

**A-cross Cultural Comparative Study on the
Personalization of Residential Living Spaces in North
Cyprus**

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Submitted to the
Institute of Graduate Studies and Research
in partial fulfillment of the requirements for the Degree of

Master of Science
in
Interior Architecture

Eastern Mediterranean University
July 2013
Gazimağusa, North Cyprus

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ABSTRACT

A-cross cultural comparative study on the personalization of residential living spaces in North Cyprus.

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Since the first day of emergence of the term of “home”, living rooms have been the most important parts of houses. All people spent most of time in living rooms and their using for lots of activities. Life and preferences of individuals that exist in different social, cultural and economic environments differ parallel to their experiences. Architecturally, this variety in individuals appear as alteration of perception and use of living space. Personalization of space, to reflect the user’s identity with the design of the interior spaces. Most of the time, organization of the spaces, the elements that are used such as, furniture type, color, finishing materials, accessories and style. All say about personal character of the user/s.

The historical values and cultural richness background of Cyprus gives inspiration for choosing this topic. By this research, it is expected to discuss different ethnic groups of N. Cyprus and analyze the influences of their cultural values on personalization of living spaces interiors. End of this research readers and researchers will learn village`s cultural background, different ethnic groups and

cultures in same island and analyze these cultural values, traditions and customs “how to effect to interior design organization? ”

This study focuses on how personalization affects the interior spaces of residential building and what is the influence of different cultural values on these? For this purpose all subjects, which are linked to personalization such as territory, identity, privacy, personal space and culture are discussed and finally the personalization and affect of it on user and space are explained on the selected villages in N. Cyprus that accommodate different ethnic groups.

Therefore, in this study, analyze to residential building interior living space design in terms of “personalization” to find out how the interior design of residential buildings show to changes according to people’s personalization. Assessment of personalization was carried out with the analysis of residential building living space design in North Cyprus villages. Five different villages in North Cyprus, which have different cultural values has been selected as the case study areas. These villages are Kalavaç (Turkish Cypriot residents), Karmi (English, German and other foreign residents), Korkuteli (Turkish residents from mainland Turkey), Kormacit (Maronite residents) and Pile (Turkish Cypriot and Greek Cypriot residents) live in.

The study further based its scopes on residential buildings from North Cyprus are analyzed due to of functional plan organization and interior elements such as furniture type, color, finishing materials, accessories and styles. These are determine and the strong effects of interior design. On the base of this literature survey and field study observation, questionnaires forms and inventory tables are used in this

study. In order to succeed and achieve these aims 10 houses in each village and total 50 selected houses used for this research.

As a results of the study, it has been concluded that functional organization and interior living spaces elements are essential tools of the determination and shows of personalization in houses. Personalization of houses changed according to user's cultural and social background. Inventory analyses shows to each of ethnic groups have a own cultural design approaches and each user's has a own design view according to personalization.

Keywords: Residential Living Spaces, Interior Design, Culture, Personalization, North Cyprus Villages

ÖZ

Kuzey Kıbrıs'taki farklı kültürler arasında, konut yaşam alanlarında kişiselleştirme kavramı üzerine yapılan karşılaştırmalı bir çalışma.

Ayşen ATABEY, Doğu Akdeniz Üniversitesi, Mimarlık Fakültesi, İç Mimarlık Bölümü, Yüksek Lisans Tezi, Haziran 2013, Gazimağusa – Kuzey Kıbrıs.

Ev kavramının ortaya çıktığı ilk günden beri oturma odaları evlerin en önemli parçası durumundadır çünkü insan zamanının büyük bir kısmını oturma odasında geçirdiğinden, oturma odaları her insanın hayatında önemli bir rol oynamaktadırlar. Çeşitli sosyal, kültürel ve ekonomik çevrelerde bulunan bireylerin, edindikleri deneyimler doğrultusunda, yaşantı ve tercihlerinde çeşitli değişiklikler olur. Mimari açıdan insandaki bu başkalaşmanın etkisi, mekanların algılanış ve kullanımın farklılaşması olarak ortaya çıkar. Mekanın kişiselleştirilmesi, kullanıcının kimliğini yansıtmak için mekanı tasarlaması, değiştirmesi, kendi kişisel organizasyonunu yapması veya ortamı yeniden yerleştirmesi olarak tanımlanır.

Bu araştırma, kendine özgü farklı kültürel geçmişi olan köylerin tasarımını ve dekorasyonunu inceleyip, kültürel farklılıkların iç mekan tasarımına ve kişiselleştirilmesine nasıl etki ettiğini irdelenecektir. Bundan dolayı kişiselleştirme ile ilgili tüm konular: kimlik, kişisel mekan, özeliyet (gizlilik), mahremiyet konuları ve kültür kavramları anlatılmış, kullanıcı ve mekan üstündeki etkileri irdelenmiştir. Kişiselleştirme değerlendirilmesi Kıbrıs köylerinde iç mekan tasarım analizi ile

gerçekleştirilmiştir. Farklı kültürel geçmişe sahip olan Kuzey Kıbrıs'ta beş farklı köy örnek çalışma alanı olarak seçilmiştir.

Çalışma için konu ile ilgili genel başlıklardan yola çıkılarak, konuyu en iyi şekilde açıklayacak kavramlar ve birbirleriyle olan ilişkileri incelenmiş, kaynaklar taranarak konuların literatürdeki tanımları araştırılmıştır. Yapılan bu ön araştırmadan sonra tezin strüktürü oluşturulmuş, gözlem ve mülakatlarla teorik araştırma zenginleştirilmeye çalışılmıştır. Gözlemler fotoğraflarla, mülakatlar ise sorular sorularak belgelenmiştir. Araştırma ayrıca, fonksiyonel plan organizasyonu üzerinde durarak, kişiye göre değişen mobilya tipi, renk, stil (tarz), malzeme, aksesuar elementlerinin iç mekan düzenlemelerindeki etkilerini saptamaktadır. Ayrıca seçilen köylerde alan çalışmaları, seçilen evlerde gözlem, anket formları ve envanter tabloları konut yaşam alanlarında organize özelliklerinin / unsurlarının etkilerini keşfetmek için kullanılacaktır. Başarılı sonuçlara ulaşmak için her köyden 10 ev toplamda 50 ev seçilmiştir.

Çalışmanın sonucunda, kişileştirmeye göre değişen iç mekan elementlerinin ve iç mekan organizasyonunun iç mekan tasarımında temel unsurlar olduğu ortaya çıkmıştır. Evlerin kişiselleştirmesi kullanıcının kültürel ve sosyal durumuna göre değişmektedir. Envanter analizleri, farklı etnik grupların her birinin kendi kültürel tasarım ilkelerine sahip olduğunu ve her kullanıcının kişiselleştirmesine göre kendi tasarım görünümü olduğunu göstermektedir.

Anahtar Kelimeler: Konut Yaşam Alanları, İç Mekan Tasarımı, Kültür, Kişiselleştirme ve Kuzey Kıbrıs Köyleri

I should express special thanks to my grandfather *Ali*. I owe quite a lot to him. He has been with me all the way from child to now and supported me throughout my studies. He never left me alone in 2 years time period for this research. He came with me to each village, took photos and recorded videos for me, he met all village's reeve etc... Briefly, he contributed a lot with his significant role on my research.

I would like to dedicate this study to him as an indication of his significance in this study as well as in my life.

Aslında en özel teşekkürü dedem *Ali*'ye etmeliyim. Ona çok şey borçluyum. Çocukluktan bu yaşıma kadar geçen dönemde benimle birlikte bu yolda yürüdü ve bana çalışmalarında hep destek oldu. Bu tez için 2 yıllık çalışmam boyunca beni bir an olsun yalnız bırakmadı. Tez çalışmam için seçtiğim 5 köye her gidişimde benimle geldi, her köyde fotoğraflar çekti ve video kayıtları aldı, tüm köylerin muhtarlarıyla dostluklar, ahablıklar kurup işlerimi kolaylaştırdı. Kısacası çalışmalarına katkısı büyüktü... Bu çalışma boyunca onun emeklerini ve çabalarını asla unutamam. Ona çok şey borçluyum.

Tez çalışmamı ona ithaf etmek istiyorum..

I dedicate this thesis to Ali Atabey...



ACKNOWLEDGMENTS

My grateful thanks to my supervisor *Asst. Prof. Dr. Nazife Özay* who has been not only a supervisor but also a friend. I am deeply indebted to for her most valuable contribution, efforts and continuous encouragement in every step of my thesis and also my academic life. Also, special thanks to *Asst. Prof. Dr. Nilgün Hancıoğlu Eldridge* for her valuable master course ENGL 523. She helped to me to developed my English level, writing skills and also she made me self-confident about English. I would also like to thank *Asst. Prof. Dr. Mehmet Bozer* and his wife *Şifa Bozer*.

Also, I want to thanks to the owner of selected houses owners that open the houses' doors for me and reeves of these villages.

The biggest thanks are to my grandmother *Ayşe*. I am what I am today because of her and words fail in expressing my love and gratitude to her. She is my queen. I owe her everything in life. Her prayers are with me all the time. I should say thanks for everything; her endless support and encouragement.

Also big and special thanks go to my dear father *Tayfun*, my mother *Cemaliye* and my sister *Cemre*, for their support and help during this study.

Thank you all...

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Chapter 1

INTRODUCTION

This chapter explains the research route. In this part of the study, first, the problem is defined and then the aim of study is identified. Following that, the method of study, structure of the thesis and limitation of the study are explained.

1.1 Definition of the Problem

People who live in different social, cultural and economical environments gain different experiences and therefore their characteristics develop differently from each other. They have got different cognitive schemas. As a result of these factors, each person shows fundamental changes and individual identities. Individual identities give shape to each and every part in people's life. Interior design is one part of people's life and living spaces are the most important parts of house design in environments where all people spend lots of time for lots of activities each day. Living environment is important in people's daily life. It's a physical setting which impresses people's emotions, feelings and behaviors.

In accordance with changing life standards and to support home owners' functional, physical and psychological needs, the design of living spaces has changed in time. Social and psychological needs of home owners are very important and yet this is most of the time ignored in the design of interior spaces. When people interact and

share social activities in their living spaces, physical environment of those residential buildings is important. Furthermore, user's needs such as personalization and privacy affect their comfort and is important when designing living spaces. Lang and Moleski (1982) claimed that a physical environment consisting of visual organizations and spatial arrangements fulfill the needs of those people using the living spaces.

It is easier to move, interact and organize a social gathering thanks to the physical environment. By personalizing their own space and determining individual limitations, it can give the essential level of privacy to the users. This model drawn by Moleski (1974) shows the environmental design process and this figure shows that behavioral needs is a significant issue in design (Fig.1).

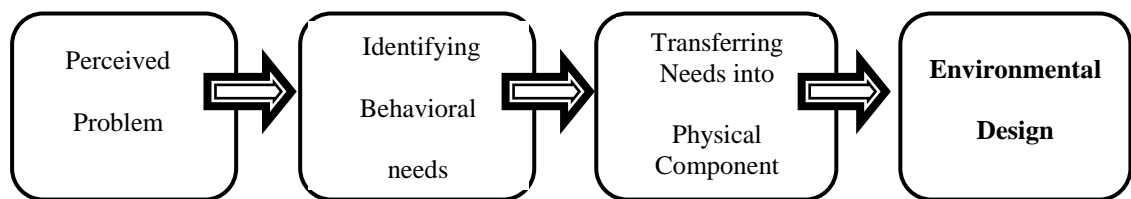


Figure 1: Behavioral Programming Process (Moleski, 1974)

These show the significance of organizing the physical components in space with respect to people's functional needs as well as behavioral needs.

Personalization is the one of the major subjects for designing a space. Each person has got a different personality. Sundstrom (1986) states that by decorating, changing, rearranging personal space and by using ornaments or accessories the occupants will be able to display their individual identity and this can be expressed by a term called

personalization in environment psychology. By personalizing the space, a person can express his/her individuality.

Personalization also takes shape according to “culture”. It shows individual senses which are shaped according to culture. A particular person’s individual sense of place differentiates from the others and it is also different among cultures when people talk about the use of objects in spaces. Each person comes from a different social group and each of them has got different cultural backgrounds. When creating or forming their own space, cultural values affect people’s choices. For instance, organization of space, selection of elements of interior space such as type of furniture, color, finishing materials, accessories and style give clues about the cultural background of user/s. These are what users need for designing a space and they come in the subconscious part of cultural factors.

North Cyprus has got a rich cultural background. Different nations lived in Cyprus for so many years and this creates a cultural variety on the island. Furthermore, various ethnic groups lived in Cyprus many years ago and this creates cultural variety on this island as well. Different cultures play significant role in Northern Cyprus. Thus, these different cultures affect the architecture.

This research aims to define the main problem. That main problem is that if there is cultural variety in different villages on the same island, then how are the living spaces organized and changes are designed according to this cultural variety? How does cultural background affect the individual personalization of the interior design? This study tries to find answer these questions.

1.2 Aim of the Study

This research aims to evaluate the influences of cultural differences on personalization of residential living spaces and to find the influence of different cultural values on the space of N. Cyprus villages. Moreover, personalization has a direct relationship with culture.

This research is intended to look thoroughly at the effect of personalization and the reflections of the interior spaces on residential living spaces due to cultural factors. Five different villages are selected in N. Cyprus which accommodate different ethnic groups. These are Kalavaç (Turkish Cypriot residents), Karmi (English and German residents), Korkuteli (Turkish residents from mainland Turkey), Kormacit (Maronite residents) and Pile (Greek and Turkish Cypriot residents). Each selected village represents a different ethnic group.

This study aims mainly to answer these question:

“How does personalization affect the interior living spaces of residential buildings and what is the influence of different cultural values on these?”

For this purpose during the study it tries to answer the related questions such as;

1. What is the meaning of personalization?
2. Which criteria of human behavior are linked to personalization?
3. How do people personalize their own space?
4. What is the relation between “personalization” and “interior space organization”?
5. What is the relationship between “Culture”, “Personalization” and “Interior Space Organization”?

6. How do “Cultural Values” affect to interior space organization?

The research has three main objectives: Firstly, to understand the theory of living spaces of residential buildings design. Secondly, to define the culture and cultural values and their effects on the living spaces. In addition to these, to define the other related words which are cultural criteria, such as personalization. And finally, to find out how culture affects the interior living space design. Therefore, the assessment of different cultures will be carried out with the analysis of houses’ interior design in terms of living spaces design approach.

The historical values and cultural richness of Cyprus gave me inspiration for choosing this topic. Previous research and researchers didn’t make lots of analysis about this topic. Some of them made some investigation about some villages in Cyprus but they are not about directly cultural variety. At the end of this research readers and researchers will learn about village`s cultural background and analyse these cultural values, traditions and customs “how to affect interior design organization? ”

1.3 Methodology of Study

This study is a qualitative and comparative research study on the selected cases. It has exploratory and interpretative research questions. Observations are used for methods of data collection. Observation is the main methodology technique for this research because each village has been visited one by one and living spaces have been observed and how cultural backgrounds affected these spaces have been defined. The relationship between theory and observation are emergent in this study.

Furthermore, in the selected villages each house has been detailed with photographs and all activities of people living in these cultures have been observed, they have been interviewed and questionnaires have been carried out.

The thesis is composed of two major parts of data collection:

Literature survey on living spaces design and personalization, privacy, territory, identity and personal space terms are explained because of they are related to the subject of culture. Find the necessary and adequate information about these key words and objectives of this study and Cyprus and Cyprus Villages, Traditional Cyprus Houses, History and Architectural Background of Cyprus.

Site survey with physical analysis (field study).

Literature survey has been carried out from books, academic articles and previous thesis which have been collected from EMU library, journals and the internet. Literature survey will be conducted broadly in three major subjects : Living Spaces on Residential Buildings, Culture and Personalization of Living Spaces in N. Cyprus villages.

Living spaces analyze has been done according to two main subject; 1-) Functional Space Organization, 2-) Interior Design Elements. Interior design elements analyzing has been made due to 5 sub-headings. These are furniture type, color, finishing materials, accessories and style. This was chosen according to Ching, Graeme Brooker, Sally Stone and other some of important researchers and writers. These researchers mostly analyzed a space according to furniture type, color, finishing materials, selected accessories and style.

Physical analysis (field study) is developed originally in this research for the assessment of house interior's design in terms of living spaces design and it is carried out in the selected houses' living rooms through inventory forms. Inventory includes general information about the house location, living space plan drawings, living space characteristics, interior living space's pictures, furniture and accessories pictures and some information about spaces personalization. Based on the literature survey on living spaces design, indicators are derived to be used for the assessment. Furthermore, interview questionnaire forms are provided information about users. After these questions, people can see how interior design takes shape according to users profile.

1.4 Structure of the Thesis

Chapter one is introduction part. It gives general information about this research. Subject of thesis, problem statement, aim of the research, methodology, structure of research and the scope of the study will explained in this chapter.

Chapter two introduces background information about living spaces. It explains the importance and role of living spaces for residential, the evolution of living spaces in time, the interior design of living spaces and its influences on the design of living spaces.

Chapter three deals with the term 'personalization' explained in this research and it is analyzed according to the layout of the living spaces which occur in the environment. This chapter will help people to understand the meaning of personalization and it shows how it affects the design of living environment. Furthermore, 'environment & human – social behavior' is explained in this chapter.

Other words, as well, which are related to this topic such as privacy, territory, personal space, identity and culture are explained.

Chapter four focuses on the analysis part. This part is an observation and analysis part of the selected villages in North Cyprus.

Chapter five sums up the conclusion of the present study.

1.5 Scope of the Study

Being aware of the main goal of this study which is to analyse the design of buildings' interiors in terms of living space's personalization will assist the quality of overall design of a building. Thus, the study is limited to the analysis of residential buildings' living spaces since there is sufficient number of examples for the analysis which gives the opportunity to make a comparative assessment among the buildings' interiors which were built in different villages on the same island.

This study has centered and based its scope on 5 different villages selected in North Cyprus. This selection has been made according to the villages' cultural backgrounds. Different ethnic groups live in each of them. The total number of villages is 5; Kalavaç, Karmi, Korkuteli, Kormacit and Pile (Fig.2).

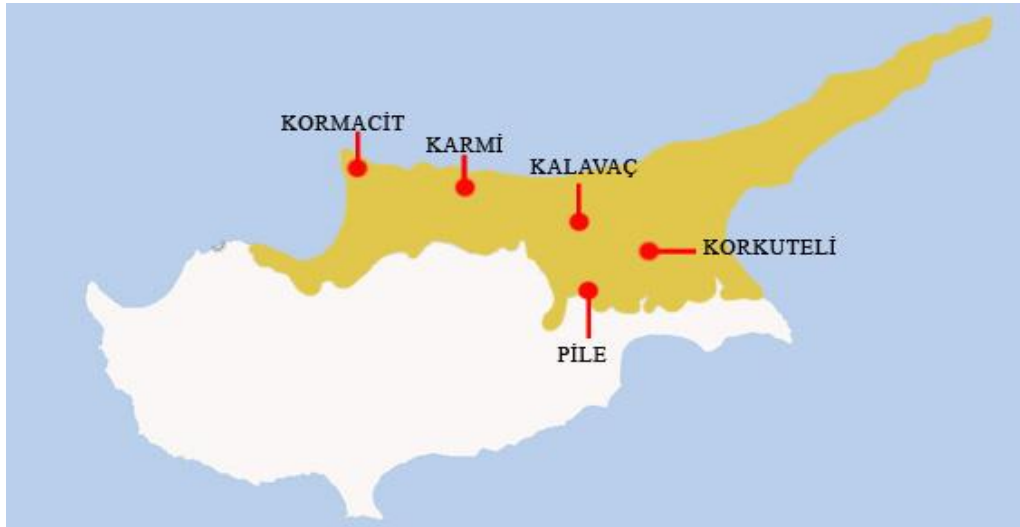


Figure 1: Showing the Location of Selected Villages on North Cyprus Map.

The village of Kalavaç is composed of Turkish Cypriot residents, Karmi consists of English, German and other foreign residents, Korkuteli - Turkish residents from Turkey, Kormacit - Maronite residents and Pile settles Turkish Cypriot and Greek Cypriot residents.

