

Traditional Occupations of Gokceada (Imbros) and Bozcaada (Tenedos) as a Cultural Value and Symbolic Importance

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Abstract

With its many heritages that reach up to the present day, Gokceada (Imbros) and Bozcaada (Tenedos) bear the characteristics of the deep-rooted civilization synthesis. The islands are a universal exhibition of intercultural backgrounds and relationships. These cultural values and their symbolic significance can be found in the elements of daily life which occurred within the historical process. Cultural value is a cultural composition. The cultural composition has been shaped by the merging of historical cultural accumulation. Cultural value is represented in many ways. Cities, villages, houses, goods, tools, techniques have their own cultural values. These values, in the simplest form, occur in the ordinary people's daily life and their manufacturing methods. When viewed from this aspect; the traditional occupations, which reflect the socio-cultural and economic characteristics of the society, are important. Traditional occupations protect the cultural values and transfer them to the future generations as symbolic significance. In this paper, which is entitled as "Traditional Occupations of Gokceada (Imbros) and Bozcaada (Tenedos) As a Cultural Value and Symbolic Importance", documentation study of oral history is implemented with the people who perform traditional occupations of Gokceada (Imbros) and Bozcaada (Tenedos)..

Keywords: Traditional Occupations, Sustainable Tourism Management, Imbros, Tenedos

1. Introduction

Tourism is frequently seen as a way to make a livelihood for indigenous peoples (Butler and Hinch, 2007). For indigenous people, the maintenance of cultural traditions, biodiversity conservation and protection of spiritual sites may also be important benefits (Nursey-Bray and Rist, 2009; Smith et al., 2009; Strickland-Munro and Moore, 2013). One of the maintenance cultural traditions for indigenous people is their traditional occupation.

Traditional occupations are generally located in rural areas. Therefore, they are important as cultural capital in the development of the local economy and quality of life.

The main feature of traditional occupations is their low-density economic activity. For this reason, they protect the cultural and natural resources and traditional life style (Prasad 2005; Chen and Gilmore, 2015). A tourism activity oriented towards traditional occupations can be an alternative source of employment in rural areas (Apostolakis and Jaffry 2006; Petrzalka et. al. 2006). It diversifies the economic structure based on rural activities, improves the quality of life, strengthens communities' opportunities of self-sufficiency dependant on local input, and establishes control over the sources of life. The traditional occupations as alternative forms of tourism, enable focusing on the protection and promotion of local values.

Additional economic inputs achieved by the local community ensure a positive change in their behaviors related with the protection of environment and increase their protectiveness regarding ecological values of the region. Human and Environment (MAB) panel, one of the themes of United Nations Environment and Development Conference organized by UNESCO in 1973 in Rio de Janeiro led to the execution of a specific program aimed to carry out scientific studies related with the cultural and economical problems of all small islands of the world. In order to support the sustainable development studies in small islands, UNESCO established a committee in 1989 called as Scientific Committee for Island Development (INSULA). Scientific information and independent of any political authority, the committee carries out research and brings suggestions concerning the development of all small islands in the world. INSULA considers an island small when its area is less than 10,000 sq. km. and its population less than 500,000 (Bequette 1994).

Gokceada (Imbros) and Bozcaada (Tenedos) correspond to the definition of “small islands” described by INSULA. Gokceada and Bozcaada bear the imprints of the synthesis of ancient civilizations with its cultural heritage that lasts to the present day. These islands are a universal exhibition of intercultural knowledge and relationships. We can find the cultural values formed here and the symbolic importance given to them concerning the daily life elements that has occurred within the historical processes. Cultural value is a cultural composition. This cultural composition is formed by the blend of past cultural heritage and gained symbolic significance. Cultural values are represented in various forms. Cities, villages, houses, furniture, tools, techniques, all have cultural values. These values are composed of daily life of human beings and styles of manufacturing in epitome. In this respect, traditional occupations reflect the aspects of cultural and economic features of society. Traditional occupations are the symbols and the values which protect the cultural assets of society and pass them to the next generations (Torimiro et al., 2003; Leu and Müller, 2016).

