

Muaffak SARIOĞLU^{1a*}

Ebru IRMAK^{2a}

¹Giresun University, Technical
Science Vocational School, Giresun

²Agriculture and Forestry District
Directorate, Lalapaşa, Edirne

^{1a}ORCID: 0000-0001-8803-7139

^{2a}ORCID: 0000-0002-3378-0723

*Corresponding author:

muaffak.sarioglu@giresun.edu.tr

DOI

[https://doi.org/10.46291/ISPECJASv
ol6iss1pp168-177](https://doi.org/10.46291/ISPECJASv
ol6iss1pp168-177)

Alınış (Received): 25/11/2021

Kabul Tarihi (Accepted): 20/12/2021

Keywords

Village sociology, Küçünlü village,
social structure, cultural structure,
political structure

The Place Of Agricultural Memory In Social Life: Küçünlü

Abstract

Analyzing a part of the whole in detail can make the subject more understandable in the field of village sociology. In this study, as a part of the whole, Küçünlü Village (KV) was examined in detail between the years 2010-2021. "In KV; The social, political and cultural structure of the villager drives the villager away from his village". Purpose of the study; Based on the inductive method, it is to examine the political, social and cultural structure of the KV in an in-depth manner by dealing with all the variables of the KV with the monograph technique. It has been determined that the number of producers in the village has decreased over the years. The fact that especially the young and child age groups do not live in the village has drawn attention to the concern that agricultural memory may be erased over the years. The finding that the producers are moving away from the effective working age range in agriculture and that sustainable agriculture cannot be achieved in the future has been obtained by observation, structured personal face-to-face interviews and survey methods.

INTRODUCTION

According to the Turkish Language Association; Social structure is the whole of relations organized in society. These relationships determine the boundaries of society. These boundaries are protected by culture and organized systematically before the individual is born. Components that make up the social structure: Culture, social classes, status, roles associated with status, and institutions necessary for the continuation of organic unity. These institutions are health, education, security, etc. These components have a significant impact on the socialization process of the individual. It is very effective in the formation of an individual's character. One of the characteristic features of the agricultural sector is that the capital accumulation is insufficient and the interest of foreign capital is low (Başaran and Irmak 2019). Due to this structural feature, approximately 98% of agricultural enterprises in the world are family businesses and 56% of agricultural production is carried out by these enterprises. Family businesses constitute the main source of agricultural production in Turkey (Keskin, Kaplan, & Başaran, 2017). In the first years of the republic, considerable importance was given to the field of village sociology, since the majority of the people were rural and the economy in the rural area was mainly based on agriculture. In the following periods, with the transition to the multi-party period, migration from the village to the city took place due to political, political and economic reasons, and the countryside ceased to be the primary area of politics. This phenomenon has led to the intensification of research in areas/researches such as urban sociology, migration, squatting and stratification. It is seen that the literature studies on village sociology for the last 10 years consist of regional and even national studies. When the village is considered as a research area, it is observed that village studies are given very little place and village studies are

ignored compared to fifty years ago. In the studies on the village problem, it is thought that it is far from determining the problem of the village and bringing a solution (Arslan, 2003). The aim of this study; Based on the inductive method, to generalize the subject, to analyze the social structure of KV. Because “the main thing in scientific knowledge is generalizability. In other words, the more scientific information can be generalized to a large group, the more scientific value of that information is” (Suğur, 2010). The fact that this study is up-to-date in its field suggests that other villages of the Thrace Region will also shed light on the problem - the source of the problem and how the problem can be solved over time. Purpose suggestion: This research was carried out to contribute to the solution of similar problems of other villages of the Thrace Region by analyzing the existing agricultural production, social relations and other problem networks in Küçünlü Village. A generalization of the obtained results was tried with the logic of induction.