10 different houses were selected randomly from each village. In total 50 houses have been analyzed according to functional plan organization and interior design elements.

Chapter 2

LIVING SPACES OF RESIDENTIAL BUILDINGS

Housing are the most important part of the built environment in different cultures and societies. Specially, the living spaces that are known the most important part of the houses. In this part of the study, firstly general information about the living spaces is given. The role and the importance of the living spaces for residentials, evolution of living spaces in time, residential living spaces in urban and rural areas and interior design criterias of living spaces are discussed.

2.1 The Importance / Role of the Living Spaces for Residentials

Space is the prime material in the designer's palette and the essential element in interior design. Through the volume of living space people not only move. People can see forms, hear sounds, feel gentle breezes and the warmth of the sun and smell the fragrances of flowers in bloom. In the other meaning, they perceive by the five senses. Living spaces inherits the sensual and aesthetic characteristics of those elements in its field (Ching, 1987).

According to Cerver (2003), the living room is a space to be enjoyed, where the whole family gets together and guests are received (Cerver, 2003). Moreover, living space is one of the basic mechanism to the achievement of privacy (Fig.3).

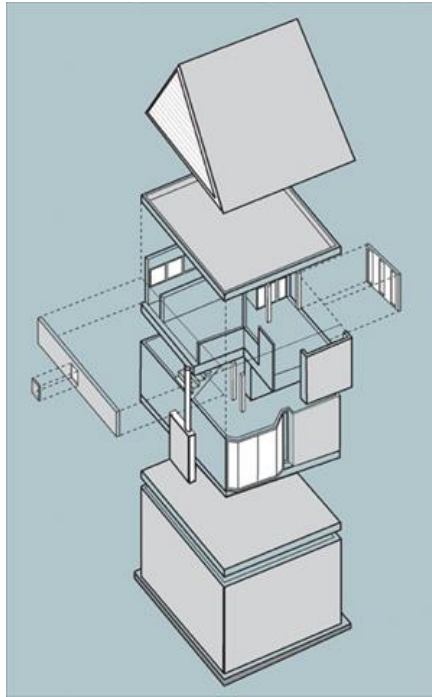


Figure 3: Defining a Space (URL 1).

As Lehesmaa indicated above, the interior spaces must include many properties at the same time. According to Özay (1998), firstly living spaces must give an opportunity to the activities that can be done in comfortable, safe and healthy conditions. On the other hand, they cannot be thought only as the covers of functional activities. Besides the functional necessities, the psychological dimension of the interior must be thought (Fig. 4).

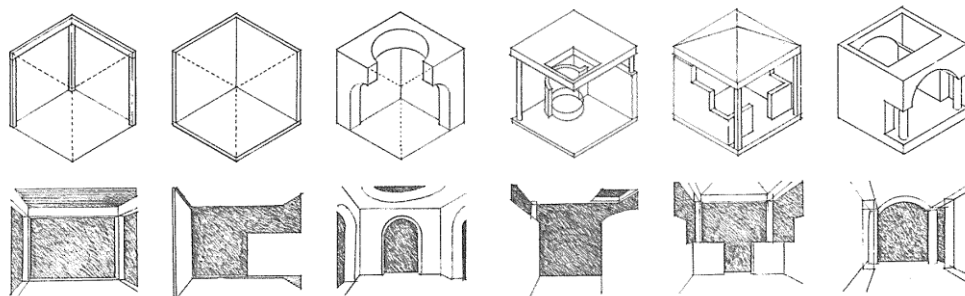


Figure 4: Different Characters of Interior Spaces (Ching, 1987).

Özay (1998) stated that; “An empty interior space does not have any meaning. It can be defined by unchangeable interior elements such as walls, ceilings, floors and columns. The changeable interior elements are furniture, accessories, lighting and textile”.

In architectural design, elements such as columns, beams, walls, floor and roof are organized to give a building form (Fig.5). These are differentiated between inside and outside and they are defining the boundaries of interior space.

- A column marks a point in space and makes it visible.
- Two columns define a spatial membrane through which people can pass.
- Supporting a beam, the columns delineate the edges of a transparent plane.
- A wall, an opaque plane, marks off a portion of amorphous space and separates here from there.
- A floor defines a field of space with territorial boundaries.
- A roof provides shelter for the volume of space beneath it.

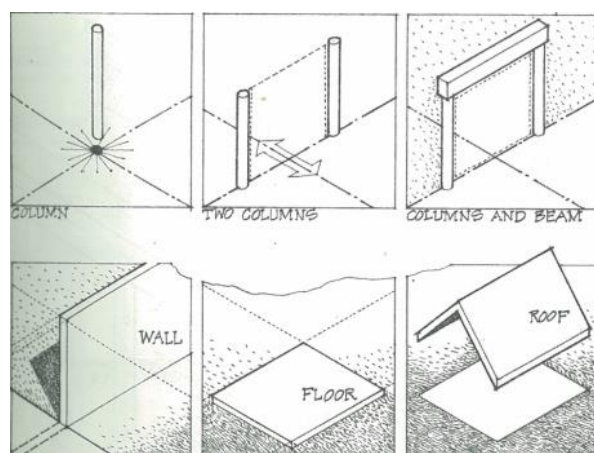


Figure 5: Architectural Elements are Giving to Shape a Building Form (Ching, 1987).

People are give most importance to design own living spaces. Because, every people want to find comfort, serenity and tranquility in living spaces. Each people design own living area according to own criterias such as needs, desires, cultural values, religional values, economical and educational status (Fig.6).

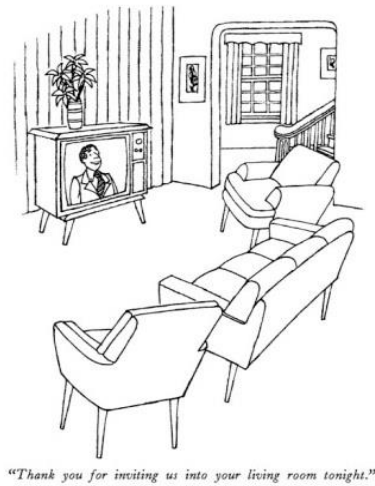


Figure 6: Showing to Each Person Design According to Own Criterias and Approaches (URL 2).

Living spaces has many roles, and so its furnishing should reflect a well planned and functional distribution. Living rooms are used for reading, conversing, listening to music, watching television and resting. It is also, of course, a room in which objects are kept and put on display (Fig.7).

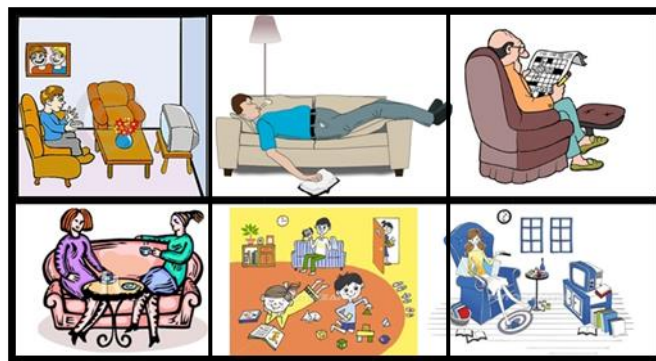


Figure 2: Showing to Living Room's Activities (URL 3).

According to Bilgin (2003) proposition regarding the issue of space is as follows: "Living space is a schematic place which is formed by cognitive restrictions dependent on external-internal dialectics. In other words, living space is the place that a person defines as "here" as opposed to another space and creates by putting him/herself in the center and defines its borders. Space borders ensure the distinction between oneself and others; and between the one that belongs to me and the others. Within this context, space is a personalized place. However, it is a socialized place to the extent which its physical and cultural characteristics are united within the same system".

2.2 Evolution of Living Spaces in Time

Day by day technology is developing. According to these developments people's needs are changing every day. They are seeing new design techniques and new materials so living spaces are evaluating in time. Living spaces show to evolution and they are changing according to lots of factors such as needs, wants, people's own characteristics, cultural values, economical status, jobs, working conditions, educational status, etc.

Interior design has started to be practiced at the late nineteenth century. Edith Wharton was one of the pioneer of the interior designer of that time (Özay, 1998). She gave lots importance to living space's evolution. Every room was generally decorated with curtains, lambrequins, jardinières of artificial plants, wobbly velvet covered tables littered with silver gewgaws. The interiors were in a confusing condition, because they mostly assumed the eclectic style (Fig.8 and Fig.9) (Brooker and Stone, 2010).



Figure 3: An interior of Elsi de Wolfe's Home (URL 4).

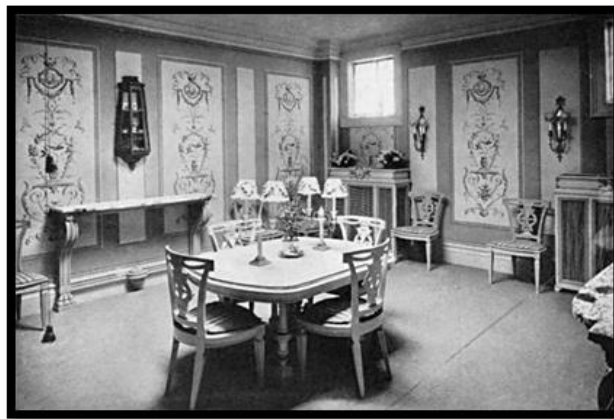


Figure 4: An interior of Elsi de Wolfe's Home (URL 4).

Elsie de Wolfe was another person who studied interior designing at the beginning of the twentieth century. She published a book in 1913 which is '*The House in Good Taste*'. According to her opinion, comfort, convenience and traditional beauty were important factors for the interiors.

Özay (1998) mentioned that, the general missions of the interior designer were arranging the existing interiors, selecting furnitures, curtains, rugs, fabrics, upholstery and the other accessories. After 1931 the development of the furniture and

the technological changes and development, the responsibility of the interior decorators was also increased.

The evolution of the interior designing and architecture have been developed related to the architecture. The new modern design philosophy was started at the end of nineteenth century by the leadership of Louis Sullivan. At the beginning of the twentieth century, the modern architecture was initiated by Sullivan and other pioneer architects of this period, such as Frank Lloyd Wright, Bauhaus architects and Le Corbusier (Özay, 1998).

The modern industrial world developed at this period. They had improved new design concepts with the effects of the modern industrial world. The main aspects of the new concept were organic and functional architecture. Ornamentation is the far away from this period. Traditional and Modern styles were practiced on the designs at the nineteen twenties, thirties and forties. The main consideration of this period, how to use functionally and aesthetically on space.

Özay believed that (1998); until the late nineteenth and early twentieth centuries interior space had been incidental to the structure. However, in this new style, the space quality covered an important place at the design process. Afterwards during the design process of the space architects start to think about the structure. They tried to find more appropriate solutions for interior spaces. Mostly the structure was used as a compositional element of the interior.

Different structural systems, provided and supply freedom and flexibility at the planning of interior spaces (Fig.10 and Fig.11).



Figure 5: Exterior and Interior View from Villa Savoye by Le Corbusier (URL 5).



Figure 6: Exterior and Interior View from Villa Savoye by Le Corbusier (URL 5).

Le Corbusier used to solid – void relationship. The lighter ones took place of the old massive ones (solid structure). Even sometimes, floor to ceiling glass walls, doors and windows replaced solid walls. With this understanding space could be stretched in all dimensions.

This new concept was accepted and used by many architects at this period. The main aim of them was, creating more comfortable and decorative interiors with the existing elements such as walls, doors and windows. This concept has been advanced, and the interior designers have come to apply it and use the other new theories in their design. This shows to the traditionalists and masters of the modern design was partially ended by the increased collaboration of architects and interior designers. As a result, design has moved ahead and contemporary and tradition – oriented designers began to appear.

The first reaction against the overly decorative style of the early years of the twentieth century can be attributed to the Austrian architect Adolf Loos. His ideas were very modern. If people take into account the fact that today's trends are distinguished by their decorative simplicity (Cerver, 2003). His designs and his theories on the elimination of ornamentation, inspired what was to become the Modernist movement. Along the same lines, from 1919 the Bauhaus School sought to unite art and industry. One of the groups that most influenced the Bauhaus was the De Stijl, headed by Piet Mondrian, Theo van doesburg and the designer Geerit Rietveld.

Most important designers used own styles for designing interior spaces. The De Stijl movement restricted itself to the primary color, plus black, gray and white. It favored simple geometrical forms and confined itself to horizontal and vertical planes. Rietveld's "Red-blue" armchair, built with strips of turned wood. It was one of the first works to be created by the De Stijl. Around the same time, the modernist Le

Corbusier threw down a challenge to the elitism of the decorative arts by advocating the need for functional objects for interiors. Le Corbusier's guiding principles was the elimination of all superfluous elements from buildings and interiors and their reduction to basic geometric forms. The modernist Alvar Aalto is well known for the sinuous forms of his furnitures. His love of nature can be seen in the harmonious fusion of his buildings with their environment (Cerver, 2003).

It was not until the 1960s that the tenets of the Modernist movement began to be challenged. Postmodernism gave form to the rejection of Modernism and produced starting designs aimed at the consumer market (Özay,1998).

Today, designers are using to independent ways. Sometimes they choose the eclectic way at their designs. Solutions of designs are not depended to the period or some styles. The interior designers use freely their own ideas, objects and furniture of the past, when they prefer at their designs. For instance, in the earlier part of the 20th century homes were drafty, hard to heat, and would have been quite uncomfortable by today's standards. But now everything are developing and people has got more comfortable living areas because of time has passed, building techniques have changed (Cerver, 2003).

According to Alexander (1979), the writer of *Designing Interior Environment*, says that; Change today is more revolutionary than evolutionary. Since the second World War, when industry became free to direct its efforts toward non-military markets, the rate of change has been increasing dizzyingly. With so much change based on an

expanding technology, human and aesthetic values tend to be overlooked in an overwhelming emphasis on function and quantity.

“Evolutionary” and “Revolutionary”, the developments and changes at the interior design continue every passing day, due to the social, economical and technological developments and changes. Mostly, these developments are going parallel to the architectural novelties because interior space are constituted as an important part of the architecture.

2.3 Urban & Rural Residential Living Spaces

The definition of the “*urban settlement*” depends on the country (Fig.12).

The definition of the “*rural settlement*” depends on the village (Fig.13).

Urban and rural residential living spaces are different from each other. Because of urban life style and rural life style are different. People has got diversity in each area. People has got different cultural background on each area.



Figure 12: Showing the Urban Settlement (URL 6)

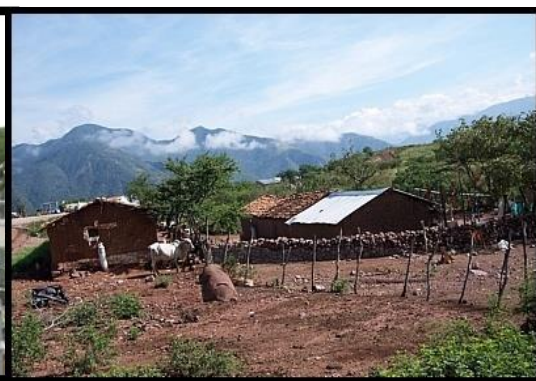


Figure 13: Showing the Rural Settlement (URL 7)

- a. Urban settlement :
 - i. Secondary activities (e.g. manufacturing) and tertiary activities (e.g. trade) are dominant.
 - ii. An urban settlement has a large population size and a high population density.
- b. Rural settlement :
 - i. Primary activities (e.g. agriculture) are dominant.
 - ii. A rural settlement has a small population size and a low population density.

Urban settlements are those areas that have a development or at least relatively development industrial, economical, infrastructural and residential system. Most urban settlements are called cities. They include transportation, school, paved streets, and sidewalks, institutions, jobs, hospitals, cultural centers and big shops.

Rural settlements are villages and they are not very developed when compared with the cities. Generally, they have got a little or no roads, few or one small school, no mass public transportation, no institutions, no economical and cultural centers and no big shopping centers.

Urban and rural settlements differ in demographics, land area and usage, population density, transportation network and economic dependencies. These characteristics are defining are differences between these two settlements.

The most important factor and the main differences between urban and rural settlement is “agriculture”. People which they live in rural areas, they establish their life according to agricultural factors. They gain money from agriculture. Agriculture is the major criteria for them.

Urban and rural settlements have got some differences. Everything is more developed from technology to transportation in urban area. People can use what they want easily, they can go everywhere easily, they can find needs, they can go where they want such as restaurants, cafes, schools, shops, museums and big centers. People can analyze everything in urban sites so they have got more wide view point for looking something. Rural people's minds are more modern. Because urban life style is different from rural sites. These differentiation affect to people's life style to interior house style. People who they live in urban sites, they design their house more modern and more colorful but people who they live in rural sites, they design more classical. They use cultural background. When designers compare two house interior design, one of them from rural site and one of them from urban site, people can find lots differentiation in them. Such as colors, personal items and usable accessories.

Rural people give more importance to historical and cultural background so they show this with usable decorative elements (Fig.14 and Fig.15).



Figure 14: Urban Living Space



Figure 15: Rural Living Space

2.4 Interior Design of Living Spaces

Interior spaces, where people spend most of life are the interests of everyone either as an amateur or a professional (Özay,1998). Interior facilities beginning with an interior decoration and designing and then continued to be supported by the design principles. People wants to feel secure and comfortable on living spaces so interior design of living spaces are very important on houses.

According to Ching (1987); interior design necessarily goes beyond the architectural definition of space. In planning the layout, furnishing and enrichment of a space, the interior designer should be acutely aware of its architectural character as well as its potential for modification and enhancement. The design of interior space requires, therefore, an understanding of how they are formed by the building systems of structure and enclosure.

Furthermore, Brooker and Stone (2010) mention that; interior design is the use of spatial volume, through the processing of certain objects and furniture placement and surfaces are interested in a particular identity, and the creation of a branch of atmospheric environments.

Living space design is very important because of effects of experiences and connections of human beings to a space plays a major role for people. To control the physical, social, psychological and visual belongings and comfort related to the confirmness of a place; human beings need to know the answers of the basic questions of ‘where I am’, ‘who I am’, ‘why I am’ (Day, 2003).

As Lynch says (1981) if a living space fits with human needs and is physically and psychologically recognized by him/ her, this situation makes them aware of their environment. Altman & Werner (1985): Place attachment and place identity suggest that a bond develops between people and objects or spaces when people attach psychological, social, and cultural significance to them. Moreover, every designer has got different approaches to the planning of interiors. Some emphasize color, imagination and creativity. Designs of living spaces are very important because when people are design a space it is necessary to think all sociological, cultural, economical, psychological and physiological factors. All of them are affecting to interior design. The interior spaces of residential buildings are designed as places for human movements, needs and activities. Interior design of living spaces are taking a shape according to changeable such as surfacing materials, textiles, lighting, accessories, paintings and sculptures, etc. and unchangeable elements such as ceiling, floors, walls, doors and staircases (Özay, 1998).

Ching (1987) states that; when a chair is places in a room, it not only occupies space. It also creates a spatial relationship between itself and the surrounding enclosure. People should see more than the form of the chair. People should also recognize the form of the space surrounding the chair after it has filled some of the void. To help understand, and ultimately to fulfill, the function and purpose of an interior space, it is necessary to carefully analyze the users and activity requirements for that space.

USER REQUIREMENTS

IDENTIFY USERS :

- Individual or group
- If group, how many ?
- Specific or anonymous
- Age of group

IDENTIFY NEEDS :

- Group needs
- Specific individual needs

TERRITORIAL REQUIREMENTS:

- Personal space
- Privacy
- Interaction
- Access

USER'S PERSONALIZATION:

- Favored objects
- Favorite colors
- Special places
- Special interests

First rule of starting to interior design of living space, users needs. Everything take a shape according to users' needs and living conditions. The form of building's structure and enclosure affects the character of the spaces within. Space planning involves the efficient and productive use of these spaces, fitting living patterns to the architectural patterns of space (Fig.16) (Ching, 1987).