2. Methodology

The method of this study is oral history technique. Oral history technique is an interdisciplinary research method since 1960s which aims to transform daily life, ordinary people, and individuality into the study field of history; based on the narratives of individuals living through memory in addition to the written documents. The basic aim of oral history technique is to create an archive from the narratives of individual's life stories by audio or video techniques. This archive forms the base material of the products which are prepared in specific historical periods and subjects according to the oral historian's interests. A selected person, family, community, neighborhood, or region may be the subject of oral history. Until recently, oral history archives mostly have been consisting of audio recordings and these records have been used to produce written texts. Today, new technologies provide opportunity for creation of multimedia products and the subjects such as identity, narrative, memory, subjectivity issues become the leading working areas of the social sciences. These two developments have led to the acceleration of oral history method in the 2000s (Counce, 1994; Mitchell 1996; Thompson 2000; Yurtseven 2006; Yurtseven 2007; Hamilton and Shopes, 2008). This study entitled “Traditional Occupations of Gokceada (Imbros) and Bozcaada (Tenedos) As a Cultural Value and Symbolic Importance” was carried out in five major steps:

1. The literature research based on the keywords “traditional occupations” and “sustainable tourism management”,
2. Determination of the social, cultural and economic structure of Gokceada and Bozcaada,
3. Identification of specific traditional occupations in Gokceada and Bozcaada, and collection of photographs and documents related to them,
4. Completion of oral history documentation on specific traditional occupations of Gokceada and Bozcaada with people who perform or has already performed them.

3. Results

3.1. Socio-Cultural and Economic Structure of Gokceada and Bozcaada

Gokceada and Bozcaada have a conservative and isolated socio-cultural structure, specific to the small islands. Less populated structure supports this feature. The economy of Gokceada and Bozcaada is based on agriculture and tourism in general. Viticulture, fishing, viniculture, and olive cultivation have maintained their presence since the inception of economic life of the islands. Sponge diving, was a source of livelihood for the past, but not in present. In recent years, organic agriculture, tourism, and agro tourism which is a combination of them have begun to play a driving role in the island's economic structure (Yurtseven 2006; Yurtseven 2007).

Almost all of the agricultural activities on the island are carried out by organic farming and Gokceada is a candidate for becoming a major center of Turkey for organic agriculture. Such eco-organic farming practices and activities specific to the island could not be turned to account within the scope of tourism related activities and in addition to this, alternative sources of income could not be created. Organic farming activities can be classified in four main groups: livestock, apiculture, olive growing, viticulture, and wine.

3.2. Demographic Information

Demographic information regarding the implementation of sample research related with study entitled "*Traditional Occupations of Gokceada (Imbros) and Bozcaada (Tenedos) as a Cultural Value and Symbolic Importance*" is presented in Table 1. According to this, 46.2 % of research sample was born in a place outside of Gokceada and Bozcaada. 89.6% of these are male and 10.4% female. 68.6% of research sample are 60 years and older. 73.2% are married, 10.4% are single, and 16.4% are divorced. 79.0% of the research samples are primary school graduates.

Table 1: Demographic Profile of Research Sample

Factor	Imbros (n)	Tenedos (n)	Total (n - %)
Place of Residence			
• Imbros	57	-	57-(%85,0)
• Tenedos	-	10	10-(%15,0)
Place of Birth			
• Imbros	26	-	26-(%38,8)
• Tenedos	1	9	10-(%15,0)
• Other	30	1	31-(%46,2)
Sex			
• Male	50	10	60-(%89,6)
• Female	7	-	7-(%10,4)
Age			
• 80+	7	-	7-(%10,4)
• 70-79	16	1	17-(%25,4)
• 60-69	18	4	22-(%32,8)
• 50-59	11	5	16-(%23,9)
• 40-49	3	-	3-(%4,5)
• 39 and below	1	-	1-(%1,5)
• Unknown	1	-	1-(%1,5)
Marital Status			
• Married	40	9	49-(%73,2)
• Single	6	1	7-(%10,4)
• Divorced	11	-	11-(%16,4)
Education			
• Primary	47	6	53-(%79,0)
• Secondary	2	1	3-(%4,5)
• High School	3	1	4-(%6,0)
• Bachelor	2	2	4-(%6,0)
• Uneducated	2	-	2-(%3,0)
• Unknown	1	-	1(%1,5)

3.3. Traditional Occupations of Gokceada (Imbros) and Bozcaada (Tenedos)

As a result of the study, twenty-three occupations are determined that met the Asaf-Adjei's definition on traditional occupations concerning Gokceada and Bozcaada. These occupations were described in Table 2. After a general overview, traditional occupational distribution of the research sample is presented in Table 3.

