Migration from the South to the North:
Living in the Houses of 'The Others' in
Yeni Erenköy, North Cyprus

Abdullah Can

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Approval of the Institute of Graduate Studies and Research

_____
Prof. Dr. Mustafa Tümer
Director

I certify that this thesis satisfies the requirements as a thesis for the degree of Master of Science in Architecture.

_____
Prof. Dr. Naciye Doratlı
Chair, Department of Architecture

We certify that we have read this thesis and that in our opinion it is fully adequate in scope and quality as a thesis for the degree of Master of Science in Architecture.

_____
Assoc. Prof. Dr. Türkan Ulusu Uraz
Supervisor

Examining Committee

1. Prof. Dr. Hıfsiye Pulhan _____

2. Assoc. Prof. Dr. Asu Tozan _____

3. Assoc. Prof. Dr. Türkan Ulusu Uraz _____

ABSTRACT

After the societies moved onto the settled life, they either emigrated, sometimes obliged to escape from adverse conditions and dangers, sometimes to get better conditions; under pressure or by their own will.

However, every migration that has been displaced has brought with the problem of acquiring a settlement and housing. The island of Cyprus is one of the most influential places in the history of immigration throughout history. Among these developments in 1974 and beyond are known as the beginning of a near-term in which different phenomena of migration (stories) take place. The subject of this study is one of these; Erenköy (Kokkina) is concerned with the migration and settlement process of its people.

In the process of ending the ethnic conflict which has been taking place in the island for a long time and resulting in the division of the island into two; The people of Erenköy (Kokkina), located in the north west of the island of Cyprus after the intervention of 1974, when the Turks continued to live as two independent states in the north and the Greeks in the south, also opted not to intervene but later to immigrate in order to have better living conditions. In this thesis, which is a study on the immigration experienced by Erenköy community and together with the settlement and housing problem that arises together with this migration, what kind of changes are taking place in the life style of the families as immigration and starting to meet compulsively with the modern life style in the new 'Modern' houses different from the old houses in the new settlements It was aimed that the people would meet

with modern housing while experiencing a socio-political change and to understand the user-housing relation in the process of adaptation to these houses and new settlements. In addition, in order to understand how the modern dwelling in Cyprus is localized, the change in dwelling throughout the history of the island has been briefly reviewed.

The focus of the study has been on modern local residences in Yeni Erenköy (Yaloussa), the migrated area. The fact that the houses where the immigrants are located and the other ethnic group migrating in the opposite direction belong to the Greek Cypriots, and perhaps for this reason they are commonly called the 'Greek House'. However, it is inevitable to think that the origin of this terminology is a viewpoint that sees each other as 'the other' for two different ethnic groups for years. The 'other' imposes a different form of life and space in this work, not merely as an alternative housing, and also defines 'Modern House'. In addition, this terminology is reflected in the title of the study.

Keywords: Migrations, Cyprus, Modernism, Local Modern, Modern House.

ÖZ

Toplumlar, yerleşik hayata geçtikten sonra bile kimi zaman olumsuz koşullar ve tehlikelerden kaçmak için zorunlu olarak, kimi zaman da daha iyi koşullar elde edebilmek için; ya baskı altında ya da kendi istekleriyle göç etmişlerdir. Ne var ki aslında yer değiştirme olan her göç, bir yerleşme ve konut edinme sorunsalını da beraberinde getirmiştir. Kıbrıs adası, göç olgusundan tarih boyunca çeşitli vesilelerle, önemli ölçüde etkilenmiş lokasyonlardan biridir. Bunlar arasında 1974 yılı ve devamındaki gelişmeler, içinde farklı göç olgularının (hikayelerinin) yer aldığı bir yakın dönemin başlangıcı olarak bilinir. Bu çalışmanın konusu da bunlardan biriyle; Erenköy (Kokkina) halkının göç ve yerleşme süreciyle ilgilidir. Adada yıllardır süren etnik çatışmayı sonlandıran ve adanın ikiye bölünmesiyle sonuçlanan süreçte; Türklerin kuzeyde, Rumların ise güneyde iki bağımsız devlet olarak yaşamaya devam ettiği 1974 müdahalesi sonrasında Kıbrıs Adası'nın kuzey batısında yer alan Erenköy (Kokkina) halkı da, müdahale sırasında değil ama daha sonra kendi istekleriyle, daha iyi yaşam koşullarına sahip olmak amacıyla göç etmeyi seçmişlerdir. Erenköylülerin yaşadığı göç ve bununla birlikte ortaya çıkan yerleşme ve konut sorunsalı üzerine yapılmış bir çalışma olan bu tezde, ailelerin yaşam biçiminin göç olgusuyla ne gibi değişimler yaşadığını ve yeni yerleşme yerlerindeki eski konutlarından farklı yeni 'Modern' konutlarda, modern hayat biçimi ile zorunlu olarak tanışmaya başlayan halkın sosyo-politik bir değişim yaşarken aynı zamanda modern konutla da tanışmalarını ve bu konutlara ve yeni yerleşim yerlerine adaptasyon sürecindeki kullanıcı-konut ilişkisini anlamak hedeflenmiştir. Buna ek olarak Kıbrıs'ta modern konutun nasıl yerelleştiğini anlayabilmek için, konutun ada tarihi boyunca yaşadığı değişim kısaca gözden geçirilmiştir. Çalışmanın yoğunlaştığı

alan, göç edilen bölge, Yeni Erenköy'deki (Yaloussa) yerel modern konutlar olmuştur. Göçmenlerin yerleştirildiği konutların, tersi yönde göç eden bir diğer etnik gruba, Kıbrıslı Rumlara ait olduğu ve belki de bu nedenle 'Rum Evi' olarak adlandırıldığı gerçeği yaygın olarak paylaşılmaktadır. Ne var ki bu terminolojinin kökeninde yıllarca iki farklı etnik grup olarak birbirini 'öteki' olarak gören bir bakış açısı olduğunun da düşünülmesi kaçınılmazdır. 'Öteki' bu çalışmada sadece ötekine ait konut olarak değil farklı bir yasam biçimini ve mekan kullanımını empoze etmekte ve 'Modern Konut'u da tanımlamaktadır. Bağlı olarak, bu terminoloji çalışmanın başlığına da yansımıştır.

Anahtar Kelimeler: Göç, Kıbrıs, Modernizm, Local Modern, Modern Konut.

DEDICATION

This thesis is dedicated **to my parents**, who taught me that

the best kind of knowledge to have is that which is learned for its own sake.

It is also dedicated **to my grandparents**,

who I believe watch me over the sky.

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INTRODUCTION

Societies become in the need to migrate subsequent to events such as war, banishment, and natural disasters however, in some cases they choose migration voluntarily in the hope of having better living conditions. Today, migration is still a matter that the world experience or observe, therefore it maintains its importance within the histories of cities, towns and nations. Throughout the history, the Island of Cyprus, located in the Eastern Mediterranean, has always been the destination or route of the migrations due to its strategic location and historical role in the region. However, the issue of migration creates a wide range of variety within the island. This study focuses on the process of migrating from one side of the island to the other and establishing new lives in these places abandoned as a result of reverse migration, and this observation is conducted by means of architecture, buildings and, housings as its objects.

1.1 Definition of Research Area

Every year, numerous people in the world leave the place they are settled to live and migrate to another one. This decision making towards facing such a change indicates that their place of residency fails to satisfy their expectations and this creates the idea that the place desired to live has better living conditions. In fact it is not always the case, the life is not always very easy for them, sometimes they may find themselves totally different situation that they have to adapt themselves simply to survive.

Migration is an issue, increasingly gaining new forms and can be taken place in the shape of domestic or external migration. Migration is usually a decision taken due to economic, social, political and criminal reasons (Yılmaz, 2014). However, the migration on the island of Cyprus started as a result of the ethnic conflict in 1974 has arisen by a majority from criminal reasons; Finally Turkish intervention took a place to stop the civic war on the island in 1974 and all these forced the locals to migrate in the hopes of saving their lives and finding better living conditions. This was a difficult situation for both of the communities (Turkish and Greek) living on the island and some experienced the issue of migration in a more dramatic way. Studies on this matter show that when people change their place of residency permanently, they go through a period of change to adapt themselves to their new environment (Maciver, 1969; Konak, 2002).

Due to its strategic location, the Island of Cyprus has always been an island of migration throughout the history. After the period of Ottoman Rule, the island was leased to Britain and the British Empire dominated the island from 1878 to 1960. After the domination of British Rule ended, The Republic of Cyprus was established in 1960 and having two communities within the island played a great role in the whole structure, formation and operations of the Cyprus Government, although these two different societies used to live together and shared the same traditions, customs and life styles for a long time but, the differences and distinctions between the communities within the island were still preserved (Şahin, 2013). However, disputes between the communities did not settle down and in the meantime their underground organizations (EOKA and TMT) continued to function. After the foundation of the Republic of Cyprus, Greek Cypriots wanted to merge the island with Greece and, in response to this, Turkish Cypriots asked to divide the island between Greece and

Turkey (Loizides, 2011). In 1963, Turkish Cypriots withdrawing from the government of the Republic came together in the ethnic camps and the violence that lasted for 11 years started to be arisen. While US was losing its hope in finding a solution for Cyprus Problem, the tensions on the island resulted in conflicts and in 1974, Greece made a coup attempt with the aim of completely uniting the island with Greece (Ismail, 2000). After the coup attempt, there was no safety of life and property left on the island, and in response to this, Turkey, being the third guarantor of Cyprus after Greece and Britain, took a military action onto the island. With the migration movement which had been increasing day by day before the military action and during the war, Turkish Cypriots started to take refuge in the north of the island being the safer side. With the exchange of population, one of the most significant operations of that period, Turkish Cypriots who confined in south and were kept captive in the British forces as a result of the war were carried to the north (Bryant, 2012). Therefore, Turkish Cypriots had the right to come together in an area, which had its borders and population determined, and protected these borders to the best of their ability. In this period when the migration was experienced at its greatest, the island was divided into two; the south of the island came under the domination of Greeks and the north under the domination of Turkish. This caused the large majority of Turkish and Greeks to migrate and brought irreparable social, political, economic and psychological problems for both of the communities along with it.

Partition in partitioned entities such as India/Pakistan, Israel/Palestine, or Cyprus, is perceived as permanent, and in many cases was planned as such. International and external forces are often involved and are very influential in the process of the movement towards both partition or division. These external forces could be a

colonial imperial power, as in the case of British involvement in the partition of the Indian subcontinent, Palestine and Ireland (Kliot and Masfield, 1997).

The phenomenon of division and partition is as varied as it is ubiquitous. This variety poses classification problems and notably precludes a truly comprehensive treatment of division (Henderson and Lebow, 1974: 433). Divisions and divided countries are often artificial and more easily re-integrated, that is not the case in partitioned states which are divided internally and where ethnic, religious and linguistic cleavages are too deep; this explains the continued survival of partitioned states (Melamid, 1960).

Among many others, one of the mass displacements in the Cyprus Island arisen with the 1974 intervention is the migration from Erenköy to Yaloussa. Yaloussa is located in the northeast of the island and afterwards its name changed to Yeni Erenköy upon the request of community. Erenköy currently, is under the control of Turkish Military Unit. However this displacement has its own peculiarities, which don't show common characteristics with the other similar cases, will be dealt with in the coming pages.

As a result of this, both Turkish Cypriot in Erenköy and Greeks who were living in their new residential area and aiming to continue their lives there had to leave their homes behind. Migrating Turkish community found themselves in an area, which was similar to their old place of residency, offering similar geographical location and living conditions. Although its closeness to the sea and suitability for animal breeding pleased the Erenköy community who, before the migration, had made their living from agriculture, animal breeding and fishing, also felt uncomfortable by the fact that their new place of residency was entirely a Greek Cypriot village before the

war (Sürmelioğlu, 2016). While some of the Greek Cypriots living in that residential area migrated to the south, some of them could not leave the region and homes they lived in and accepted to live there with the Turkish community (Özkasırga, 2016). However, as they had become minority over time and this situation had affected their lives negatively, they had to leave their village and migrated to Paphos located in the south of Cyprus (Loizides, 2011).

Figure 1.1: Location of Erenköy (1) and Yeni Erenköy (2) in Cyprus

1.2 Definition of Research Interest

It is a known fact that on the Island of Cyprus, the public interest towards modernity and everything that is modern is initially accepted and shared with more enthusiasm by the ethnic Greek communities (Given, 2005). Appearently, Turkish Cypriots could not have the all opportunities that Greek Cypriot used to have that particular period of time. It is remarkable that the new architectural language, primarily formed as a sign of the reflection of the modernization in life and spaces, has emerged in such geography of the intersection and appeared extensively as a new house form

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which has been observed in the cities and even in the villages today. Although the changes and renewals, are directly reflected in spaces by the new life styles defined by the perspective of modernity, and their reflection in the architectural language were not applied to every situation and context smoothly, it is possible to interpret that these aspects are directly connected with the renewal of the social structure. The change in the spatial and social structure during the recognition process of the Modern is associated with the dissociation in the traditional structure which means the weakening in earth related relations (Asiliskender, Özsoy, 2010). However, it is known that the strong connections with the earth started to dissociate and Yaloussa had a very developed social and executive residential area and there was also a change within the social structure of the colonial administration recently.

However, the community of Erenköy, living in the country side, an entirely different corner of the island had not met the modernist life and modern culture before the migration, and faced with the modernity for the first time when they had to live in different houses and places in their new residency where they moved after the migration. Therefore, the effort of trying to live in the houses of 'others', meaning a house that belonged to modern culture (Modern house form owned by Greek Cypriots; Greek Cypriot House), is actually both an adaptation problem and a problem forcing to accept a house of others as a new home. As a matter of fact, this is a problem of being forced to accepting a house which was not yours at the beginning, as your own home. Since 1974, for the last 40 years, this issue has always maintained its importance that has been developing through the seperation and migration on the island. These events and the resulting political situation are matters of a continuing dispute. It will continue to be included within current issues which are the most discussed and the researched subjects on the problems and ownerships

of immovable properties in the recent political attempts seeking for a two-state reunion; by this way, they also pave the way for the political and academic discourse.

Although the reason why the immigrants perceived the houses they had been placed in Yeni Erenköy as "Greek Cypriot Houses" seems to be because the mentioned houses belonged to or were built by the Greek Cypriots, it had actually other underlying meanings. The Erenköy community, who faced the modernity with these houses, othorized the houses by referring them as "Greek Cypriot Houses" and put emphasis on their unfamiliarity against the space, environment and modern life. This situation can be thought to indicate that by giving this name to the houses, belonging to the ones they considered as enemies. As a result of the migration, they had to face suddenly with the houses, there was a seemingly serious discomfort caused by the new and unusual houses belonging to foreigners.

The difference between the migration of the people of Erenköy and the other migrations on the island and its significant feature is that the people were forced to migrate. According to the state planning, people of Erenköy would have continued to live in their old territories, however they decided to migrate by taking courage from other immigrants who had migrated to better places and had better living conditions. Detailed information on this topic will be included in the following sections of the dissertation.

In the still-continuing process of establishing peace within the Cyprus Island, if it is tried to change the demographic structure which is for creating a united Cyprus by giving up bi-communalism and bi-zonality, this may lead to undesirable events not only among different ethnic groups living on the island but also among those who the

members of the same ethnic groups (Tamçelik, 2012). The situation of displacement if it will occur again its consequences will vary according to the regions, the Greek Cypriot community living in Yeni Erenköy before the 1974 may have the right to return to their houses; this will weaken the social fabric and the people of Yeni Erenköy's and other potential immigrants' relationships with their houses will reach another dimension and they may even be forced to migrate again. Thus, the island will face another major migration problem. In this regard, the study on "adaptation and embracement of the new housing and living environment that emerges with migration" which is the focus of this dissertation with relation to Yeni Erenköy will have more importance and value regarding to a new political perspective.

This study is generally an investigation conducted on migration and the housing problem arising from it. However, two significant features of social, cultural and physical context chosen in the study needs to be underlined: The first one is, although the main reason for the migration was the distrusted living context created by the ongoing ethnical conflict, it can still be stated that there was an eager migration. The second is, the houses that the immigrants moved in are not only "Greek Cypriot Houses" belonging to an the ethnic group who they had a conflict with, but these were also the places of the modernity although it is obvious that they are still presenting the vernacular house interpretations of the international modern style. According to the new and highly shared terminology introduced by 2006 Do-co-mo-mo conference (Docomomo 2006: The IXth International DOCOMOMO Conference), other modernities or local modernities (in our words) which are the new architectural forms of non-western countries, as the interpretation of the international modernism from the local-cultural point of views.

Most of the houses in Yeni Erenköy are modern but presenting vernacular house charactersistics at the same time adopting more form of the Mediterranean life style and space language rather than a new international elitist culture (modern lifestyle and its culture). These discoveries make the study even more interesting and special.
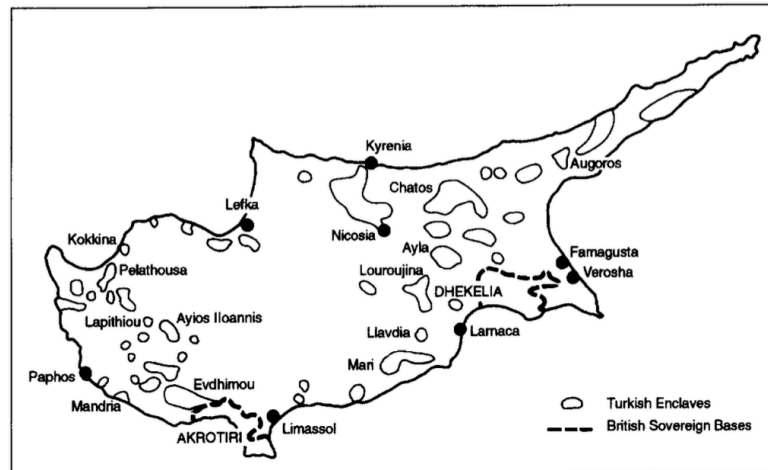
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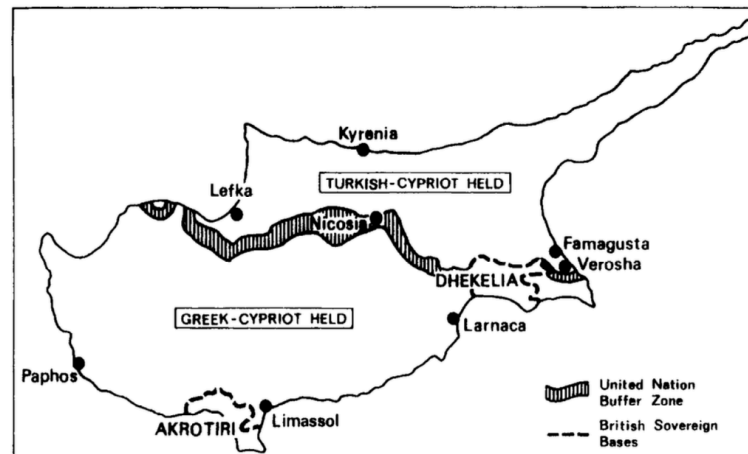
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1.3 Aim of the Research and Questions

The aim of this postgraduate dissertation is to present and explain the adaptation and the acceptance process of Erenköy by Turkish Cypriots, who had to leave their houses and villages after the war and migrated from the northwest to the northeast as of their preference. Since their new place of residency was a Greek village and their new houses was Greek houses built in it is aimed to present the way those people approached the differences and problems between their new places and the old ones which were faced in the social and physical context and to indicate which of the spatial and functional dimension their reactions and behaviors (decisions and attempts for planning, changing and controlling these environments) on this matter are related to. In this process, it is also aimed to understand the change and adaptation taken place in terms of the user's relationship with the house and the environment. In the light of obtained information providing useful datas to support the ~~to~~ similar research interest is one of the main objectives of the research. However, the research methodology is basically relying on the interviews with the immigrants to record their opinion and evaluations; but yet this study is going to be performed after a very long time that the migration occurred in the region, collected data unavoidably will seem to be based on the memories of the users and the way they analyzed and interpreted their previous experiences, thoughts and points of views.