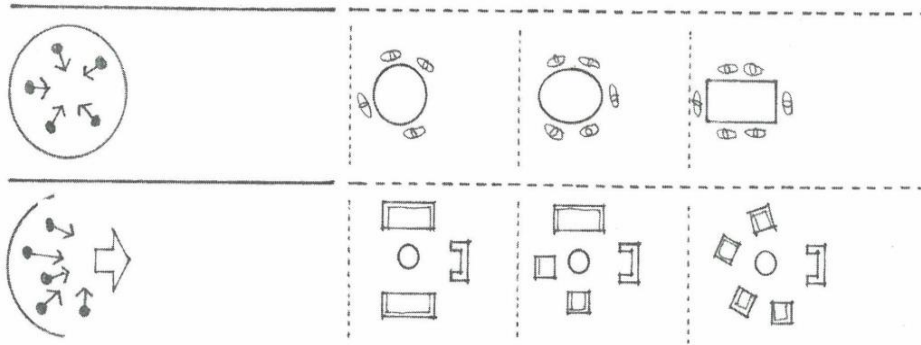


Figure 16: Possible Plan Arrangements for Living and Dining Spaces (Ching, 1987).

2.4.1 Influences on the design of living spaces :

Living spaces support many of the functions and meanings of home, affording privacy, refuge, security, continuity, a medium for personalization and self-representation, and a venue for regulated social interactions (Özay, 1998). People can organize interior spaces due to the function and creatable space as visual, with their styles, materials, colors and covering. Even if all the architectural and unchangeable elements are used as same as at two interiors, the changeable elements provide variability.

In addition to, Lynch says (1981), “Sense is the interaction between person and space and depends on spatial form and quality, culture, temperament, status, experience and current purpose of the observer”. The design of a living space involves many elements. It is not just a question of furniture. Color, lighting, furnishing type, style, accessories, finishing materials, user’s profile also come into play a important role. Cerver (2003) mentioned that; when people create a specific environment and choose its components, people must also take into account the budget, the space available, the age of building and the number of people living in the home and their ages.

Design elements refer to the different types/categories of parts that can be used in the creation of any given composition. These elements can be combined and arranged in a variety of ways to create an endless variety of designs, both two and three dimensional. Generally, the interior space starts to gain a life with the definition of unchangeable interior elements and completion of the changeable elements (Fig.17).

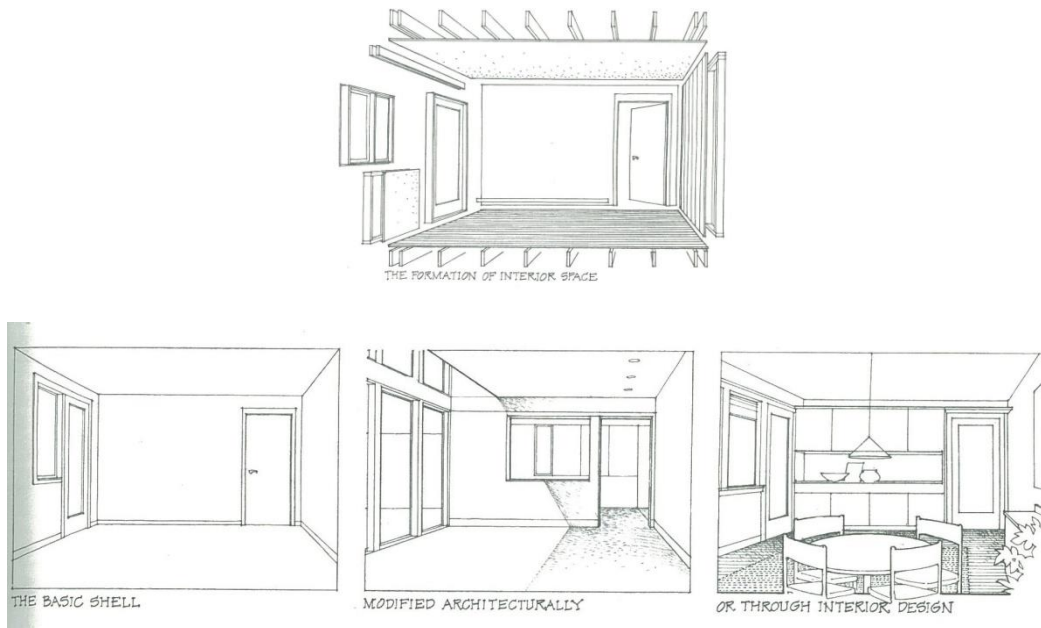


Figure 17: From Basic Shell to Interior Design (Ching, 1987).

The term of “Interior Design” is mostly used for selection and placement of the changeable elements such as furniture, floor coverings, finishing materials, textiles, styles, accessories and decorative objects as well as the choice of color for interior spaces.

2.4.1.1 Furniture Type :

Furniture is the one of the most category of design elements that create a large part of living spaces. The dictionary meaning of the furniture is large or quite large movable articles such as beds, chairs and tables, that are placed in a house, room, or other area, in order to make a space environment convenient, comfortable, and pleasant for

living in (Longman Dictionary of Contemporary English, 1989). However, this explanation is not enough to define the importance of the furniture for interior spaces. It is possible to say that furniture is the most important changeable elements. Unchangeable Elements, include that these elements carry the mission of defining a space with its form, character and size (Fig.18).

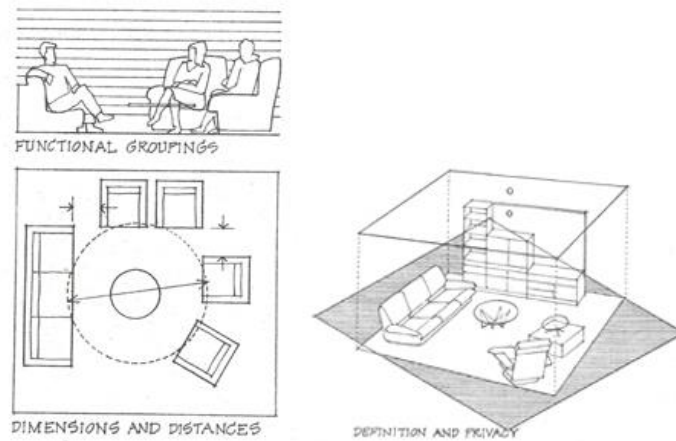


Figure 18: Different Furniture Organization due to the Activities (Ching, 1987).

Moreover, furniture occupies a curiously ambiguous place among human artifacts (Smith, 1995). According to Stanley Abercrombie (1990), furniture serves a practical function as well as an aesthetic one, so that furniture design is a complex art of compromise between use and beauty and of searching for solutions that satisfy both demands at once.

In addition to specific functions, furniture contributes to the visual character of interior settings. The furniture form lines, size of them, color, texture and scale of individual pieces, as well as their spatial organization, play a major role in expressive qualities of a room. The pieces can be linear, planar or volumetric in form, their lines may be rectilinear or curvilinear, angular or free flowing. They can have horizontal

or vertical proportions. They can be light and airy, or sturdy and solid. Their texture can be slick and shiny, smooth and satiny, warm and plush or rough and heavy, their color can be natural or transparent in quality, warm or cool temperature, light or dark in value (Fig.19) (Ching, 1987).

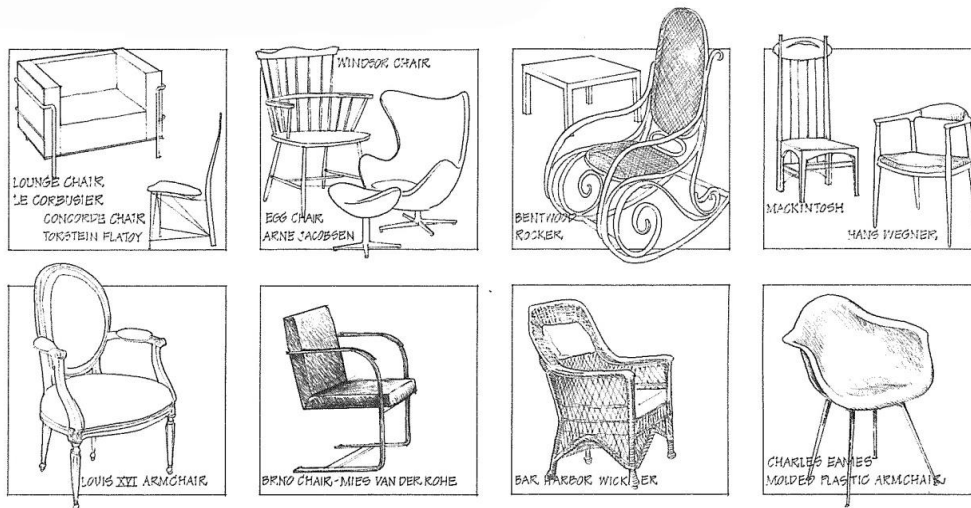


Figure 19: Different Sitting Type (Ching, 1987).

Furniture can, depending on the quality of its design, either offer or limit physical comfort in a real and tangible way. They must appropriate and suitable with people body’s ergonomics. Our body will tell us if a chair is comfortable or uncomfortable, or if a table is high or too low for our use (Fig.20).

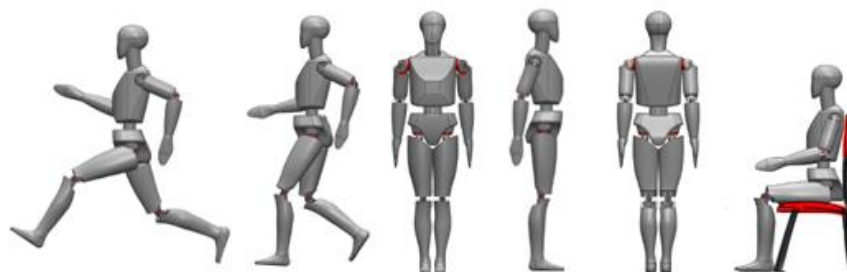


Figure 20: Human Proportion for Comfort (ergonomics) (URL 10).

Also furniture is the interest of everyone which is used by individually according to the needs. They have very close contact with the user's profile. They provide physical and psychological comfort or discomfort (Ching, 1987).

The interior spaces have more individual characters. Even at the fixed physical settings, the interiors express different tendencies. People can see lots of examples about this. For example, a residential apartment block is a good example for this. Two units can be taken for this apartment block. These two units have almost the same conditions, environmental, climatic, topography and design principles, planning, sizes and built materials. However, each one exhibits different properties with their interior. Both of them has got own furniture organization according to user's profile and usage. Moreover, every interior of houses take a shape and design according to people's own identity.

The interiors can be used flexibility with the help of the furniture. For example, at a residential building, kitchen is defined with the placement, mechanical equipment and services. People who accommodate cannot change its function easily. However, there are other spaces which are more flexible. A room can be used as a living or dining room with different furniture and arrangements (Özay, 1998).

When looking and analyzing through the furniture from a historical dimension, one can see that it is possible to achieve some information about the evolution. Furniture is fairly a new invention. During the Middle ages, the developed furniture types of Ancient Egypt and Classical Antique were forgotten. Generally, they used less furniture. These were mostly rough and fixed furniture, such as; cupboards, Sedir and

the others. On the other hand, in Japan, which is highly developed civilization, the furniture was not in demand because there was no place for it in their traditions. Also different from these, at the Western part of the world, the furniture was considered to be a luxury and wealth by the aristocratic groups. From the beginning of the Middle Ages to the Victorian era, furniture carried symbolic meaning. They generally reflect the wealth of the user and give a character to the architect and interiors of the developing decorative styles. Wood was the dominant material of the simple and elegant furniture. The hand-made furniture was generally designed and processed by cabinet makers or craftsmen. At the end of the Middle Ages and especially during the Renaissance more useful and comfortable furniture was developed (Friedmann, Pile and Wilson, 1979).

Furniture Type is analyzing under two sub-headings that are given below:

- Built-in Furniture
- Loose Fit Furniture

Built-in Furniture: They could be considered the opposite of free-standing furniture. The main characteristic of built-in furniture is that it allows you to create that smooth transition between spaces and that coherent décor that makes your home feel airy. Built-in furniture looks like a part of the house itself and this allows it to beautifully blend in for an overall minimalist appearance (Fig.21).

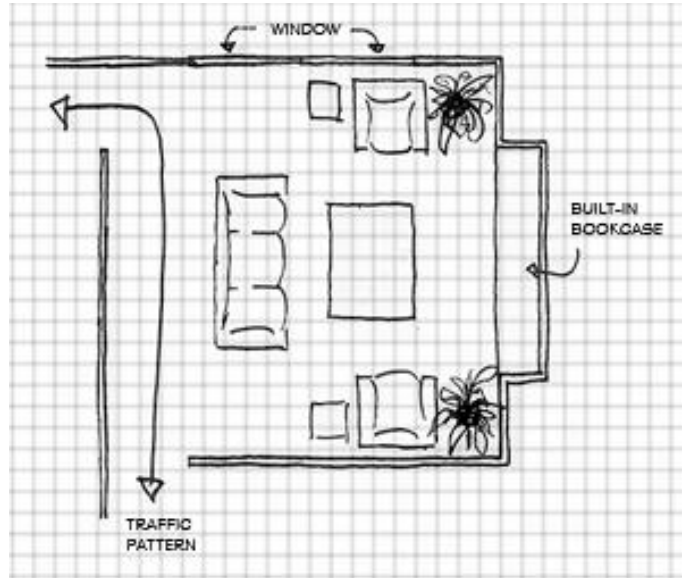


Figure 21: Schematic Plan Arrangement for Built-in Furniture (URL 11).

Built-ins come with several other advantages. They blend in into the decor rather than standing out and this makes them suitable for minimalist contemporary interiors. And because of that, a large built-in piece of furniture can look more slender and smaller than a free-standing one with the same dimensions (Fig 22-23).



Figure 22 - 23 : Built-in Shelves in Living Rooms (URL 12).

Loose Fit Furniture : This arrangements are desirable for the flexibility and diversity they afford (Ching, 1987). Furnitures can be easily moved and rearranged when users want. It free or released from confinement or restraint, not close, compact, or tight in structure or arrangement (Fig 24 - 25).



Figure 24 – 25 : Loose Fit Furnitures in Living Rooms (URL 13- 14).

2.4.1.2 Color

Color plays a decisive role in interior spaces decoration. Despite the fact that color is an everyday part of our lives and that it surrounds us wherever we are, having an eye for what works and what doesn't color in interior design however, is an essential and important element of interior spaces. Moreover, since people've already heard so much about color properties and their significance, you might as well have guessed that colors surrounding us in our homes can be very important (Fig.26). The interpretation of a color depends on culture, profession, and personal preference. In general, the colors red, orange, and yellow are "exciting" colors and the colors purple, blue, and green are "calming" colors (Cerver, 2003).



Figure 26: Influences and Usage of Color on the Living Rooms (URL 15).

Color breathes life into interiors, modifies their tones over the course of the day, and varies with the seasons. This means that people should study the layout of each setting and determine the direction of the light that comes in through the windows and doors and then try to make the most of it for people design (Cerver, 2003).

Like all other elements of interior design, color communicates, carrying messages about design intent from the designer to the user (Abercrombie, 1990). All design aspects have a lot to do with the color wheel, especially since the wheel is roughly divided into two halves, warm colors and cool colors. The warm colors are the colors from red to yellow-green, whereas the cooler colors are the colors like blue, indigo, violet and darker greens. This demarcation has a lot of significance in interior design, because the temperature of the color can affect the temperament of the room. The warmer colors tend to give a more vibrant look, whereas the cooler colors are calm and recessive (Antonio, 1999).

The impact of color on the human psyche and its ability to affect our moods is something which is very well documented. For example, '*green*' is the color of nature and as such is typically experienced as calm and restful, whereas '*red*' is stimulating and certain shades of blue are often seen as cold. '*Orange*', meanwhile, is an energetic color, although when it veers towards earthier shades such as terracotta, it becomes more warming and relaxing. With so many different tones and shades of the same colors though, making sense of what would work where can be tricky (Cerver, 2003).

Cerver (2003) mentioned that; color is not a secondary consideration; it defines the style of a room. If people are aiming to create bright and relaxing space that will not look dated straight away, the safest bet is beige. Leaving aside the psychological effects of color, another reason why getting color schemes right in a home is so important is because the tones and the shades which are chosen can have an enormous impact on the perception of the size of a room. The same room in two identical houses will appear to be of completely different proportions if they are decorated in different colors, and the extent to which this is true is often quite staggering.

2.4.1.3 Finishing Materials

Finishing materials and items used to improve the service and decorative qualities of buildings and structures, as well as to protect structural members from atmospheric and other effects. Finishing materials are usually designed for interior or exterior finishing; some materials are used for both (for example, natural decorative stone, ceramic materials, and architectural glass).

Finishing materials are those things that you see as part of a design project. Choosing the right ones will mean the difference between an ordinary look and one that is unique and stylish.

1. Floor Covering / Finishing Materials:

Floor covering is a term to generally describe any finish material applied over a floor over a floor structure to provide a walking surface. Materials always classified as floor covering include carpet, rugs, linoleum, wood flooring, ceramic tile, stone, terrazzo and various chemical floor coatings. The choice of material for floor covering is affected by factors such as cost, noise insulation, comfort and cleaning (Fig.27).



Figure 27: Showing to Floor Coverings (URL 16)

2. Ceiling Finishing Materials :

Ceiling systems are the support structure for many functions. They incorporate lighting, ventilation, fire sprinklers, and acoustic functions of the spaces. They can be functional and essentially unnoticed such as when acoustical ceiling tiles are used, or

they can enrich and define a room's character, such as might occur with the use of a wood plank ceiling system.



Figure 28: Showing to Ceiling Finishing Material (URL 17).

Ceiling surfaces are also used to reflect light from indirect (up-light) fixtures to give a uniform low-glare light quality and a bright ceiling (Fig. 28).

3. Wall Finishing Materials :

Wall surfaces are important for the acoustic, aesthetic, and functional aspects of the spaces. Moreover, wallpapers are the most chosen wall finishing material type. They give more aesthetic and more attraction on the space. Wallpapers of various types are widely used for interior finishing (mainly in residences); they have the advantages of low cost and labor requirements (Fig.29).



Figure 29: Showing to Wall Finishing Material (wallpaper) (URL 18).

4. Window Treatments :

As with any other interior finish, it is important to consider window treatments at the beginning of the project when the budget is being set. The main function of window treatments is to provide sun and glare control, particularly on the southern and western exposures. Additionally, they may be used at interior glass walls to provide privacy (Fig.30).

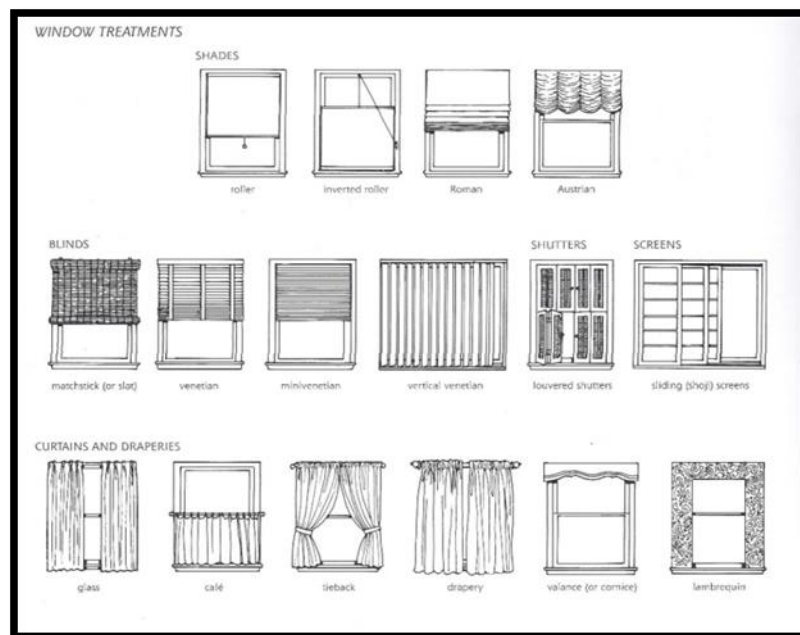


Figure 30: Showing to Window Treatments (URL 19).