Traditional occupations in Gokceada (Imbros) and Bozcaada (Tenedos) which described as a “*cultural value*” and “*cultural value and symbolic importance*” were totally 23. In addition to that, the distributions of research sample by these occupations were 57 in Gokceada, 10 in Bozcaada.

Table 2: Traditional Occupations of Gokceada (Imbros) and Bozcaada (Tenedos)

Relevance Degree	Occupations Located Within Food Sector	Occupations Located Outside Food Sector Goods	Occupations Located Outside Food Sector Service
Cultural Value	Beekeeping Farming Sheepherding	Shoemaking Bowl-Pottery Making Weaving Carpentry	Grocery Barbering Musicianship Cloth Stonework <u>Coffeehouse</u> - Owner Butchery <u>Tavern</u> Owner Tailoring
Cultural Value and Symbolic Importance	Fishery Winemaking Olive Cultivation	Boat Constructing Sponge-fishing	Lighthouse-Keeping <u>Short Sea- Shipping</u>

Within the framework of the traditional occupations are related to the self-sufficiency of the islands. On the island areas, the trend for revival or promotion and protection of traditional occupations is mainly connected with: 1) The need for the islands to save their traditional as well as their cultural identity in the framework of a worldwide economy and market; 2) Creation of a specific tourist image, so that the islands may differentiate themselves from other islands as a tourist destinations and thus strengthen the possibility of attracting visitors; 3) Their immediate of being connected and ability to exploit, in the spirit of alternative types of tourism, such as agricultural tourism, wine tourism etc., and also their benefiting from external support through policies of the EU; 4) Production of traditional, local products, mainly items of food and drink, which to a great extent are considered by the consumers to be of good quality, pure and healthy and 5) Production of items with intensive labor (popular crafts etc.) and usually with high added value (Kazolis, 2006: 22-23).

Well when it comes to occupations, what do these traditional occupations of Gokceada (Imbros) and Bozcaada (Tenedos) mean? These are as follows (Kazolis, 2006):

- ✓ *Beekeeping*: The art of feeding honey bees to be able to achieve honey, bee wax and some kind of products obtained by bee-hives.
- ✓ *Shoemaking*: The occupation which concerns handcrafting, mending and selling shoes.
- ✓ *Grocery*: Retailing daily consuming products.
- ✓ *Fishery*: Fishing by using boats and fishing nets professionally and selling fishes. It is one of the most basic activities of the inhabitants of the islands.
- ✓ *Barbering*: Art of hair and beard cut and care.
- ✓ *Instrumentalist*: The one who lives on by playing instruments.
- ✓ *Bowl-Pottery Making*: Art of making bowls and potteries.
- ✓ *Farming*: Cultivation of soil as a source of livelihood.
- ✓ *Shepherd*: Herding and grazing of a herd. The shepherds are usually young people employed by the breeders to look after the large herds while grazing.
- ✓ *Cloth*: Profession concerned with religious issues.
- ✓ *Weaving*: It is an occupation for women within the framework of the home and home economics.
- ✓ *Stonework*: Quarring the stone out of the quarries and constructing stone structures without using any joining material (dry walls).
- ✓ *Lighthouse-Keeping*: Caretaker of a lighthouse.
- ✓ *Coffeehouse Owner*: Running a coffeehouse, making and selling coffee.
- ✓ *Butchery*: Preparing some slaughtered animals (sheep, goats, calves, etc.) to be sold as meat and retailing them.

- ✓ *Boat Constructing*: Built and repaired wooden vessels.
- ✓ *Carpentry*: The art of woodworking and making several sundries with wood.
- ✓ *Short Sea Shipping*: Transporting goods and people with sea boats.
- ✓ *Sponge-fishing*: Fishing, buying and selling of sponges.
- ✓ *Winemaking*: Making and selling wine.
- ✓ *Tavern Owner*: The management of small restaurant or coffee house where people frequent.
- ✓ *Tailoring*: Sewing clothes locally using traditional techniques and materials and producing locally or at neighboring areas.
- ✓ *Olive Cultivation*: Cultivation and/or selling of olives.