After all the main hypothesis of this dissertation is that the families, who were resettled by leaving their socio-cultural and physical environment voluntarily, will face with the process of adaptation and the problems arising from it. Accordingly, this study will answer the following questions:

a) What kind of adaptation process did migrants have to go through in order to adapt to their new places of residency?

b) How modern house with its better qualities welcomed immigrant families who were coming from the relavently low quality traditional village environment or how they force and direct their way of life which kind of changes happened in their life style and in the new houses and spaces they had to live in? How house is affected from this throughout the whole period from the beginning until today?

c) Were the families able to establish the same family bonds and neighborhood relations in their new places of residency as they used to have before leaving behind?

1.4 Research Methodology

A field study was carried out in Yeni Erenköy to collect the necessary information in accordance with the aim of the research, and the housing zones bearing the traces of Modern houses in Cyprus were selected. Some detections and examinations have been conducted within the area and it was sought to determine the typological differences by considering the indoor space organizations depending upon the mass formations between the existing houses. A total of 30 immigrants living in Yeni Erenköy Modern Greek Cypriot Houses, who were detected by this way have been interviewed with the method of depth interview. Additionally, a preliminary inquiry has been made on the previous housings conditions and housing experiences of these people.

As the main methodology of the research, the information gathered from the literature reviews have also been used in addition to the research conducted in the field, in accordance with the aim of the research and questions of the selected field

and the findings from the field have been compared to this information and were supported. Other methods used in the field study are the basic techniques which are used in similar studies such as the question table basically, and accompanied by depth interview and observation, photographing, using archive documents etc.

1.5 Literature Review

In this study wide range of literature has been scaned but some of them have to be underlined regarding to their specific contribution. In order to understand the collective displacement and the special situation of Erenköy in direction with the aim of the research, the scientific sources generally dealing with the issue of migration and Cyprus ; Çelik (2005), Göksen ve Cemalcılar (2010), Göregenli ve Karakuş (2014), Hacıoğlu (2014), Ilgın and Hacıhasanoğlu (2006), Konak (2002), Lee (1996) and Tamçelik (2012) have provided an insight into the study's theoretical part regarding the issues about migration and relocation.

The studies by Birand, 1976; Gazioğlu, 1994; Gürel, Hatay ve Yakinthou, 2012; Hatay, 2005; Hunt, 1980; Jennings, 1993; Keser, 2006; Kliot ve Mansfield, 1997; Loizides, 2011; Sözen, 1998; Şahin et. al., (2013), which shed light onto the migration issues in Cyprus, were used for accessing a basic information on the migration taken place on the island. While choosing these publications, the academic and newspaper archives, conducting researches on the division of Cyprus after 1974 and the issue of migration and housing problem arisen after the division, were searched with the principle of remaining unbiased towards both of the communities living on the island.

Mentioning the local architectural products on the island before the modern housing has an importance with regards to understanding the evolution and change on the island, hence, the houses of Yaloussa (Yeni Erenköy). Among the scientific archives and dissertations written with this aim, the studies of Atun and Pulhan (2009), Dinçyürek (2002), Dinçyürek and Türker (2006), Given (2005), Günce and Ertürk (2007) and Pulhan (2002), which analyze the traditional Cyprus houses, were chosen to be used within this study. The scientific sources of Benton (2006), Heynen (1999), Lejeune and Sabatino (2010), Rosner (2005), which analysis the modern housing, and the studies of Kurt (2011), Michalis (2005), Pyla and Phokaides (2009), Tozan (2008), Tozan and Akın (2009), Tozan and Kiessel (2011) and Uraz and Pulhan (2006), which deal with the modernity and the subjects of modern housing in Cyprus, has served as a fundamental source to this study.

Although the migration which was developed in an unexpected way was actually planned, the negative effects of this process on the migrants and their ways of getting used to their new lives are actually a process. The studies by Asiliskender (2010), Attalides (1981) and Boğaç (2002) were used in this study in order to discuss this process and user-housing relationships which have arisen from the housing problem that emerges with the migration and the meaning dimensions of the housings.

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Chapter 2

BACKGROUND INFORMATION

This chapter includes information on the new residential areas which were afterwards, named as Yeni Erenköy by Erenköy society who had settled in these areas by choosing migration voluntarily in the hopes of finding better living conditions, along with life safety. Additionally, the housing typologies and process of the migration in the areas have been discussed and the life style in the region before and after the migration has also been addressed in this chapter. Besides, along with the general concepts and explanations about the issue of migration, the concepts explaining the relationship between human and environment on the subjects of migration in general and the relationship between user and the house in particular have been included. However according to the lack of the documentation and relevant resources the social and economic sittuation of the region before immigration could not be competently investigated and reflected to the thesis.

2.1 Migration and the Relevant Definitions

Migration, considered as integrated with the history of humanity, is an issue affecting all communities and has both negative and positive aspects of its own. Mostly thinking themselves or their families, people choose to migrate in the interest of changing their personal or economic conditions (Audas and Mcdonald, 2004: 17-24). It is known that under the skin of the issue of migration, there is an act of displacement. It is possible to find numerous definitions about migration within the

literature. As various social sciences contain the issue of migration within themselves, every researcher has brought a new definition for the issue of migration.

Turkish Language Society has defined the issue of migration as moving, emigrating, and act of moving by people or societies from one country to the other or from a residential area to another as a result of economic, social and political reasons (www.tdk.gov.tr). Üner approaches the concept of migration as population's act of displacement and describes it as a population movement performed with the purpose of leaving a residential area, such as city or village, and settling to another one (1972: 77). While Kearney regards the issue of migration as a population-based displacement and explains it as population's change of location within a specific geography (1996: 374), Lee takes it into account as population's permanent or semi-permanent displacement (1996: 16).

Gönüllü has stated the importance of the issue of migration as follows: "Whether forced or voluntary the migration performed due to the political, economical, social, religious etc. reasons, it causes significant social consequences on the socio-economic structure. Not only because a population mobility exists, but also due to the fact that it is important in terms of the factors (reasons) leading to this issue and the results (situations) needed to be considered as a part of the issue of migration, it is a concept that should be studied with regards to both emigrant and migration-receiving communities" (Gönüllü, 1996:95).

Although the definitions were offered by different individuals and from different scientific fields, it is possible to find similar points within each definition. The first of them is the act of displacement. Since the issue of migration includes the

displacement intrinsically, all of the definitions consist of the act of displacement and touch upon the displacement between two different places. The second is the question of who performed the act of displacement. This act is shown as a personal or collective population movement.

Whether the residential areas are emigrant or migration-receiving, they encounter both positive and negative effects as a consequence of this issue. Each place of residency has created its own specific life culture and the migration of people of these cultures came with various problems. It should not be forgotten that the most significant role in the emergence of the cultural differentiation belongs to the issue of migration (Yalçın, 2004).

The displacement of societies is a natural and usual factor of social living and the tradition of imperialism (Hacıoğlu, 2014). "People are forced to migrate by various incidents such as economic or social reasons, war and epidemic illnesses. With migration, they carry their standards of judgement, cultures, and identities to their new environments" (Ilgın and Hacıhasanoğlu, 2006). The issue of migration can pave the way for family disintegration or weakening of the social networks. On the other hand, as migration is an act of displacement, its social, cultural, political and economic consequences emerging from this situation should be evaluated carefully or one should be prepared beforehand for such kind of inevitable problems. If a community will be forced to migration, the life styles and customs of the people being settled to a new residential area should be taken into account. However, these conditions could not have been provided adequately during the migration on the island and settling the immigrants to a place so that they were not left homeless was set as the primary goal.

Migration in industrial societies is closely linked to life-cycle and career-pattern variables and in this sense differs considerably from rural to urban movement of masses of unskilled persons which is taking place in underdeveloped countries today (Jansen, 1969).

According to the researches, voluntary migration is relatively easier than the forced migration and has less negative effects on the immigrants and the adaptation process arising subsequent to the migration lasts shorter (Çelik, 2005; Tamçelik, 2012; Tuzcu, Bademli, 2014; Yılmaz, 2014). However, since life safety after the conflict was a matter of discussion, this situation developed in a different way in the case of migration to Yeni Erenköy. The outcomes of the war vary from insignificant damages to highly important suffering causing people to change their place of settlement in terms of moving from where they live, change their communal surroundings, and shifting into a different condition financially which usually resulted in an absolute disruption (Elinwa, 2015).

Every immigrant on the island could not have been as fortunate as the community migrating to Yaloussa (Yeni Erenköy). Because they had the right to choose their place of migration and as the number of houses in their new places of residency were more than the amount of immigrant families, people did not have to live within houses in bad conditions, in fact, they could swap the houses which they find unappealing with other empty houses. Still, expecting the process of adaptation to be easy would be unreasonable- for instance; the immigrants from Turkey came to the island to meet the labour deficit arisen from the population gap. However, considering that the displacement occurred after the war in an unprepared environment, experiencing negative conditions subsequent to ethnic and religious

identity and the formation of social disorganization, depression and financial difficulties were inevitable (Şahin, et. al., 2013).

The significant issue regarding the immigrants on the island is to find what they had done to "forget" or "try to forget" the issue of migration arisen from the war and their processes of accepting/situation of not accepting their new places of residency. In the words of Ilber Ortaylı, it is an effort to understand the "…survival, in other words how people and human society survive, remain alive amidst the changing conditions..." (2008:227) through this small and rather less problematic example.

It can be indicated that another significant change is the social change along with the environmental and spatial change, which was experienced by the fact that the society migrating to Yeni Erenköy had to face the modern housing through the houses they were settled in to live. The identity problem emerging along with these changes is expected to be arisen during the process of the research. It is natural that the housing characteristics and quality of the immigration place are of vital importance in terms of the immigrants' process of adaptation towards their new places (Göksen and Cemalcılar, 2010). Here, in this paricular case, the meaning of place and the development of the place attachment and belonging among immigrants are an important issue that directly related to gaining an independent territory as a consequence of the immigration.

The meaning of a place, its privacy and the concepts of sovereignty areas are of great significance in order for people to feel they belong to that place. *Meaning* is the non-verbal way of communication of people with their environment (Rapoport, 1982). The sovereignty area people create within their environment provides them to feel

secure and, more importantly, it makes them to have a sense of belonging towards that environment. *Privacy* is the control of people's visual, aural and physical relationships with others (Ilgın and Hacıhasanoğlu, 2006). Obviously People who cannot establish an area of soveirnghty, thus, cannot feel a sense of belonging to a place, are not able to establish their territory and privacy. If a person do not feel safe in an environment and/or in a place, the privacy is not a matter of discussion. Therefore this new place being an area of *sovereignty* by stopping the ethnic conflict plays a vital role in the formation of immigrants sense of belonging to a particular place. If a person feel secured in a place and embraces it, he/she starts to personalize it more enthusiastically. Besides, establishing a sense of belonging towards a place of residency is associated with benefiting from the physical and social advantages of that particular place. On the other hand, the sense, attitude and benefit presented to the immigrants by the place of residency have an impact on the process of adaptation. Given the fact that getting used to the new place is not a transformation which only depends on the immigrants themselves and that it starts a period of transformation within the immigrated areas of residency (Göregenli and Karakuş, 2014), it is also considered as the transformation of the existing physical evrionment because this change was not an existing social environment in Yeni Erenköy.

Attachment of the country, city, village, house is a common human's feeling. Its strength varies among different cultures and historical periods (Tuan, 1977). The more ties there are, the stronger is the emotional bond. Attachment of a deep thought subconscious sort may come simply with familiarity and ease, with the assurance of nurture and security, with the memory of sounds and smells, of communal activities and homely pleasures accumulated over time.

When people are attached to their forebears, they want to remain close to where they lived, continue their traditions, tend their graves, and embody their hopes. Many may remain where they were born out of habit or spiritual duty, but they staying itself is conducive to life because the lived-in land then becomes an extension of the shelf, the family, the group; to endanger the land is to wound one's collective body (Tall, 1996). Lacking that connection, as most of people do, the thing that makes a location feel like a place and feel loyal to a place is to find festering wounds beneath fine scenery. People should have to adopt the place's traditions, having a sense of place may, require a continual act of imagination and memory.

The special feeling of identity to some extent may be related to the place with all its historical connotations, not only to the given community that is a natural environment of inhabitants (Utekhin, 2003). Sometimes they refuse to change their lives, though such a change is needed to better living conditions. Home as something more than a temporary place for rest and sleeping, where one's things are held, should also include, as the resident above believes, an element of relation to the given place and space.

2.2 Migration/Displacement and Confronting the Need of a House in Cyprus

The population movement which was emerged as a result of the families in Erenköy leaving their lands and being reaccommodated by the government has, as mentioned before, arisen with the free will of the society. It is a known fact that the government has given these immigrant families a helping hand and offered options. However, the society has at first been angry and upset towards the government because this help had arrived late and inadequately.

According to the literature, the individuals exposed to mandatory or voluntarily change of location and resettlement are affected psychologically. Such negative effects detected during the face-to-face interviews are listed below:

- Loosing the place they are used to and know

- Loosing their sources of income and assets

- The changing effect of displacement on the family members, especially the children, which has arisen with the resettlement.

- Families not having an idea at the beginning about where the government would reaccommodate them at, not knowing what kind of a place they should expect, and the process of resettlement taking too long.

- The feeling of desperation felt by the families as a result of not having the control of anything at all which had arisen from the rule that the houses were to be determined by the official boundary of the lot.

- Changing the environment which was a whole in itself socio-culturally and economically.

- The feeling of loneliness resulting from the extended families separated into different houses as nuclear family and the neighbors who lived together in Erenköy separated from each other and reaccommodated away from each other.

- The feeling of uncertainty and future anxiety unavoidable arisen as a result of resettlement.

Families loosing their homes and the reconstructing of the family structure subsequent to the disintegration of the organization under one roof, also the necessary repairing after breaking off the roots from the antecendents would require a time course called the adaptation process. Even though the concept of '*adaptation*'

in the literature has been defined in several ways, all of the definitons have fundamentally the same meaning. Adaptation, with its simplest definition, means the fitting of a person to an environment or the effort to try and fit the environment to himself/herself in case of a physically and socio-culturally changing or different environment (Burges, 1935; Merton, 1964).

The families who were reaccommodated into a new socio-cultural environment differing from the previous one had to undergo an adaptation process in the new environment they were taken to. According to *Herskovits,* this type of adaptation process can be explained with culturalization (Herskovits, 1938). Cultural transmissions and the activities of reshaping culturally as a result of a direct or an indirect contact of people from different ethnic backgrounds and different cultures who are in the same settlement area, even in different periods of time can be named as culturalization (Erdentuğ, 1977; Konak, 2002). However in the immigration area we can hardly mention the existing social environment which will effect and direct the social adaptation process, but rather adaptation to physical environment became more important especially when the immigration land was more developed and not comparable with the emigration one. On the other hand the island had been experienced the social and physical adaptation both in the turbulent flow of its history. Accordingly displacement and resettlement had been the one of critical and basic issue most of the time causing dramatic adaptation problems.

After the Island of Cyprus was conquered by the Ottoman Empire in 1571, the island was dominated by the Ottoman Rule for three hundred years and the Muslim Turkish, brought to the island from various areas of Anadolu, started to live together

with the Christians on the island (Jennings, 1993). It was also observed that, contrary to living together or side by side especially in the big cities, two communities used to live separately from each other (Cobham, 1908). However, this separation did not take place in a two different geography or two different social bases as it is in nowadays. On the other hand, the disagreements arisen in consequence of Turkish and Greeks living together and the issues such as the struggle to make a living and the unsuitability of the agricultural areas paved the way for the formation of migration movement in different areas for different purposes from the beginning of 1900s (Hunt, 1980). Turkish Red Crescent provided tents for the community who became immigrants during the 1963 events of the island and the Turkish community, being placed into the mosques and schools in Nicosia, as there were no safety of life and property, took shelter in the tent areas which was built for them (Keser, 2012). In order to find permanent solutions for the issues of immigrants and taking them away from the problematic environment, the Government, later on, started works on the housing project that would completely solve the immigrant problem and the Housing of Immigrants Project in Cyprus was completed in 1966. With the project in question, it was decided to build new houses for some of the immigrant families and to carry out the maintanence and repairment works of the houses in some of which were still living, and, therefore, immigrant houses were built within this period for the immigrants (Keser, 2006). In 1974, migration rate reached its highest level because of war (Vural, 1996). According to the resources, sheltering problems of the Greeks, relocating after events of 1974, continued until 1983. The information that the construction of the new houses were completed and some houses belonging to the Turkish was repaired and presented for the use of the needers within this period, is included in the official data of the government of Cyprus (Tamçelik, 2012: 221).

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In the events of 1974, the number of Turkish Cypriots, escaping from South Cyprus to the north, is less than the number of Greeks who migrated from north to south (Kliot and Mansfield, 1997). Thus, Turkish immigrants were settled to live in the houses left by the Greeks (Gürel, at. al., 2012). For this reason, with a point scoring system – Equivalent Property Law – the government provided convenience in acquiring goods and properties with the exchange points, however, this system resulted in getting serious reactions as it contained some deficiencies within itself. The settlement of Turkish people, migration to the north of the island and settling within the empty Greek houses, was not experienced as expected and it was made in a disordered and unplanned way and for the sake of considerations and desires of other people. Although, in case of using the existing residential areas and houses, it was possible for the users to swap the houses not appealing to them with another empty house, the condition of living in the housings that belonged to another family and culture became the primary point in question. This situation is also the same in Yeni Erenköy as in many residential areas.

When the opportunity, enabling Turkish and Greeks to reciprocally cross the borders to the north and south of the island, was offered after the Green Line was opened in 2003, the community of Cyprus (both Turkish and Greeks) made visits to their old houses and residential areas. Some houses demolished over time and some of them lost their original appearances as consequence to the repairments done. In 2004, the reunion plan, designed under the sponsorship of UN (United States), was presented to the referendum and it gave no results as the Turkish Cypriots were the only ones who supported it (Tamçelik, 2012).

Most of the immigrants, who had lived within the same places for years in the south,

established strong relationships with their relatives and neighborhood, provided the best examples of the economic cooperation especially in the periods of 1963-1974 and protected their places of residency together against the attacks from Greeks, were placed into different areas in the north where the relocation was being carried out. Therefore, the disruption taken place in the demographic structure of the island led people living together shoulder to shoulder for years to start a new life in a geography where they were not accustomed to live in different areas of the island, among people they were not acquaitent with. Afterwards, these misplacements have unfortunately given rise to the emergence of more serious socio-economic and soico-cultural weaknesses (Keser, 2006).

Appearently Cyprus Island has been a emigration land to the more secure regions of the people whose security is at stake since the ongoing disputes between Turks and Greeks. In the 1960s, a noticeable increase in emigrants population was noticed and both Turks and Greeks migrated. Turkish Cypriots preferred to immigrate especially to England, Australia and Turkey (Keser, 2006).