MATERIALS and METHODS

This study is handled using monograph technique. Monography is a technique that provides an in-depth examination of small groups such as family and village, or a case study by considering all its variables. Various data collection techniques can be used together in all monographic studies. Observation, interview and questionnaire are the most common of these techniques (Guzel, 2000). In the research, observation, and interview were used in the data collection phase. From time to time, the microsociological approach was also used in the research in order to better examine the subject. The microsociological approach is concerned with examining everyday behavior in face-to-face interaction situations (Giddens, 2013). The social change in KV has been resolved by considering the years 2010-2020. In this type of research, in order to get to know the research population and the

sample set closely, to make observations and to derive correct meanings from their observations. The researcher should enter that community and participate in every phase of their life for a sufficient period of time. The fact that the researcher knows the socio-cultural texture of the KV, recognizes its economic activities. It is close relationship with the village people, can observe by participating in the researcher, easy access to the source persons, easy to establish an environment of trust during interviews, thus providing healthier answers to questions. provided advantages such as all these are important factors that can positively affect the validity and reliability of the study (Arslan A, 2003). It is important in this respect that the researcher has been working in this village for a long time.

RESULTS and DISCUSSION

General information about the village

KV is located 40 km from Edirne Province and 13 km from Lalapaşa District. The climate of the village is continental. The continental climate is cold and snowy in winters and generally hot and dry in summers in places far from sea influence (Anonymous, 2020b). The economy of the village is based on plant and animal production. As crop production, cereals and oilseed plants are planted. There is a primary school in the village, but students receive education in other villages/villages by using bussed education. The village has drinking water and sewerage network. There is no Post Office branch or agency. There is a health center and a health house, but there is no doctor in the health house. The road that provides access to the village is asphalt and there is electricity, fixed telephone and GSM network (Anonymous, 2020b). There is no official record of the name of the village and its history. So what; It is said that the name "small meal" has changed into the name of "small meal" over time. It is said by the village elders that they used the name "small meal" because the soldiers ate their snacks here during the

Ottoman period. KV shows collective village type characteristics. According to Tezcan (2015); The common village type in Turkey is a collective village. The reasons that make this necessary are grouped into three groups: natural and geographical factors, political factors and homogeneity. Between nature and geographical factors; There are disasters such as floods, droughts, earthquakes, and it has been necessary to live together in order to be protected from them. Among the political factors is the necessity of being inclined to collective defense against enemy raid. Homogeneity is; villages are mostly religiously and ethnically similar to each other. The village was established at the foot of a mountain in terms of location. According to its relationship with the forest, the adjacent forest is considered as a village. The other name of the village adjacent to the forest is hillside villages or transitional villages. This type of village is an intermediate type between mountain and forest villages, on the plains of the mountains (Geray 1968). Structures in village residences and agricultural enterprises consist of stone and concrete buildings. All buildings built in the village after 2000 are reinforced concrete. In terms of health facilities in the residences, there are bathrooms, toilets, kitchens, windows, sewers and cesspools in each residence. The mosque whose construction date is unknown in the village has been restored and is still used by the villagers. An imam appointed by the state works in the village mosque. There are no public officials in the village other than the imam of the mosque.

Demographic structure of the village

According to the Social Sciences Encyclopedia, the village; These are areas where agricultural activities are intense. The people settled in these areas have a close relationship with the natural environment and have formed their way of life accordingly. Social stratification is less common in villages, which have a homogeneous population compared to cities. Therefore, villages are places where

occupations based on agricultural activities come to the fore and vertical social mobility is little reflected in daily life. Knowing the population and its change in a certain period of time is important in order to have an idea about the village. Even when defining a

village, both in various countries and in our country, a definition was made according to a certain population. The population density in the village is less than in the city (Tezcan, 2015).

Tablo 1. Change in village population between 2010-2019 (Source: Anonymous 2021d)

Years	Gender		Total	Indeks
	Man	Women		
2010	132	142	274	100.00
2011	128	131	259	94.53
2012	117	134	251	91.61
2013	123	130	253	92.34
2014	111	106	217	79.20
2015	112	104	216	78.83
2016	114	106	220	80.29
2017	107	99	206	75.18
2018	100	97	197	71.90
2019	104	90	194	70.80
2020	101	93	194	70.80

