary Practices for Progression in Methodologies**

In a climate of inconsistent public funding leading into uncertainty in outside assistance, charity and presence, it is necessary to establish strong pillars of independent security and progress. Having bridged development with archaeology through their socio-political factors, and by the fact that archaeology can be a crucial resource towards economic stability, it seems apparent that both sides may benefit from an interdisciplinary approach. That is, what development projects and, in İzmit's case earthquake relief efforts, seem to lack, archaeology can provide, and; what archaeology hopes to accomplish through people-centred approaches, development charities have already put into practice.

The practices of international charities have been researched to extract key areas of concern. Below is a general outline of development charity key concerns that can be used for guidance by Community Archaeology. The general consensus through analysis is that community development cannot work if it lacks the willingness of the people. The implications of this are complex, however the main argument is that people are no longer willing because they do not feel respected nor empowered, and do not feel valued in the formulation of public policy. Their statement is clear: 'Talk with us, not at us' (Jones, 2004: pers. comm.). The participatory approach now so fashionable is accused of being 'phoney because it doesn't lead to a shift in power' (Anon., 2000: ¶ 3). With participation advocated as a basic human right, new techniques need to be applied so that the rhetoric can be translated into reality.

The key concerns are summarised into five groups: Community Outreach; Giving Opportunities & Participatory Inclusiveness; Learning and Training; Building Partnerships; and Contributions and Benefits. A prerequisite to these concerns is that local people are the principle asset to their own development.

### **Community Outreach**

Community Outreach states that the *whole* community should be sought out and won over, not just those who are easiest to reach or share similar views. This allows a narrowing of the gap between deprived communities and the majority of the population, minimising the risk of social exclusion (Evans, 2003: ¶ 5). It is important to 'strengthen communities through community cohesion and engagement' (Colquhoun 2004: pers. comm.), which requires ongoing dialogue and personal human contact, as opposed to involvement on one-off occasions. There is a need to create a framework based on equality that has respect for differences in people's cultures, abilities and priorities whilst at the same time 'understanding the value of alliances between people who do not necessarily share the same views and experiences' (Gaskin, 2002: 3). Often, community feelings cannot be separated from community life or thought. It is therefore necessary

to reach out and understand *all* community groups, and create opportunities for participation, contributing to the community as a whole. Participation will only work if it reaches out to everyone. Reaching out is not just about consultation, but genuine participation through extending out to marginalized individuals and communities. It is important to take into account how people feel about themselves and incorporate that into a flexible structure. Again, this applies to the general public.

Because İzmit is relatively small, it provides a good opportunity for successful community outreach. With the NP laboratory and its small team based in the city centre, we encourage students and locals to come and learn about what it is that we do. The NP being relatively new, the full practice of winning over the whole community has not yet materialised. Having a relatively small team with a high turnover and minimal funding resources, and facing many other tasks related to archaeological research and permits, it has been a struggle to accomplish Community Outreach to the full extent. Nevertheless, the dissemination of information has been in process for many years, with recent publications from scholars such as Foss (1996), Fıratlı (1971), Aksoy (2000), Zeyrek (2005), Ulugün et al (2007) and Çalık Ross (2007) to name just a few. Furthermore, the preparation of the Nicomedia website hopes to provide a wealth of information and sources for further reading targeted at both the general public and academics. With the future structuring and organisation of projects and research, the NP hopes to create a stronger community outreach by involving them with socio-cultural activities and informing them of projects. Already do many of the locals feel comfortable with directly contacting NP director Çalık Ross and coming to visit the lab, and frequently invite the whole team to join them in their villages.

### **Giving Opportunities & Participatory Inclusiveness**

Participatory inclusiveness supports the recognition that people of different experiences carry particular expertise of skills and knowledge, which ought to be used as a contributory factor in any programme. ‘The lynchpin is community involvement: it’s more about participation, to influence discussions affecting their lives so that they set agendas instead of following them’ (Fowler, 2004: pers. comm.). Crucial to this is having access to resources that allow participation, and the opportunity to develop personal skills and knowledge, assimilating them into other learnt abilities.

Participation is not just enough by itself as a passive approach – it *must be* inclusive, that is, actively practiced. People should be involved in the design and implementation of pro-programmes and strategies; in developing ways to monitor and assess the impact of programmes and strategies, and; in evaluating *all* policies that have an impact on their lives. Ensuring the effective participation of people in determining the conditions that affect their lives strengthens communities.

However, participation faces more hurdles than simply project structure and willing people: time is another main obstacle. Often not enough time is arranged for effective participation. It is apparent through projects that continuity and time allow more people to participate as they overcome hesitancy and discomfort, with familiarity (Carey & Sutton, 2004: 131). Another hurdle is related to the law and its practice. Some countries, e. g. Turkey, prohibit the practice of field archaeology unless the individual's name has been submitted to the Ministry of Culture. However, they still can participate in other areas of the archaeological process. On the other hand, public ignorance of the law concerning culture and material can also lead to violations demonstrated through innocent acts from locals, such as the finding and removal of artefacts. While it is important to allow the general public to apply and contribute their skills and knowledge, it is also crucial that it is done in a manner adherent to the law. Being aware of rules and regulations again falls under the need for time and the on-going willingness of the people to learn.