After 1974 Peace Operation, the community living in Erenköy continued their daily lives for a while and waited for the government to lend a hand. Erenköy community had the idea that the treatments and supports provided those migrating from south to north would also be made available for them in the same way. When there was no development made in this direction, the Erenköy society wanted to migrate in the hopes of having better living conditions as they thought they could no more maintain their independency in the territories they were living in, and realized that their privacy would be diminished as their places of residency were encircled with Greek settlements. It was clearly seen through the questionnaire conducted on them within

this period that everyone, except members of headquarters, had the desire to migrate (Sürmelioğlu, 2016).

After the Erenköy society had informed the relevant authorities that they wished to migrate, the representatives chosen between them searched the territories in the north for an empty place of residency which could have enough place for all the people living in the villages of Dillirga region. It was decided that the most suitable place to migrate is Yeni Erenköy, located in the Karpaz Peninsula, and, therefore, the process of migration started. The society's struggle for leaving Erenköy lasted until the May of 1976 and the transfer of the village was completed until November (Sürmelioğlu, 2016). At first, the community leaving the village was temporarily settled into some dorms and schools in Nicosia, Lapta and Famagusta and, then, everyone went to Yeni Erenköy through their own means. Before the immigrant community moved into their new residential areas, the government had sent a committee and authorized them to make observasitons. In response to this, the houses in the village which were in good conditions were determined and marked one by one.

Each immigrant family would have been given a house and a new land in exchange for the lands they had left behind. Since Yeni Erenköy was a large village, the extra houses would have remained empty. When the committe came back after completing their observations, they made the immigrants cast lots and the houses which the people would be placed in were determined beforehand. Consequently, families were provided with the houses according to their number of children; families with child were subjected to a different lots and were tried to be placed into the houses with more rooms. Besides the families with child, educated class, headman and respected people of the village also drew their lots from a different bag which included better

houses. The community growing into the countryside and being on the edge of a new life, were offered a new culture beside new houses and a social environment in Yeni Erenköy.

With the start of the resettlement process, the immigrant families were affected by being in a position which they could do nothing about their future and by the feeling of despair formed subsequent to change of their habits. Although the situation of families being compelled to leave the territories which they were attached to socio-culturally, economically and emotionally had occurred upon the request of the community of Erenköy, it is an event which emerged against their will, because, if the war had not happened, there would have been no idea of migration.

It is an incontestable fact that the families were worried before the migration. However, another fact is that these families would not become homeless under any circumstances, as the government would delicately consider the situation of the community who had to leave their territories and houses (Özkasırga, 2016). "For some, there is a desire for return; for others, there is an insistence on remaining where they are and a refusal to be displaced again" (Bryant, 2012).

2.3 Erenköy: Physical and Social Environment

Erenköy (Kokkina), locating in the northwest of Cyprus Island, is one of the villages in the region named as Tilliriya (Dillirga). Besides Erenköy, there are four other villages within this region which are Bozdağ (Ayios Theodoros Tillyrias), Mansur (Mansoura), Selçuklu (Selladi Tou Appi) and Alevkaya (Alevga) (see figure 2.10). These four villages are located in the mountainsides surrounding Erenköy and were smaller and less populated residential areas comparing with Erenköy. After the

disagreements and conflicts arisen between Turkish and Greeks in 1963, the people, living within these villages, had to leave their houses and villages and migrated to the settlement which is currently referred to as Erenköy. After this first migration, the government built prefabricated houses within Erenköy and the immigrants, temporarily taking shelter in the houses of other families and struggling for life in caves or tents, were placed in these houses (Sürmelioğlu, 2016) (see figure 2.11).

Since the men in Erenköy were on a mandatory military duty in the front line in case of a possible war with Greeks, women became the only ones engaging in agriculture and animal breeding. Men, who were not capable of combatting (elders and children), provided help to the front line, ran grocery stores or coffee houses within the village or dealt with the cleaning works of it (Özkasırga, 2016). After settling into Yeni Erenköy, role of the women changed and they mostly remained as housewifes. However, some of them continued to help their husbands in agriculture and animal breeding.

Figure 2.1: Map of Tilliriya region.

Figure 2.2: Erenköy and the prefabricated houses built after 1963 (From the family's photograph archive collection).

Looking at the traditional life in Erenköy, it can be seen that the family structure there had an patriarchal and hierarchical order. It is possible to express that family members, consisting of mother-father, children, daughters-in-law and grandmother-grandfather, had a life style which most of them were living together within one house, sharing same rooms and eating all together. In the process of time, after 1960s, newly married couples built a new house near the groom's family and moved into there. However, the rate of literacy within Erenköy can be considered as relatively low and the people, capable of writing and reading, had intermediate level of skills. Girls had been sent to school no more than two years, then, their fathers had taken them from school, they were expected to help their family in houseworks, agriculture and stockbreeding or sent to big cities or towns for serving wealthy families as a boarding helper. On the other hand, after settling into Yeni Erenköy, all children, regardless of gender were sent to schools and at least 90% of them finished high school.

The example of the oldest known house in Erenköy is as shown in Figure 2.12 and it is thought that it was built within 1830s when the life in this region started (Sürmelioğlu, 2016). As can be seen, there are no bathrooms within the first housings and as the animal breeding being the main source of living was of great significance, the animals had areas as big as the users' within the house for the purpose of being protected from bad weather conditions and robbery. The guest houses in the houses/shelters were used for keeping the people committed a crime if needed. Grains such as barley and wheat were stored in the cellar upstairs. Afterwards, a bathroom was included, not within the house but, in the courtyard within the boundaries of the house, thus, the dwelling space organization, being used as of

1936, was developed (Figure 2.13). This houses were adobe and built by voluntary works or people who were unqualified but capable of construction (Sürmelioğlu, 2016). Again, as animal breeding was the main source of living, the condition of the animal shelter within the house remained the same.
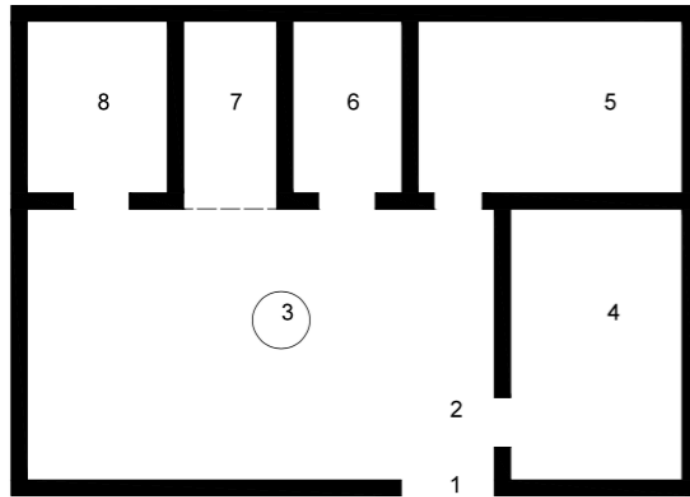
1: Entrance   5: Animal shelter
2: Courtyard   6: The place where people criminals are kept/or guest house
3: Oven   7: Stairs to upstairs, there is a cellar in the upstairs
4: Living space   8: Hayloft

Figure 2.3: Example of a dwelling in the first settlement within Erenköy in 1830s.
(Developed by the author regarding to the information of the family members)
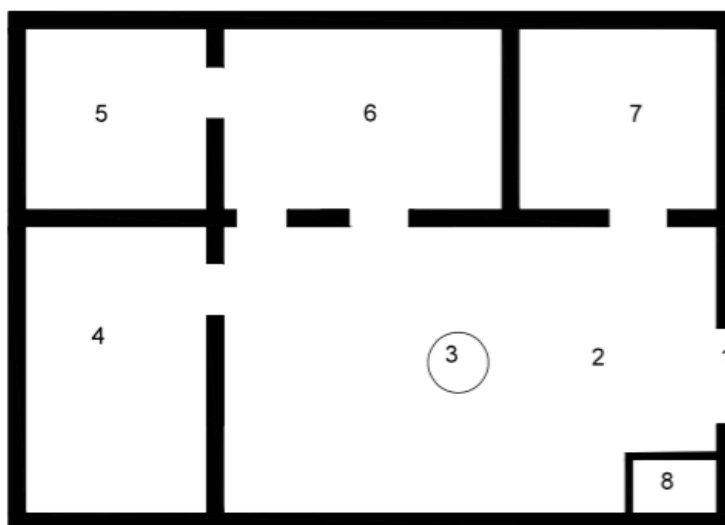
1: Entrance
2: Courtyard
3: Oven
4: Sleeping area
5: Hayloft
6: Animal shelter
7: Living space
8: WC

Figure 2.4: Model of dwelling in Erenköy after 1936.
(Developed by the author regarding to the information of the
family members)

Couples, marrying and not wanting to live with their families, built houses attached to the family house, consisted of nested rooms and did not have an architect, or included kitchens that could be reached through outside and toilets built inside, as experienced and got accustomed to in the family house. In the courtyard of these houses built by construction foremen, there was an oven as in every house and most activities such as cooking and dishwashing were performed in this open area, instead of a closed kitchen (Özkasırga, 2016). The units animals were being sheltered were separated from the house or in dublex houses; the downstairs was used as an animal shelter, hayloft and storage space, while the upstairs served as the living space of the household. In the oral interviews made with the society of Yeni Erenköy, they were asked to draw the houses they had lived in Erenköy; some of the drawings are illustrated below (figure 2.5-2.8).

Figure 2.5: An example of the houses in Erenköy with the
drawing of its user (see Appendix 1, case 13)

Figure 2.6: An example of the houses in Erenköy with
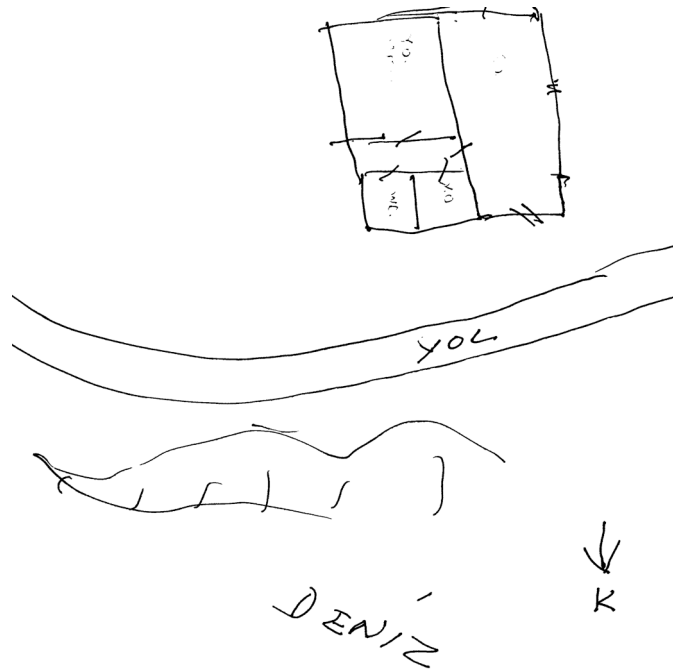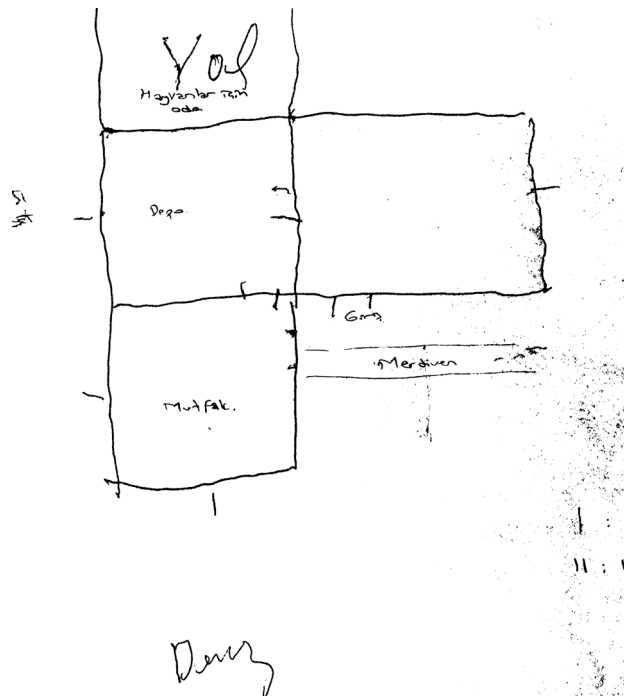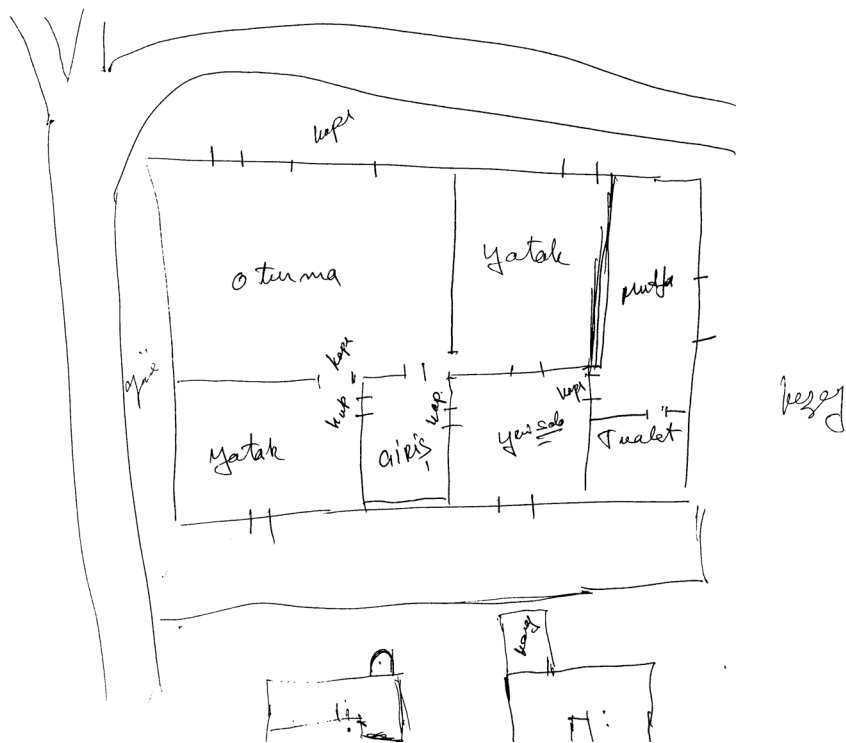the drawing of its user (see Appendix 1, case 6)

Figure 2.7: An example of the houses in Erenköy with the drawing
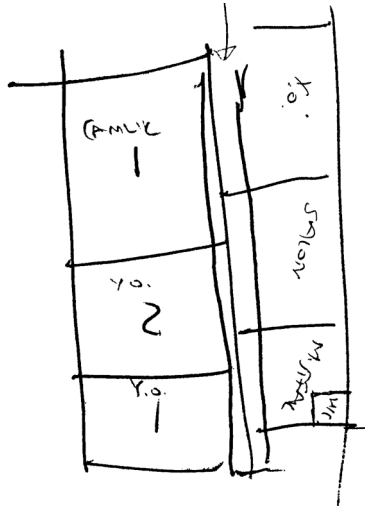of its user (see Appendix 1, case 11)

Figure 2.8: An example of the houses in
Erenköy with the drawing of its user (see
Appendix 1, case 14)

2.4 Yeni Erenköy (Yaloussa): Physical and Social Environment

Settlements within the rural areas have existed in the Island of Cyprus since ancient

histories. As a result of the migrations occured after 1974 on the island, large villages

became the center of the small villages close by. Lefke, in the North, Kophinou

connected to Larnaca and Avdimou in Limassol are the rural settlements providing

examples for this situation (Kliot and Mansfield, 1997). Yeni Erenköy, being one of

the rural residential areas on the island, is also a center of small rural settlements.

General character of the house's environment and structural features, architectural

factors and aesthetic values forming this character play a vital role in understanding

the physcial and social structure within the rural settlements. The house and its

immediate surroundings provide an insight regarding the general characteristics of

the area they are located in. In earlier times, the differentiation between urban and

rural areas was not so apparent in many geographies, however, the differences were

emerging as consequence of life styles, occupations and structures (traditions) of the

society (Koç, 1992). Therefore, Yeni Erenköy was one of the commerical centers of the island before 1974 and this place of residency offered new life styles to the immigrant community, eliminating the differences between rural and urban areas.

Yeni Erenköy was formed in the period of Byzantine and had approaximately 500 population during 1850s. While, over the period of time, the physical borders of the rural area have been developing in the direction of East and West, this development is obstructed in the North by the sea and in the South by the other places of residency. Before becoming a residential area of Turkish, the population had reached over 2500 and the Greeks were the only ones inhabitants (Elmasoğlu, 2014). According to the population census made in the TRNC in 2011, the number of people living in Yeni Erenköy was determined as 1774 (Devlet Planlama Örgütü, 2017).

Before 1974 the following existed in the area (see on the map in Appendix A):

a) Post office service (see figure 2.9)

b) A bank (see figure 2.10)

c) Department of Forestry (see figure 2.9)

d) Department of Meteorology

e) Hospital

f) Schools (primary and secondary) (see figure 2.11, 2.12)

g) Factory for Tabaco (see figure 2.13)

h) Factory for dairy products

i) Cinema (see figure 2.14)

j) Gas station

k) Cooperative building (see figure 2.15)

l) A court of law (see figure 2.9)

Figure 2.9: Building of the post office, forest department, other government offices and court house. Currently, the ground floor functions as the post office and tourism and information department and the upstairs, after serving as a police station for many years, is assigned as the department of forest, social services, livestock and agriculture (Taken by author).

Figure 2.10: Bank building in Yeni Erenköy. Currently it still serves for the same purpose (Taken by author).

Figure 2.11: Elementary school building in Yeni Erenköy. It is still being used as an elementary school with the additional buildings (Taken by author).

Figure 2.12: Secondary School Building in Yeni Erenköy. Currently it is still being used as secondary school and high school (Taken by author).

Figure 2.13: Tobacco cooperative building in Yeni Erenköy. Although it still provides service for the same purpose, usually it is not being used (Taken by author).

Figure 2.14: Cinema building in Yeni Erenköy. It was reconditioned and structured to function as a cultural center, after being remained idle for a long time. A part of it is being used as a library (Taken by author).

Figure 2.15: Cooperative building in Yeni Erenköy. Currently, some parts of it are leased as a shop (Taken by author).

Before 1974, Yaloussa had a vibrant cultural life. The Greek society, who likes to shop quality clothes, go outisde and having fun, enjoy eating and are committed to their customs and traditions, were having a wealthy life (Elmasoğlu, 2014). The theatre located in the center of the village was the most important cultural place of the region.

As each family were entitled to a house in Yeni Erenköy, their family structures changed in time and took the form of elementary family structure. When such a change was experienced within the family structure, the privacy of the elementary family was provided in a much better way in the Modern Greek Houses within Yeni

Erenköy. While the seperations were being experienced within the family structure, this situation brought some improvements into the life of the elementary family.

There are also families from Turkey who settled into the village as tenants. Men in these families earn their living as a construction worker or as a carpenter in the construction companies within the region and women work in milk factories and in some houses as a part-time maids or do not work and raise their child at home.