In Figure 1, it is seen that the population of KV has decreased over the years. While 274 people lived in KV in 2010, this number decreased to 194 people in 2020. The intensity of this decline is composed of children and young people. The main reason for the rapid population decline in the village is the implementation of the bussed education system. Although the village is close to the district center; The fact that the district center is partially close to Edirne City Center forced the farmers to move to Edirne Center. Believing that children in the province will receive a much better education, wanting their children to grow up in the city, because of lack of school, lack of social, cultural and sports opportunities in the village as in the cities. Because of the absence, and insufficiency of the required facilities most of the people who live in the village want to migrate to Edirne Center. Bussed Primary Education practice is the gathering of students who are in small and scattered settlements in one place with the combined classes program in order to increase the quality of education. This practice, which was carried out with 24,754 students in 29 provinces, 1,394

villages, neighborhoods and hamlets in the 1991-1994 academic year, was expanded to 57 provinces in the 1993-1994 academic year. In these provinces, 4,346 village primary schools with a small number of students and 83,749 students in total continue their education and training by moving to 1,654 centers on a daily basis (Şahin and Özteke, 2003). In addition, by living in Edirne, they help middle and advanced age children with tasks such as taking care of their grandchildren, taking them to and from school. There is a tradition in Edirne that grandparents should take care of grandchildren. This tradition also applies to KV. The presence of a natural gas system in the houses in Edirne is also a correct statement in the direction of facilitating living conditions such as heating and cooking. Even if the economic and political processes are left aside, the existence and variability of purely demographic processes can provide information about the structure of a country. (Tekeli, 2005). In this context, for KV; The aging of the village population and the fact that the death rate is higher than the birth rate is another reason for the decrease in the population. In a study

conducted by Karagölge in Erzurum in 1975, the education level and age of the producers were analyzed with the dummy variable. In grouping businesses according to the entrepreneur factor, he defined the age variable in 2 separate categories as under 15-49 years old and over 50 years old. According to the findings, the following general judgment about the agricultural enterprises in the region: The education level and the experience of the entrepreneurs and the farmers have important contributions in increasing the efficiency in the use of resources in agricultural enterprises. As a result of these the income level of the enterprises getting increase. The influence of experience, in a way, shows that agriculture is done according to traditions and customs. As a result, the increase in the age of the producer is an indicator of traditional agriculture. The education level of many people living in the village remained at the primary school level. When the education levels of the family heads are examined, it is seen that almost all of them (98.41%) graduated from an educational institution. Primary school graduates are 73.01%, high school graduates 12.70%, secondary school graduates 7.93%, vocational school graduates 3.18%, literate and undergraduate graduates 1.59%. The producer who is literate and not graduated from any school is 1 person (1.59%). This person is quite old, 89 years old. Among the reasons why village youth cannot continue post-primary education; Among the reasons why village youth cannot continue post-primary education; It can be considered that there is no advanced education institution in the village. However, due to the fear of the absence of the family workforce, which will not be able to meet the necessary agricultural activities in the future, the young are not allowed to receive further education by the elderly. In recent years, importance has been attached to the education of young people in the village, young people are encouraged to receive university education and support is

provided in this regard. When the young people who leave the village to get education complete their education, they start working in the cities and do not return to their villages. This is a result that may negatively affect sustainability in agricultural efficiency. Among the factors that negatively affect the sustainability of agricultural efficiency; In addition to the fact that agricultural production is an applied science, there is an aging population in the village.

Social structure of the village

The family is a structure that transfers the culture in which it lives to the generations it has grown. The transfer of culture is also the result of relationships in life. Relationships occur as a result of both people living in the same environment being affected by each other and by the conditions they are in (Eraçar, 2004). According to the member type, pedigree types are broad pedigree and core pedigree. These forms of pedigree do not appear to be one-to-one in every society. Each form has its own variants. The family in Turkey is structurally inclined towards the nuclear family from the traditional extended family over the years (Aktaş, 2017). In studies conducted at different times on the subject, it is observed that the nuclear family type is increasing in both urban and rural settlements (Taylan, 2009). In the traditional family, the authority, power and decision-making mechanism are concentrated in the man, and in the nuclear family, equal participation of women and men is expected in all family decisions (Çelebi, 1993). Nuclear family: It is the family consisting of mother, father and unmarried children (Anonymous, 2020d). In a study conducted by Keskinılıç, Kantar Davran (2018) in Adana Province, it was stated that the majority of women in villages lead their lives in the form of a nuclear family. However, he defined this situation as the separation of common living spaces rather than a real nuclear family structure. According to Taylan (2009); The village family has both nuclear and traditional