2.4.1.4 Accessories :

Accessorizing is another part of the interior elements. This term generally refers to small movable elements and objects that complete the interior spaces (Friedmann, Pile and Wilson, 1979). In the other word, they are called as decorative elements or decorative accessories. These can be used a functional and aesthetical (Fig.31).



Figure 31: Accessories (URL 20)

Accessories are the important design element. These design elements and the choices of them represent the interior designer's characters. The manner in which people select and manipulate these elements into a spatial, visual, sensory pattern will affect not only the function and use of a space but also its expressive qualities of form and style.

Ching (1987) categorized accessories according to their usage; Accessories which can add visual and tactile richness to an interior setting may be :

- Utilitarian – useful tools and objects
- Incidental – architectural elements and furnishings
- Decorative – artwork and plants

Utilitarian accessories some in a range of designs and their selection over time is often a reflection of the personality of those who inhabit a place (Fig.32) (Ching, 1987).



Figure 32: Utilitarian Accessories (URL 21).

Incidental accessories enrich a shape while simultaneously serving other functions. One example is architectural elements and the details which express the way materials are joined. Another would be the forms, colors and textures of interior furnishing (Fig.33-34).



Figure 33-34: Incidental Accessories (URL 22-23)

Decorative accessories delight the eye, the hand or the intellect without necessarily being utilitarian in purpose (Fig.35-36-37). According to Ching (1987) these may include:

- Artworks: enriching a space with art follows an age – old tradition of decorating objects and surfaces.
- Collections: they are may be serious or not serious but they almost have personal meaning.
- Plants: plants and flowers as visible signs of nature bring their expression of life and growth to interior spaces.



Figure 35-36-37 : Decorative Accessories (artworks, collections, plants) (URL 24-25-26)

From the smallest to the biggest, lots of things according to their sizes possible to be grouped under this title. The placement, safety, type, and aesthetical harmony with the other interior elements are important aspects for these objects. For example, ash-tray is a simple functional accessory which is also used at public areas. It must have some other properties, apart from its aesthetic look. Firstly, there must be a place for putting cigarettes. Then, it must have an appropriate structure to standing up, and perhaps the available safety using is an important need (Friedmann, Pile and Wilson, 1979).

Also for public-using spaces the general taste of the user group is important. As a result, these accessories mostly define the character of the interior space. On the other hand, for the buildings which are used in more privates like house, private

offices and others, accessories are different (Özay, 1998). The reason for this difference is that these accessories are chosen due to owner's tastes and needs. Therefore, these spaces reflect the personality of the user. Every people put some accessories according to own taste.

2.4.1.3 Style:

When it comes to interior design styles, there are so many ways to define who you are by creating a living space. Most people tend to play it safe and think that good design is primarily about matching up colors and tones. Be creative with your home interior design styles, find ways to be individual and do not be afraid to give up the good for the great. Design styles have evolved over the centuries in response to the changing tastes of various groups of people. Every style has benefits to the people who will enjoy the home for many years to come. Many styles were born out of previous styles and have evolved into a distinct type of decorating for a certain feel. Each of the following designs expresses personality and taste specific to an era.

There are many styles such as, Art Neveau Style, Art Deco Style, Classical Style, Contemporary Style, Eclectic Style, Gothic Style, Minimalist Style, Rustic Style and Traditional Style.

The use of these elements and organization of the spaces are shaped related to the personal characteristics of the users. Furniture gives an idea about the characteristics of users to first themselves and then the other people.

CHAPTER 3

PERSONALIZATION OF LIVING SPACES

Space is a volume, which is a three – dimensional and is the place lived in. When designing a space if architects use only technological and functional methods, everything is lost and all spaces have similar meaning. Because of this, if people want to create an original space, they must put something from their own identity. Technological and functional things are more general. All people can use them in similar way but people's own identity and own personalization show to changes from people to people. Personalization brings in originality and meaning to people's own spaces.

In this section of the study, firstly personalization is explained, and then personalization in living spaces in residential buildings is discussed. Also, the cultural differences in personalization are explained and at the end of the chapter culture, education, economy, interests terms which are related to the personalization is discussed.

3.1 Definition of Personalization

The surrounding area should respond to people's personal needs. By doing this, a person can form and keep a meaningful bond to his/her environment. Understanding of place is a perceptual, subjective, perspective, experiential and vital need which focuses on the perceptions of the individual and formed perceptively in accordance with the location of the individual. People should see place as an available instrument for their actions and activities and as a raw material (Bilgin, 2003).

Shaping and organizing this material according to lifestyle of the individual and the society; perception and values; and many other factors that we mentioned earlier create a foundation for spatial personalization and appropriation. Environment, as a type of ownership symbol, is personalized and appropriated by placing signs within (Fig.38).

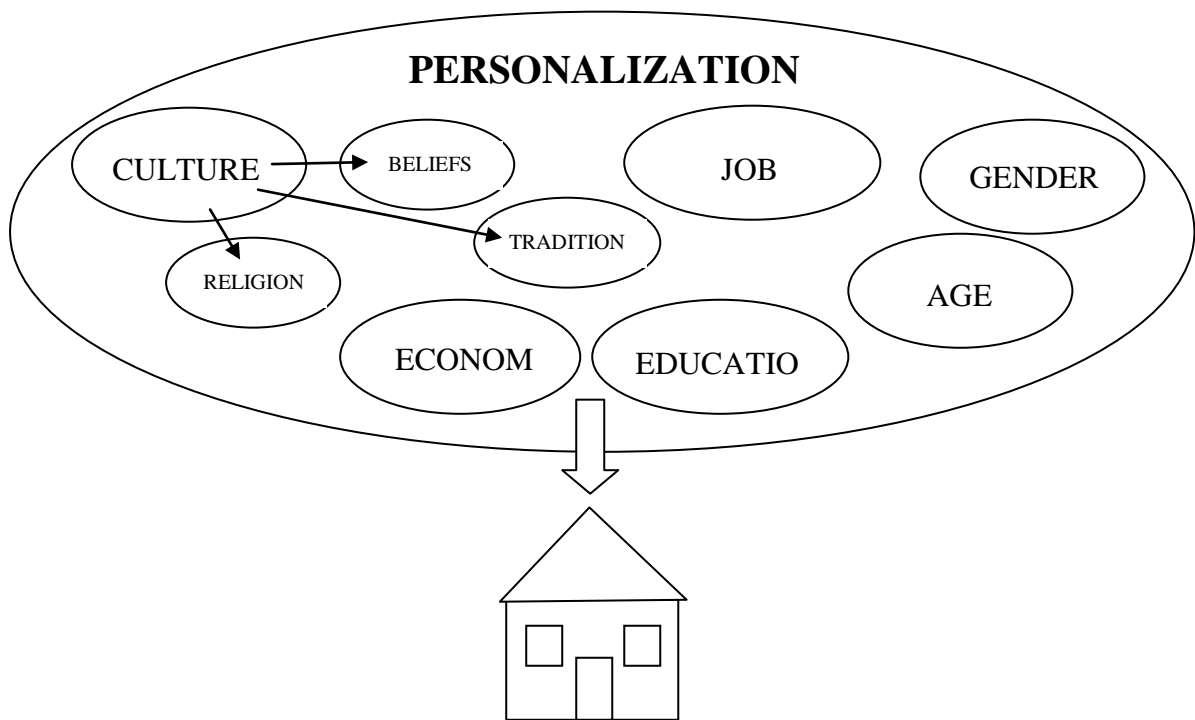


Figure 38: Schematic Explanation About How the Personalization Affect to House Design (Developed based on Author, 2012).

According to Sundstrom (1986) personalization helps the people show their individual needs and personalities by using interior design elements, ornaments, accessories by changing of rearranging their individual of personal space. He also states that by doing this with respect to person's or group's needs, personalization is achieved. According to Altman (1975) personalization is a territorial behavior which reflects people's use of personal objects to identify their locations to control and activate social interactions. Personalizing one's own space exhibits his/her

uniqueness with regard to the environment. Most simply personalization, making them more livable spaces defines by people (Wells, 2000).

3.1.1 Privacy:

Privacy, which is referred as *intimus* in Latin, means “deepest, innermost” and even if it is regarded as a need changing person to person, it has a close meaning and value in societies with similar cultures (Fig.39). Beside the fact that there are regulating rules for privacy in every culture, the type of regulation and mechanism is culture specific (Bilgin, 2003).

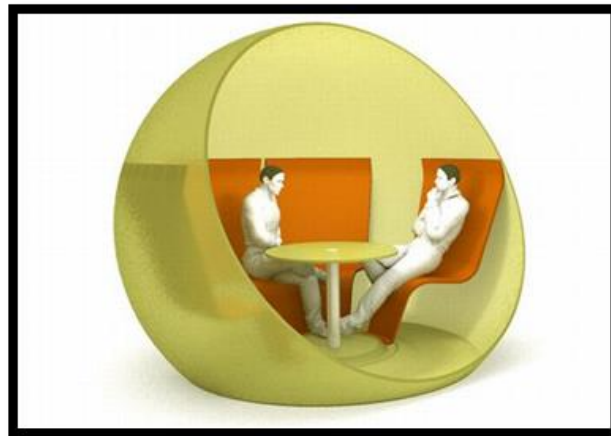


Figure 39: Privacy in Space (URL 27).

Most of the time designers do not take into account privacy and it is often not considered important during the design of living spaces. According to Altman (1975), privacy means not being with other people and not being in continuous contact to other people’s personal information. Rapoport (1977) argues that privacy is being capable of controlling social activities and interactions and providing other choices for the needed interactions and ignoring the undesired ones. Altman (1975)

shares the same argument and states that privacy is “interpersonal boundary-control” which is provide social interaction with the other people.

Four different privacy need definitions can be given hereby: *personal privacy*, which emerges due to the interactions with other people; *individual privacy*, which emerges due to familiar, sincere relationships; *social privacy*, which emerges due to the interactions between family-guest, family-neighbor, and with co-workers; and lastly the *public privacy*, which emerges due to temporary interactions with strangers (Gür, 1996). In order to archive desired level of privacy, spatial behavior type is adopted as a means and the borders among people are established.

The most general form of the emergence of privacy is as follows: ensuring the personal freedom by being alone and away from others' observations and being concerned with the issues related with self and identity. Moreover, "intimate relationship" is another form of privacy (Ünlü, 1998).

As literature review shows to privacy shows to differentiation according to people such as people's age, gender, status and culture. Term of privacy take a shape with lots of things. Because of this reason privacy is multidimensional subject in architecture (Rapoport, 1977). Often the very reason for limiting access to one's territory revolves around needing time alone. One's ability to achieve privacy is pivotal for feeling a sense of control and competency.

Generally, intensity of a sense is increased in parallel with the increase in quality and quantity, sustainability, dependency and cohesion of the personal information

disseminated. Privacy, as one of the factors directing the relation between situation and action perceptually, cognitively and behaviorally, is one of the regulating mechanisms devised by the society. Privacy is a central concept that provides a bridge between personal space, territory, and other realms of social behavior. It is an interpersonal boundary regulation process by which a person or group regulates interaction with others. Privacy regulation permits people to be open to others on some occasions and to be closed off from interaction at other times. Privacy is, therefore, a changing process whereby people attempt to regulate their openness/closeness to others (Altman and Chemers, 1980).

As in each society, privacy is an important factor that is shaping the dwelling's spaces in traditional Turkish houses. Some elements, which constitute the general characteristics of architecture, like high yard walls, closed outbuilding parts, and windows with pergola are developed as a result of the need for privacy. Physical and psychological opportunities, which ensure privacy, increase during the transition to modern societies from primitive and traditional societies. That is because of the fact that gender roles, social roles, taboos and familial responsibilities are determined by clan leaders and family elders in primitive societies. On the other hand, due to the freedom offered in modern societies, interpretation of the privacy is more flexible and various (Gür, 1996).

Unexpected or uninvited intrusions into one's territory can lead to defensive actions (Altman and Chemers, 1980). There are several means an individual might have to regulate openness/closeness into one's territory. The first centers around one's personal space. Being able to change the physical distance between themselves and

another person by backing away or moving quite close to that person can aid in establishing boundaries. Alternately, one might close the door or not invite the person into a territory that one is occupying and in control of. Creating a larger area of personal space allows a person more control over himself and, perhaps, more time if defensive action is necessary (Chemers, 1980).

3.1.2 Territoriality:

Territoriality is a term associated with nonverbal communication that refers to how people use space to communicate ownership/occupancy of areas and possessions. Altman (1975) mentions that territory refers to person's own and defend an area.



Figure 40: Territoriality in a Space (URL 28).

Marking devices such as furniture, nameplates and personal belongings for create and show the human territorial boundaries. The concept of "*Space*" was first put forward while examining animal behaviors and it refers to a physically-classified piece of space. When human beings are examined with respect to the same concept, this space gains a social characteristic, and physical characteristics are socialized (Bilgin, 2003). Bilgin's proposition regarding the issue of space is as follows: Space is a schematic place which is formed by cognitive restrictions dependent on external-

internal dialectics. In other words, space is the place that a person defines as "here" as opposed to another space and creates by putting him/herself in the center and defines its borders. Space borders ensure the distinction between oneself and others; and between the one that belongs to me and the others. Within this context, space is a personalized place. However, it is a socialized place to the extent which its physical and cultural characteristics are united within the same system. It is clearly stated by this description of Bilgin (2003) that previous conceptual definitions regarding environment and human are closely in relation with the issue of space. That is because a person, who defines this space is needed in order to be able to talk about a space.

One can achieve personal privacy by creating and controlling interpersonal limits. It is easy to understand and make it definite that there is a human territory which belongs to each person. Privacy is psychologically necessary to own a territory. A surrounding should be suitable to the changes of human needs and behaviors to encourage a meaningful and interrupted connection. Altman (1975) believes territoriality is a mechanism to achieve privacy. Personalization and ownership organize social interaction and satisfies social and physical motives. Madanipour (2003) claims that in a house, people own their personal choice of seats and this appeals even in public places. People use the same seats in a classroom, it doctor's waiting rooms or clinics and they select the same seat after leaving it even for a short period of time.

3.1.3 Personal Space :

Personal space term, which is put forward within the frame of human-environment relations, refers to the personal area which surrounds each individual, borders of which is defended and with which the others are not familiar (Fig.41). Degree of privacy is relatively high within this area dominated by an individual physically and cognitively (Bilgin, 2003).

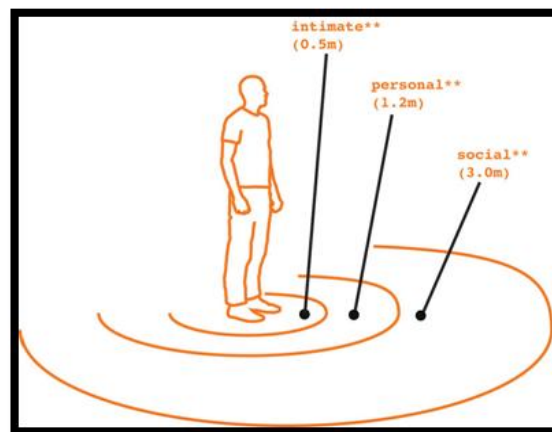


Figure 41: Personal Space's Distances (Hall, 1966), (URL 29).

There are various definitions of personal space in accordance with the literature review provided by Bilgin (2003). These are as follows:

According to Seguin: "a part of environment surrounding an individual and integrated with body schema"

According to Sommer, (1969): "an area, entrance of which is protected and which carries emotional burdens".

According to Morval, (1971): "a part of environment protected against invasions in order to avoid tension or worries and it surrounds the body."

This private area surrounding the organism is a highly critical one once violated by a person or an organism. Therefore, the person may show infelicity (Ünlü, 1998).

Moreover, territoriality is another concepts which related and known as personal space. Sommer (1969) claimed that, personal space mention to an area with an invisible boundary surrounding the person's body. People like to be close enough to obtain warmth and friendship but far enough away to avoid pricking one another. Personal space is explained as physical distance from the others. It draw personal boundary and create limitations which are personal, social and public distances in a space.

Personal space is socio-cultural; changes location with the person. It has a flexible and variable structure which cannot be degraded to mere physical reference points even if it has physical characteristics (Morvel, 1981). Personal space term, which surrounds each individual and refers to the area that the individual physically and cognitively dominates, plays a very important role in diversification, flexibility and personalization of the place, and it ensures the design of places and vitalization of the social activity in architectural patterns. If personalization gets weaker internally or/and externally, it may result in monotonous, empty and boring places and social interaction rate may fall (Ünlü, 1998).

3.1.4 Identity:

Identity is how humans define themselves and where they position themselves; that is, how they define themselves in their social world and where they position themselves; it's an answer given by themselves to the question that who they are and where they stand (Fig.42). Within this context, identity can be defined as “the total of the characteristics which distinguish an individual or a group from other individuals or groups” (Bilgin, 2003).

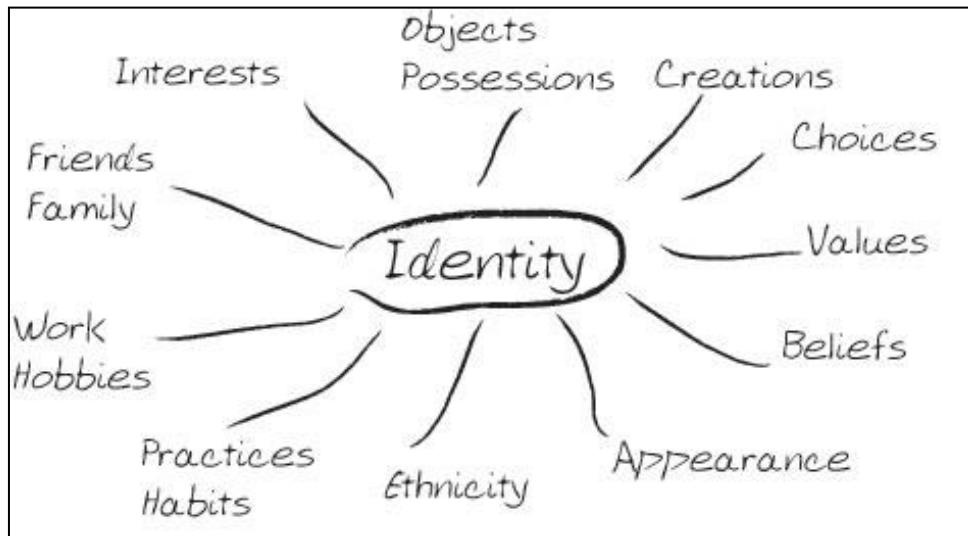


Figure 42: Schematic Explanation about Identity.

Identity is not only something individual or personal; groups and societies also have identities and this is called social or collective identity. In addition, it can also mention about identity of place which will be addressed in detail under the title of appropriation. When asked if he felt half Lebanese or half French, Amin Maalouf who left Lebanon in 1976 to settle in France said “Both!”. According to him, “the identity cannot be compartmentalized; it cannot be split into halves or thirds, nor have any clearly set of boundaries”. He states that there are not identities more than one, there is only one identity which is made of all the elements that form the person with a special “dose” which is never the same for every person (Maalouf, 2004). It is not meaningful to classify persons as designers based on their characteristics that they have in common with other individuals by categorizing them according to their characteristics that they have and to characterize them by a stereotype because the identity is not a characteristic which can be formulated.

As a writer who has experimented the chaos about the identity in his own life, Maalouf (2004) says that “my identity is what makes me unique”, because according to him, the identity of each person consists of a pile of elements which are not restricted to those seen in official records. Even if it is possible to find the same elements of identity in a wide range of individuals, it is impossible to find the same compound in two different persons. The wealth and the unique value of each person are formed by these differences. Therefore, each creature is unique and potentially not irreplaceable. A joyful or a sad event that people encounter, even an unexpected coincidence may outweigh people allegiance to thousand years old heritage in his/her sense of identity. This alteration potential addressed by Maalouf should not be ignored while examining the subject of identity.