After the migration, people not only faced the modern housings, but they also encountered with a modern life. The way they had met with the outcomes of the modern life and the kinds of changes they had experienced were determined through the interviews made with the user of the houses: As there was electricity provided in every house, they had the chance to have equipments such as television and refrigerator. Women washed their clothes using washing machines, instead of washing them in a basin by hand and cooked their food with gas ranges, meaning they did not have to light a fire or use steam to cook. People met with the european-style toilet when toilet was included in the houses and bathed in an actual bath, instead of using a portable basin. Parents started to sleep in rooms separate form their children and guests started to be hosted in living rooms. As different places were used for each need (eating-sleeping-sitting), day and night life was separated from each other, additionally, it was observed that privacy, associated with the roles and genders of individuals and functions of the families within their daily lives, could be formed in a spatial basis and the personal activities and domestic life could be experienced more freely. These type of modern life encounterings, are not only specific to Erenköy people. After the 1974 war, these kind of changes had been

happened in other places of among of the people in the island and this modernization had to be happened even there would no immigration.

Contrast of urban and rural is no more fruitful than dichotomy between traditional and modern, especially if the urban is assumed to be modern and the rural traditional, so that the characteristics of towns in developnig societies are expected to possess the characteristics of the modern polarity of modernization theories (Attalides,1981).

Before 1974, the constructions in Yeni Erenköy were built in accordance with the local texture of the village by the residents. This approach is of vital importance for protecting the rural identity and increasing its continuity. Therefore, vernacular architecture has been a guide in the modern architecture within the frame of principal perspectives. In line of observations, the direction of the houses within this region was determined according to the roads, rather than paying attention to the climatic parameters such as heat, wind and humidity. This situation is a concern of adabing by a decision of planning and can be the sign of a modern approach. Most of the houses were located in a pattern parallel to the street. The streets of Yeni Erenköy have interconnected the houses like corridors connecting the spaces with each other and enabling the passing between them. The streets have a geometric order due to the properly shaped parcels. This, in a sense, indicates that a modern rational planning was implemented within the village.

All buildings located in the center of the area were built before 1974 and they still exist with minor changes. These buildings, constructed during the British Period and only serve for the social and administrative purposes.

Figure 2.16: A view from the streets of Yeni Erenköy (Taken by author).

Figure 2.17: A view from today's streets of Yeni Erenköy
(Taken by author, 2016)

Chapter 3

MODERNITY AND DOMESTIC ARCHITECTURE

in CYPRUS

In this chapter, the socio political and socio cultural influences created on the Island of Cyprus and Cypriot society through the development of Western modernity founded on the island during the British Colonial Period, and the changes and developments triggered in physical and social environment and the houses will be reviewed. As a result, the focus will be on the houses we may identify as local modern which were also becoming more common in cities and villages of a island of two communities in a conflict. But it could be expected that under the influence of modernity and process of modernization each community were keeping their competitive position in relation to each other particularly among the elite class of both societies. Being aware of the fact that these houses with their common modern look are still exhibiting in strict diversity among themselves, the intention of this chapter is to study this diversity through two traditions which are new modern house types and old local house tradition.

3.1 Domestic Architecture in Cyprus

3.1.1 Urban-Traditional House in Cyprus

During the Ottoman Period, the society constructed their houses in accordance with Ottoman culture and Islamic religion and their own living conditions. Construction foremen and building materials were supplied from Anatolia in that period. Later on, the Turkish community living in Cyprus started to engage in construction works.

During the Ottoman period, stone masonry system was used in the ground floors and timber frame in the upper floors (Mesda, 2011). Throughout the years of its domination in Cyprus, the Ottoman Empire had an effective architecture on the island and the Ottoman houses managed to acquire the Turkish life style and culture in Cyprus. It is observed that indoor and outdoor space setup, maintaining the Ottoman-Turkish life style with respect to the Mediterranean geography, emerged in different forms within cities and rural areas. When considering the space organization in the houses of that period, it can be seen that providing privacy for the households came to the forefront. In the houses with garden, the garden was surrounded by high walls. There was a courtyard between the rooms in the houses located within cities (Pulhan, 1997).

The entrance doors directly opened to the street or inner courtyard. Some doors and the room entrances in some of the houses were defined by arched transition area. While the arches in the room entrances were a functional element that carried the weight of the ceiling, the arches in the entrance doors were used only for the decorative purposes (Goodwin, 1971; Pulhan, 1997; Dasjerdi, 2014.). Windows facing the street and providing the airing and lighting within the rooms were designed in a small scale above the eye level. As the windows were also used as a decorative element in Ottoman, the windows facing the courtyard were much bigger and more imposing (Pulhan, 1997).

Porch in the Ottoman houses is a half-open area providing the passing from the inner spaces to outer spaces and generally extending through the garden. This area is consistent with the tradition city houses in Cyprus. The porch (Sündürme) has a great

role in the layout organization of traditional Cyprus houses since the Ottoman period in the urban as well as in the rural areas (Pulhan, 2008).

Figure 3.1: The Sample of Ottoman House's Layout
(Pulhan, 2008)

The number and forms of the rooms in Ottoman directly affected the order of the houses (Pulhan, 1997). The rooms were interconnected with a small sofa which enabled the passing between the rooms. Besides, these sofas were the meeting place of families. After the porch, sofa is the other important characteristic of the Ottoman houses which also keep a transition role between the spaces.

Service spaces in the Ottoman houses consisted of a kitchen, Turkish bath (bathhouse), warehouse and a grain bar. The service areas are located around the courtyard, separate from the houses. Thus, they did not have a strong effect on the space organization. The reason they had been located separately in the courtyard of the houses is to reduce the risk of fire. For this reason, their building material was

stone. Kitchen was one of the most significant service areas and constructed in accordance with the daily activities of women (Pulhan, 1997).

During the British Colonial Period in Cyprus, the houses were continued to be built with the materials and techniques of Ottomans until 1920s (Tozan, 2008). Afterwards, by changing the additional decorations and the forms of the windows in the facades of the housings, new designs, created by the mutual works of Turkish and Greek Cypriots and British architects and the combination of their styles, were carried into effect. The housings were started to be constructed by combining the traditional style of Cypriot architecture with the materials and techniques of British (Given, 2005).

Figure 3.2: Cumba in Traditional Houses' Facade in Nicosia, Northern Cyprus (taken by author)

Layout in the Ottoman houses was also used in the houses built during the British Colonial Period. Similarities such as the entrance door of the single-storey houses opening directly to the street and the rooms gathering around a small sofa attracts the attention. The houses were usually constructed with adobe; adobe and/or stone were used in the construction of load bearing walls.

After industrial revolution, the British Government used new construction techniques on the island. Stone, abundantly found on the island and having low cost, started to be adopted in constructions. Towards the end of the British period, the stone gave its place to concrete. New materials and building techniques were arisen subsequent to the combination of concrete and sandstone.

Therefore, the houses constructed with these movements, had increasingly taken the place of local architecture materials. The houses, showing mixed characteristics towards the end of Colony Period and in the Republic Period, gave their place to modern houses built with the modern building materials and techniques. Even during these periods, it is possible to observe that the local architects made a reference to traditional architectural forms by also using the modern materials. For instance, the keystone, used on door and window arches in the previous periods, continued to be used for symbolic and decoration purposes in this period. Archways were also used symbolically and for decoration in the balconies or verandas in frontages. Besides, the projecting balconies built during this period can be accepted as the new form of cumba in Ottoman Period, which became more functional by undergoing a transformation (Numan; Pulhan; Dinçyürek, 2001).

Figure 3.3: House in Yeni Erenköy remaining from the British Period
(Year of Built: 1943) (Taken by author).

The changes in building materials and techniques caused the use of local materials and housing construction with the traditional techniques to be forgotten even in the rural areas. The use of concrete, which is easier to obtain, started to be preferred instead of stone and adobe.

3.1.2 Rural - Vernacular House in Cyprus

Rural architecture that can be considered as a non-architect architecture has the quality to compete with the comfort of today's houses. Another significant point is that the vernacular architecture develops solutions compatible with the environment and topography, rather than conquering the nature as nowadays (Rudofsky, 1964; Dinçyürek, 2002). The rural architecture conformed to its place, economy and the demands of its user which were requested within the bounds of existing possibilities. Besides, compatibility and direct relationship between the employee and employer enabled the employer to present his/her identity and meet the demands of the user. Rural architecture varies by the region because its structures were established according to the existing environmental conditions. The spaces in the vernacular architecture are referred to as traditional spaces by the fact that they are originating

from the traditional culture and social/political life of the order they reflect (Tozan, 2000).

Cypriot vernacular architecture being remarkably different from the other regional types regarding to its mass and façade characteristics exhibits an unique profile. The porches in front of the houses were completed with the arches named as Cyprus motif by continuing to bare the effects of Cypriot vernacular architecture (the arches in the porch which were acquired from the architecture of Frankish Gothic are referred to as Cyprus motif). These arches are not located in every side of the houses and the top of the porches are not covered with modern railings. Therefore, ideology based designs were taken into consideration prior to the artistic harmony. With the semi-open area completed with the arches, the circulation among the rooms is provided and it was also aimed to protect both the user and house from the sun and the wind in changing weather conditions (Dinçyürek and Türker, 2006).

Figure 3.4: The unique arcaded house form of the traditional
Cypriot settlements.
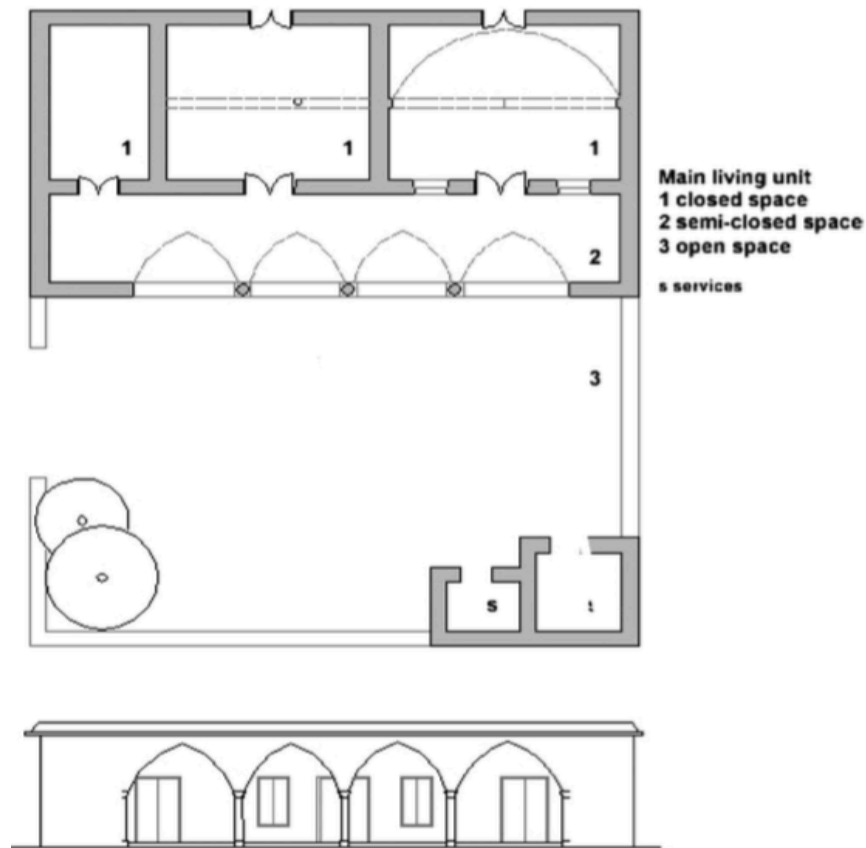(Dinçyürek and Türker, 2006)

Fig. 3.5: The most common Cypriot traditional rural house form.
(Dinçyürek and Türker, 2006)

Building culture of the settlements shows itself with the materials used in the construction. Along with the new materials and techniques, the understanding of building in the rural areas had also changed over the period of time as a result of the communities being in touch with each other. This situation does not mean that the wood and stone, the oldest building materials, would be removed from the materials used in the building construction in the course of time. Although they are no longer the main material of a building, the traces of the previous building understanding can be encountered in the improved building and techniques, as the people cannot easily abandon their knowledge gained within a long period of time (Dinçyürek, 1998).

Rapoport (1969) connects the dissimilar examples of settlement, observed in different regions in the same topography, and the change of traditional forms over

the period of time with the change of communities' habit, dissatisfaction of the social life and socio-cultural factors.

Although the effects of economic and environmental conditions are felt in the design of housing, there were no differences between the families with fewer members and the families with more members or between those who had less furniture and those who had much furniture; they even had the equal sizes of building. The financial status of the households or the population of the family is reflected in the quantity rather than the quality of the house. This is arisen due to the fact that, regardless of the situation or population of the families, builders were the ones responsible form the decision-making in the plan order of the houses copied from the cities. Builders in the rural settlements provided the spread of the building culture by visiting the cities and applying their ideas, acquired from the implementations in these places, into the rural areas. Alike urban houses in the rural areas can be explained by their implementations with the same thought in different regions which are performed by expert builders.

When comparing the house types in both villages (Erenköy and Yaloussa) with plan typologies, which Dinçyürek (2002) analyzed in Rural areas as part of PhD dissertation study, it can be observed that the houses, constructed during the same periods in Erenköy, one of the rural areas of the island, have partial similarities with the housing typologies of the other rural areas around the island (figure 2.18). It can be stated that the most remarkable similarity is that the living spaces consist of nested rooms or that there are more than one function performed within a single and enclosed space.
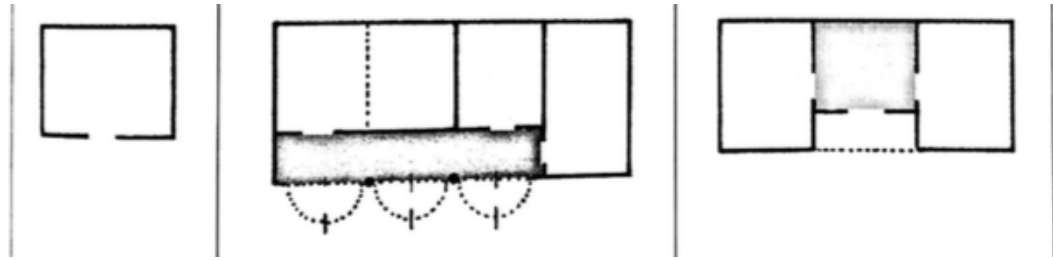
Figure 3.6: Three main rural house plan types of the island without hall, with outer hall and with inner hall (Dinçyürek, 2002).

The eastern part of Karpaz Peninsula, the rural houses reflect completely different characters from the northwestern part (Tozan, 2000). In fact, those with inner halls examples do not reflect the various typological developments considering the other regions of the island. Combination of the two main house types (with inner and outer halls) can be seen as the composite house plan type of the region (Dinçyürek, 2002). According to *Dinçyürek* (2002) findings, the rural vernacular architecture of Cyprus does not reflect the uniformity. "According to the environmental, climatic and socio-economical changes on the particular regions naturally reflected the development of the rural vernacular houses." (Dinçyürek 2002; 207).

3.2 Modernity, Modernization and Modernism in Cyprus

Modernity is a concept which continiously struggles with traditional elements in order to create innovation. It can also be defined as a fact surrounded by two completely distinct features. One of them is the objective aspect which is related to socioeconomic practices. The other one is the subjective aspect which consists of exclusive incidents, artful actions, or expressions made theoretically (Heynen, 1999).

Modernization can define the growth of a society embracing the innovations, advances, developments, and improvements within, enlargement of markets and industry, excelling at technological steps and utilizations. It also means the

contemporary outcomes obtained during a process, the transfer of knowledge and experience through a period of time (Calinescu, 1981; Gumbrecht, 1987; Heynen, 1999).

Modernism in architecture, is a contemporary way of thinking and code of conduct, and a concept that accepts the simplicity and disposes of the ornamentation as a principle. It is an architectural movement supporting the authentic creation instead of the attitude eclecticism transferring forms from the past (Hays, 1992). The phenomenon of Modernity in architecture avoids designing through material, historical figures and styles and tends to produce new and different forms by using deisgn elements. Therefore, geometry, symmetry, rhythm, scale and propoertion is of its interest as being the abstract design tools give the charter to its formal language. According to numerous atuhors, Modern Architecture is a social advance emerging in accordance with Modernity and Enlightment in every society; this style was developed as an organic result of social and political changes of a particular era. According to others, modern architecture is a style constructed by new materials such as iron, steel, and glass made available with the industrial revolution and its mass production emerged as a result of technological and engineering advances. Therefore modern architecture in the west has its own significances of both social, political and technological changes and development. However the non-western locations have their own peculiarities by not witnessing and experiencing these changes and developments directly, but somehow these were either imported for or imposed to them. Consequently different nations experience the modernity in different ways and as a result 'the other modernities' came to discussion today. Architecture of the Modern period in Cyprus could also be interpreted from this point of view. Additionally the concept of 'other modernisms' which is going to be

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one of the important notion in this research area is defined 'as carrying local characteristics majorly at the same time by being west-oriented and international to some extent, in different geographies of the world' was underlined at a conference in Ankara by Docomomo in 2006.

Modern house emerges from the combination of simple, light, comfortable, and enlighted with functionality and strength. Modern house typologies have played an important role in the derivation of modern identity and modernization process (Asiliskender, 2010). The use of simple, geometric forms in design, the desire to dominate the nature with strip windows, the aim of establishing a visual bond between interior and exterior spaces via large, glass surfaces, functional space organization, invisible construction and factors such as white facade are the most apparent characteristics of modern tone (Given, 2005). The seek of simplicity and functionality in the space through simple geometries used in the modern architecture presents a sense of architecture involving permanent and universal aesthetic values (Heynen, 2002).

The factor separating modern houses from the others is the state of authencity emerging in any area such as spatial function of the architectural product, form, façade design, material, and architectonic fiction. The authentic modern house, emerges from the interaction within thoughts on the design such as expressing the interior design in the spatial function where the structure and the materials used are openly reflected (Heynen, 1999).

Tozan (2008) defines the language of today's architecture on the island: "This pluralism both presenting the regionalist seekings and involving modernist and

historist/totalitarian architectural tones are simultaneous with the tendencies in Europe. The most interesting among these probably that a hybrid tone was invented accommodating marks of vernacular architectures encountered in warm climates on the world in a way but also responding to the pitoresque tendencies revitalizing in England, which uses the local forms of Cyprus to some extent and the modern architecture that will establish an architectural tradition permanently in a Mediterranean expression system. This tone which is named as "Cypriot House" still exists in several rural settlement area (Tozan, 2008:184).

Even though equalism and fellowship is of essence of modernity, it always supported "the other", too. In fact, except the coping mechanism against modernity and confronting the modern with their own languages and conditions, the western countries have noticed the concept of "the other" as well as sameness, equality, and fellowship, this way it is possible to say that it included seperatism as well. It can be mentioned that the colonial rule which is the founder of the modernity on the island is also the creator of nationalist separatism and that this has emerged with the modernity in British Colonial Period. However, how and what means the western countries encounter with their own dynamics and modernity defines their own story of modernism. Stepping from here, even in the near geographies, different modernism process have been experiences, therefore, for example in Iran, Turkey, Iraq, and on the island of Cyprus, it is possible to talk about different processes of modernism. As in every area, the modernism in the context of architecture and the architectural product can present this difference. As a result of this, other modernities emerge. From this perspective, it will be benefical to talk about the authetic story of modernism on the island of Cyprus in its own way. Yeni Erenköy's Houses, which are one of the main interests of the thesis, are the important result of the modernity in

the island by exhibiting a quite modest face of modernist architecture widely constructed and used.