extended family features. Traditional extended family patterns are observed in terms of family relations and functions. Tekeli (1982) states that “the structure of the soyocak has changed in parallel with the differentiation of land ownership in the whole world experiment. The core pedigree, the extensive pedigree tradition, does not leave its values immediately, but continues. He explains the reason for this as the fact that the feudal values, norms, traditions, customs and judgments that exist in rural society continue their influence over pedigree, since capitalist production relations do not gain the decisive feature. Families in KV are similar to this nuclear family structure. Young people know that if they stay in the village, the decisions about agricultural activities are taken by their family elders and their rights such as making decisions and having a say in agricultural activities will be limited. Sharing the income obtained at the end of agricultural production within the family also leads to a decrease in per capita income. Working in an insured job in the cities instead of sharing the limited agricultural income within the family and being free to make decisions about one's own life makes it attractive to live in the city. After all, life in the village does not promise a future for the youth. Middle and older age groups prefer to live in the province due to the fact that no health center is used in KV, the closest hospital is in Lalapaşa Center, and Edirne is close to the district. The middle and older age group believes that the hospitals in Edirne are better than the hospitals in the district. As a summary, the inadequacy of social state services in rural areas forces the producers, especially the middle and advanced age group, to migrate. In the village family, the relations are in a static state due to the social structure (Taylan 2009). In other words, it is almost impossible to experience informal relations in villages. This also applies to KV. Almost all of the family heads are married (92.06%), while the rest (4.76%) are single and (3.18%) widowed. Knowing

the characteristics of the individuals that make up a society is useful and important in terms of understanding and regulating society and human behavior (Ertürk, 2020). Considering the role of women in the family; It is seen that women in the village are busy with household chores such as taking care of children and cooking. Except for obligatory cases, the man of the house takes care of the animal care. Women have a say in economic affairs within the family, and decisions are taken democratically. This situation is similar to the nuclear family structure.

Social structure and management of the village

According to Marx, social relations have two sides: material and ideological. These two qualities form an inseparable unity. However; weight is given to the material item or production relationship (Aktaş, 2017). Producers have feelings of deep respect and obedience towards people who are educated, those who manage the society, and various leaders (Tezcan 1969). The power in the villages; It emerges based on economic reasons such as the existence of land owned and livestock, and political facts such as mukhtar elections. The perception of power and the social change that occurred in KK were examined in this context. This issue has been handled as the mukhtar-inter-institutional relations and the relations between the headman-village. Administratively speaking, the village is the smallest local government area of our country, which has an administrative border and is located within these borders, consists of permanent and seasonal rural settlements and economic activity areas, mostly dominated by activities related to raw material production and governed by an elected headman and a council of elders (Özçağlar, 2015). Local needs are met by local governments (Varcan N 2013). Local governments have a separate legal personality from the central government, that is, administrative autonomy. Therefore, local governments have their own rights and obligations. Also; they have a separate

budget from the state budget, independent sources of income and assets. This autonomy is an important tool to realize efficiency and productivity in services (Türkoğlu İ, 2013). However, in some of the local governments, the economic and social conditions are not developed, there are problems in the supply of technical personnel and financial resources, and as a result of this, the problems in the execution and quality of the services. It also creates problems in abuses such as taking sides in the execution of public services (Esen A, 2015). Due to the small size of the village, people know each other closely and people tend to take sides in cases such as mukhtar elections. This taking sides continues after the election. Since the social structure of underdeveloped countries is under the influence of the authoritarian state system, individuals have tended to take an attitude that expects the state to even handle current affairs (Durman, 2002). Considering that the mukhtar candidates who are close to the political power will be more beneficial to the village, the villagers tend to vote in this direction. The village headman thinks that the political power is behind him as the leader of the village. With this thought, a belief that their work will be done more easily in institutions has been adopted by the villagers and the headman. The villager takes these criteria into account while making his choice about who will be the headman in the mukhtar elections and makes his decision accordingly. This situation is a result of the wrong policy of the government. This way of thinking causes the villagers with opposing political views to worry that they will not be able to serve the village if the mukhtar is elected against the political power. This situation causes mutual resentments and resentments in the village in terms of institutions and headmanship. It is among the duties of the headman to be responsible for the health and orderliness of the village, to determine and implement the money to be spent on village affairs by the council of elders and the headman (Anonymous 2013). However,