Basic building blocks to make participatory approaches work include: time to allow people to go at their own pace; adequate financial and other support; and opportunities for personal exchange. However, the most important base upon which community participation works is through projects being built around the expectation that the public *will be* involved through community outreach and encouragement. They must be given the opportunity to be a part of the entire project from beginning to end, and apply their expertise in any part of the project. For this, the project researchers must be prepared to understand the community from the beginning by the very means of inviting them in.

### **Learning and Training**

People-power involves giving people access to the decision-making processes that control their lives in an effort to deliver change within their local communities. Professional attitudes and behaviour often undermine local participation, while the value of volunteering and unpaid community work is rarely recognised, valued nor respected. In addition, the obstacle of project continuity invites the need for educating and training those who wish to be supported. 'Local leaders should be identified, supported and trained further so they may assimilate their skill with those needed to maintain progress' (Boullich, 2004: pers. comm.). More importantly, they may then continue to teach and train more new willing recruits.

Also, young people should be encouraged to see themselves as having rights to take part in decision-making through their involvement. The education curriculum should also be more accommodating as the education system generally lacks encouraging students to involve their minds more actively, as they are 'not taught to examine the information [...] critically, [nor] to detect bias and prejudice' (Emmott, 1996: 35). It is necessary to transcend this in order to foster greater tolerance and

co-operation. The NP team has encouraged the first attending students of the new archaeology department in Kocaeli University to be a part of the NP laboratory and fieldwork. Throughout 2006 and 2007, they were encouraged to come to the laboratory to help the team with organising and researching, as well as preparing for the 2007 Survey. They learnt the practical hands-on side of archaeology whilst learning theory in their daily seminars, and to apply their knowledge and skills in creative and initiative ways. Furthermore, many of them participated in the 2007 Survey and were encouraged to learn all areas of fieldwork and also find and strengthen particular specialities, which they took a personal interest to. Because the NP is so vast in scope, it has the ability to cater to a wide range of interests, such as photography, ethnology, numismatology and cartography.

Training should always be provided for the community with which a project is engaged. While ‘individual change is possible when people take personal responsibility, change in society is possible when we all act to create opportunity’ (**Training for Life**, 2004: ¶ 2). The community needs to be welcomed by project researchers who have created flexible, imaginative and enthusiastic programmes for all walks of life. Skills need to be passed on and developed. These skills eventually manifest themselves through community development, but also community confidence and cohesion.

The notion of training and relinquishing control occasionally threatens the security of a profession as if, were the general public to be ‘trained’, there would no longer be the need for professionals. This is not the case: the act of training, managing, directing and overseeing is a major aspect of ethical professionalism particularly for the social sciences. Furthermore, the experience, self-dedication and specialised training of a professional should not be underestimated. The training of the general public will not undermine the skills of the professional.

Ways in which training can be promoted is through raising awareness, workshops, conferences and community outreach. Kocaeli, over the years, has been host to a number of symposiums and conferences welcoming hundreds of scholars worldwide and has been open to the public. Different approaches should also be assimilated into educating the community, such as mixing experiential, personal, creative and developmental learning. Many people learn through doing: ‘people experience it and live it, which allows them to take it on board as opposed to being talked to’ (McKenley, 2004: pers. comm.). Information that is not given directly but prompted from the participation of the learners allows the ability to learn from mistakes, incorporate previous and newly learnt skills with different situations, and take responsibility for their own learning. Despite this effort being time-consuming, the NP 2007 Survey welcomed inexperienced archaeology students to participate: many mistakes were done leading to the re-doing and time-wasting of particular tasks, however it increased the confidence and developed the skills of the students.

Personal and creative training should also be considered as some individuals or cultures respond differently to different methods. Learning initiatives should be tailored to meet individual needs. It should also aim to accommodate all learning styles, while drawing from a broad base of methodologies, techniques and tools to provide diversity. Training through institutions or personal encounters is rooted in the right to education, which, in its most elementary and fundamental stages, should be free. Furthermore, education should be ‘directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms [...promoting] understanding, tolerance and friendship among all nations, racial or religious groups, [...furthering] the activities [...] for the maintenance of peace.’ (UDHR, 1948: Article 26. 2). At the same time, the NP has seen that it is difficult to provide training and education without funding or financial support of some sort, as generally training volunteers cannot themselves dedicate sufficient time for on-going projects. Also, the need for particular equipment or resources may also slow the training process.