The mainstream international modernism form language also heavily takes place as the modern examples as well as the eclectical nationalist tendencies in the reflections on the architecture and houses of this era. However, it is observed that among all these diversities, the local examples are included too, in many countries as well as in the island of Cyprus.

The first encounter of the Island of Cyprus with modernism took place in 19th century, when the Ottoman Government introduced the reform of reorganizing the social life via Imperial Edict of Reorganization. After the social reforms carried out under the British Empire Rule in Cyprus, it can be evident that the modernization implementations were started in an extensive way, in every area. In accordance with the changes in the status of Colonial rule, the three different processes experienced within the process of modernization on the island. These periods can be studied by scholars and classified accordingly. One of them shed light on the main argument of the research (Uraz, Pulhan, Uluçay; 2005).

3.2.1 An image of Colonial Modernization in Cyprus

The British Government had implemented its own governance and economic and social system in Cyprus, as it did in other colony countries. The innovation in the island was formed by two significant sovereignties during the process of change. In this matter, it should be stated that the religious communal fabric of Ottoman was shaped in a different way and racial communal system had a stronger control over various respects of living (Uraz, Pulhan, Uluçay; 2005).

It is possible to point out that the modernization in Cyprus principally started during the British Colony Period. Spreading the education, facilitating the transportation on the island with highways and railways, simplifying the trade by improving ports and enhancing international connections, carrying out infrastructural designs in rural areas and cities and the reforms in agriculture and stockbreeding are some of the implementations that form an example of modernization (Tozan, 2008). The fact that the Britain was the leader among the countries representing the modernity in the best way accelerated the process of modernization of the island. While the modernity was expected to have the characteristics of a revolution on the island, Turkish and Greek communities had the need for modernization in order to establish good relationships with the government by protecting their own identities and showing their commitments towards their motherlands. As the understanding of modernity of both communities developed from their own perspectives, the modernity on the Island of Cyprus was established in a different structure comparing the other countries under the British Colony Rule. The identity of the communities on the island as Greek and Turkish emerged during this period with ethnic nationalism and conflict (Uraz, Pulhan, Uluçay; 2005).

Some public buildings, constructed for meeting the public functions by using local materials to show their strength, reflect the colonial style (Tozan, 2008). One of the examples of the effort of creating the official identity, Nicosia Mansion Project, currently located in the Northern Nicosia and used as a central court, is described as the example of first colonial architecture on the island due to its symmetrical frontage, linear plan arrangement, stone building materials, and arched verandas which were frequently seen in the official buildings of that period (Schaar et all., 1995; Tozan, 2008).

3.2.2 National Identity under the Control of Colonial Ruling

While the infrastructure was given a great significance during the first years of Colonial Period, architectural implementations and legal regulations, performed in the following years due to the need for these areas indicates the change in government's practices on the island. Mass housings were built for low-income families by considering the lodging applications primarily for civil servants and standard living conditions in many European countries. Samanbahçe Houses (figure 3.1) are the examples of the first mass housing and planned neighbourhood within the island and were designed and built by Evkaf. Although the island was under the British domination, the council housing order of Samanbahçe Houses is regarded as a product of Ottoman modernity as it fell under the influence of Ottoman Period. (Numan et. Al., 2001). The geometric order of the streets is European, however the spatial organization of the housings bears the traces of traditional Cyprus architecture (Dinçyürek 2002).

The modernization process was perceived at a higher level within the period after the British Colony applied its own political, cultural and economic criteria on all sides of the island with the purpose of increasing the efforts of Cypriots to join the modernizing world and the contribution of the island towards the British Empire, thus, a great change was experienced during this period (Given, 2005). Implementations performed during the early periods of education, architecture, trade, and infrastructure practices were improved and continued. The electricity was started to be used within the island and spread from big cities through the rural areas. Besides, an urban planning was composed subsequent to the laws regulated in this period and new practices were made with the aim of protecting the areas located in the walled city within Nicosia and Famagusta and providing open spaces for these

areas. The housings for British civil servants were started to be constructed and the emerging examples were adopted as the architectural products of colonial period.

Figure 3.7: Samanbahce Neighborhood in Nicosia, Cyprus (1900).
(Photograph: Bahir Pulhan, 1983)

Especially during the British Colonial Period (from 1920s to 1950s), the architectural styles were deliberately manipulated with political and ideological purposes (Given, 2005: 407-408). The demands of the Greeks on the island to be united with Greece in the 1920s have been visible in the architectural expressions and emerged as the Greek Revival island wide by influencing the architectural styles among the island society which was beginning to become more sensitive in time because of the eclectical style ethnic conflict arisen through selections from and additions into the Roman and Greek architecture which was actually named as neoclassical, and became influential with the decription of 'Levanten' houses (Pulhan, Numan, 2006) in domestic architecture. In parallel with this, it was not approved by the colonial rule, to become visible in the design of the public buildings (Given, 1997: 66).

Yeni Erenköy has also received a share of the modernization works applied in rural areas within British Period; the roads were paved with asphalt, water supply network was provided and many public buildings were constructed. However, rather than reflecting the Colonial style as the urban public projects, these buildings were modest and single or two-storey projects which were placed behind a veranda. The fact that these projects have a simple organization of plan and plain facades is an indication that the British rule had only taken the functionality in consideration. "The development works performed in order to enhance the connection with Karpasia, which has the sparsest population and is the region hardest to go within the island, is a strong proof of British Rule's attempt to provide transportation for each area" (Tozan, 2008).

Standard cheap housing plans were prepared for those who tend to have a house in the rural areas and people making a choice among these houses were presented a prepared project without going to an architect, therefore, they were provided with a house without great expense and loss of time. Thus, a period of mass production began with the utilization of reinforced concrete in the housings.

The efforts of Greek society to unite the island with Greece, initially led Turkish society to object and have the desire to maintain the existing government, later on causing them to have an idea to unite the island with Turkey with a contrary opinion against this situation. This issue came with economic and social problems (Loizides, 2011).

3.2.3 An Elite Look of Modernism in Cyprus

The struggle of modernization among the Cyprus society were affected negatively in the last years of British Colony Rule (1939-1960), due to the dispute between

Turkish and Greek community and their efforts of demonstrating their own ethnical identities.

Housing practices in rural areas during 1950s were performed in an attempt to increase the living standards, while some of them were built in a traditional style by using local materials such as adobe and stone; the others were constructed with brick and reinforced concrete (Atun, Pulhan, 2009). Flat-roofed and reinforced concrete houses were also constructed in this period within Yeni Erenköy and a great majority of them had the similar plan solutions. The fact that the housings with garages became popular during this period and the garages built near the houses or separate from them indicates that the usage of car, a part of the modern life, became prevalent. Besides, the projects of housings with garage were also found in Yeni Erenköy during the observations and it was seen that these housings were much bigger and luxurious in comparison with the other modern housing products.

The consequences of the British rule paved the way for the establishment of Cyprus Republic with the emergence of specialization among various areas. The attempt to start working as real specialists was initiated as a result of the efforts of Turkish and Greek architecture experts. They independently created their own organizations and societies. Apart from the orders and principals of the state, modernism was demanded by people to be provided by the experts. Their architecture approaches passed over the borders of occupational architecture skills and embraced the abstract and integrated architecture, presenting significant advantages for studying the opinions on innovation in design and city planning of the island. The positions of various designers in constructing a settled surrounding in Cyprus with the new structural orders were of great significance by all means. Especially, contemporary

perspectives and rules in design started to be implemented within Cyprus as of the late 1900s, thus, innovative way of design developed (Uluçay, Uraz, Pulhan, 2006). Ahmet Vural Behaeddin, an architect of Northern Cyprus, Neoptolemos Michaelides who is a Greek Cypriot architect and various additional innovators (some renowned examples are Hakkı Atun, Ayer Kaşif, Emel Erkan and Tuna Veysi) had an interest over a logical artistic perspective which was improved in accordance with the traditional designs in Cyprus. These professional attempt following the guide of professional bodies astablished by the two communities paved the way to modern architecture of Cyprus in the last decade of republican period and the following years even after 1974.

3.3 Modern Houses of Cyprus

Throughout the history, on the Island of Cyprus, there has been various examples of different architecture styles. The reason to these diversity is undoubtedly the fact that the island has been ruled by different rulers and architects with different nationalities educational and professional background participated to the development of the island.

Evidently, modern style in the domestic architecture then became popular among the the Greek architects at first. Especially the modern icons and streamline images were observed to become common on the porches of housing architecture (see Figure 3.10).

Figure 3.8: An example to a house build with modern achitecture in Maras
(Taken by author)

In the areas where the Turkish people used to live, while especially the educated, elite class preferred to live in the neoclassical 'Levanten' houses in 1920s, after the 1950s, the elite classes of both communities had chosen to live in internationally modernist style houses. In accordance with this demand, these single detached houses designed by professionals were diversified with gardens and with a modern expression under the influence of the local and traditional architecture which is authentic to the island. Among the main works of the architecture Ahmed Behaeddin's Modern Cypriot Architecture, the 'Sömek House' can be given as an example to this. Somek House was designed according to the environmental conditions of the area, it was located in, its socio-cultural values, and the modern life needs of the era (see Figure 3.9) (Uraz, Pulhan, Uluçay, 2005; Pulhan, 2010).

Figure 3.9: Sömek House in Lefke (Source: Mekanperest / vol.2)

Modernizm gained authenticity through the special houses built for the avant-garde elite class. The modernist architecture which affected the large cities at first, started to move though the countryside in 1960s and the first examples of the modern style was adopted in the countryside. Modern Cypriot House which was influenced from the Traditional Ottoman Architecture to the colonial neocliassical architecture and then built in accordance with the modern architecture, and localized through the process emerges island wide in various contexts. The colonial and modern architectural examples that are observed during the evolution of the houses in Cyprus

can be seen in Yaloussa (Yeni Erenköy). Looking at the modern house typologies in Yeni Erenköy which is nourished by such a rich background, it is possible to observe differences caused by the thinned material utilization, character and details of the facade where almost a similar interior design is shared. Flat roofs, horizontally enlarged windows, and white washed surfaces, images breaking off bonds with the past had started to become popular during that period as the signs of improvement and contemporaneity. However, the national identity seeks within the modernization process has also changed the direction of modern discourse. The modernism that bears a tone that can create a chorence with the other innovations aims to destroy the old architectural traditions and build the new ones, as some of the examples in the same geography, and to pour these innovations into the tradition (Özorhon, 2008; Uraz, 2008).

In the traditional houses located inside large gardens, the rooms on the main facade are often located around the inward-oriented porch which is directly connected to the semi open veranda. "Garden-oriented space organization, which necessitates the use of transitional spaces, is characteristic… in common with other Mediterranean courtyard houses" (Pulhan and Numan, 2006:115). This inward-oriented space organization, gains an architectural representation and expression through the front façade veranda as the reflection of outward-oriented in the new modern daily life. (Numan, et al, 2001). Entering the traditional house, while the first space to encounter is the porch and it is a special one, it is possible to say that this space has transformed into a veranda by becoming a semi-private space in local modern architectural products. Veranda can be seen from the outside and the house members can carry out the activity of sitting in front of the door. This cannot be explained as an outcome of the modern housing but as the continuing of the tradition in modern

housing. Instead of the out/in distinction in traditional houses, the front/back distinction in modern houses emerges in association both with outdoor and indoor spaces. For example, kitchen and the other sanitary spaces are located on the back façade. However, in the modern architectural products, the house surroundings within the land is well-defined and the public and semi-public areas are separated from each other by a fence or a garden wall, and became well defined outdoor spaces. In traditional Cypriot houses, the house surroundings are not defined, so there were short-cuts between the houses and the outdoor spaces were shared among houses. Thus, stronger social relationships used to build. The disappearance of this has been observed in the local modern houses, as a result of the the well defined boundary of the plots.

Looking at the examples of modern houses in Yeni Erenköy which are being studied within the scope of this dissertation, it is observed that typolocigally no considerable changes were made indoors, which means that the functional specialization and separation does not reflect on the sizes of the spaces, that the rooms are of equal sizes as in traditional and local houses, and that the kitchen and even the entrance space is almost of similar sizes. Beside the modern characteristic of the outer surface of the building, the most apparent change on the shaping is the addition of the garage for the automobile which is the first representation of the mechanization myth of life. With the improvements on the characteristics of the facade, these houses were made similar to the contemporary alikes, and are defined and protected from the sun with terrace as an extension of the house where the entrance door was located right beneath, connected downstairs with open-riser steps, usually with the beam extensions and vertical elements (columns) supporting the roof. While this terrace is referring to the porch of the local house in a stylistic way, the functional benefit of it

appears in the entrance hall indoors. So it is said that the veranda is the outdoor porch and the entrance hall is the indoor porch.

The entrance doors of the houses are wider, more welcoming to the entrance space and emphasizing the significance of this space. With the windows on the sides of the doors, the reception hall at the entrance is made visible from the outside and it is lightened with the light coming in from these windows; sometimes even ventilated from these windows which are also openable. Making the load-bearing elements (columns, beams, headstalls) visible and covering a wall without windows with stone, like textured panel on the front facade, differentiates these kind of houses from the others with the simpler facade characteristic (see Figure 3.10).

The rooms with similar sizes and open to every direction in traditional architecture exist in modern houses as well. In modern housing, the kitchen in small, however the kitchen in the Mediterranean modern houses on the island was observed to be used not only as a 'meal preparation center' as it is in all modern houses, but also as a room to live in as it is in traditional houses and mediterenean culture. Rooms are gaining a meaning according to the seasonal usage the cooler room is used as a summer room, and the warmer room is used as a winter room, kitchen or the entrance hall is preferred as a daily living room, the guests are welcomed in living rooms or in veranda, as detected in the case study and the interviews. In some houses, it is seen that there are sun parlors which is warm from the sun and are used as winter room; these are mostly encountered in the cities. It is the winter room is located in the entrance and is seen from the outside which contributes the façade characteristic of the house. Despite the public characteristic of the veranda in a traditional house, the winter room can be said to be a variation that shows a more

private character (see Figure 3.11, 3.12). While the modernizm can be felt even more from the outside of the Modern Cypriot House, from the inside, it is possible to say that the tradition can be read through not only still going on existing the life style but at the same time the organisation of the indoor space.

Figure 3.10: An example to a modern Cypriot house in Yeni Erenköy.

Figure 3.11: Sun parlor which is used as a winter room. (Taken by author)

Figure 3.12: Sun parlor which is used as a winter room.
(Taken by author)

3.4 House Types in Yeni Erenköy

When taking the whole rural into consideration, two different settlement areas, having space formations that prominently became dissimilar historically, socio-culturally and contexturally, attract the main attention. These are;

1. Vernacular House Types

2. House types with modern architecture influences (Modern Vernacular)

3.4.1 Vernacular House Types

Housing examples with vernacular characteristic were generally designed with a backyard and constructed on square or rectangle parcels as single-storey houses. Entrance of each house is directly opened to the street as the neighbourhood relationships were considered, and the gardens, located between the houses, create the spatial fabric.

Figure 3.13: Example for rural vernacular house in Yeni Erenköy. Its exact year of construction is unknown; however, it is estimated to be built in 1930s.
(Taken by author)

Its spatial features, building techniques and materials represent the basic characteristics of rural dwelling style. Rural dwellings generally consist of closed, opened and semi-opened spaces. Closed spaces, used for special needs, include three side-by-side rooms which some are nested and some provide the passing to the rooms through the doors opening to the semi-opened area (Dinçyürek, 2002; Dinçyürek and Türker, 2007). The semi-opened area, accompanying the closed areas, is formed by arcades, located in the frontage in some typologies, and creates the spatial organization basis of rural dwelling in Cyprus. Mild climate of Mediterranean and the life style of people can be considered as the reason for the formation of courtyard housing types. On the other hand, courtyard-housing type in Mediterranean and particularly in Cyprus is formed subsequent to defining the courtyard with spaces in which some functions completing the domestic life take place. These courtyards can also be encountered as opened or semi-opened spaces, defined with the housing façade and floor covering and determined with the plants and oven in front of the house. Therefore, it is different from the courtyard houses in other Middle East cultures. This kind of typologies paved the way for many daily activities

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to be carried out in opened and semi-opened spaces. Guests were hosted, foods were cooked and eaten and harvests such as olive and carob were processed in these semi-opened areas (Sündürme) after being picked from trees (Sürmelioğlu, 2016). Instead of providing a private environment, opened areas were places where the life was visible from the outside.

It is possible to claim that, before 1950, stone and adobe were used as material in the buildings in Yeni Erenköy and the buildings were constructed with the traditional techniques. Besides, wood was adopted as a bearing element. Buildings constructed during this period in the region had the characteristics of verbacular architecture and most of them were adobe. As a result of their doors opening to the street (afterwards) and opened areas located behind the house, rather than in the courtyard or front garden, these houses are approached as (stone) houses which generally developed in a narrow parcelling, and have even more improved architectural characteristic. While the architectural products, emerged after the modernity reflected on the rural areas, did not completely detach from the vernacular house style and built with the similar construction materials and techniques, but contained some innovations. Alternative building types, standardized and repeated in various parts of the island, appeared as the mass production of modernity, and reinforced concrete was used in these implementations with the traditional stonemasonry (Tozan, 2008). After being adopted by the local architects and builders, these house types also became popular in Yeni Erenköy, as it was across the island.

Figure 3.14: A house example consturcted in Yeni
Erenköy towards the end of British Period.
(Taken by author).

3.4.2 House Types with Modern Architecture Influences (As a Research Case)

"Both societies had nearly similar traditional houses which were built in the rural areas before the modernization, on the other hand, residences in the cities, previously taken over by the formally commissioned authorities of Ottoman, and the executive public housings of British Colony had very distinctive features that separate them from the styles of housings natives created" (Kürüm, 2012). Besides, projects for enhancing the rural areas houses were prepared in the British Colony Period in order to accelerate the development of rural on the island. The projects were a set of simple, standard and cheap houses and these alternatives were expected to offer solutions for those who wanted to have houses in the countries with a low cost. Additionally, it would be easier for builders, accustomed to vernacular house, to construct the same building again after gradually getting used to these new types (Tozan, 2008).

In 1930s, the process of modernization had begun in Mediterranean and beyond having a new planning attempt for the housing zone; therefore a spatial renewal process has also started. Afterwards, reflecting of modernization on rural areas was emerged in 1950s. First examples of these house types firstly appeared in cities (were constructed in 1930s) then spread rapidly to rural areas (Lejeune, F. J. and Sabatino, M., 2010, Schaar et al., 1995).

One of these new spatial proposals and living units types is the a new modern house types which are not necessarily designed by the institutionally educated architect but by the competent constructor who simply draw a project and got approved by clerks of lawyer. Yet the professional validity of building a new house was procure in the such an easy way, these types of new houses generally appeared everywhere and in Yeni Erenköy as well. These houses in Yeni Erenköy principally exhibit main characteristics of the modern house architecture. However due to their design background they also generally show unimportant and mostly invisible mistakes which indicate a professional incompetence for detailing, material usage and an appropriate proportional qualities of the architectural elements. Nevertheless, these mistakes should not be considered as serious mistakes and can be even accepted as the consequences of its modest design background. This could be the reason of how the new modern houses exhibit different maturity and quality especially as façade charecteristics in spite of the fact that they share almost the same interior space organizations which indicate basic characteristics. This is quite obvious amoung the houses in Yeni , but it can be expected to be seen in the other parts of the island as well.