These traditional occupations on the island are essential for sustaining cultural values of local community and the economy of Gokceada and Bozcaada. The distribution of these occupations on the island can be seen in Table 3.

Table 3: The Distribution of Research Sample by Traditional Occupations

Traditional Occupation	Gokceada (n)	Bozcaada (n)	Total (n)
• Beekeeping	4	-	4
• Shoemaking	2	-	2
• Grocery	6	-	6
• Fishing	3	2	5
• Barbering	3	2	5
• Musician	1	-	1
• Bowl-Pottery making	2	-	2
• Farming	2	-	2
• Shepherd	3	1	4
• Cloth	2	-	2
• Weaving	2	-	2
• Stonework	2	-	2
• Lighthouse-Keeping	2	1	3
• <u>Coffeehouse</u> Owner	2	-	2
• Butchery	2	-	2
• Boat Constructing	2	-	2
• Carpentry	1	-	1
• <u>Short Sea Shipping</u>	2	-	2
• Sponge fishing	2	-	2
• Winemaking	2	-	2
• <u>Tavern</u> Owner	2	2	4
• Tailoring	4	2	6
• Olive Cultivation	4	-	4
Total (n)	57	10	67

3.4. Basic Characteristics of Traditional Occupations of Gokceada and Bozcaada

3.4.1. Different Occupations Based On Farming

Traditional occupations of Gokceada and Bozcaada are the combination of different occupations based on farming. The most significant one of these traditional occupations is “fishing-farming”. Fisher-farmer fishes and lives on by selling them during the winter. In summer, the fisher-farmer lives on farming. The other occupations are also based on farming; grocery-farmer, shepherd-farmer, weaver-farmer, light keeper-farmer, sponge fisher-farmer, tavern owner-farmer and etc.

"... I wake up in the morning. I come and feed chickens... Then I get to the coffeehouse. Work there, till 10:00 pm. After I close the coffeehouse, I go to sheep, feed them with broad beans..." (Inventory Archive code C.S7.11: 12)
"...I was eight. My mom was sick. I cooked eight loaves of breads. I mean this was the first that I baked it by myself... I am seventy years old now. I have been still working. I have never stopped working. After my marriage, I continued to work. My husband was a sponge fisher. He was going to sponge fishing and staying there six-seven months. I was always alone. I did everything alone, earning money, farming, winegrowing... we were harvesting olives, reaping... these were all our jobs. Then, after returning, my husband was squeezing olives by machine to be able to get olive oil. We were working together. We had to... Otherwise, how could it be possible to survive..?" (Inventory Archive code C.S7. 35: 1)

“My other job was shepherding. I had one hundred sheep. I was doing both jobs. Sometimes I was shearing, selling sheep for one-two days... I did lots of things. Now I am dealing with beekeeping. I have fifty beehives...” (Inventory Archive code C.S7.46: 4)

3.4.2. Nature: The Basic Supplier

Nature is not just a source of livelihood for people with traditional occupations in Gokceada and Bozcaada. It is the basic supplier for bread and butter. Therefore, the natural environment is an integral part of human being and socio-cultural environment.

“... We were working hard. So, we could not play children games. We have been working since our childhood. Our parents always gave us responsibility. Indeed, they had to. Either in the farm or at the barn... We were going to school, and working at the same time... Our wine yard house was 6-7 kilometers away from the centre. In summer for example in May, we were walking all the way on foot... Then we were walking all the way back to school. We finished the primary school in these conditions...” (Inventory Archive Code C.S7.5: 1)

“... Yes my dad is a farmer. He was a farmer. I was working with him when I was thirteen. I was farmer. Then I started to deal with sea works from thirteen till I was fifty eight. Yes, I started to work at sea in 1955. I have been sea worker until 1958. I continued until the year 85... Sponge fishing, diving... We were fishing sponge... We were travelling by the sea when we were fishing all around Aegean, from Bodrum to Istanbul islands...” (Inventory Archive Code C.S7.15: 1)

“... We were working in our farms since childhood. We have been farming, olive cultivating, stockbreeding and etc. I mean, all works in the village” (Inventory Archive Code C.S7.39: 1)

3.4.3. Avoidance of Waste

The traditional occupations of Gokceada and Bozcaada are barriers for excessive exploitation of nature. There is a strong principle of avoidance of waste in the practice of traditional occupations. There is a strong traditional negative reaction against wasting plant, fruit, vegetable, and animal species.