### **Building Partnerships**

Building partnerships in both the local and global sphere is another necessary component for successful results. An increase in partnership and networks allow particular issues to be addressed in greater depth (e. g. social exclusion) and also helps improve democratic and service accountability through communities being fully and equally involved in all fabrication of rule, agenda, and processes. In addition, partnerships come with the intention of investing significant time, money and resources for developing participation. As mentioned, participation frequently fails due to the lack of adequate long-term support to empower and run social enterprises and resources that build success. Partner organisations can play a central role in taking decisions to the national level, linking the local to wider policy change. They can also deliver integrated solutions to problems and ensure the representation of views when policy is decided and decisions made at higher levels.

A huge demonstration of the relatively new appreciation of İzmit’s history by public authorities could arguably be seen through the founding of the İzmit Museum opened in 1967, and the Archaeology department of Kocaeli University founded in 2005. Despite the importance of these two official bodies representing İzmit archaeology, İzmit archaeology continues to suffer due to the lack of solidarity and support among the academic and cultural institutes.

Still, it is important to continually identify and assess the weight and balance of power and influences within partnerships. Communities should have no less than equal power and influence as other stakeholders, funders, leading agencies, councillors, regulatory agencies, professionals, and other groups (e. g. political/religious). It is here where training skills are most useful, building confidence

so that local communities feel secure enough to enter into discussion and debate with other stakeholders who may be craving more power and control in decision-making and other sectors.

The Nicomedia Project has encountered quite a few obstacles highlighting that the professional archaeologist is weak without appropriate partnership and support, and cannot fulfil ethical practice lest governing authorities and official bodies assist in the altruistic objectives of Community Archaeology and its management. Such actualities challenge guidelines and codes of practices, questioning how effective and successful Community Archaeology can be, and how to persevere in a professional manner without jeopardising the archaeological discipline.

The NP has also had the benefit of support from various scholars and organisations, who have provided crucial information/bibliographies, technical and laboratory equipment, publishing assistance, team support, and also morale and political support. The growing help and partnerships over the recent years have really allowed the project to develop and work towards its objectives in a more effective manner.

### **Attracting Contributions and Benefits**

Increasing the effectiveness of research and deepening understanding for a wider audience through reaching out, encouraging participation, and establishing networks helps invite beneficial contributions to the project. Social and cultural-specific value systems open up to new views and learn tolerance, explicitly highlighting critical truths: (1) not all voices are being heard; (2) power continues to be exercised from above.

Subsequently, strategies need to be established which improve and promote democracy through the redistribution of power and its resources. Continuous consultation should be adopted to ensure uninterrupted interest from the public, consequently engaging them on increasingly higher levels. Global and local authorities should also ensure adequate funding for participation in decision-making processes by people at all levels: That is, local, national, and international if appropriate. Empowering people to access and exercise their fundamental rights and to have their voice heard creates an efficient mechanism that ensures violations against proposed and accepted human/cultural rights do not continue. Values that underpin standards for effective and appropriate community development practice are: 'social justice; self-determination; working and learning together; building sustainable communities; encouraging participation and building reflective practice' (Fowler, 2004: pers. comm.).

Community development is a structured intervention that gives communities greater control over the conditions that affect their lives. This does not solve all the problems faced by a local community, but it does build up confidence to tackle

such problems as effectively as any local action can. Success is also built on trust, facilitated by ‘open, frank and respectful communication between all participants, be they community members, paid employees, partner organisations or senior management’ (Carey & Sutton, 2004: 132).

## CONCLUSION

The goals of Community Archaeology need to be put into practice to a larger extent so that methodological shortcomings are observed, analysed and remedied. This paper has touched only lightly and naively on the subject. Indeed, the implications of autonomous sustainable development of a community *and* nation are complicated, as the same targets and objectives may not be envisioned by both. A government’s decision to protect and nationalise land may be a good intention for the greater community, but at the same time can push a community into a difficult situation.

The fact that theoretical aspirations of Community Archaeology have not materialised in İzmit is by no means a failure, as the NP team continually puts new efforts forward. It is certain, however, that the effort to create community interest takes time and patience. While it involves receiving the support of and getting financial support from a number of relevant bodies, it also is vital that it receives the support and interest from the local community.

Nicomedia has the chance to be understood and used as a fundamental tool for the further cultural, economic and social development of İzmit and Turkey. The quality and quantity of material culture to be found will be unique and astonishing, embracing both aesthetic richness and historical value from a diverse fusion of prominent cultures. For a site of such immense status and history, it holds great potential for further research. The NP hopes that İzmit, with time, can recreate itself under a new image of cultural richness and world history, instead of a smog-filled industrial city: the study, cleaning and preservation of current standing remains and yet-to-be-uncovered remains may decorate the city with cultural beauty and assist in the collective memory and community pride of both İzmit and Turkey. Being in a region holding the potential for tourism through its traditional handcrafts and geographical beauty, long-term projects could easily be established supporting sustainable development through heritage tourism. Such revenue could also help support the city and its community who have suffered from devastating earthquakes and continue in the effort to reconstruct their city and morale.

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