Yeni Erenköy modern houses, generally built with reinforced concrete carcass system, have an order formed with simpler geometric scheme opening the indoor private life to the outdoor public through controlled interfaces– such as front gate, garden, veranda- etrance door and finally enterance room as sequential order, located in the middle of the well defined rectangular plots, all these showing the general characteristics of the planned environment clearly introduced a new period in the housing typology.

In case the modern house of Yeni Erenköy, generally designed as single-storey within a garden, is constructed as two-storey, it is observed that the housing area is raised upon the columns and the house is still built on a single floor. They managed to draw attention with their functional and spatial constructs and usage. Modern houses having toilet and bath within the house, daily living room being separate from the sitting area designed for guests and kitchen being distinguished from these areas had partly influenced the users to adopt the Western (modern) life style.

When looking at the domestic architecture in Yeni Erenköy, it is possible to express that the housing underwent a change with the modernization, the measure of building's mass and the area they take enlarged over the period of time and the use of outward, inviting and closed spaces became even more significant comparing with the traditional Turkish houses. It is observable that especially façade character of these buildings had visibly changed and the modernization took effect in their formation. While observing a closure which the inward-oriented spatial construct of the traditional Turkish house (vernacular house) reflected on the mass configuration; in the Modern Greek houses, it is perceived that, with the opened spaces surrounding the building, indoors became integrated with semi-opened verandas, terraces and

balconies that provided the modern family life to open outside in a controlled way. This, being more visible in the cities, exemplified the new arrangement in building-environment relationship arisen from the modernization and, dependently, urbanization.

Floor coverings were marble, walls were painted white, and rooms had plenty of windows and were brightened. Most of the doors and windows were woodwork and louvered and some were iron joinery. Roof covering of the houses were made from concrete. It is possible to clearly examine that in the modern housings of Yeni Erenköy, the structure, one of the obvious characteristics of the modern housing, and the materials used are relatively apparent and the interior space organization show traditional and modern tendencies both (see figure 3.15).

When taking the indoor organization into consideration, it can be expressed that the kitchens are large and plain and differ from the rational kitchen idea in the urban modern houses (Kürüm, 2012). Therefore, large kitchens provide convenience for the social interaction as well as presenting a comfortable working area for the users. Entrance hall, seen in several houses and directly open to the main entrance outdoor space, is also used as a daily sitting area. This situation caused many houses to have two living rooms and, although it was designed to be a daily living room and an area for hosting guests. The sitting area in the entrance-room, being used daily because the guests are actually family or close relative and neighbour etc., is used more commonly when comparing with the other living room. Including multiple bedrooms (generally two or three roomed) led private life to be even more private and the fact that the part of bedrooms are located was positioned in the opposite direction of the part of kitchen is located and, adjasent to each other connected by the corridor. Using

the corridor instead of middle hall as an circulation space not only provides the privacy but organize the level and hierarchy of the privacy as well that is a quite a new way as being opposite to the traditional way of space organization. The bathroom being positioned within the house for the families coming from different bathroom culture and many houses having two bathrooms brought a different experience for the users, along with providing great conveniences for them. However there is an independent toilet located next to the bathroom, which consists of bath tube, creates a wet core usually located at the back of the houses in between bedrooms and kitchen geometrically located on the same axis with the entrance hall. Apparently sanitary services are being the one of the main indication of modernity show a quite significant position by blocking the way from the door through the hall to the back garden. This is very clear space organization that front side is totally separated from the backside of the houses and very clear distinction between public and private areas of modern life.

Figure 3.15: An example of a house which the construct of structure, material and space can be easily observed through its facade. (Taken by author)

While the porch, having a column hanging from one side, plays the role of sunshade in the frontage, it also both increases the characteristics of entry and, as a semi-opened area, enables the society, being accustomed to spend time in opened areas in their previous settlements, to experience the similar life style in such an area. The access for the entrance which is provided with steps by raising it above the ground level makes the house even more special (see figure 3.16). The fact that the wooden entrance doors accompanied by the a side window with perforated metal fence can be found almost in every house in Yeni Erenköy that exhibit extreme precision in detailing provide aesthetic quality towards outdoor and indoor areas at the same time support the entrance hall welcoming function of home environment.

The architectural typologies, assimilating the local culture and traditions for decades are not a stranger anymore to the society and its conditions and making an effort to have universal, modern and humane values, has been adopted with the increase in general admiration rate (Bektaş, 2001). These house types had gained a specific character and its typology by being repeated over and over, as in the other settlements of the island. Due to their modest common characteristics they can be easily ignored and not considered to be protected as the heritage of modern architecture. Though, houses in Yeni Erenköy are not institutional architecture examples of the Early Modern Period in Cyprus they could be deserved serious attention to maintain and conserve. Apparently referring to their extensive use and ability to be part of the urban and rural landscape of the island, this house typology could be named as 'Everyday Modern Domestic Architecure' or 'Modern Vernacular' should be relevantly more meaningful.

Figure 3.16: An example of a house in which the change in the Modern House and its original form appears together. (Taken by author)

Chapter 4

LIVING in the HOUSES of the OTHERS

In this chapter, the changes emerged in the social and physical environment of Yeni Erenköy after the migration is examined. The face-to-face interviews conducted under the guidance of questions prepared, the results of the observations and the examinations on-site were presented by being associated with the data obtained by means of literature review on the issue which was producted in the previous sections.

4.1 Case Study: Investigating Domestic Life in the Houses of Yeni Erenköy

This study aims to examine the changes and the adaptation process subsequent to these changes experienced by the immigrants about their physical and social environment.

- The change is a concept requiring a process; spatial examinations and face-to-face interviews with the users were conducted in order to comprehend the extent of the change experienced within the houses in Yeni Erenköy, by the users after the migration.

- The second is the change that occurs in the social structure. On-site monitorings and examinations were benefited from in order to observe this change reflects on the house.

Spatial change is the state of the house, undergoing a change and coming to a different state comparing to the previous one (Dener, 1994). On the other hand, the social change is the change-taking place based on the time of the process of utilization starting from the time of the existence of the houses until present. In time, the benefit provided to the user is no longer sufficient as a result of the decrease in the level of satisfaction and the change becomes likely.

Since the data and the findings enabling the research depend on the users' recall of the previous experiences, the method of face-to-face interviewing with the user of the house was benefited from as the method of data collection in order to obtain these data and findings.

4.1.1 Methodology and Assesment Methods for Collecting Data

The document involving the questions to be directed to the users of the houses begins with the aim of the study and an introduction paragraph describing how the data will be used. Indicating the fact that the study will only serve for scientific purposes and that no personal information will be used has increased the interest and trust from the participants.

The questions are divided intor three different sections as given below:

- *Recalling of the past (forgetting)*

- *Assessment of today*

- *Expectations / comparisons*

Recalling of the past is on the comparisons made by the society between the houses they came from and the houses they currently live in and how they perceive this spatial and social change they experienced. This examination was

not conducted only by studying the houses physically, spatially and culturally but also through their locations in the rural area, their contributions to the texture they have created, and the spatial experienced they have offered to the user. The innovations encountered in the use of modern houses also paved the way to a change in the social structure.

With the questions directed under the title of *Assesment of today,* the current condition of the house, physical changes it underwent, and negative and positive contributions to the user of the new places and the lifestyles as the advantage of the modern was aimed to be determined and thus identifying how the house turns into a home, turning the feeling of being a stranger into a state of adaption, and the feeling of being temporary transforming into the feeling of being permanent was aimed.

With the section *Expectations / Comparisons,* the contentedness obtained from the house which would come into light with the comparison of the user subsequent to the assessment of today by recalling the past, social life, the life in the old and current house, and the memories made were examined.

The questions given in the document where there are 32 questions as a total of three sections are both in close and open-ended question types. The majority of the questions are designed as open-ended questions enabling the families make further comments. Thus, creating the atmosphere for the immigrants to talk more and tell about their pasts more comfortably was aimed.

In the first section of the questions, detecting how they remember the initial experience of encountering the modern after migration and the influences of this change on their spatial and social environment was intended. In the second section, the questions asked intended to investigate how the users assess their modern houses and how they physically or socially accepted or rejected the life in this new environment subsequent to this new settlement. Lastly, in the third section, the individuals were asked to compare their previous and present lives and their expectations for future were intended to be detected via the questions. The questions and the format were applied in the same way for all participants.

Even though the intention was to remind the users of the past, sometimes it is possible to remind what preffered to be forgotten was and some challenges could possibly emerge. This resulted in the users become silent feeling uncomfortable or overemotional. However, the fact that the researcher was a local of this area, know many of the participants, and communicate with the users after being welcomed in the houses smoothed this process. During the interviews on the migration to Yeni Erenköy and the process of settling there, 14 couples within the 60-90 age range were selected (two generations, who faced immigration) and visited in their own houses. These participants were the users of 14 houses. They had 50 to 130 minutes of responding the questions. The reason of extension of the duration which was expected to take 30 to 60 minutes can be the fact that the elderly had several memories and chivalry stories to tell about Erenköy and the war and they wished to tell all about it. The participants were allowed to tell everything they wished to tell in order to make them feel comfortable and not get bored. These being the case, the durations of interviews were extended. On the other hand, the interviews were not only conducted with the selected house users but also with the people or

organizations who has the knowledge of relevant issue (Mokhtar of the village and a family member, who keep the notes related to the immigration and domestic life since the immigration happened and will soon print a book) in order to obtain more information.

This study was built upon recalling the change in terms of physical and social environment within the process of migration starting from the moment of the initial encountering with the houses up until adapting the place as a home and a nest after almost 40 years of the incident. The research is aiming to understand the tangible facts encountered at that time and the emotions and thoughts regarding. Also, it is of significance in order to find out what people think of the past. However, the question of to what extent this information is reliable comes to mind as these memories are actually forgotten and the questions aimed at reminding what was chosen to be forgotten. However, the ability of the narration revealing the facts should not be ignored.

4.2 Migration, Resettlement, and the Adaptation Process

On the question document where the anxieties felt by the families who have experienced migration, before they were exposed to reaccommodation were tried to be determined, it was identified from the findings via the questions in the section *recalling / forgetting of the past* that among the worries felt, particularly the worry about the future of the family was the most commonly felt. They did not worry about becoming homeless, however they worried that their family and social structure would be degenerated, and the uncertainty of how their future would be have led them to the feeling of '*desparation*'.

In the light of background information, it is possible to say that the families who were reaccommodated had tried to adapt to their new environment with this process of culturalization. Even though the new settlement areas had the similar physical positions with the old settlement areas, an adaptation problem had been experienced physically. Being in a new physical environment socio-culturally and encountering a shelter type and a 'house' context they are not familiar with (where there was also the issue of inevitability of being in the house of the enemy) means they have faced an adaptation problem in different scales physically. It is possible to indicate that the new generation grown up in Yeni Erenköy have adapted completely and the ones who were children during the migration from Erenköy, adapted easily to their new settlements and houses, but could not forget the reality of war. A woman who was nine years old during the migration have told that when they had first come to Yeni Erenköy, she had immediately liked the new house, got used to it right away, and adapted the place. In the light of her responses to the questions in the *recalling / forgetting of the past* on the question document, all she could recall of the past which in fact she wanted to forget but could not is the reality of the war and the sound of the bombs pouring down on Erenköy. Therefore she said she never wanted to go back to the old settlement area and even mentioned that she has not visited even once since then up until today.

Even before the immigrants could adapt their new settlement areas and their new lives, they had started to long for their childhood days in Erenköy, strong family bonds, powerful neighborhood connections, and the fruit trees they used to plant in their own gardens and this longing have been increasing even today.

A 72 year old man has told the following, regarding his longing towards his old settlement area:

> The only things we miss about our old village are the fig and almond trees we used to have. We missed eating the fruit from those trees. Years later, when I went to visit my village, even though I knew that the trees were no longer there, I imagined eating the fruits but I saw that there was just a shadow of those trees.

The longing of a 69 year old woman toward the past is as follows:

> I miss the sea and the air of our old village. The sea was so close to where we lived and the air was moisture free.

When an 84 year old woman talked about the past, she mentioned her longing as follows:

> The things I miss the most about my old village are the almond and banana trees. They are always on my mind. My childhood passed under those trees.

A 65 year old woman is still under the influence of the war:

> I will never forget the wars. Those moments when I held my children in my arms and tried to escape into a cave, running like crazy, are still on my mind like it was yesterday.

A 79 year old man is missing the old settlement area he used to live:

> We always had fond memories in Erenköy. If there was no war, everything would be so much better, we would still be living there and still be having fond memories.

Beside all these, Yeni Erenköy was offering a modern life to the society who had tough times in Erenköy. Starting to use electricity in many areas is certainly a significant change and this change has paved the way to change the traditional lifestyles of the people. Seeing their new settlement areas and new houses after all

the difficult times they had in their old settlement areas and all the times it took to be reaccommodated, people thought this place could be a good start for them.

A 71 year old man expresses the first feelings he had:

> I was like a heaven to us because we had so much difficulties and dangers in our old village. When we first came here, I said to my wife,'this house is so far away from the village center'. But now I feel close to the village center and I wish we were a little bit further away from the center.

A 66 year old woman talks about the migration process as follows:

> We migrated here without knowing what to expect. But we were hoping that a better life was waiting for us. We were under blockade in Erenköy. We were surrounded by Greek villages. We could not go to the hospital or send our kids to school. So we rose against that and wanted to migrate. The ones who came from Turkey were accommodated into empty villages so they could not find an empty village for us. When they found a village away from the city but in similar conditions with our old village, we came here.

A 73 year old man talks about his new house:

> When we first came into this house, I felt like I was at a hotel.

He reflects his thought of the place as temporary, not permanent.

An 81 year old man expresses the difficulty of the adaptation process and his adaptation to the new settlement area subsequent to this process by using the following words:

> I had dreams about my house in Erenköy for months. Adapting took a long time but in time I noticed that we started to assimilate this house to our old house. Now whenever I go somewhere else, I miss my home. I think I can call this place 'my home'.

An 80 year old woman reflects the difficulty her family faced during the adaptation process with her words:

> When we first came here we had a lot of difficulties to get used to here. Especially one of my daughters used to sleep with the sound of the sea as we were so close to the sea. Here, she had started to cry every night because she could not hear the sound of the sea. Her father was tried to comfort her by saying 'Don't cry, I will build a pool in the garden for you'. In time she used to cry less but she never heard the sound of the sea before she slept again.

A 69 year old man expresses the reason why he never got used to Yeni Erenköy and his new house with his intense words:

> This place consistently reminds me of the past and throws how we left our houses and got here because of the war in my face like a slap. I remember these all the time and as I do, I miss the house I was born into, our neighborhood, the friendships we had there, and our family bonds.

And a 65 year old woman tells with her words, how some of them only had fear and uncertainty in them:

> When we first came into this village, the children were crying with fear. And I was feeling so distant. We had come all the way from the other end of Cyprus.

4.2.1 Life of Three Generations in the Modern Houses: Changes in Physical Setting

The location of the house in the settlement area affects the activities of the society working in the industries of agriculture and animal breeding to a large extent. Therefore, settlement in the rural is organized according to the source of living of that area. Since the old and new settlement areas had similarities geographically, the

people were able to make their livings in similar ways. A harbor was built for the fishermen, the agriculturists were provided with new lands in exchange for their old lands and continued practicing agriculture here, too, and the one who used to do animal breeding built barns next to their houses.

In the modern context, an important change from the traditional family patterns is the breakdown of the relative self-sufficiency of the nuclear family as a producing unit.It can be seen on a very large proportion of rural families. The change from subsistence agriculture to wage-work has in fact broken down the self-sufficency of the family as a producing unit, it has not resulted in its breakdown as a unit of consumption (Attalides, 1981).

Spatial organization in a house is of significance as it also determines the communication among users because the user gets involved into the form of the place and if he/she turns a geometrical place into a living area, then that house becomes a 'home' for its user. In order to turn a house into a home, the necessity of the spatial organization to be suitable for the user might be important but not the only condition. A process is required for a user to become integrated with the place, to own and accept it which means to adapt it instead of being estranged to the place.The spaces forming the houses in Yeni Erenköy were relatively more functional and providing varieties in terms of spatial analysis and quality which offered the society new spatial experiences. While the migration affected the society negatively because they moved a whole different place and house, it also made their lives a lot easier with the houses offered being a completely new type of housing.

The most important characteristic of the modern houses in Yeni Erenköy is that they had an entrance hall. The entrance space is a formation separating the indoor from the outdoor. This space begins with a door which is the first stage of the entrance to a house. Behind the door, an entrance hall welcomes the user and guests and the passing between the spaces becomes available from here. The entrance hall is also used as a daily living room as it is in optimum size for the living style of the island. The entrance hall opens up to a much larger guest living room and a hallway. At one end of the hallway there are the bedrooms and the other end has the kitchen which is also right behind the guest living room. The bathroom and the toilet is in the middle of the hallway (See figure: 4.1, figure: 4.2). This way, the private spaces only for the user are kept behind and the spaces where the visitors were welcomed were positioned at the front and close to the entrance. Thus, a threshold to the *privacy* was created. The modern house typologies were diversified as described above, similarly in terms of spatial organization. In Erenköy, in the space where the user and the visitor became together, the guests were also welcomed and again the same spaces were used as a dining room, resting room, and a bedroom at nights. In such houses, the guests used to see the sleeping spaces of the owners of the house which was supposed to be the most private space. The kitchen was the space for only cooking purposes which was called as the meal center (aş evi). In Yeni Erenköy, the suitability of the places enabled the separation of the spaces used for eating, sleeping, and living activities of the people. However, although very rarely, it is possible to encounter houses where the large living room next to the entrance hall is used as a space to sleep, live, and welcome guests in Yeni Erenköy as well (See Figure 4.3). This can be interpreted as the fact that the people could not break off their habitual

lifestyles. During the interviews conducted face-to-face, according to a 80 year old woman, the advantages of having all the activities in one space is as follows:

> Having everything so openly showed that there was nothing to hide from the guests and thus, the connections with the neighbors and the family were stronger.
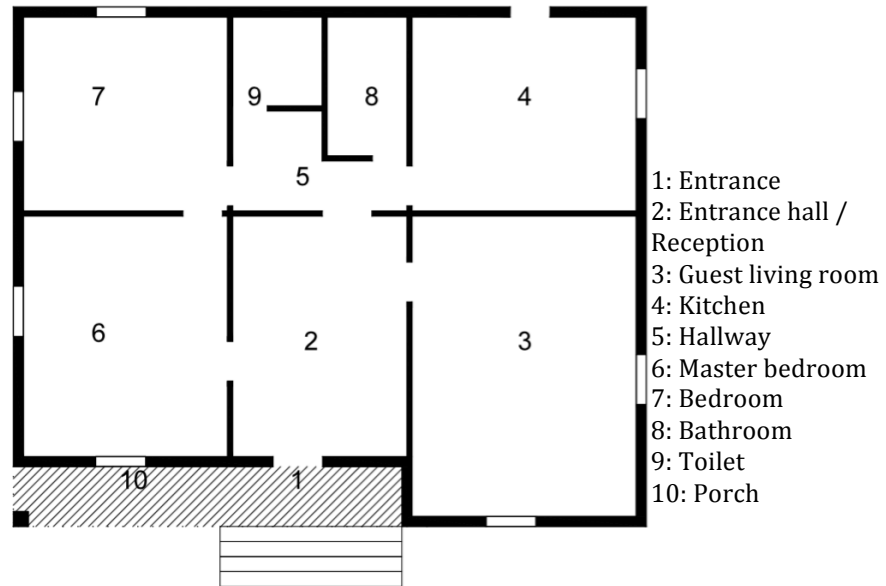
Figure 4.1: An example of Modern Greek Cypriot House in Yeni Erenköy
(see Appendix 1 case 6)

1: Entrance
2: Entrance hall / Reception
3: Guest living room
4: Kitchen
5: Hallway
6: Master bedroom
7: Bedroom
8: Bathroom
9: Toilet
10: Porch
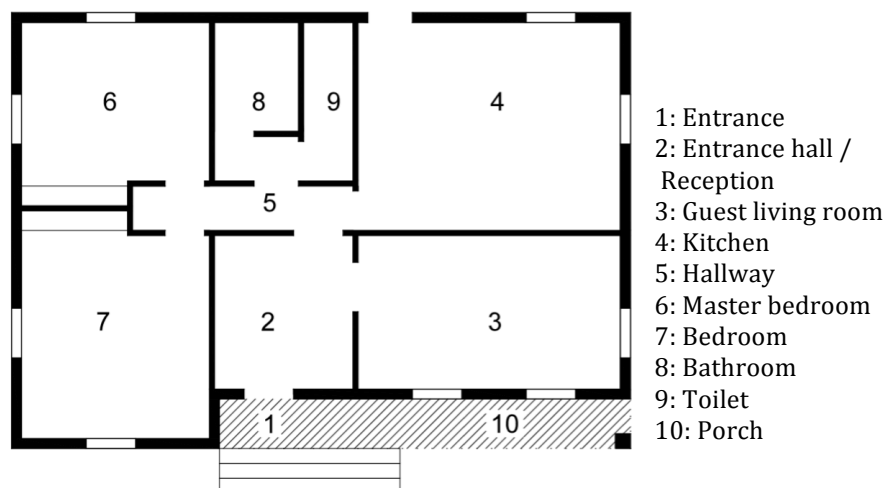
Figure 4.2: An example of Modern Greek Cypriot House in Yeni Erenköy
(see Appendix 1 case 14)

1: Entrance
2: Entrance hall / Reception
3: Guest living room
4: Kitchen
5: Hallway
6: Master bedroom
7: Bedroom
8: Bathroom
9: Toilet
10: Porch

Figure 4.3: A view of the guest living room where the activities of sleeping, living, and welcoming guests took place - 2016 (By permission from the user) (Taken by author).