The identity is not static; it can take form based on conditions and needs. Humans are exposed to various effects in their whole lives. Those events which hurt us and leave traces determine the hierarchy among human beings’ belonging because an only belonging which has been influenced will devastate the whole personality. As it can be seen the identity is considerably influenced by the past and experience. Even there has been a hierarchy among the elements which form the identity in time, this is not unchangeable. This metamorphoses based on the time, place and conditions and deeply differentiates behaviors (Maalouf, 2004). Therefore, the identity of a person who lives in a place where there is war is different from that when he is in peace or immigrant. In each condition, his religion, nationality or even only his gender may be the predominant element. This domination actually does not ignore the others because all of these elements are already present in the person-that is, in the whole. The reflection of these elements changes in accordance with the needs.

On the other hand, the people who try to resemble each other in some way with the motive for being safe and approved may conceal themselves in social life by referring to other people. This adaptation is like a precaution against being ostracized or an imitation of being like others, but if this reference poses a threat in the identity of the person, the person makes a difference and ensures heterogeneity again by reconstructing or renovating his identity by means of being different (Bilgin, 1996).

While humans externalize themselves, even if it is sometimes in their power, they express themselves not as they are in reality but as they want to be like. Gür (2000) states that “who we are and who we want to be are what we call ‘ego’ and self image. If it is necessary to study this assumption in terms of architecture, it can be concluded that places not only reflect humans themselves but also who they want to be because the relationship between human and space is so strong that space usually reflects, forms or impacts human and vice versa.

In societies, the harmony between individuals and their environment is achieved as a result of various personalities formed of various identities; that is, the personality of a human comprises of many identities (Ergün, 2000). Therefore, while addressing the subject of “Personalization and Appropriation in the Space”, it is essential to deal with the notions of identity and character which form the human identity in a deeper detail. Although these two notions are replaced and regarded as the same in everyday life, they have quite different meanings despite being associated with each other.

3.1.5 Culture

Human who has some hereditary characteristics is born in a specific society and culture and grows up with the cultural elements of that culture. In other words, human is a bio-cultural and social living creature (Usal and Kuşluvan, 2006).

Therefore, the culture in which humans live is notably effective on the personality, perception and judgment of humans. Culture refers to the norms which are inherited from previous generations and customary beliefs and socialization patterns. Culture is the adaptation of a group in the presence of ecological constraints (pressures) (Vayda, 1969). Culture which is a learned lifestyle is the whole of social beliefs, ideas, emotions and behaviors of a specific society. It is a moral way of enabling a relationship among humans in the society (Ergun, 1991).

The culture as a term which has been attributed different meanings, has been used as an equivalence of some fundamental concepts in anthropology and its works. Culture is the cumulative civilization of a single society or all societies. Culture is a certain society itself. Culture is the composition of a series of social processes. Culture is theory of human and society (Güvenç, 1973).

According to Susan Kent, architecture is a reflection of behavior and architecture is a reflection of “culture” (Kent, 1984) (Fig.43). As opposed the creations of nature, culture is everything created by mankind (Zvorikine, 1967). Culture is the part of our environment made by mankind (Herskovits, 1948). Culture is the product of social interaction (Winston, 1933).

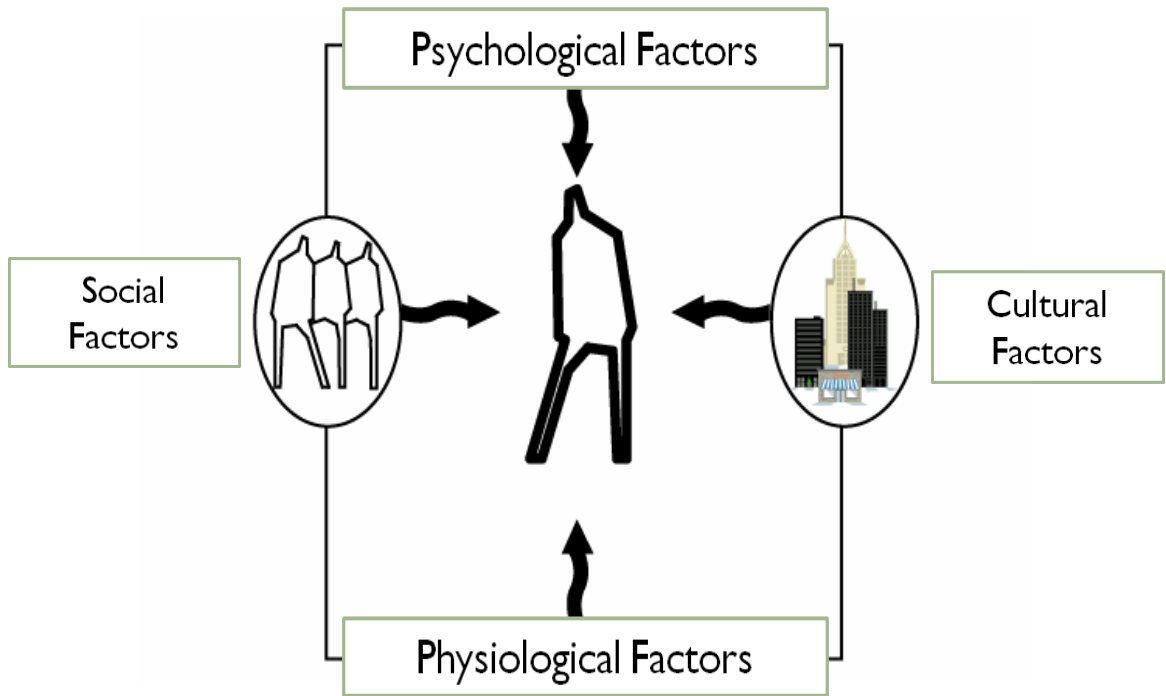


Figure 43: Showing to Factors How to Affect People (by Author, 2012).

Culture is the habits (behavioral and reactionary tendencies) gained after birth by every individual rather than being instinctive and hereditary (Güvenç, 1973). Culture, or civilization, is a complex unity which consists of knowledge, art, customs, and similar talents, abilities and habits learned or adopted by mankind as a member of a society. Rules and approaches developed by societies or groups in order to meet their requirements based on their life experience and set of values on which these people depend are called culture (Fikretoğlu, 1990).

According to Rapoport; “*Culture*” in Response to the problem of excessive breadth and generality. One proposal (Rapoport, 1973) is that culture typically leads to a particular world view. World views reflect ideals and lead to choices but are still difficult to use particularly in relation to environments. Values are one aspect of

world views and while easier to identify and to analyze are still rather too complex, at this stage to link directly to built environments. Values result in particular lifestyles the ways in which people characteristically make choices about how to behave, what roles to play, how to allocate resources.

It may, however, be possible to show that particular part of the environment are congruent with or supportive for specific “lower level” components of culture, given some understanding of the mechanisms that link them. While, as already discussed, social variables may be useful, I have used a particular sequence, of increasing specificity, going from culture through world views and values to lifestyles and activities (Fig.44). If one begins with activities and life-styles as a way of designing culture – supportive environments, then an important question clearly is: which activities, their way of being carried out, associated activities, and their meanings are the most important? It is in this connection that the idea of the culture core becomes important, i.e. Those elements most important to the group itself.

According to Stea and Turan, the culture of a society is comprised of technological, social and spiritual (religious) values. These factors affect the material culture and the formation of structure environment (Stea and Turan, 1993). As it is an acquired-learned- notion not an innate one, it has a more flexible structure compared to other rules. While it is symbolically conveyed and understood, it is not considered as an obstacle by humans but as a force which guides them because belonging to a culture can be regarded as adopting a certain style, delectation, and mentality rather than obeying some rules and prohibitions (Bilgin, 2003). In other words, culture is a social mechanism which individuals belong to.

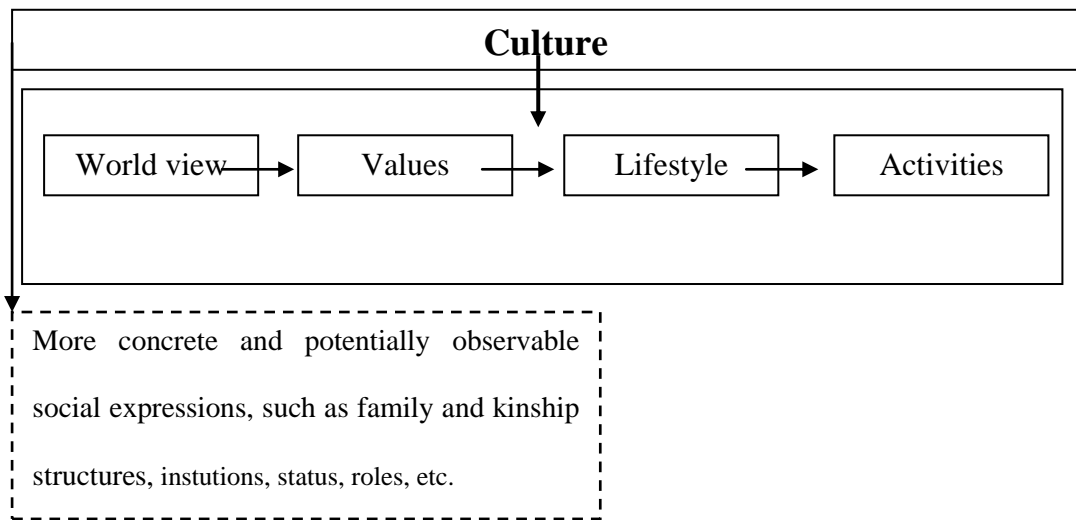


Figure 44: Rapoport's Schema (1977) about Culture.

The cultural core defines a user group profile, a particular life-style and a set of important activities. Although lists of elements are not generally useful, core elements are likely to be found among the following : (Rapoport, 1977)

1. Characteristics such as ethnicity, language and religion
2. Family and kinship structures and child-rearing practices
3. Ritual and symbolic systems
4. Ways of establishing and indicating status and social identity
5. Manners and nonverbal communication
6. Cognitive schemata
7. Privacy, density, and territoriality
8. Home range behavior and networks
9. Various institutions such as ways of working, cooperating, trading.

(Altman, Rapoport, Wohwill, 1977)

According to Stea and Turan (1993), the culture of a society is comprised of technological, social and spiritual (religious) values. These factors affect the material culture and the formation of structure environment.

The primary factors such as the family organization, the basic care and discipline learned in the family, sexual prohibitions and nutrition styles rank among the principal elements of the cultural environment and they determine the society-specific personality types as the symbolic projections reflected in the secondary structuring such as religions, myths, legends, the ways of thinking, communication ways and styles (Bilgin, 2003). By means of this structuring, the common value judgments of a society are formed and the society acts as a whole.

The process of transmitting and providing a specific culture to the individuals who form the society and ensuring social peace and tranquility by educating and controlling people and ensuring cultural unity and solidarity is regarded as enculturation (Güvenç, 1997). In addition, the cultural and psychological changes that people experience as a result of the various interactions which take place among the individuals belonging to a specific culture who meet individuals from other cultures can be defined as acculturation.

Consequently, as Usal and Kuşlivan (2006), defines human is a living creature developing his characteristics by means of enculturation and creates new cultural values. He continues his growth by interacting with his surrounding and gains a distinctive personality. Most importantly, all of these gained characteristics are typical to each person. It is necessary to examine human and the concept of culture

which is formed by humans under the title of “ Personalization and Appropriation in the Space” because societies are also unique just as humans are and these individualities belonging to a culture impact lifestyles and place choices of humans. Individuals within a society regard culture a part of social heritage and reshape it either with a small or big modification in a way that they become a part of next generations. Social heritage can be divided into two as material and spiritual culture. Man-made objects, tools, means, shelters, water channels, roads, bridges and other physical entities used or modified by mankind can be given as examples of material culture. As for spiritual culture, it consists of social structure, manners and customs (Fikretoğlu, 1990). Material culture is an extension of its spiritual cult and gains a meaning only by merging with it. Material culture has a more potential of transformation when compared to spiritual culture. When the relationship between person and the environment is investigated, the perception which forms this mental process and behavioral action is a non-negligible factor as an intermediate process.

3.1.5.1 Culture and Spatial Organization

In accordance with different purposes and rules, full-scale planning and settings (from areas to furniture) that reflect values, activities, purposes of individuals or organizing groups are regarded as spatial organization. Intuitively, space is the three dimensional field of the world that surrounds us, gaps and distances. Moreover, it is the interactions among humans and objects. Accordingly, the spatial organization is essential in understanding, analyzing and comparing structure environments (Rapoport, 1990). As each society take its own culture, social norms and rules into consideration while producing solutions to meet their requirements, different spatial

organizations can be encountered. The physical tracks used, furniture placement, entrances, relations of different spaces may vary (Fig.45).

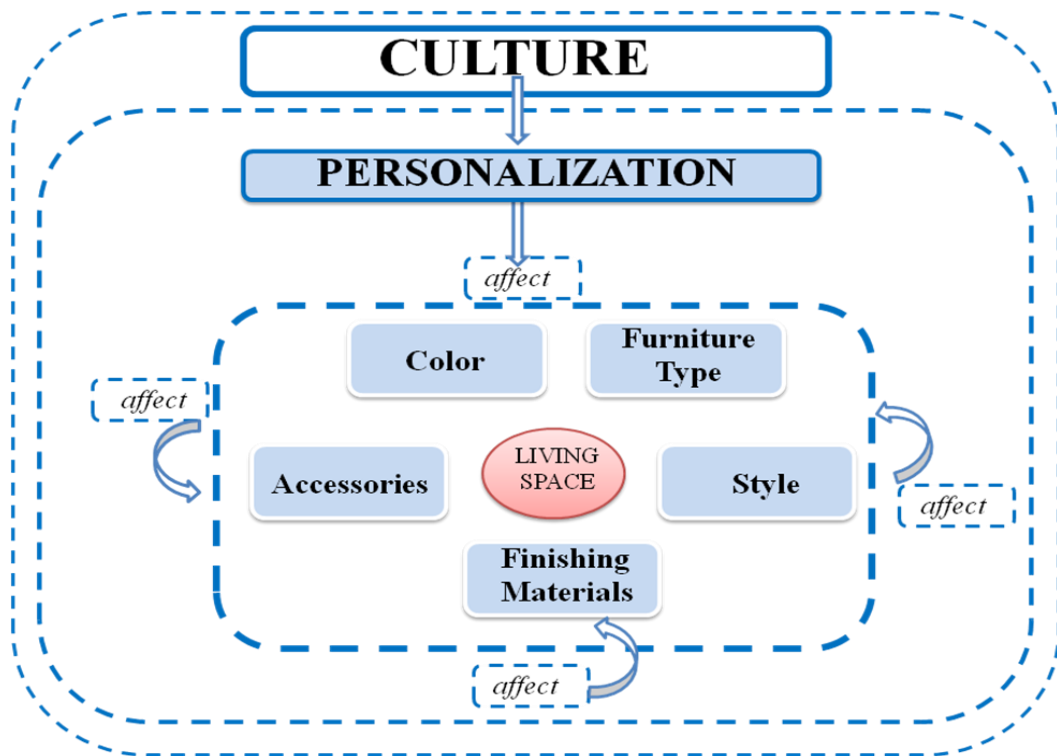


Figure 45: Showing to Cultural Values Affect to Design and Spatial Organization of Living Spaces.

The efficiency of the physical tracks used depends on the frequency of their usages within the society in many traditional societies. For instance, the same parts and rules are valid for Bedouin tents; as a result of this, the sections allocated to man, woman and animals within the tent is a common knowledge. The second important point regarding the Bedouin tent is the ash pile placed by the entrance of man and guest sections. The purpose of this placement is to show hospitality in connection with preparing coffee and cooking and to check the mobility of guests by directing the guests to the guest room (Rapoport, 1990). Tents always face east in standardized tent settlements in Israel. Later when permanent residences were started to be built, it

was observed that people followed the same settlement rules and sustained the same spatial organization (Rapoport, 1990). Semi-public, private and hidden rooms have distinct separations in the residences in urban areas of Uganda. And perceiving the differentiating aspects of these three areas can be achieved by the interaction via the physical tracks used in each space. As a result of this, semi-public spaces can be used for entertainment purposes by men. This aspect is manifested by elements such as decoration and furniture placement which indicates social status. When furniture placement and features within the space are checked, elements which serve the functions of seating and eating attract notice. Private spaces are bedrooms and the characteristics of the space are again reflected by furniture. Different bedrooms (such as en-suite bedroom) are represented by the quality, quantity and cleanliness of the furniture used. Spaces - kitchen, bathroom and toilets - can also be easily represented by furniture within the space (Rapoport, 1990). Traditional Russian residences are comprised of the "clean" section which is used to host guests and the "dirty" section which used for cooking and for other activities. Different entrances are used for these sections: this entrance is indicated by the porch placed by the entrance of the guest (clean) section and also the best furniture is placed in this area (Rapoport, 1990). Living environments are formed systemically in a way that enables passages between those spaces in accordance with the degree of affinity. For instance, in Porto Rico, only the relatives and close friends are allowed to the living room in which expensive properties and religious objects are placed. Alexander (1969) explains that families with low income in Peru divide their residential space so as to enable guests to have access to different parts of the house. It is noted that, generally, close friends are allowed to have access to living room and kitchen; however, strangers are only allowed to have access to the door-step and the porch, if available. As for the

Japanese house which was studied by lots of researches, the house is isolated from the outer world by high walls and there is flexibility in using the residential space (Aiello, 1980).

3.1.5.2 Culture and Dwelling Form

Rapoport, who defines building form as an interaction between human and physical environment, states that structure environment is a result of human-environment interaction. He explains that the human factor is comprised of biological structure, social organization, world view, lifestyle, social and psychological needs, individual groups and their needs; on the other hand, physical environment is comprised of climate, settlement, material and technology (Rapoport, 1969). There is a transformational relationship among socio-economic factors, cultural components, and building form within the process of dwelling formation (Turgut, 1990) (Fig.46).

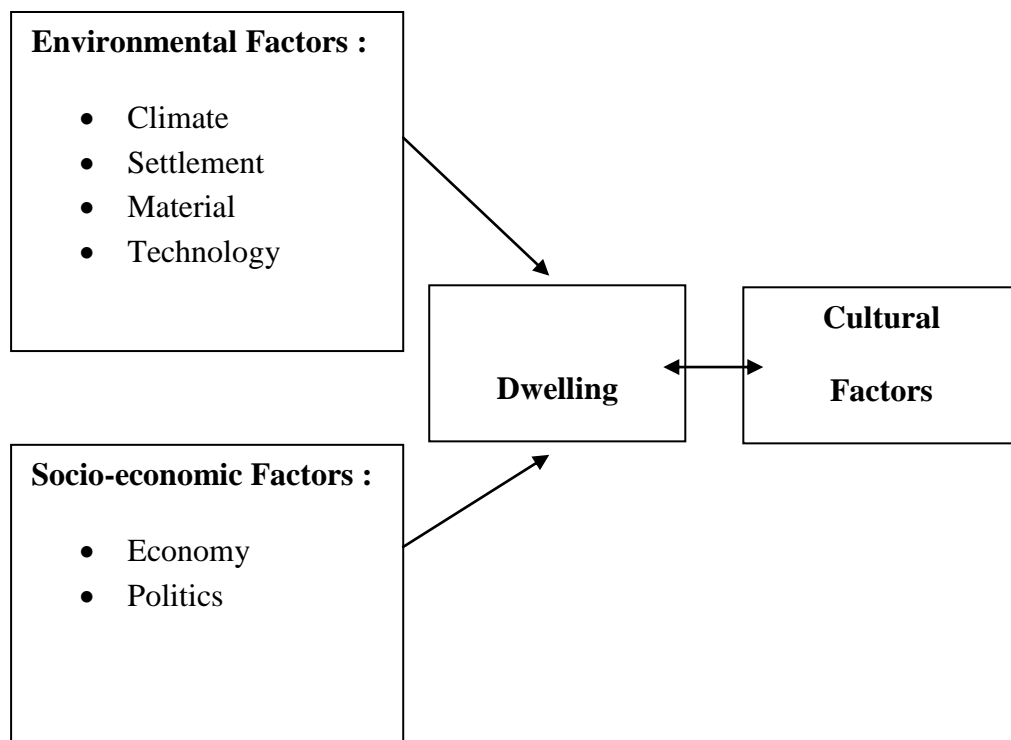


Figure 46: Factors which are Affecting Dwelling Formation (Turgut, 1990).