“... There is no abundance of the olden days now. There was a lot of abundance in those times. There was not that much fishing. There was just a plenty of fishers. There are thousands now. There are outsiders as well as locals. In addition, there are trawls now. Trawls put a spanner in the works” (Inventory Archive Code C.S7.13: 7)

“... We did not have much money Thank God we made our living it was fine...” (Inventory Archive Code C.S7.23: 6)

“... It is not as well as before. Because, fish are extinct ... they are gradually decreasing... According to emerging technologies, radar was invented in Japan. They do not use it in their seas. They sell it to us. We're using. The fish are disappearing because of this (Inventory Archive Code C.S7.36: 3)

“... I am making a buck or two... Because I have a shop here. I am selling one or two sheep in a day. God bestow blessings, I survive... you see... I am earning my daily bread...” (Inventory Archive Code C.S7.37: 4)

3.4.4. Ethics of Human and Nature Conservation

There is an ethic of protecting human and nature within the value systems and traditional practices of traditional occupations of Gokceada and Bozcaada. Application of the principles of traditional occupations has created a sustainable production management. Resources are provided periodically and according to the needs of the society.

“... For example, we were helping each other. Well, for instance, ... you need somebody for digging up your vineyard, everybody helps you. We are four people for example and we all have vine yards. We are working together in my vineyard today, tomorrow in the other friend's vineyard, the other day in the other one... and so on...” (Inventory Archive Code C.S7.11: 4)

“... We used to fish with fifty-sixty fishhook by the coast. Now you cannot get much more than three-four kilos of fish even you use one thousand fishhooks. Unfortunately, they are so small... Now everybody is diving with harpoon and flashlight. They use dynamite. It was not like that before...” (Inventory Archive Code C.S7.13: 9)

“... As I said before, there were no agricultural diseases before. Now, there is. So ... I am applying pesticide. Usually we stop working in spring and apply pesticide...” (Inventory Archive Code C.S7.23: 3)

“... We were not selling... because there was a lot everywhere. We were not selling wine; we were just drinking like this...” (Inventory Archive Code C.S7.35: 5)

"... It was the oldest seaport in the Aegean, but they demolished the historic one. It is different now. Three boats have already sunk although it is a new structure..." (Inventory Archive Code C.S7.36: 3)

3.4.5. Harmony of Natural and Cultural Diversity of People

Traditional occupations of Gokceada and Bozcaada ensure harmony of natural and cultural diversity with the people. Traditional occupations include people and the community in the management of local resources.

"... it is shearing, for instance a friend was asking others to shear his sheep someday... They were going and shutting the sheep up in a barn and shearing them. It was like a festival, it mean it was like ceremony, like a wedding. Dinners, lambs... They used to slaughter five or six lambs. Pies and desserts for instance. It was like an entertainment, you know? Nowadays, shearing isn't like that. Everybody works for money. Daily wage; There were no such payments in old times. What we had? We were just eating and drinking... At the same time we were given some wool..." (Inventory Archive Code C.S7.2:14)

"...no, it was just a small grocery store. Everybody was standard; waking up in the morning, going to the grocery store, customers were coming to store, we were selling the goods on credit. In olive oil season, they were paying back with their olive oil because there were no money then. Nowadays everybody has money. Old times, people were providing their needs from their farms, sheep, milk, cheese... All of them are from their own farm. They were buying just rice, beans, sugar from grocery and managing their life like this... They were also buying tea from grocery..." (Inventory Archive Code C.S7.45: 3-4)

"... it was hard times for butchery. We were going to Kefaloz with donkeys. We were buying two lambs from there and used to go to Yenimahalle..." (Inventory Archive Code C.S7.37: 5)

3.4.6. Traditional System

Traditional occupations of Imbros have practices from within the historical process. In spite of all technological developments and modernization, the traditional system continues to exist and keeps its validity.