After the migration, the change / improvement of the houses in Yeni Erenköy has not remained limited to materials and form. In time, the spatial organization which was not sufficient to meet some of the needs of the user was changed.

In Yeni Erenköy, all of the houses where the immigrant were accommodated in had toilets and bathrooms inside of the house and the people started to meet their needs by using a toilet and a bathroom that most of them encountered for the first time. This comes out as a serious encounter with the unfamiliar and unusual in the spatial scale. During the interviews conducted, it was found out that some families did not know how to use the space of toilet and bathroom and did not use these spaces for some time. A 76 year old man talked about how some of the neighbors already knew the use of a bath tub and informed the others about this, by mentioning the words below:

> In Erenköy, our mother used to wash us by heating the water on the fire, in a washbowl she put in a kitchen. We also used to clean our children in this

way. When we first came to Yeni Erenköy, me and my wife had seen a bath tub for the first time and had not known how to use it. So we continued to wash our children in the kitchen, as we did in Erenköy. We also washed in the same way.

Another change experienced by the immigrants was the cooking method. In Erenköy, there was an oven in front of every house. The women used to light a fire in this oven by collecting the wood from the foothills of the mountain and cook bread, pastries, and other food in these ovens. However, the houses they were accommodated in Yeni Erenköy did not have ovens in the gardens. In the courtyards of their old houses, they used to have a kitchen as a semi open space and the dishes were used to be washed outside. After the migration, several people had built an oven in the backyards of their houses and had added a sink. They lit the oven and cooked bread and oven kebab in bayrams and other special occasions, if not all days. They intended to continue their lives and culture from the countryside they came from. Even before the immigrants settled in Yeni Erenköy, nearly all of the roads were asphalt and every house had electricity and water. In Erenköy, the roads were earth and unpaved and not every house had electricity and water. The most important problem infrastructrally is the lack of sewer system which is still a major problem island wide.

4.2.1.1 First Impression of the Modern Houses (from temporariness to permanence)

The areas of residency and housing were different from the old village environments as they had a more planned, defined, well-bordered, and separated spatial structure, thus the users of the house felt themselves as if being restricted, for a long time. This enabled the old social environmental habits to strengthen again.

- They could not find the organization they had in the courtyards and backyards of their old houses, such as ovens and open kitchens which supported the outdoor life.

- While the families and relatives used to spend most of their time close to each other, since the houses in the new settlement area were determined by lot, they became neighbors with the families they were not close with which brought a new settlement area, a new house nextdoor, and new social environment and social bonds along with it. This means they had to adapt the new physical environment by building a new daily and social form of life. More importantly, they had to go through this process of adaptation without knowing how or any example to observe. Adaptation and adjustment problems occurred as a result of this case.

- They did not have adequate furniture to meet the basic needs in the houses they were accommodated into, some of the houses needed some further organizations, and the families had to build barns for the animals and warehouses for the gardens in order to continue their socio-economic life standard. These were the expenses they had to pay for because of the resettlement. These expenses caused some problems for the people.

- Fishery is also an important source of living apart from agriculture and animal breeding. The new settlement area was relatively further away from the sea. This created a mismatch between one of the main sources of living of the society and the new settlement area.

4.2.1.2 Contentment from the House and the Expectations (from house to home)

The face-to-face interviews with the house users in Yeni Erenköy and observations made enabled the context to find out what they think and feel. With the help of the findings, it became possible to detect how many of them were content with the houses, if they have adapted or not and if they have applied changes on the houses or not. Feeling content with the house or not was not a factor dependant on the location of the house; it depended on the condition of the house, number of rooms and having enough open space (garden) or not. With the help of the face-to-face interviews, some families moving to another house away from the village or vice versa because of this reason were determined. People feel themselves belonging to the place they were born and raised in, so they mentioned the words *"Father's Land"* while talking about the land they left in Erenköy, and *"Stranger's Land"* while talking about Yeni Erenköy. Some of them, on the other hand (A 76 year old man) mentioned the words,

We fought for this, we earned this, this land is ours.

The need to change or improve the houses people live in arises depending on the contemporary living conditions, time, and social, economical, and cultural structure. According to the research, a space/house should be of the capacity to meet not only the physical needs of the people, but also social, cultural, and psychological needs as well. For this reason, within the functioning of the adaptation process, beside the social, cultural, and economical factors, because of the distress arisen as a result of the settling in some one elses houses, some people preferred settling in empty houses instead of the ones they obtained by lot. The variables affecting the choice of housing of people refusing to stay in the house they were allocated into and moving somewhere else:

• Insufficient cultivable land

- Lack of land suitable for animal breeding

- Inadequate number of rooms for families with multiple children

In this case, the users were more interested in the number of rooms and the size and suitability of the land around the house rather than the location and the quality of the house. Since the agriculture and animal breeding are the most important sources of living in the countryside, the society needs suitable land to continue their lives and welfare. For this reason, people in Erenköy attached more importance to their workspaces rather than the houses in order to continue their lives.

Another question directed to the users is if they knew anything about the previous users of the house they settled in. After the opening of the greenline in 2003, which divided the island into two since 1974, several Greek families came and visited their homes in Yeni Erenköy and met the new users. Some of the houses' previous owners had passed away so their children came and paid the visit. Some of the families met with each other during the migration. When the Turkish Cypriots arrived in Yeni Erenköy for the first time, some of the Greek families had not left their homes then yet and had still been living in their homes. Some of them declared they will move, so the new users were temporarily given another house. Some of them resisited evacuating their houses. To the question asking how the Greek families in the village met the Turkish people, answered a 66 year old woman:

> When we first came, we tried to stay away from them. Our children were still under the influence of war and were afraid of them. Some of the Greek women gave sweets to our children but our children did not take them because they of their fear. We were in poverty when we first came in Yeni Erenköy and the Greeks here offered us a helping hand. They gave us food, baked bread and shared it with us. Most of us could not bring any of our furnitures so we did not have anything; we sat on the floor, ate on the floor, and slept on the floor. The Greeks helped, supported us. May be the furnitures they gave were not new but it was enough for us. We can never

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forget the support and help we received from them because they were also aware of the fact that neither them nor us were responsible for the war. But some of them thought we made them leave their homes and land. Thos who thought in this way chose to curse us instead of helping…

The Greek families left behind did not leave Yeni Erenköy immediately. Local nonmuslim families tried hard to establish good relationships with the people who came to Yeni Erenköy as a result of resettlement. However, the result of this one way effort did not end up in the intended way and Muslims who grew stonger each day stepped up against the nonmuslim community who did not want to leave their lands. Muslims tried to scare the local nonmuslims, may even have threatened them, and made them leave the village.

Yeni Erenköy societies do not have any plans of going back to their old village. Some of them do not live the house they live in, some did not get used to it, however they do not want to move somewhere else because no one has the strength to move and start all over again.

During the interviews, the local authority of Yeni Erenköy (M-80) explains the reason why the Erenköy society would not want to go back to Erenköy:

If we go back to Erenköy, we will not be able to find the life we had before because the thing that kept the village alive was the Blackmountain Mine. Most of us used to work there. But now that mine is submerged now. Also, most of the houses were ruined because of disrepair. Everyone here has established their own lives in years. No one affords to start all over again.

People who did not feel the sense of belonging towards Yeni Erenköy and did not like the houses they live in indicated that they are ready to go back to Erenköy as long as the conditions are provided as it was before. One of these people, an 80 year old woman answers the question *"What does your house in Yeni Erenköy mean to*

you?" as *"shelter"*, and said that the house means nothing to her and it was an obligation for her to live there.

A 66 year old woman states:

> In our old village, I used to know that the house we were living in was mine. But this is not ours and we do not know what will happen to us here. Under these circumstances, I do not think about going back to Erenköy, either. However, if an agreement is made and we are given our properties there back, and if that village becomes a place to live in again, I might think of going back there.

4.2.1.3 Modification and Changes (from feeling like a stranger to owning)

In order for the user to fit himself/herself into the environment that was changed, he/she has gone towards some changes on the house considering his/her comfort, safety, and privacy. These changes can be both 'add-in-type' which means making changes on the existing building and 'add-on-type' which means making changes as building extra parts to the house (open, semi open, closed).

The changes that the users made on the houses were examined under four titles (Mahmud, 2007).

a. slight adjustment

b. addition and division

c. total conversion

d. reconstruction

The changes that could be observed in Modern Greek Houses are the results of ruin, demolish, change, and adding. As described in Table 4.1, additional spaces were added and removed. The reshaping of the spaces, which were physically changed, were applied without taking the spatial organization into account.

Today, the majority of the Yeni Erenköy Modern Greek Houses and the spaces within the houses are being used in accordance with its purpose. People changing the houses they live in undoubtedly intend to leave a mark and root in the house. However, many of the houses have lost its authenticity after the users change them according to their life styles. One of the rare houses that remained in its original and authentic state via appropriate renovations is shown in Figure 4.4.

Figure 4.4: One of the rare houses that remained in its original and authentic state via appropriate renovations. (Taken by author) (see Appendix 1 case 7)

Table 4.1: Four Different Categories of Transformation as a Tool for Evaluation

slight adjustment	addition and division
• Changing floors • Changing doors/windows • Paint and white wash • Roof isolation • Changing toilet and bathroom • Kitchen alterations (kitchen cupboards, tiles etc.) • Garden arrangements	• Enlarging the room by demolishing the inner wall • Dividing the large living room into two where heating is a problem • Enlarging the small kitchen • Building extra toilets • Garage • Building extra rooms outside (storage) • Building extra kitchen outside • Building additional bedroom • Building semi open spaces around the house • Building an oven in the garden • Space for the animals • Adding extra doors/windows • Enlarging the porch
total conversion	**Reconstruction**
• Turning the barns into garage • Turning the additional rooms into barns • Turning an unused room into kitchen (adding the space into kitchen) • Turning some spaces in the house into workspaces.	• Demolishing the additional ruined rooms and rebuilding them • Demolishing any rooms of the house and rebuilding it. • Adding a new house

4.2.2 Examination of the Change in Social Structure after Migration

Even though migration is perceived as an action of geographical change of place, the reason the results of the concept of migration causes considerable changes on the individuals and societies, paves the way for the society to be reshaped, and be transformed socio-culturally to a large extent. However, looking at the houses in Yeni Erenköy, it is not possible to observe the marks and characteristics of the ethnic groups previously lived there reflect on the house. Modern houses were built indiscriminatingly in term so ethnic groups, therefore the difference of Muslims and nonmuslints within the houses are not distinct.

Educational and socio-cultural status is a factor influencing family size. With the examinations conducted on Yeni Erenköy society within the scope of the dissertation, it is determined that the level of education and income was lower and the number of children were higher before the migration. Therefore, the family size and the volume of shelter was larger. After the interviews, a comparison was made between the couples married and had children in Erenköy and the couples married and had children in Yeni Erenköy. According to the data collected, a decrease in the number of people living under one roof was observed as a result of the number of children decreasing and each elementary family having their own house instead of a large family living altogether. Therefore, the parents had their own master bedroom and depending on the number of children and rooms, children either had their own rooms or share the available rooms. In Erenköy, the roofs were spaces where people could sleep on during the summer time, beause of the climate on the island, whereas in Yeni Erenköy, such activities did not take place as a result of the air-conditioning devices that came into our lives.

When people are at home, they communicate with the world using various devices, however the developing technology cannot provide communication as effective as face-to-face communication. That is why a house and its surroundings is of importance in terms of relationships between human-nature and human-human. Immigrants, migrating from village life, aimed to continue the culture of neighborhood which they live in harmony and share happy and sad moments from birth to death. During the migration, the society did not only moved themselves but also their warm, trusting, welcoming, and harmonic neighborhood relations to Yeni Erenköy, as well. Neighborhood relations play an important role in an individual's psychological, social, and cultural aspects of life and can lead to healthy communication and motivation (Curtis and Millen, 1996). However, In Yeni Erenköy, some families were allocated in houses away from their neighbors in Erenköy. Immigrants who were already taken away from their homes were now also away from their neighbors and this hindered the process of adaptation. The need to live close to relatives or old neighbors meant to continue the tradition in Erenköy. Families separating caused falling apart. Even though people were separated from their neighbors, they could maintain their relationships and they also tried to build up relationships with their new neighbors as well (they already knew each other because they came from the same area).

In Erenköy the place that gathered all the men was the village coffe shop, while the women used to meet at the more functional places like fountain and gardens. The most entertaining activity for the society was the village weddings and the movie theatre which was opened in the late 1960s. In Yeni Erenköy, the coffee shop tradition continued, while the women started to gather via neighbor visits. The movie

theatre worked for a while after the migrations, however it was not in high demand because the society was focused on adapting the area and earning their lives.

The first way to privacy is hiding ourselves from the looks of strangers, second way is the state of partnership a person establishes with another person or people he/she feels close to. Talking about privacy is also talking about various aspects of privacy based on the relations of relatives (Eiguer, 2004). In Erenköy, because the families used the same space for several needs, the objects and furnitures in the house were inevitably open for guests. The number of furnitures was less and they all looked similar. Thus, the things encountered as a guest were almost the same at home. The principle of owning an object was to use it to continue living. Instead of showing off and proving their monetary assests by means of the things they had, they opened up their lives to the people visiting their homes and making the visitors feel at home, too, like a family. Because family bonds always came first. In Yeni Erenköy, when people earned more money and improved their financial conditions, they started to choose furniture within a larger range of prices, the number of objects increased and this suffocated the emotions and values. In the new reality, these objects have captured people. People were actually trying to control their houses however they also had to control the perceptions of others by using the materialistic reality of the objects. Exhibiting objects, adding value to oneself using those objects, the bonds created becomes weaker. One of the reasons of devaluing of neighborhood was expressed by one of the immigrants (a 73 year old man) who indicated the change in the economical structure after the migrations:

> In the past the economic conditions and life standards of people were very similar. Therefore no one had their eyes on someone elses property or became jealous. No one had money, which is why people valued the values, not the money. Everyone used to share. We used to share our products from the gardens and our tools. In Yeni Erenköy, this went on for a while, we

shared what we had. But then when people started to earn money, they also started to forget some values. Some became jealous, some never had enough. Then everybody chose to try harder to own more, become jealous instead of sharing.

4.3 Conclusion of the Case Study

With the questions prepared towards the user and the house and the observations and interviews conducted *recalling of the past, assessment of today and expectations* were evaluated and intended to reveal some relationships between the houses and its users via the findings obtained under these titles. These relationships are the titles emphasizing the dual aspects of the culturalization and adaptation process that the immigrants experienced such as House-Home, Temporariness-Permanence, Feeling of being a Stranger-Adaptation, and the results of the research were thought to be assessed and interpreted in accordance with these titles.

While within the eclectical style implementations as the first examples of local modern house types in Yeni Erenköy (see Figure 4.5), the tradition was stronger and the modern was fitting into the traditional, in the architectural products subsequent to this period, it is observed that the modern was more dominant and changed the traditional. In the modern house examples, while the interior expression did not differ to a large extent, this difference was felt on the facade. The change of the facade to this extent is a sign of the house being influenced by international examples. The fact that there are not many changes indoors can be interpreted as the indicator of the tradition still being alive here and the reason why the immigrant families were no so unhappy in these houses can be explained with this condition.

The adaptation process is the story of the change taken place by affecting each other mutually within the process of the utilization-living process of the user and the space,

and both adapting each other this way and harmony being created between. In this story, the social environment does not exist; only the physical environment does. Social environment was moved via migration. Therefore, within this interaction process, the physical environment and the spaces are alone and vulnerable against the fact that the social environment is still together, experiencing this process while influencing each other, learning and teaching each other.

If the generation gaps in Yeni Erenköy are to be considered, two generations have experienced migration, and the third generation was born in Yeni Erenköy. The approach of the two generations towards their old settlement areas can be identified as more complicated than *"forgetting"* and *"recalling"*. The people who belong to the second generation are now in their middle ages and because they do not recall the place they came from, the places they left have only remained as communicated memories they do not know about, they never owned and only as communicated old times. However, it was observed that the first generation who are the parents of the second generation are more prone to recall instead of forget and they continue to keep their memories alive as they long for the past.

Figure 4.5: House from the British Colonial Period in
Yeni Erenköy (Taken by author).

The physical change that the modern housing in Yeni Erenköy went through, as mentioned in previous chapters, will be discussed as two different main changes which are the enlargement of the interior (especially the kitchen) and the changes on the facade. Beside the evolution of the house itself, characters such as the shape, size, material, and colour have changed in accordance with the user's socio-economic structure and the cultural past. While the change in the material size can be observed on the sturcture elements such as the doors, windows, and floors, one of the spatial changes is that the users added a garage to the houses which did not have one (see Figure 4.6, 4.10).