this advantage can also cause a disadvantage in practice. The fact that the headman's office facilitates the work of the households who voted for him in the elections and causes difficulties in the work of others leads to long-term resentment among the families in the village. This point of view sharpens the political polarization in the village and leads to the political division of the village. The depth of this political conflict between social groups also limits the transition of individuals from one group to another or communication. This situation negatively affects the social integrity of the village in terms of headman-village. The Village Development Cooperative has become the meeting place of the organization with the participation from the neighboring villages. Küçünlü Agricultural Development Cooperative was established in 1997 and started its activities and still provides services with 133 partners. The field of activity of the cooperative is the purchase of some agricultural products, especially raw milk, and the sale of them without processing.

Cultural structure of the village

As reported by Karagül (2013), it should not be denied that the person in the role of entrepreneur taking part in the production process receives a significant share from the resulting income. However, at this point, it should not be overlooked that the "human balance" that should exist between the person who plans the production with "intellectual labor" and the person who actually realizes the production through "knowledge and manual labor" must be preserved. Undoubtedly, it would be an irony to expect human balance from individuals over the age of 65 and even from individuals over the age of 91, as in the case of KV. If we consider the issue in this context, the fact that 28.58% of the producers in KV are 65 and over is an indication that the human capital factor is weakening considerably. The fact that the 91-year-old individual in the village is still engaged in agricultural activity is proof of traditional agriculture. Traditional

agriculture is a form of agriculture that is mostly deeply dependent on the wisdoms, tribal rules, superstitions, religious habits and often other external causes passed down from generation to generation (Anonymous, 2020e). According to Kobya (2014), rain, which is a natural phenomenon, is based on the element of belief. The sense of belief inherent in human nature is shaped by the ability to learn over time and gets stronger with applied practices. Beliefs that are widely kept alive and renewed among the people are transferred from generation to generation. In KV, rain prayers are made regularly every year, except for the years 2020 and 2021. Although this practice has been passed down from generation to generation, it has changed functionally. In the past generations, there is no belief in the effect of magic, while there is a high commitment to the existence or belief of mystical powers such as religion and magic. The religious practices of rain prayer, on the other hand, have changed (Irmak and Sarıoğlu, 2021). This situation can be explained by the application of agricultural insurance. Covering the financial losses of the producers with insurance has added a monetary dimension to the natural forces that it cannot interfere with. This tends to reduce the sensitivity and conservatism on the God-religion-belief axis.

CONCLUSIONS and RECOMMENDATION

There is no active education institutions in KV. Public institutions and organizations such as health centers and Post Office do not exist or are not used. Also, there is no natural gas that makes life easier. All these deprivations force producers to migrate from the village to the city. While 274 people lived in KV in 2010, this number has decreased to 194 people in 2020 over the years. Families in KV contain patterns from the traditional family structure. The head of the household decides to maintain agricultural production and what to produce. The use of the income obtained as a result of the production activity is also determined by the head of

the family. This forces young people to help the head of the family only during the production activity. Thanks to the mechanization, the time to get the job done has been shortened in terms of time. Young people prefer to work in an insured job in cities, except for work time. In this case, it may cause agriculture to be perceived as a second source of income over time. The power in the villages is based on economic reasons such as the existence of land, livestock and political phenomena such as the mukhtar elections. The fact that the villages have been affected by political activities in the last 10 years deepens the resentments between individuals. The prerequisite for eliminating resentments arising from political reasons is to bring equal services to the villages. Because the provision of equal service by the state will prevent the headmen from being affected by the political structure. Village services are provided by the district governor's office within the body of the village service delivery union. With this application, the inspections of the unions should be tightened. In this way, impartial and more equal work of the unions can be ensured with practices. The use of agricultural insurance provides the opportunity to financially cover the losses of the producers. This causes the producers to change over time on the axis of their commitment to natural conditions and beliefs. According to the older generations, there are some stretches in connecting everything to God, conservatism or religious view. As a characteristic of the traditional family structure in KV, it is the head of the family who makes the production decision and directs the production process. The process of creating an agricultural file for the registration of the official application in order to benefit from the various agricultural supports given by the Ministry of Agriculture and Forestry to the agricultural producers is done with the application of the family heads. Decision-makers, who regulate the conditions to be sought in applications to benefit from the

supports, should set a certain lower age limit for the submitted agricultural files (18 years old), as well as an upper age limit. In this way, the way for young people to participate in and maintain agricultural activities can be paved a little, and it can be helped to develop human capital. In short, if the agricultural policy of the government, which is related to the neoliberal policies prevailing in the world, is maintained, the changes and developments described above may be a reality beyond the assumption that they will show similar characteristics not only in the villages of Thrace, but also in all villages of Turkey.