By referring to definitions of culture, which is a crucial element in shaping a space, by various researchers, the scope of the culture will be manifested. The fact that the sustainability of a culture is preserved in spite of the transformations it undergoes and that it has a distinct structure compared to the civilization frontiers, will be dealt with under the title of cultural transformation. The issue will be covered by putting the essential elements of culture forward and by providing examples for spatial organization.

Culture is defined by three integrated and complementary perspectives within human-environment interactions. The first perspective suggests that culture is a lifestyle of a typical group. The second one depends on the fact that culture is a system of cognitive schemes, symbols and meaning formed by symbolic codes. Finally, the third perspective claims that culture is a set of adaptation strategies for survival in relation with ecology and resources (Rapoport, 1980).

According to Rapoport (1980), who defends the view that the culture is among the effective determiners of dwelling form, the essential elements of culture are as follows:

- Aspects similar to ethnicity, language and religion
- Family structures and childrearing methods
- Settlement patterns, territorial divisions and ownership systems
- Moral and symbolic systems
- Status determination methods and social identity
- Manners and non-verbal communication
- Cognitive scheme

- Privacy, density, sovereignty borders

3.2 Personalization in Living Spaces in Residential Buildings

The living spaces should provide functional requirements and also it should allow people for self-expression which will affect on their behavior. Personalization is user's decoration for showing user's own identity and own character. According to Hegel's law philosophy, ownership of an object is expressed as to possess something, and to obtain something directly and physically; to shape it or characterize it as only ours (Bilgin, 1991). People personalize their space, to distinguish themselves from other people. In today's world where ownership is regarded only as "obtaining" something physically; in fact, possession of something through formalization, making this thing accept your claim, and conducting personalization by reflecting your personality are affective points especially for the settlement of the space and for the space to gain meaning. By doing so, people can entitle this space as ours and express that it actually belongs to us. The difference of personalization from the appropriation lies within this discourse / expression.

People's personalization of the space they are in is the physical expression of her/his difference. The identity of this place is expressed by the personalization conducted by the person or people living there and by differentiation. It can be interpreted as such that the person creates a different "here point" in line with the human-place interactions. People have lived space personalization, improves the connection of the ground and the environment (Wells, 2000). By this way, the house, street or a city where a person live are differentiated from the others, thus resulting in the

expressions like "my house", "my street" and "my city", this fact may create a place identity in reality or symbolically (Bilgin, 2003).

The identity of a place is a unity of distinctive characteristics and meanings appropriated to that place. It is the expression of spatial living areas (house, street, district, village, city, etc) by their distinctive characteristics. These characteristics are generally the qualities that perceived by the individual as distinct from the objective characteristics of a specific place (Bilgin, 1997).

Personalization, feeling and personality of the person is the expression of a way. The same time personalization, which means that the person control over the area and defense own space. People when personalizing their own spaces, this will influence on living with serenity and increase theirs happiness. Affect to people positively. Because of people like to see what they want or personal relationship items on the surrounding. Own personal items are create originality because each people personal items are different from each other. People when they see personal items on surrounding, they fell more comfortable and security because personal items shows to "here is my living space or I'm living there / here is mine". Generally, adults are giving most important to living spaces personalization. Because of this places are inviting to guests. And people wants to show their identity and their personality with this spaces. They're putting or hanging family pictures, putting best accessories, own cultural things and represent own status (Fig.47). Personalizing one's own space exhibits his/her uniqueness with regard to the environment.

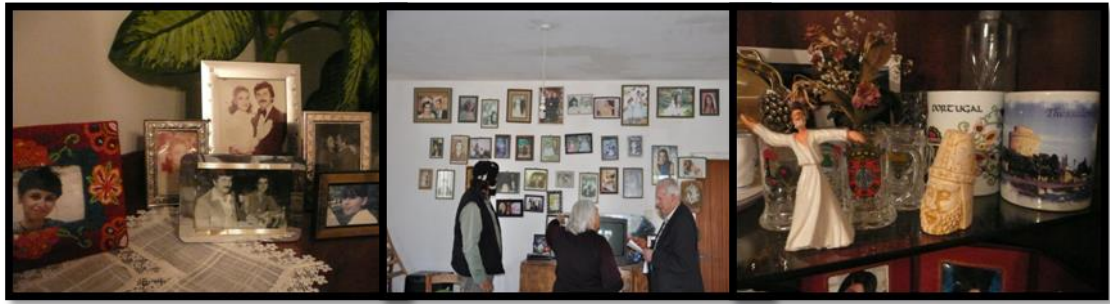


Figure 47: Showing to Personalization in Living Spaces with Personal Items.

3.3 Cultural Differences in Personalization:

Personalization is changes from one culture to another. Because of human's individual senses show to changes according to own manners. Also the individual manner the use of space is defined by person' cultural background.

Book of *The hidden dimension* which is written by Hall (1966) classifies three levels of behavior as follow: First one is about the "*Infracultural Level*" which is about people past life (phylogenetic past), second one is "*Precultural Level*" which is about the human behavior and senses and third one is he "*Microcultural Level*" which is related with spatial arrangement according to users activities.

Lang (1987) mentions that, the design of the surrounding environment is affected by one's culture occupying that space. Watson (1970) states that Asians, Americans choose to sit in a distance and keep that distance without being in touch with other people. In contrast, Arabs and Southern Europeans prefer the opposite. They seat close to each other by being in constant touch. So culture plays a significant and major role when observing the spaces. Hall (1966) observed within the use of architecture the norms of different cultural groups are identified. For example, he

mentions that the Germans use a large space around themselves and they are more careful in being interrupted and physically being away. This is more crucial to them than the Americans.

3.4 Effect of Personalization on Well-being between Different Cultures

Personalization is shown in some researches that people can physically, psychologically be protected by illness, stress and anxiety. This links personalization to physiological feelings of people and lowers the stress through privacy regulations (Altman, 1975). It is parallel with the affection of personalization on well-being.

Harris & Associates (1978) stated that well-being can be cured or progressed by expressing without disturbance one's emotions and personality. Generally, personalization of space can be thought as influential in a person's territorial behavior in many various ways such as;

1. Keeping user space away from negative physical, physiological and psychological results.
2. Providing the individual well-being personally by giving that person the chance to state her emotions and personality.
3. Users will possess less stress and more happiness in home when their feeling of control in their personal spaces is made better. (Becker , 1990)

3.5 Age, Gender, Education, Economy and Interests which are Related on the Personalization

The interior spaces of residential buildings are designed as places for human movements, needs and activities. People's needs and activities affect to space's design and activities take a shape according to people's age, gender, educational status, economical status and interest (Fig. 48).



Figure 48: Showing to Different Life Styles (URL 30).

Each person has got different life style. Some of them rich some of them poor, some of them didn't go to school some of them finished university, some of them child some of them elderly people, some of them like pink some of them like blue, etc. In shortly each person has got different identity. Their identities affect to life styles and life styles affect to personalization. They look like a chain, connect to each other.

CHAPTER 4

ANALYSIS

This chapter aims to find out the answers to the questions about personalization in the living spaces in the selected villages of North Cyprus, which accommodate different cultures and different ethnic groups. These analyses have been carried out according to the literature survey, field studies, observation, inventories and questionnaires. Moreover, this research includes some interview results of the users of the selected houses.

4.1) Method of Analysis:

This research is a qualitative descriptive research. Following the theoretical framework sections, an analysis method has then been developed for the assessment of the case study areas and for testing the problem stated.

Analysis method has been carried out through three major sections:

- **Physical Analysis:** It has been developed originally in this research for the assessment of personalization of residential living spaces in terms of cultural background.

- **Case Study :** 5 villages have been selected as case study areas in North Cyprus. They are Kalavaç (Kalivakia), Karmi (Karaman), Korkuteli (Gaidouras), Koruçam (Kormacit) (Kormakitis) and Pile (Pyla). These villages were selected due to the variety of their cultural backgrounds. This cultural variety also shows how cultural background affects living spaces

design in residential buildings. 10 houses, randomly selected, were examined in each village. All of them were compared with each other according to personalization criteria. The research was also carried out to find whether personalization has different meanings for different people, or if the reasons of personalization change according to the ethnic groups and their cultural backgrounds. Furthermore, this research analyses living spaces' functional organization and activities in terms of personalization and also, elements such as furniture type, color, finishing materials, style and accessories of interior design, which represent own personality in space.

- Inventory & Questionnaire Forms: Questionnaire forms provided information about users. After these questions it has been possible to understand how interior design has taken a shape according to users profile. Inventory developed in accordance with the questionnaire forms about the personalization of living spaces in residential (Fig.49 and Fig.50).

A-cross Cultural Comparative Study on the Personalization of Residential Living Spaces in North Cyprus		Village Name:	House No:
Address:	Location	General View	
Total User Number and Gender:			
User's Job :			
User's Age :			
Nationality :			
LIVING SPACE ORGANIZATION			
Living Room Photo :	Living Room Plan :	Comments :	
LIVING SPACE INTERIOR DESIGN ELEMENTS			
Furniture Type :	Color :	Finishing Materials :	
Accessories :	Style :	Comments :	

Figure 49: Inventory Table

**A-CROSS CULTURAL COMPARATIVE STUDY ON THE
PERSONALIZATION OF RESIDENTIAL LIVING SPACES IN NORTH
CYPRUS**

Village : _____ House No : ____ House Address: _____

CASE STUDY INTERVIEW QUESTIONNAIRE :

- How many people are living in this house ? _____
- User's / users' gender F M
- Ages :
- User's educational status: primary school university
 cece }
- What is the user's job ? _____
- Where are you from ? _____
- What is the nationality ? TRNC TR GREEK OTHER
-
- What is the religion ? Muslim Christian Other
-
- What is the level of income / salary? 0 – 1000 2000 – 2500
 1000 – 1500 2500 – 3000
 1500 – 2000 Above
- How many years you have been in Cyprus ? _____
- How many years have you been living at this house ? _____
- Are you the owner or renting of that house ? Owner Rent
- Which part of this living room is more special for you ? _____
- Did you make any modifications / changes on this house ? Yes No
- If yes, what are these ? _____
- What are the things that affect to you positively or negatively in this living space ?
- Which type items are displayed important role on personalization to space ?

- Plants
- Personal relationship items (photos / notes)
- Handcrafts
- Pets
- Music / theatre / cinema
- Art (paintings / sculptures / posters)
- Values (religion / politics / mottos)
- Sports

Figure 50: Questionnaire Form

4.2) Case Study :

In order to form this case study and limit the research, some villages in North Cyprus have been selected that accommodate different cultural groups. The total number of these villages are 5. These are Kalavaç (Kalivakia), Karmi (Karaman), Korkuteli (Gaidouras), Kormacit (Koruçam) (Kormakitis) and Pile (Pyla) (Fig.51).

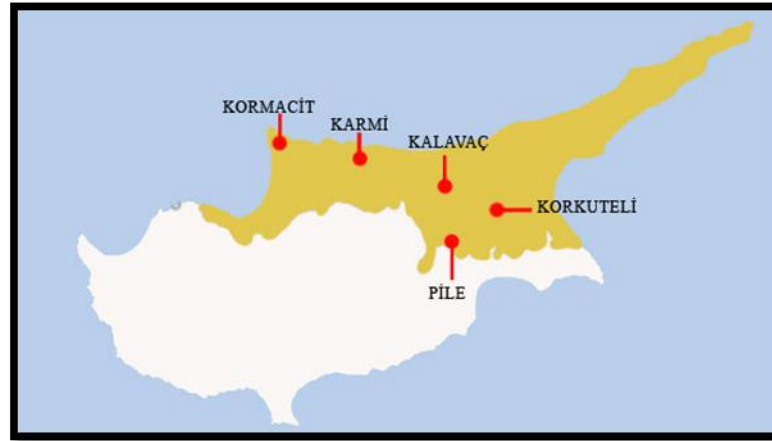


Figure 51: Showing to Location of Selected Villages on the Cyprus Map.

VILLAGES	NATIONALITY
KALAVAÇ (Kalivakia)	Turkish Cypriots
KARMİ (Karaman)	English and German
KORKUTELİ (Gaidouras)	Turkish people (migrated from Turkey)
KORMACİT (Kormakitis)	Maronites
PİLE (Pyla)	Turkish and Greek Cypriots

Table 1: Information about Selected Villages in North Cyprus.

Ethnic groups of these villages are Turkish Cypriots, Greek Cypriots, the Turkish, Maronites, English and German (Table 1).

The reason of choosing these villages as samples for this study is because they consist of different ethnic groups with different cultural backgrounds. 10 houses from each village were selected to gather information for the analysis of this study.

In order to come to a right conclusion, observation, field studies, questionnaire techniques were used. This part based on the literature survey of thesis, interviews, and observation of the cases and data collection analyses. In the context of this analysis, 10 houses were selected from each of these 5 villages in North Cyprus. The personalization of the living spaces in terms of cultural variety was investigated. The selected houses from these villages were analyzed due to functional organization, activities and use of interior elements, which affect personalization of living spaces in residential buildings.

According to observation, personalization performs differently for each ethnic group in each village.

4.2.1) General Information about the Selected Villages :

4.2.1.1 Kalavaç : Kalavaç is a little village near to the Geçitkale - Ercan area. It is a village with a history of 400 years. One of the first settlements and houses of many cultures (Fig.52-53). 350 Turkish Cypriot people live in Kalavaç. It has recently undergo renovation and restoration with funds donated in 2006 by the EU Commission and UNDP (United Nations Development Project). The village population is composed of approximately 300 people. Recently, the village is

increasing settlement. After assistance from UNDP in the village, known throughout the country and abroad has become one of the villages.

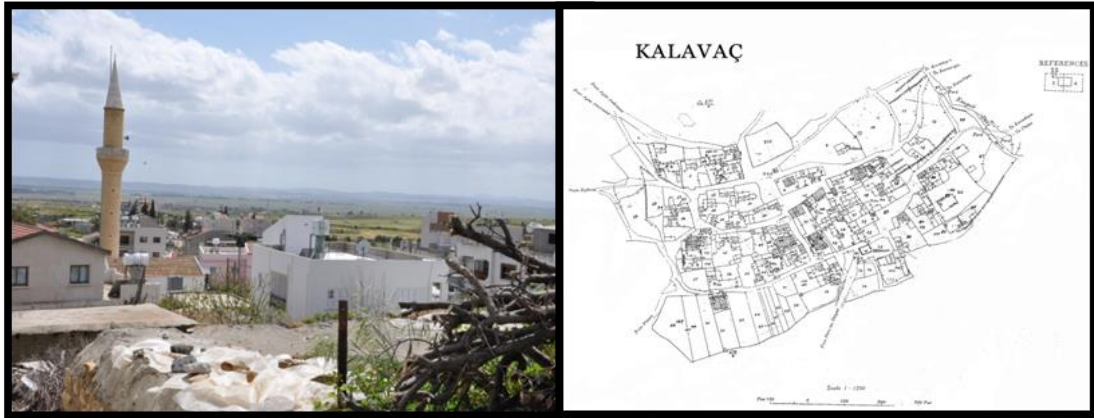


Figure 52-53: General View and Map of Kalavaç Village.

Family Structure: The families of Turkish Cypriots continue their life. The village includes 3 age population are young people and adults in the elderly. In the old village provided a livelihood by selling firewood. They are making livestock and farming. All men and women work equally in their family. Family members are living together in Kalavaç. In day time young people are going to cities for job or education and parents or elder people stay on village and make daily agricultural and farming activities.

Life Style and Basic Needs : Cypriots have got own traditions and customs. There is own cultural identities. Cypriot people are hot and tender. Cypriot culture is also reflected in the rich folk art of the island. Cypriots have got local dancing and music. They have got own traditional meals and foods such as “molehiya”, “kleftikos”, “hellim”, etc. They work on agricultural activities. Generally, all people having grapes and carob trees. In grape times, lots of people go together and pick them, after some of them sell the grapes and some of them make “sucuk”. Sucuk is the

traditional Cyprus dessert, which it's ingredients grape, sugar and almond. Moreover, village has got water source and people find water easily. So, this makes agricultural activities easily. People makes own wheat, flour, bread, halloumi, milk and egg in individually.

Religious : The main religion of the Turkish Cypriot is Islam. Main language is Turkish. Mosques are important for them. Some places have got churches because of Greek people lived in this side many many years ago. They are Muslim and they celebrate Bayrams and other traditional holidays. Unlike other cultures, there is a slight religious beliefs and guiding the restrictive effects on people living in Turkish society. Because of religious beliefs play a role on women in limiting the concept of privacy.

4.2.1.2 Karmi : Karmi village, situated up on the mountains, to the west of Girne, was abandoned by its inhabitants during the war in 1974. The village of Karmi, now Karaman, fell into disrepair after 1974. In the early 1980's the village was declared a special tourist area and the houses rented to mainly British and German residents to rebuild and renovate. Approximately, 560 people live in Karmi. The old Greek Orthodox Church is now a museum and is open on most Sunday mornings. This Church is the reference point for people. The village is small and nowhere is really more than 5 minutes walk away. There is also a small holiday village (Fig.54-55).

The village shop, which stocks all the essentials including fresh bread, acts as the post office and a source of general information as well. There are two bars and two restaurants in the village.

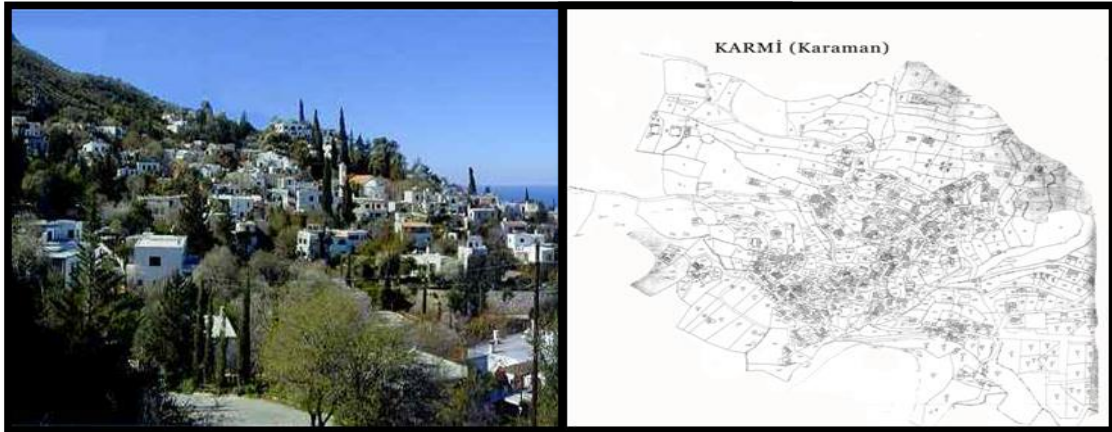


Figure 54-55: General View and Map of Karmi (Karaman) Village.

In 1982, Karmi was assigned a special development category, and responsibility passed to the ministry of tourism. Infrastructure was put in place. Roads, pathways and parking places built and improved. Street lighting and water connections were modernized. But perhaps the most innovative decision was regarding the modernization of individual houses. The village has 150 renovated houses, 4 restaurant-pubs, and a grocery shop. The inhabitants of the village are mainly from U.K., Germany, France, Austria and U.S.A.

Family Structure : Women and men have similar roles in British society. Households vary, of course, but it is not unusual to find men, especially younger men sharing many chores that were traditionally female such as child-care, cleaning and cooking duties. This reflects the fact that increasing numbers of British women now work outside of the home. However, most of the domestic work is still done so real equality is yet to be achieved. Most women in the UK work outside the home although it is just a part-time job. Fewer men work part-time.

Life Style and Basic Needs : British people is full of culture and traditions which have been around for hundreds of years. British customs and traditions are famous all over the world. When people think of Britain they often think of people *drinking tea*, eating *fish and chips* and wearing *bowler hats*, but there is more to Britain than just those things. We have English and British traditions of *sport, music, food* and many royal occasions.