"... its sheepherding, I've learnt it from my father. My father was farer, sheep breeder, and olive cultivator. We have been busy with these. In our society, children learn what their father would do. I began sheep breeding in my childhood with my father. Of course, things are changing as you grow up. But from my father, from my childhood, I grow up as sheep breeder, as farmer. For instance, my father opened a butcher shop in 1945. Because my grandfather was a butcher too..." (Inventory Archive Code C.S7.2: 2)

"...There was no time limit. When you cast a net, you have to draw the net within two hours. You should draw the net, clean the net and cast the net again. Towards the morning or in the morning you must draw the net. You have to come to value the fish. This is the daily routine of this occupation..." (Inventory Archive Code C.S7.18: 5)

Olive cultivating, with ladder, we spread a cloth on the ground and move up the ladder. Shake the olives down to the ground. Then we gather clothe from ground. We use the wind to separate the leaves from the olives. Then sack the olives. Take them home..." (Inventory Archive Code C.S7.26: 5)

"...Those days, ship would come from Istanbul twice a week or once a week. Even though the weather was bad... Because those days captains rose from the ranks" (Inventory Archive Code C.S7.36: 2)

"...from the reflection of fish in the nighttime, you must understand the species of fish. Every species of fish has its own reflection. It means; when it is dark, fish sparkle as light in the deep sea. You must know the fish. Otherwise it is useless to fish..." (Inventory Archive Code C.S7.36: 3)

"...Nowadays, shoemaking has changed. Everything can be glued now. Formerly, we could only make eight pairs of shoes from Monday to Wednesday and take them to Istanbul. However, we had been working all days and nights. Nowadays you can make ten pairs of shoes from morning till the night even if you are an apprentice. You don't have to be master craftsman..." (Inventory Archive Code C.S7.46: 5)

"...Of course we know these from our father and our family. Winemaking was a common occupation around our neighborhood. Viniculture was our source of income. We haven't only made wine, but also grape molasses, raisins, dried fruit pulps... I have been making wine for ten years, but we know winemaking from our family. It means we already know how they make it. I don't use any pesticide or something else. I make it with traditional methods. We make this craft exactly in the same way as our fathers and grand fathers..." (Inventory Archive Code C.S7.39: 4)

4. Suggestions

The purpose of the study titled “*Traditional Occupations of Gokceada (Imbros) and Bozcaada (Tenedos) as a Cultural Value and Symbolic Importance*” is to implement an oral history work with local people of Gokceada and Bozcaada who perform or have already performed traditional occupations special to Gokceada and Bozcaada and to determine the basic characteristics of traditional occupations typical of Gokceada and Bozcaada. In conclusion, twenty three traditional occupations are identified that bear cultural values and symbolic importance special to Gokceada and Bozcaada.

Mass tourism, as we have seen in many instances, has provided high-earnings to the well-known tourist destinations. However, with a continuous cost to the environment and quality of life, it became a threat to the sustainable development eventually. On the other hand, there are strong evidences that the nature-based tourism types can be suggested as an answer to the issues of sustainability for present and future generations. Nature-based tourism with sustainability attracts investments, provides employment to the population in local areas including the women, promotes natural and cultural beauties, protects ecosystems and cultures, solves the natural, economic, social and political problems of rural regions related with development (Inskeep, 1991; Buckley, 2012; Weaver, 2012). Therefore, development of mass tourism should be controlled and eco-friendly alternative types of tourism (nature-based, green, responsible, eco, sustainable tourism) should be encouraged (Liu and Mwanza, 2014).

Traditional occupations and traditional settlements is a specific form of nature-based tourism. Gokceada and Bozcaada have important cultural and symbolic values in the implementation of traditional occupations and traditional settlements as a form of tourism. In order to benefit from these values in terms of sustainable tourism, it is necessary to take steps in the following issues. The first step is to put a series of measures into action to provide the protection of the culture and traditions which are related to the occupations. The settlements, where the traditional occupations are implemented, should be protected from an uncontrollable mass tourism (Robinson 1999; MEED 2000; Marantou and Angelis 2003). The second step is to educate the local community related with the protection and sustenance of traditional occupations (Marantou and Angelis 2003). Local community should understand that the protection of nature, traditional settlements, and traditional occupations are the most important tasks for their future sustainable welfare. The third step is to develop a legal framework that enables the control of the traditional settlements and traditional occupations (Marantou and Angelis 2003). Intensification of cooperation between the public and private sectors should be provided. It is important for both sides, to come to an understanding that the creation of basis of sustainability is a necessity (Gunn, 1994). The final step is the creation and implementation of sustainable tourism management which is effective, well-structured and can be controlled.

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