REFERENCES

- Aktaş, Y. 2017. Toplumbilimin ABC'si. İstanbul Hiper yayın, İstanbul.
- Anonim, 2020c. Küçüköğünlü, Lalapaşa. https://tr.wikipedia.org/wiki/K%C3%BC%C3%A7%C3%BCk%C3%B6%C4%9F%C3%BCn%C3%BC_Lalapa%C5%9Fa (Erişim tarihi 06.07.2020).
- Anonim, 2020d. Edirne Lalapaşa Küçünlü Köyü Yıllara Göre Nüfus Verileri. <https://www.nufusune.com/11219-edirne-lalapasa-kucunlu-koy-nufusu#:~:text=ED%C4%B0RNE%20il%20LALAPA%C5%9EA%20il%C3%A7esine%20ba%C4%9Fl%C4%B1,Erkek%2C%2093'si%20Kad%C4%B1nd%C4%B1r.> (Erişim tarihi 21.10.2021).
- Anonim, 2020d. Lalapaşa Küçünlü Köyü. <https://www.koylerim.com/lalapasa-kucunlu-koyu-301734h.htm> (Erişim tarihi 07.06.2020).
- Anonim, 2020e. Geleneksel Tarım, Endüstriyel Tarım, Organik Tarım, Biyodinamik Organik Tarım Farkları. <http://demeter-turkey.com/geleneksel-tarim-endustriyel-tarim-organik-tarim-biyodinamik-organik-tarim-farklari> (Erişim tarihi 11.06.2020).
- Anonim, 2020b. Kara İklimi. https://tr.wikipedia.org/wiki/Kara_iklimi (Erişim Tarihi 03.11.2020).
- Anonim, 2020f. Çekirdek Aile Nedir? Geniş Aile Nedir? <https://www.fikir.gen.tr/cekirdek-aile-nedir-genis-aile-nedir/> (Erişim tarihi 07.06.2020)
- Arslan, A. 2003. Bir köy sosyolojisi çalışması: kavaközü köyü'nün sosyo-ekonomik yapısı ve sorunları. Osmangazi Üniversitesi, Sosyal Bilimler Dergisi, 4.
- Başaran, H., Irmak, E. 2018. Edirne'de tarımsal amaçlı kooperatiflerde ortaklık yapısı ve kooperatif faaliyetlerinin değerlendirilmesi. KSÜ Tarım ve Doğa Dergisi, 21 (Özel Sayı): 116-122.
- Geray, C. 1968. Türkiye'de dağ ve orman köylerinin yerleşme sorunları. S.B.F Dergisi, 23:1.
- Çelebi, N. 1993. Bağımsız işyeri sahibi kadınların aile ve ilişkileri. Ankara: Başbakanlık Kadın ve Sosyal Hizmetle Müsteşarlığı Yayınları.
- Eraçar, N. 2004. Kuşaklar arası çatışma ve çözüm, Ders Notları, İstanbul 234 Sayfa
- Ertürk, D.Y. 2020. Sosyal Psikoloji. T.C. İstanbul Üniversitesi, İstanbul Üniversitesi Açık ve Uzaktan Eğitim Fakültesi, Ortak Ders Kitabı.
- Esen, A. 2015. Yerel Yönetimler. Kamu Yönetimi Lisans Programı. İstanbul Üniversitesi Açık ve Uzaktan Eğitim Fakültesi.
- Giddens, A. 2013. Sosyoloji (Yayına Hazırlayan: Cemal Güzel). Kırmızı Yayınları, I. Baskı, ISBN:978-975-9169-41-X, İstanbul, 1084.
- Güzel, S. 2000. Sosyal Yapı ve Toplumsal Yapı Bileşkesinde Sosyo-Kültürel Yapı Kavramı. <https://dergipark.org.tr/tr/download/article-file/100960> (Erişim Tarihi: 21.10.2021).
- Irmak, E., Sarıoğlu, M. 2021. Trakya Bölgesinde Yağmur Duası Ritüelinin İşlevi. Yayınlanmamış Eser.