Religious : The main religion in English culture is *Christianity*. Most of them are Christian. Most Christians belong to the Church. They go to churches and believe Papa. Christian leaders derive power and authority from their control and dispensation of sacraments.

4.2.1.3 Korkuteli : It is a small village in Famagusta. It is very nature and simple. It hasn't got lots of population (Fig.56-57). Turkish people staying there which they came from Turkey in 1974 and after 1974.

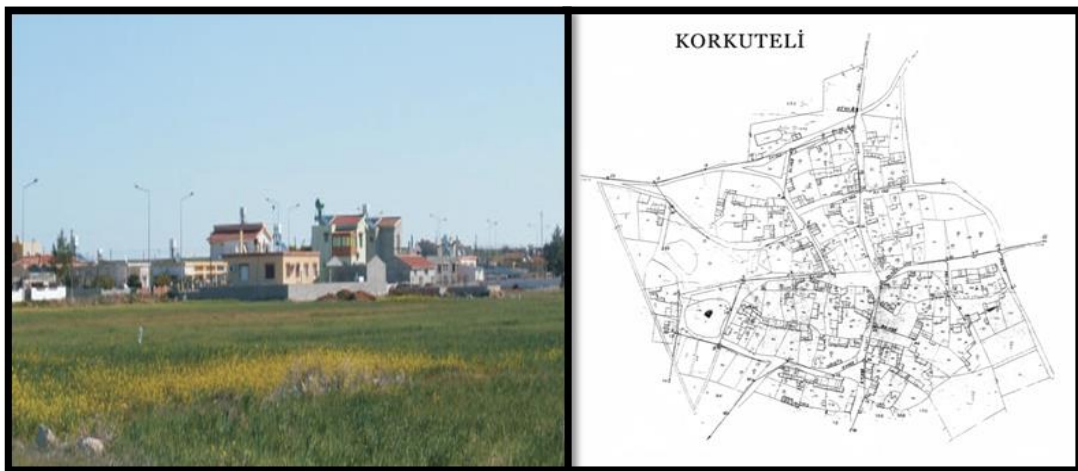


Figure 56-57: General View and Map of Korkuteli Village.

Family Structure : Original Turkish people immigrated lots of time. They leave lots of war and after each war they immigrate to somewhere. After some important wars they want to live anywhere regularly. They have got two important main reasons

under this regular living. First one is, they want to create regular family life. And other one is they want to live according to homeland. These wars and this life style affect to Turkish peoples' house design. For example, they put cushions on the floor for sitting, this comes from tent life.

Life Style and Basic Needs : Generally people who live there, they make agricultural and livestock activities. This is economic resources for them. They have got own big areas, they cultivate them and earn money from these activities.

Religious : They are Muslim. Turkish Muslims recognize the standard Islamic creed and duties. The most important events in the Islamic calendar are *Ramazan* , the lunar month of fast; *Kadir Gecesi* (Night of Power), the twenty-seventh day of *Ramazan* , when Mohammad was appointed the messenger of Allah; *Sheker Bayram* a three-day national holiday at the end of *Ramazan* in which people exchange visits and candy; and *Kurban Bayram*. They give importance to religious ceremonies and traditions. The most important events in the Turkish's Islamic calendar are Ramazan and Bayrams. They are national holidays for Turkish people.

4.2.1.4 Kormacit (Koruçam) : It is located on Kyrenia's west side and it is old "Maronit Village". Maronits have got own cultural identities. They came there with four big immigration. Population is 150 people in Kormacit. All village include Maronit's cultural values, when you visit there you can feel these values in everywhere. People can come to there with different two ways. One of them is west road, other one is south road (Fig.58-59).

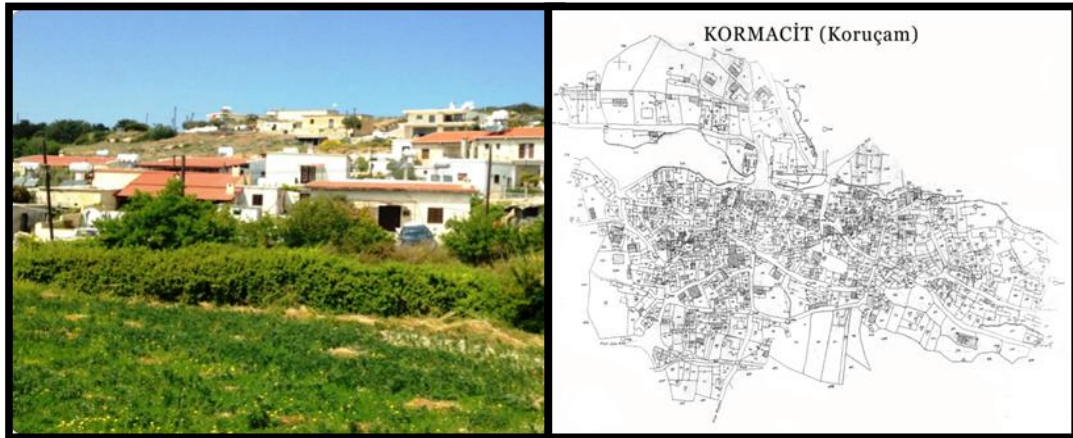


Figure 58-59: General View and Map of Kormacit Village.

Family Structure : The families of Maronites continue their lives at the Northern and Southern parts of Cyprus. Before 1200 years, public of Maronite emigrate from Lebanon from the Syrian Monastery of Beit Maroun. Because of some political effects. The mother language of Maronites is Arabic and they are Catholic Christian (İlkin,). Now, their daily language is Greek, they changed from Arabic to Greek. After 1974, a big amount of Maronites left their original settlements in North Cyprus and they want to preferred to pass to the South Cyprus for continuing their lives. Today, there is a group of Maronites, who are above the middle age and dealing with farming and herdsman ship (İlkin, 2000). The biggest Maronite village of North Cyprus is Kormacit (Koruçam). Population is 150 people nearly 70 families live in there. Age distribution of the Maronites changes between 50 – 80. The young generation lives in the Greek part because of studying and gaining money. Young people come near their family at the weekends. They give importance to Saturdays. They are holidays for them. Their families come from Greek-side for these days and they go to church together.

Life Style and Basic Needs : The Maronite inhabitants in Koruçam provide their living by agricultural and cattle dealing. While selling the products, growing on the yield lands, they use some portion of it for their basic needs. Apart from this, they get monthly salary from Greek Government and in 15 days they get food help from the United Nations. Carob, wheat and olives are the main products (İlkin, 2000). They provides their own basic foods by themselves and prepare their bread at the oven. Each house has got own oven in the garden. They have got own animals and shelter of the animals are located on their house garden. The villagers make their own “helloumi” cheese by getting milk from their animals.

Religious : They are Maronite. Their religion is Christian Catholic. They go to church and make ritual ceremony on Sundays.

4.2.1.5 Pile : Pyla is located in the eastern part of the island. Pyla is among the oldest villages in Cyprus. The village was first inhabited during the Middle Ages (Fig.60-61). The village is special in the respect that it is the only settlement in Cyprus still inhabited by both of them Greek Cypriot and Turkish Cypriot inhabitants. 850 of the inhabitants are Greek Cypriots and 487 are Turkish Cypriots.

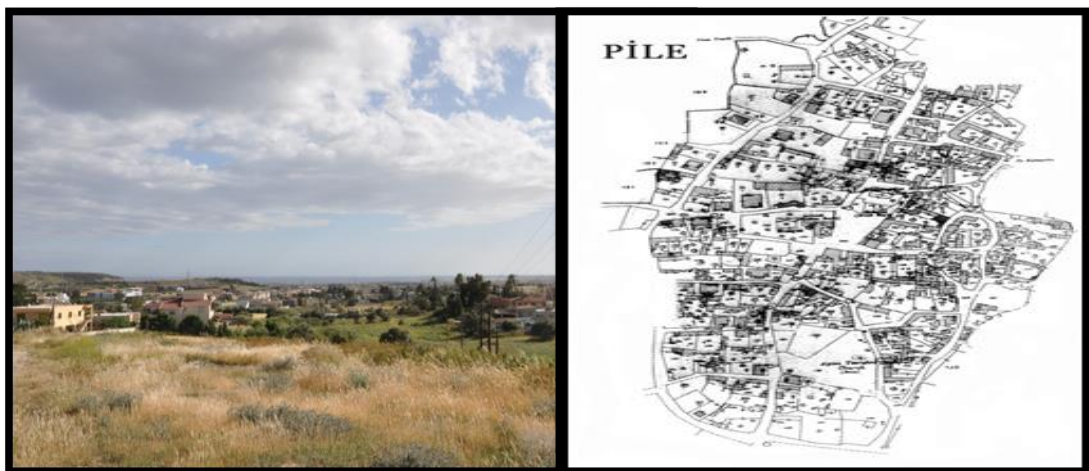


Figure 60-61: General View and Map of Pile Village.

Family Structure: Today, Pile is the one of the Greek and one of the Turkish groups that live in together in North Cyprus continue their life in Pile. Turkish and Greeks are living together in this village. However, Greek people's the family members continue their life's on both two parts of Cyprus. The elderly members of the families live in Pile whereas the young population is found in the other part. Recently, elderly people live in there. Young people live in other part because of education or job possibilities. They come to village at the weekends or summer holidays. For this reason, the number of the family members can be changeable. Generally, families have 2 or 4 members. The age average of the population that lives continuously in the village is between 35 – 80. This group shows a different graphic than the Maronites living in Koruçam. Here, the age average is younger than Koruçam's average. In this respect, the families share their times with their children more often.

Life Styles and Basic Needs : Though the two communities live side-by-side, as one of the few ethnically mixed villages on the island. Greek Cypriots play backgammon in one cafe, Turkish Cypriots in another. Grain, grapes, and olives are central agricultural activities.

Religious : Greek people are Orthodox Christians, and Turkish are Muslims.

4.3) Analysis of Personalization in Living Spaces on Residential Buildings

Questionnaire forms filed in 10 different houses in each village. Each house has got different user's profile. In this section of this chapter will given analysis results according to questionnaire forms and inventory tables. These analysis making "*Due*

to Functions (Activities) and Functional Organization” and “Interior Design Elements Used”.

Functional Organization and Activities of the Living Spaces: Different family structures are effective on the houses. The number of the members of a family affects the dimensions of a house, in other words whether the family is crowd or not is an affective factor in the measurements of a house. Nevertheless, the house type of the big families show differences as well. Functional organization is changeable according to functions and family members’ usage in space. Needs, usage, users or members, design elements affect the functional organization in a space.

Interior Design Elements Used: Interior design elements are different in each space because of each space users profile different. Each person has got different design approach and this affect the elements used in a space. Some people want to exhibit religional things, some people wants to hang family membership photos, some people wants to put decorative accessories. Elements are change according to people’s design criterias and design approaches.

4.3.1 Kalavaç:

According to questionnaire form results, generally the age is between 65-85 in this village. Only 1 house users are 40-45 years old. Elderly people live in this village. They are the owner of these houses. All of them live since they were born in this village. They are Cypriot. Their nationality is T.R.N.C. Generally, 2 people are living in houses, they aren’t crowded families. Their children and other family members come at weekends. Their educational status is generally primary school, only a few part of the population go to high-school. Most of them were retired from different departments such as telephone office, highways department of government, farmer,

tailor, driver and reeve. Generally, the big part of the village consists of farmers. Women are house-wife. They help their husbands in field and farming. They are Muslim. Their salary is generally 2000-2500 TL, they take retirement salary.

4.3.1.1 Functional Organization of Living Spaces:

In Kalavaç, living members are maximum 4 people. Mother, father and children. They are using for room only one function. Living spaces where is a place for living can be modified to such a place that sleeping, eating, watching TV and sitting can be activities in action. In other words, the space will be a place for more than one purpose. When the number of people increase, then the need for space and furnitures increases as well. Furthermore, living space organization is “central organization”. Tv units are main elements in living rooms. Furniture’s such as seats take a shape according to tv.

Interior space organization, generally houses have got lots rooms because of they make each activity in different room. They make agricultural activities in the houses. Generally, houses have got two entrances. One of them in “avlu area” for animals and other one for people. They have got storage areas for store the fruits and vegetables and animal places for farming. Because of they have got useful and efficient soils (Fig.62).

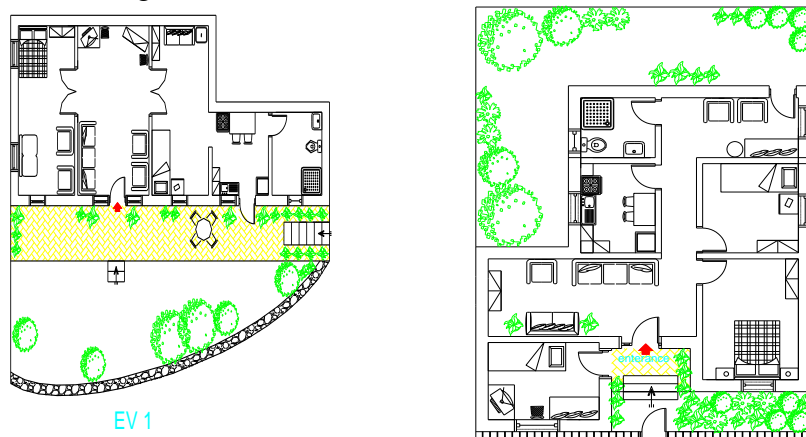


Figure 62: Typical Kalavaç Houses' Plan Drawings

Generally, people who live in this village make agricultural activities and farming so all rooms are designed according to these activities. They give importance to privacy, so they create a big stone garden wall surrounding houses because they want to make outside garden activities easily and in private. In Houses; Functional, climatic and spatial transition between public-private domains, indoor-outdoor spaces and open-close entities. Rooms are close spaces. Sündürmes are semi-open, semi-close spaces. It is transitional space. Havlis are open spaces. Strongly enclosed by the body of house itself and additional garden walls. Semi-open Space not only a circulation place but also a multi-purpose space in front of the rooms. Havlı is the elementary spatial cell of the urban fabric. Havlı is using for daily housework's such as laundry, cooking and having guests. Generally, Cypriots are making outer stone oven at the garden because they are making own bread and own traditional "bidda or bulla" (which is a bread type, they are making with olive and hellumi).

4.3.1.2 Interior Design Elements Used:

According to observational analysis and questionnaire form's results show to this village's people are using traditional and cultural elements for living space design. Generally, people putting or hanging traditional handcrafts such as seles, needle works, wicker baskets and ceramic water bottles (Fig.63).



Figure 63: Shows to Traditional Cultural Interior Design Elements in Kalavaç Village.

People are giving a big importance Cyprus's cultural values in this village. So users want to represent cultural elements in their house design. And they are hanging personal relationship items such as family pictures on the walls (Fig.64).

Moreover, floor covering materials are natural stone and roofs are traditional "mertek roof". Some houses has got "haremlık - selamlık windows" which they use for privacy for woman in old times (Fig.64).



Figure 64: Shows to "Haremlık - Selamlık Window"

When analyzed living space design elements due to furniture type, color, finishing materials, accessories and style, general conclusions can be accessible.

- **Furniture Type:** Generally classical style furniture was chosen for living rooms. Sitting elements and seats are heavy and strong appearance in living spaces. Tables, cupboards and doors have got traditional Cypriot style ornaments. These ornamentations show cultural identity.

- **Color:** Generally, pastel tones are chosen for living spaces. Brown colors and brown tones were used strongly because furniture materials are wooden and users want to catch harmony between brown tones and wooden materials.

- **Finishing Materials:** Ceramic and natural stone were used on floor coverings. Some houses walls are concrete and some of them were made with natural stone. Doors and windows are traditional wooden type. Their ornamentations, color and materials represent Cyprus's cultural values.
- **Accessories:** Generally decorative elements are used for living space's design. Traditional Cyprus design elements have been used such as handcrafts, ceramics, seles, vases and biblos. These items represent cultural identity. Moreover, personal relationship items such as photos are hung on the walls.
- **Style:** Traditional and Classical Styles are used in living spaces.

4.3.2 Karmi:

According to questionnaire forms results generally age is 55-75 in this village. Elderly people live here. They rent these houses. Because this village has got its own rule, government doesn't give any permission to buy these houses. Users can only rent these houses. Most of the people have lived for more than 15 years in this village. They come from different European Countries such as England, Germany, Scotland, Finland and UK. Their nationality is mixed but they are generally English. Generally, 2 people live in houses. They aren't crowded families. When they are retired and they want to live a relax life, they come and stay in this village. Sometimes their children and other family members come in summer time. They are educated people. They finished lycees and other high schools in their country. Most of them were retired from different departments such as engineering, public relations, working construction business, industrial engineering, civil engineering, post-office and army. They are Christians. Their salary is generally above 3000.

4.3.2.1 Functional Organization and Activities of the Living Spaces:

In Karmi, since the continuous living members of the family are mother and father at house, there is no need for big spaces or many spaces inside of the houses. For this reason the areas on which houses cover are not that big. People give to most importance to reading function. Each house's living room has got reading corner. Books selves are the main elements for them. Living spaces has got "linear organization" and only reading areas has got "central organization" because of coffee table which they drink something when they reading or writing (Fig.65).

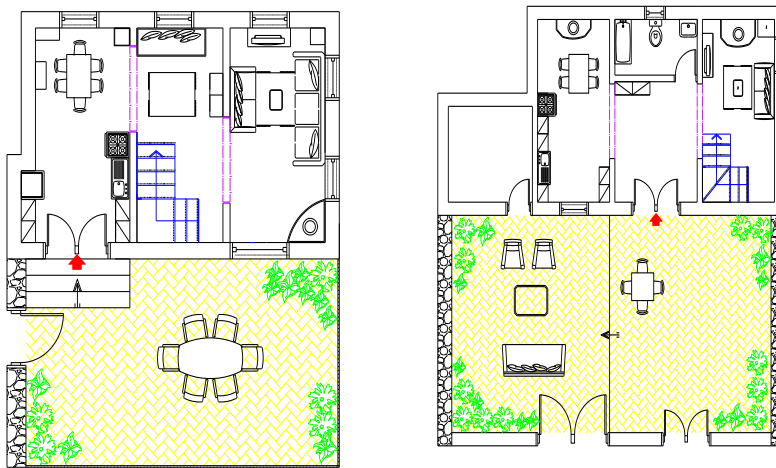


Figure 65: Typical Karmi Houses' Plans Drawings

Generally interior space organization is the ministry leased the houses to foreigners, and only foreigners, on short leases. This was conditional on the foreigners restoring the houses with their own money, and using only local architects and builders. It was felt important that the character of the village was kept, and that traditional construction methods used. For example, wooden rafters and rush mats were used for the ceilings, solar heaters are not permitted on the roofs, and water tanks are limited to 60cm above roof level.

4.3.2.2 Interior Design Elements Used:

According to observational analysis and questionnaire form's results show to English, German or Scottish people who they live in this village, they are using traditional, cultural elements and artistic elements such as painting and sculptures in living space design (Fig.66). Their main design elements are books because they give the most importance to reading.



Figure 66: Shows to Interior Design Elements of Karmi Houses.

Moreover, floor coverings are ceramic, roofs are traditional “mertek roof”. Arches are very useful in Karmi houses. Rooms don't divided with mass walls, separation provided with stone arches in spaces (Fig.67).



Figure 67: Shows to Separation with Stone Arch (by Author, 2013).

When analyzed living space design elements according to furniture type, color, finishing materials, accessories and style, general conclusions can be accessible.

- **Furniture Type:** Generally modern and traditional style furniture's have been chosen for living rooms. Sitting elements and seats are light and movable in living spaces. Tables, cupboards and doors have got traditional Cypriot style ornamentations. These ornamentations show cultural identity.

- **Color:** Generally, pastel tones are chosen for living spaces. Wooden design elements and furnitures give spaces' color. Some users used color only in one part to show space's specialty. Generally, reading areas are painted in different color because users wanted to show this area is the most important and special area in this house. They use a specific color and create differentiation in space.

- **Finishing Materials:** Floor coverings are natural stone. Rugs are used for floor covering. Roofs are "mertek roof" (which they are making with wicker knitting and bamboo trees). Walls are concrete and stone walls. Doors and windows are wooden.

- **Accessories:** Decorative elements and utilitarian accessories are used in living spaces. Accessories are traditional Cyprus design elements such as handcrafts, traditional vases, biblos and other traditional items. Users want to show Cyprus cultural identity with these items and some paintings are hanging on walls because art is important for Karmi residents.

- **Style:** Eclectic Style is used in living spaces.

4.3.3 Korkuteli:

According to questionnaire forms results, people's ages are different: 5 houses users' age between 40 - 45, 3 houses users' age between 50-60 and 2 houses users' age between 30 - 40 in this village. People of all ages live in this village. They are owner

of these houses. Most of them live since 37 years (Cyprus War) in this village. They come from Adana, Ceyhan and Osmaniye. Their nationality is Turkish Republic. Generally, 4 or 5 people live in houses, they are crowded families. They have got 2 or 3 children. Their educational level is primary school and lycee. Their jobs are farmer, car repair-man, construction workers and workers on gardens. Most of them are farmers. Only one house's user is a teacher. And women are house-wife. They look after their children at home. They are Muslim. Their salary is generally 1500-2000 TL.

4.3.3.1 Functional Organization and Activities of the Living Spaces:

In Karmi, families are crowded. Living rooms are the main rooms and transition to other rooms providing from there. Each family has got 2-3 or 4 children so houses have got more bedrooms. This village people give to most importance to guests so living spaces are very big. They put many seats, chairs and other sitting elements in their living rooms. Living spaces has got “central organization”. Furnitures take a shape according to tv units and coffee table (Fig.68).

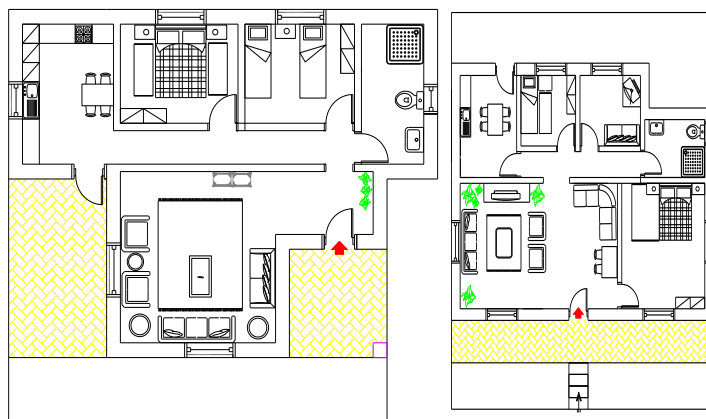


Figure 68: Typical Korkuteli Houses' Plans Drawings

Their houses are generally simple one storey. They are concrete. They have got simple house plan. Some houses are more modern which they are located on road side. They are more colorful and more modern. At center part houses are more traditional and more old from road side houses. And their interior designs are look like traditional Turkish house`s design, their decorative elements are represent to us original Turkish culture. For example; rugs, carpets, ornamentation curtains, sofas, etc. They use religious symbolic design elements in interior design. They use high and big windows for transparency. Generally they like social activities such as women come together, talking and drink coffee so they use balconies for them.

Cushions, ground cover elements, flexible tables and chairs, flexible beds which are opening, establishing in night time and people collect them at morning time. They are useful for Turkish people because they must fast in tent life, when they immigrate anywhere, they must collect everything quickly and leave there. Portable and quick solutions are important in tent life. So they use these flexible and portable things. Because of climatic conditions they are using “courtyards”. Courtyards are using for public activities; people use them for social activities such as cooking, washing, sitting and talking, sleeping at summer time. They give lots of importance to open and semi-open spaces because East Anatolian has got hot climatic conditions (Küçükerman, 1995).

4.3.3.2 Interior Design Elements Used:

According to observational analysis and questionnaire form`s results show to people who living in this village are using religional elements and rugs in living space design. They give most importance to God and religion. They hang God writings to walls (Fig.69).



Figure 69: Shows to Interior Design Elements in Korkuteli Village.

Moreover, sitting elements such as pillows floor cushions are important design elements in living rooms. Wood burning stoves are using on living rooms. Generally, houses floor covering are ceramic, roof are concrete and walls are concrete wall.

When analyzed living space design elements due to furniture type, color, finishing materials, accessories and style general conclusions can be accessible.

- **Furniture Type:** Generally classical style furnitures are chosen for living rooms. Sitting elements and seats are heavy and strong in living spaces. Their material is leather. Leather furniture increases the space's quality. Coffee tables are bright wooden and brown. People who live in this village give importance to guests so users give lots of importance when designing a living space.

- **Color:** Generally, pastel tones are chosen for living spaces. Black leather furnitures determine the space's color. Furthermore, generally dark rugs give space's color.

- **Finishing Materials:** Floor coverings are ceramic. Rugs and carpets are important finishing material for this village. Rugs and carpets are very important cultural elements in Korkuteli residents' own culture. All rooms have got rugs on the floor covering. Roofs are concrete and some plasterboard (kartonpiyer) details stand on the

ceiling. These plasterboards increase the quality of space and these residents want to show economical status with these details.

- **Accessories:** Generally, personal relationship photos are used for living space's design. Moreover, religious symbols and some religious motifs have been used as living space's design.

- **Style:** Classical Style and Eclectic Style are used in living spaces in this village.

4.3.4 Koruçam (Kormacit):

According to questionnaire forms results generally age is 65-80 in this village. Elderly people live here. They are the owner of these houses. All of them live here since they were born in this village. They are Christian. Their nationality is Maronites. Generally, 2 people are living in houses or 1 person is living, they aren't crowded families. Their children and other family members come at weekends to visit them. Their educational status is generally primary school. Most of them are retired farmers and tailors. Generally a big part of village is farmers. They have got own field so they make agricultural activities on them. Women are house-wife. They make helloumi, bread, olive oil. They help husbands in field and farming. Their salary is generally 1500-2000 TL, they take retire salary from government.

4.3.4.1 Functional Organization and Activities of the Living Spaces:

In Koruçam, since the continuous living members of the family are mother and father at house, there is no need for big spaces or many spaces inside the houses. For this reason the areas in which houses cover are not that big. Only, they increase the number of the beds for coming family members for weekends and make the space to be useful for more than one activity. Living spaces which are places for living can be

modified to such a place that sleeping, eating, watching TV and sitting can be activities in action. In other words, the space will be a place for more than one purpose. When the number of people increase, then the need for space and furniture increases as well. Furthermore, living space organization is “central organization”. Fire places are main elements in living rooms. Furnitures take a shape according to fire place (Fig.70).

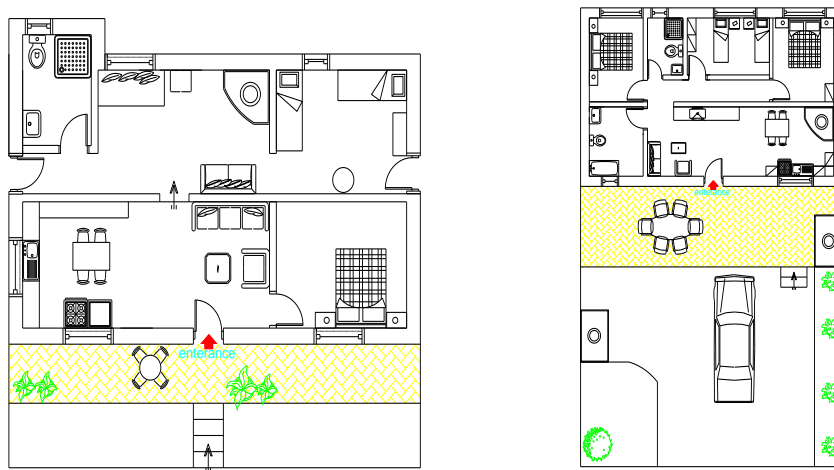


Figure 70: Typical Kormacit Houses' Plans Drawings.

This village is stand on according to topography. Houses build according to slopes so all houses are look at the view. Generally, families are 2 people in Kormacit. Continuous living members are father and mother at houses so there is no need for big spaces or many spaces inside on the houses. Only, houses have got many beds, main users increase bed numbers because of the other family members come to weekends and they make the spaces to be useful for more than one activity. Lots of house garden has got stone oven for cooking bread and lots of house has got area for animals. For these outside activities, they give lots of importance to outside ergonomomy. They create gardens, close, semi-close spaces.

They use multi-functional spaces. One living room using for watching tv, dinning, sitting, and sleeping.

4.3.4.2 Interior Design Elements Used:

According to observational analysis and questionnaire form's results show to Maronite people are using religional elements in living space design. They want to show their beliefs and religion with decoration. Generally, all house's living space has got their religional symbols, sculptures and Papa's photos (Fig.71).



Figure 71: Showing to Maronites's Interior Design Elements in Koruçam Village.

When analyzed living space design elements due to furniture type, color, finishing materials, accessories and style, general conclusions can be accessible.

- **Furniture Type:** Generally classical style furniture is chosen for living rooms. Sitting elements and seats are heavy and strong in living spaces. Furnitures have got linear and cubic forms. Generally, seats are covered with floral fabric. Tables, cupboards and doors have got traditional Cypriot style ornamentations. These ornamentations show cultural identity.

- **Color:** Generally, dark colors are chosen for living space's color. Users don't paint specific color. Furniture and other design elements give own color to space.

- **Finishing Materials:** Floor coverings are ceramic and some houses are natural stone. Roofs are concrete and some houses are mertek roof. Walls are concrete. Doors and windows are aluminum.
- **Accessories:** Utilitarian, incidental and decorative accessory types are used for living space's design. Lots of traditional design elements represent culture on the walls and some religious symbols are hanging on the walls.
- **Style:** Traditional Style is used in living spaces in this village.

4.3.5 Pile:

Pile is a special village in Cyprus. Turkish Cypriots and Greek people live together in this village. 7 Turkish houses and 3 Greek houses were selected to be analysed. According to questionnaire forms results generally the age is mixed in this village. 3 houses users age are between 70-75, 4 houses users age between 65-70, 2 houses users age are 45-50 and 1 house's users age are 30-35. People from all ages are living in this village. They are owner of these houses. All of them live since they were born in this village. They are Muslim and Christian. Their nationality is T.R.N.C and Greek. Generally, 2 or 4 people are living in houses, they aren't crowded families. Their educational status is generally lycee. They are teachers, workers, tailors, one of them has got a market and one of them has got a coffee shop in the village. Most of the elderly people are retired from farming. Their salary is generally 2000-2500 TL.

4.3.5.1 Functional Organization and Activities of the Living Spaces:

In Pile, living members of the family are mother and father and children at house. Living spaces where is a place for living can be using for watching tv and take guests. Living spaces have got linear form and they are "central organization".

Furnitures take a shape according to tv units. Generally they create open spaces, they use two parts of living spaces, one part for watching tv and other daily activities and other part for guest, drinking something when spacial guests come their home (Fig.72).

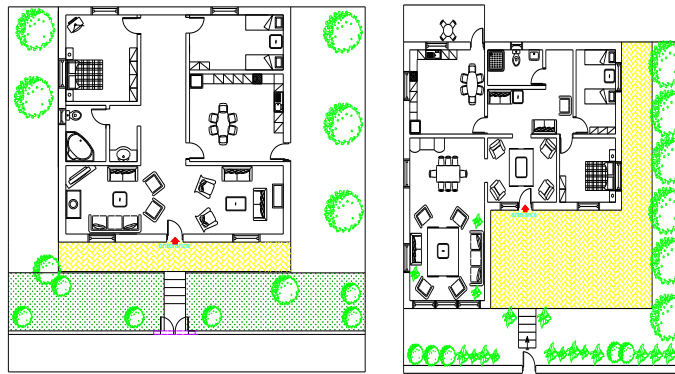


Figure 72: Typical Pile Houses Plan Drawings.

4.3.5.2 Interior Design Elements Used:

According to observational analysis and questionnaire form's results show to Pile Village people are using personal relationship items, handcrafts and some religional elements in living space design (Fig.73).



Figure 73: Shows to Interior Design Elements in Pile Village.

Furthermore, floor covering material is ceramic. Roofs are concrete and walls are concrete also.

When analyzed living space design elements due to furniture type, color, finishing materials, accessories and style general conclusions can be accessible.

- **Furniture Type:** Generally classical and modern style furnitures are chosen for living rooms. They are heavy and their forms are rectangular form. Their material is bright black or brown leather and they have got some stample details. These details increase the furniture quality.

- **Color:** Generally, brown tones are used in living spaces. Sitting furnitures, pillows and curtains are brown tones. Walls are white or light brown tones. Floor coverings are wooden parquet material and this material give to space's color. So users try to catch wooden materials and brown tones combination and harmony in living spaces.

- **Finishing Materials:** Floor coverings are wooden hardwood (parquet). Roofs are concrete and some plasterboard on the roofs. Walls are concrete also and many houses walls have one line wallpaper border. Doors and windows are aluminium.

- **Accessories:** Utilitarian type and decorative accessories types are used for designing. Stone biblos, personal relationship items are choosing for decoration. Moreover, some religious symbols are used for designing in living spaces.

- **Style:** Classical Style and Eclectic Style are used in living spaces.

Kalavaç (Kalivakia):	<ul style="list-style-type: none"> - Haremlik-selamlık windows - Traditional and cultural accessories such as seles, handicrafts, ceramic vases used for interior design - Generally floor coverings are stone - Roofs are traditional mertek roof
Karmi (Karaman):	<ul style="list-style-type: none"> - Main furnitures are book-selves because of people which live in Karmi, they give to importance to reading - Stone arches using in houses and these arches divided a room for different functions - Traditional potteries, pots and pans are using for decoration - Generally oil paintings hanging on walls - Mertek roof are using in this village
Kormacit (Kormakitis):	<ul style="list-style-type: none"> - Multi-functional using in living spaces. Living rooms are using for more than one function - Fire places are main element in living spaces - Mertek roofs are using in living spaces - Religious items using for decoration such as Papa's photos, their religious signs.
Korkuteli (Gaidouras):	<ul style="list-style-type: none"> - Main design elements are cushions which they using for sitting - Wood-burning stoves are using - Houses are concrete - Religious items using for decoration - Rugs and carpets are main design element
Pile (Pyla):	<ul style="list-style-type: none"> - Furnitures which using in living spaces are modern. Generally their material is leather - Floor coverings are ceramic - Houses are concrete - Religious and personal items are using for designing

Table 2: Showing to Similarities and Differences between Selected Villages

	KALAVAÇ	KARMI	KORKUTELİ	KORMACİT	PİLE
Plants					
Personal relationship items (photos / notes)	X		X	X	X
Handcrafts	X	X	X	X	X
Pets		X			
Music / Theatre / Cinema					
Art (paintings / sculptures / posters)		X			X
Values (religion / politics / mottos)			X	X	X
Sports					

Table 3: Showing to Which Items are Displayed Important Role in Selected Villages's Living Spaces.

CHAPTER 5

CONCLUSION

The living room is a space to be enjoyed in where the whole family gets together and guests are welcomed. People give more importance to design their own living spaces because each individual wants to find comfort, serenity and tranquility in living spaces. People design their own living area according to personal criteria such as their needs, desires, habits, economical and educational status and cultural backgrounds such as religious values and traditions. This study describes living rooms' significance as part of daily activities in people's life.

The physical setting of a place influences people's behaviors and emotions. During years with technological changes and developed life standards, the living room designs have been affected. All these are important issues that should be considered when designing living spaces. In addition, cultural values influence living space design. Each person and each ethnic group has got own cultural identity. The individual's sense of place shows differentiation from person to person and also space arrangement and use of design elements change from one culture to another.

“Culture” and “personalization” are two interdependent terms for space design. Personalizing the space with individual belongings and personal objects can define and mark people territories and assist to regulate the social interactions. People personalize their space to distinguish themselves from other people. All people give so much importance to living spaces personalization because the sense of place are inviting to guests. People also want to show their identity and their personality with

these spaces. Most of the time, they hang family pictures, put favorite accessories, their own cultural signs such as religious symbols and traditional objects which represent own culture.

The main target of this study is to understand the meaning of personalization and analyze how personalization affects the interior spaces of residential buildings and what the influence of different cultural values on living spaces is. The case studies show that personalizing the living space with individual objects can define and show people's own design approach and assist functional organization.

Five different villages are selected from N. Cyprus which accommodate different ethnic groups. These are Kalavaç (Turkish Cypriots), Karmi (English and Germans), Korkuteli (Turkish people from mainland Turkey), Kormacit (Maronites) and Pile (Greek and Turkish Cypriots). Each selected village represents a different ethnic group. 10 houses were analyzed from each village. These selected houses were analyzed according to two criteria; one of them is "functional organization and activities" and the other one is "interior design elements" such as furniture type, color, finishing materials, accessories and style which users use for designing a living room. These analyses have been done for each village one by one.

As a result of the field study and observational analyses, generally people use central organization in Kalavaç. Living room forms are linear but organization is central according to TV units. Furniture types are classical, colors which they used are natural and pastel tones. Floor coverings are generally Cyprus natural stone. People use traditional accessories which represent our culture for designing. Roofs are

traditional mertek roofs. Houses have got only one special thing which is different from other villages and that is “haremlik window”. These windows were being used for privacy in old times. Karmi houses have got linear plan arrangements. Fire places and book shelves are main elements in living rooms. Users give the most importance to reading function, for this reason they design their living spaces according to this function and all of them has got reading corners or reading sections. Furniture type is classical and traditional. Some of them use color in living space to show speciality in this room. Traditional tools and accessories are used for decoration such as traditional potteries and paintings. One particular thing which makes these houses special from other villages is arch. Houses have got stone arches. These arches create a separation from one room to other room. They don’t use mass wall for separation, they use open spaces and divide them with arches. Roofs are traditional wooden beam (mertek roof). Moreover, Kormacit (Koruçam) village has got central organization in living rooms. Fire places are the main element in living rooms, plan arrangements were made according to fire places. Living rooms are being used multi-functionally. Sleeping, eating, sitting, watching, reading are done at the same space. Furniture is classical and they don’t use color for spaces. Roofs are traditional mertek roof and other materials such as floor coverings are ceramic. Accessories are religious symbols such as their religion sign, Papa’s photo and other things which represent Christianity. Furthermore, Korkuteli is another selected village for this research and its living rooms’ plan arrangements are generally central organization. TV units are important for them. Generally they use classical leather furniture. They give the most importance to guests so they create big living spaces for drinking coffee with them. Rugs and floor cushions are the main elements for floor covering. Houses are reinforce concrete. Wood burning stoves create a differentiation from

other village's houses. Only Korkuteli houses have got this type of interior element. Accessories are generally religious such as God writings and symbols because they have close relations with religion. And the last village is Pile. It has got linear plan arrangements in living rooms and generally some houses have got 2 different living spaces, one of them used daily and the other one used on special occasions or when guests come to their houses. Living room furniture is modern classical. Floor coverings are ceramic and roofs are concrete. Accessories are mix of them. They use photos, handcrafts, sculptures and paintings. Moreover, bordures are used on the walls and also plasterboards (kartonpiyer) are being used on the ceilings. These analyses show village's own characteristic situation.

To conclude, there are two main conclusions of this study;

- Firstly, it has been revealed that, “culture” is an essential and major thing for the design of a space. In this study, they have been used as indicators of physical analysis and give opportunity to the researcher to make a comparative evaluation of the design of living spaces in residential buildings which are located on different villages.
- Secondly, it has been achieved that the personalization affected the living space's functional organizations and interior design elements directly.

It has been also believed that this study will serve its purpose if the developed assessment method can be used as a tool and a guiding document for the future researchers.

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APPENDICES

Appendix A: **KALAVAC** (Kalivakia)

KALAVAÇ



Appendix B: **KARMI (Karaman)**

KARMI (KARAMAN)



Appendix C: KORKUTELĪ (Gaidouras)

KORKUTELİ



Appendix D: **KORUÇAM (Kormacit) (Kormakitis)**

KORMACİT (KORUÇAM)



Appendix E: **PiLE (Pyla)**

PILE