- Karagölge, C. 1975. Müteşebbis faktörünün tarımsal üretimdeki etkisinin ekonomik bir yöntemle araştırılması. Atatürk Üniversitesi, Ziraî Ekonomi Bölümü, Erzurum, 45-55.
- Karagül, M. 2013. Kalkınma sürecinde üretim faktörlerinin yeniden tanımlanması. Leges Ekonomik ve Hukuk Araştırmaları Dergisi, Yıl:1, Sayı:1 Nisan.
- Keskin, G., Kaplan, G., Başaran, H. 2017. Türkiye’de aile çiftçiliği, işgücü produktivitesi ve sürdürülebilirlik. Harran Tarım ve Gıda Bilimleri Dergisi, 21(2): 209-219.
- Keskin Kılıç, A.Ö., Kantar Davran, M, 2018. Türk, muhacir ve arap köylerinde yaşayan kadınların tarımsal yapı özelliklerinde kuşaklar arası değişme: Adana İli Örneği. Journal of Social and Humanities Science Research, 5(31): 4580-4597.
- Kobyay, E.Ş. 2014. Türkiye’de Yağmur Törenleri ve Yağmurla İlgili İnanışlar. Atatürk Üniversitesi, Sosyal Bilimler Enstitüsü, Türk Dili ve Edebiyatı Anabilim Dalı, Doktora Tezi, Erzurum, Türkiye.
- Özçağlar, A. 2015. Yönetimsel Coğrafya, Nika Yayınevi, Ankara
- Suğur, N. 2010. Sosyolojide Araştırma Yöntem ve Teknikleri. Felsefe Bilim ve Toplum. Anadolu Üniversitesi Yayınları. Bölüm 1, 10.
- Şahin, E., Çağlar Özteke, H. 2003. 1980-2000 Yılları Arası Hükümet Programlarında İlköğretim. Uludağ Üniversitesi Eğitim Fakültesi Dergisi, Cilt XVII, Sayı 1, 185-218.
- T.C. Çankırı Valiliği 2014. Köy Yönetimi ve Muhtarın El Kitabı. (<http://www.cankiri.gov.tr/koy-yonetimi-ve-muhtarın-el-kitabı-2014>) (Erişim tarihi: 04.11.2021).
- Taylan, H.H. 2009. Türkiye’de Köy Ailesinde Aile İçi İlişkiler. https://www.researchgate.net/publication/310462865_Turkiye'de_Koy_Ailesinde_Aile_Ici_Iliskiler (Erişim tarihi: 14.09.2020).
- Tekeli, İ. 1982. Türkiye’de Kentleşme Yazıları. Turhan Kitabevi, Ankara, 345.
- Tekeli, İ. 2005. Türkiye’deki Nüfusun Mekansal Dağılımında Yaşanan Gelişmeler (1935-2000). ODTÜ MFD 2005, (22:1): 85-102.
- Tezcan, M. 1969. Sosyolojik yönden köy (Tanımı ve Özellikleri). Ankara Üniversitesi, Eğitim Fakültesi, Ankara.
- Tezcan, M. 2015. Sosyolojik Yönden Köy. <https://docplayer.biz.tr/15512420-Sosyolojik-yonden-koy.html> (Erişim Tarihi: 05.11.2021).
- Türk Dil Kurumu 2020. Toplumsal Yapı. https://tr.wikipedia.org/wiki/Toplumsal_yap%C4%B1 Erişim Tarihi: 17.11.2020
- Türkoğlu, İ. 2013. Yerel yönetimlerin mali özerkliği. Dicle Üniversitesi Hukuk Fakültesi Dergisi, 17-18: 26-29.
- Varcan, N., Taraktaş, A., Hacıköylü, C. 2013. Yerel yönetimler T.C. Anadolu Üniversitesi Yayını No:2928, Açıköğretim Fakültesi Yayını No:1885.