The windows which had wooden blinds or iron rails were worn in time and instead of repairing or replacing them with the similar ones, they were changed into aluminum material which was thought as more durable. As can also be seen in the house examined as an example, while the kitchen door opening outdoors and all of the windows were replaces, the door was kept intact (see Figure 4.7). In some houses

the windows were enlarged, new windows opened or the unnecessary doors and windows were removed and a wall was put up instead. The floors were left intact and the white façade was kept white up until today.

Figure 4.6: The garage added to the house. (Taken by author)
(see Appendix 1 case 13)

Figure 4.7: An example of a house with changed windows.
(Taken by author) (see Appendix 1 case 12)

Because of the passion of Mediterranean people towards open air, the outdoor spaces can be used in all four seasons. Outdoors are preffered to warm up in winters and to cool in summers. The most significant change applied on the local modern Yeni Erenköy house in Figure 4.8 is doubling the size of the porch. This way, it made more suitable for the utilization of a more crowded group. However, this change has damaged the position of the modern and humble Cypriot house by leaving the canopy relatively behind. Indoors was not changed, the doors and windows were kept intact and was managed to be protected until today (see Figure 4.8). Interestingly, the only thing commonly left intact in almost every house is the main entrance door. To the question *"Is there any point in the house that you would say 'I would never touch this'?",* the answer from the majority of the families was the main entrance door. The users have mentioned that these doors was nothing like the doors of their old houses, that these were so different, wider and more beautiful. It is interesting that the immigrants, who felt strange against these houses because they were not like their old houses, actually admired the doors of these new houses (see Figure 4.9).
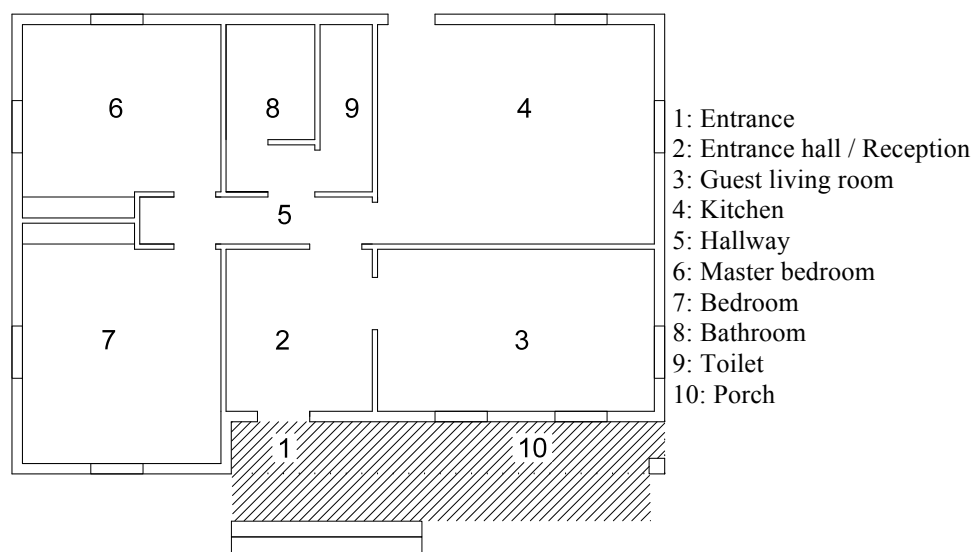
Figure 4.8: An example to the change in the house. (see Appendix 1 case 14)

Figure 4.9: Local modern Yeni Erenköy house and the main
entrance door which is kept intact (taken by author)
(see Appendix 1 case 6)

For several users who moved in Yeni Erenköy, the available electricity supply has
created a significant difference within the life in the house. With this development
the lighting has changed and the gas-filled lamps were not used anymore. When
several electronic kitchen appliances (fridge, oven, washing machine) started to be
used and the stove entered into daily lives, the kitchen was not sufficient anymore. In
the houses where the kitchen was smaller, the space was enlarged or an additional
kitchen was built. This enlargement was made in two ways; the wall between the
guest living room and the kitchen was demolished and the two spaces were
combined (see Figure 4.10) or the wall facing outside was demolished and the
kitchen was enlarged to the size desired. This way, when the guest living room space
was removed, even though not exactly but the traditional space utilization similar to
their old houses where more than one activities had taken place, was provided. With
this change, the extended family was intended to be gathered indoors when they
come together. In some houses, instead of such a change, an additional room was
built and was intended to use as kitchen. In this additional kitchen, mostly the

pastries or other food with strong smells are being cooked. The users also benefit from this additional room as a storage area (see Figure 4.11).
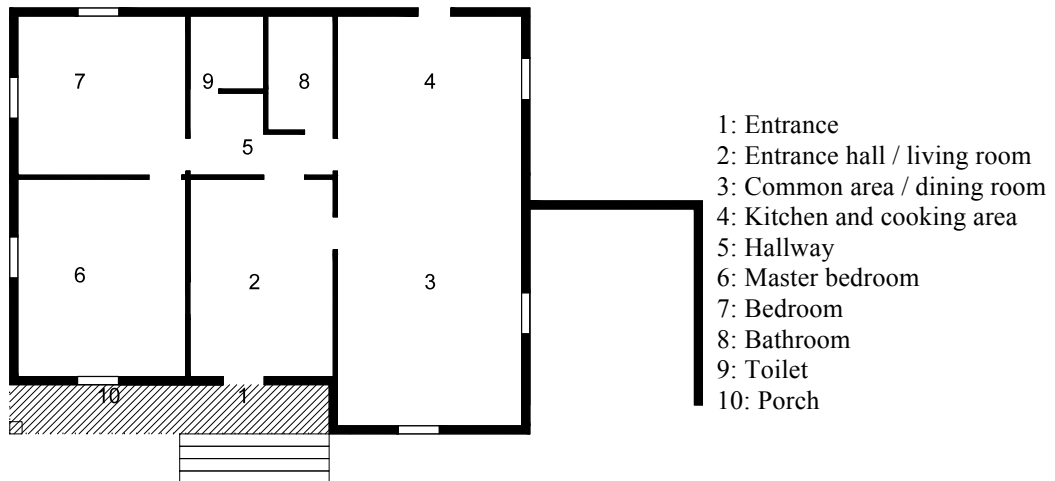
Figure 4.10: An example to the change in the house (additional garage, combining the kitchen with the living room, and closing the door to the master bedroom from the entrance hallway) (see Appendix 1 case 13)

Figure 4.11: Additional kitchen and the storage build outdoors. (Taken by author)

Since the entrance hall was started to be used as a space where the guests were welcomed, its connection with the master bedroom was cut (see Figure 4.10). The main entrance door on the guest hall was almost never used but connected the guest room to the terrace on the façade (where the entrance does not exist anymore); this

door opens to the front terrace with a wide opening. The entrances into and the exits out of the house is through the kitchen door at the back of the house and most of the daily activities take place in the enlarged kitchen. The houses which usually have two bedrooms were observed to be added a new bedroom because of the increase in the size of the family. This addition was done by either opening up a door from the existing bedroom to a new one or by dividing the room into two and creating a hallway in between the rooms. These spaces were not photographed as a respect to the privacy of the users.

Table 4.2 : Findings of the case analysis

		ERENKÖY	YENİ ERENKÖY	EVALUATIONS
Service Spaces	**Toilet**	Alaturka / outside the house After 1964, the toilets were included in the houses.	There are alafranga toilet in every house	In Yeni Erenköy residences, bathroom and toilet are separate spaces. Most people have met the alfalanga toilet and bathtub for the first time.
	Bath tube	bathing was done in traditional ways in any place in the house where was available.	Every house has a bathtub	
Kitchen	**Oven + cooking**	Every house had an oven outside.	There was no oven outside the house. Some users have made ovens afterwards.	The kitchen has an important place in the life of immigrant people. In addition to cooking and eating activities, it is also used as daily use and even guest entertainment area, and even entrance and exit to the house are made from the kitchen door that opens to the back garden.
	Washing dishes	The dishes were usually washed in a stone tub on the outside.	The kitchen is being used for cooking, eating and washing dishes	
Living Room		There was no separate living room, and eating, sleeping and sitting activities were carried out in the same room.	In Yeni Erenköy houses, this space is used for guest hospitality and daily sitting area. In some houses this space is combined with the kitchen.	The people of Erenköy who got married and separated their houses from their parents, built living room but they were not used only for seating and hospitality like the ones in Yeni Erenköy; The people who can not break their traditions have continued to perform eating and sleeping activities in these places.
Bedroom(s)		Mothers, fathers and children share a single room.	Parent and child rooms are used separately.	Together with their new home, privacy is gained importance and the sleeping areas of parents and children are separated.
Entrance Hall		There were some houses built after 64. While some of them were semi-open spaces, this space provided a passage between the kitchen, the bedroom and the living room.	The entrance hall / reception hall is used as a daily seating area.	

Outdoor Spaces	In Erenköy, where outdoor use is more intense than indoor use, outdoor spaces have gained importance as people provide their livelihoods with agriculture and animal husbandry. In addition, the outdoors could be used for four seasons due to the Mediterranean climate conditions. Therefore, the vast majority of daytime life continued outdoors.	It is observed that the use of outdoor space has decreased compared to the old one. The vast majority of the time spent in the outdoor area in Erenköy is spent in the kitchen in Yeni Erenköy.	Outer space prevalence in local dwellings is equivalent to function of patio and entrance hall in modern dwellings. Therefore, the outdoor of the veranda; It can be said that the entrance hall is indoor sündürme.

Chapter 5

CONCLUSION

This dissertation aims to understand the relationship ~~of~~ between the immigrant user and house and comprehend adaptation process between them and how it reflected to the living environment what kind of changes were experienced as a result of the migration. Therefore the focus of the study is migration, displacement and resettlement (in the modern houses) arising it and is expected to serve as a humble leading guide for the following research attempt.

The house typologies studied in the dissertation provides significant information regarding the domestic architecture of the period. Accordingly its historical back ground took a great attention by dealing with question of how local architecture as a part of rural and urban lanscape evolve through modification, change and transformation throughout the centuries and different ruling periods. Finally it became obvious that 'modern house' as a product of this process introduces a significant example of non western modernities which has called 'other modernities' appeared in island of Cyprus. However an other important discovery was regarding to extensive use of modern house types in the rural areas open the way to discover their vernacular characteristics as well accordingly they suggest an other terminology as 'Modern Vernacular'.

In this study where interviews and observation methods were used as the best ways to understand the bonds established between the houses and the users, how the immigrants accepted the modernism and living in others' houses was intended to be comprehended. However, it should not be ignored that this study has been conducted 40 years after the migration took place. It would not be rational to expect people to recall and tell the all difficulties and maladjustments they have experienced, after almost a half century have passed. However, the research was designed relying on the fact that the spaces can be a strong means of recalling and the data was interpreted in accordance with this. In the first section of the dissertation, the research questions presented under the title of Research Aims and Questions, findings obtained at the end of the research process, and the data received in the light of literature review were examined. According to these;

a) Encountering a new environment and a new life has affected the human psychology which was already damaged as a result of the war. Houses and the time helped the cultural change arisen from the difficulties experienced initally. Even though a complete adaptation was not observed among all of the immigrants, in general, families have bonded with their houses they had obtained via resettlement policy by changing the their living environments in accordance with their personal needs and pleasures or fitting themselves into this change in an effort that lasted years. At first, they perceived their spaces as shelters to protect temselves, then they adapted these spaces as homes by moving from temporariness to persistence, and the feeling of being a stranger to these spaces was changed with adaptation. Beside having pleasing memories they recall of Erenköy, the negative effects of war acts as a barrier in front of these memories. Now these new settlement areas have lost the

feeling of 'temporariness' which resulted from the migration and the uncertainty subsequent to it, and they started to perceive these houses as their own.

b) Even though the resettlement was arranged considering the sources of living of the society, their sources have stopped being agricultre, animal breeding, and fishery, these jobs were started to be carried out as extra sources of income. People may have felt like a stranger towards their new environments, however in time, they have adapted, and even started to like these new houses and settlement areas because of the offerings they have received as a modern life. However, while the modern life contributes human life positively and eases the life, it also has taken away some of the values they used to have; the family bonds and neighborhood relations have weakened.

Regardless of the shape, type, or the quality, the thing that makes a house, a 'home' is the user feeling himself/herself for a comfortable, safe, and happy inside. It is important that the society elevates the life standards by maintaining their life styles along with their customs and traditions. Thus it is critical that the house can respond to the desires, as well as the demands of the user. The houses went through additions and changes, in accordance with the needs arisen in time, the spaces were reorganized and continued to be used. Until today, the majority of the migrant families have changed, repaired, and maintained the houses, however these changes were not carried out competently or under the supervision of an expert. These changes which were carried out in the direction of users' needs have disrupted the typology of the house and/or the organization of the spaces. In the light of the findings

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obtained as a result of the observations carried out on the houses and the interviews conducted with the house users, it has been determined that some changes on the houses were made without considering the negative effects left on the physical and material qualities in addition to the architectural values, only for the sake of the user owning the house and feeling comfortable and safe inside. After personalizing their houses in the way to meet their needs, it was observed that the users have managed to create the sense of ownership. On the other hand, the users who have not made any changes other than the necessary such as paint-white wash, changing worn doors and windows, roof isolation have been found to be not open for changes or feeling as guests in the houses they live.

c) In Yeni Erenköy where the resettlement occured, the extended families were separated and turned into elementary families, they stopped living together and fallen apart into separate houses. The family and nighborhood bonds weakened in time and could not be maintained because of economical benefits, change in the socio-cultural structure, and the devaluation of the social ties and morality and ethics.

Yeni Erenköy which is one of the oldest settlement areas in the history of the Island of Cyprus accommodates structures from various times. People becoming the 'title holder' and being allocated in this settlement area with the migration, have preferred to live in the houses in mostly good conditions. These houses which are called as 'Greek Houses' are the examples of local modern houses. In these houses of the Mediterranean modernism being diversified in the Island of Cyprus, influences from the local and traditional houses with the help of architectural diversity can be seen. In

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these houses showing similarities with the international examples in terms of facade characteristics however, the the basic local characteristics within the interior spatial organization can be observed.

Protecting the Modern Mediterranean houses is an issue should be paid more attention to. The Turkish Cypriot people living in these houses have physically damaged them because they did not know the importance of these architectural characteristics. Building the additions or extentions and changing the facade and floor texture are observed to have lost the authentic character and pattern of the houses.

With the rapid increase in the young population in Yeni Erenköy, the number of houses seemingly is no longer adequate the residence. The newly built houses are not in harmony with the existing Modern Architectural examples and this sittuation is destroying the previous village environment that has been created by the existing local modern (modern vernacular) houses. Apparently, these modest local houses in Yeni Erenköy are under the danger of disappearing (see Figure 5.1). Like in many rural settlement such as Yeni Erenköy and the early residential areas in the cities are gradually being destroyed because of the ignorant renovation and repair. As a result, the existing architectural and urban values are gradually dissapearing.

In order to prevent the houses which are highly valuable in terms of modern architectural history, conscious restoration should be carried out and encouraging precautions should be taken.

Figure 5.1: Yeni Erenköy houses of today. (Taken by author)

In case of a peace agreement between the Turkish and Greek in Cyprus, if the Yeni Erenköy residents will not be moved, the desparation of the Modern Houses in this area should not be ignored. And if the residents will have to migrate again, the families would want to live in similar houses, under similar conditions, therefore the socio-cultural structure and life styles should be investigated thoroughly in order to provide accommodation for these people. On the other hand, even though the adaptation process has been tough for the Yeni Erenköy society, they have managed to adapt finally and cannot consider another migration. Especially because of the reason that the poor families used to have economical struggles in the previous settlement area, these families have increased their standard of livings economically and they have future expectations, so they do not consider going back; they also know that if they go back, they will have to live surrounded by Greek lands and isolated. It can be seen that the immigrants from Erenköy, living in Yeni Erenköy have already completed their process of adaptation to the area and the houses they have moved two generations ago as a temporary settlement. For them, Erenköy is now all about a nostalgia as in the well known school song *"There is a village, so far away"*.

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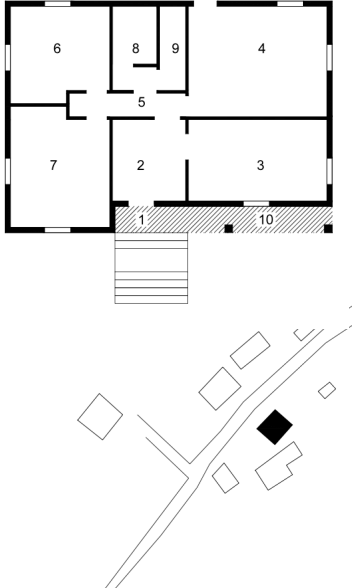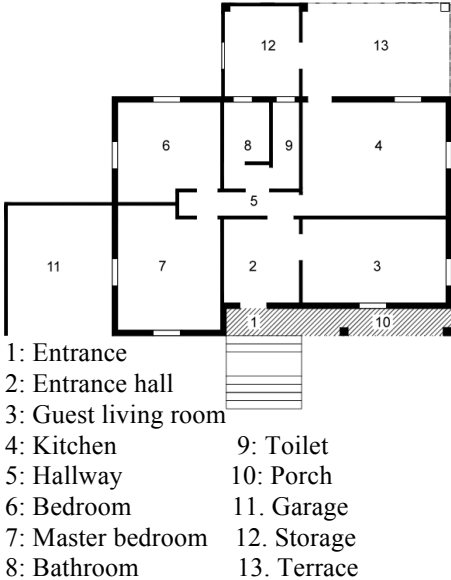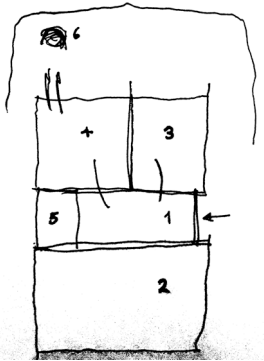
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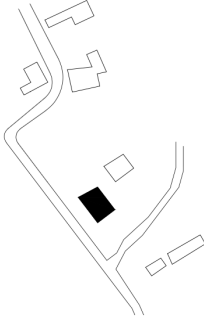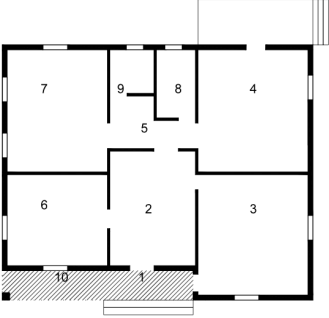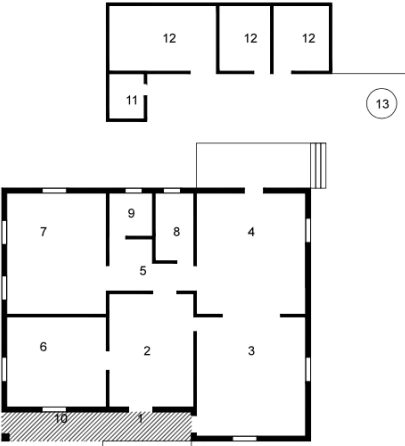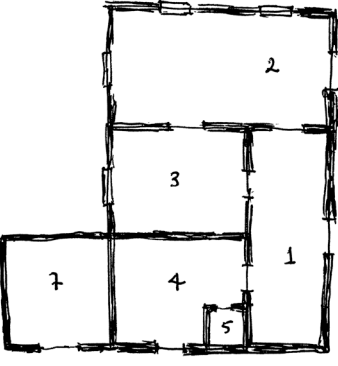
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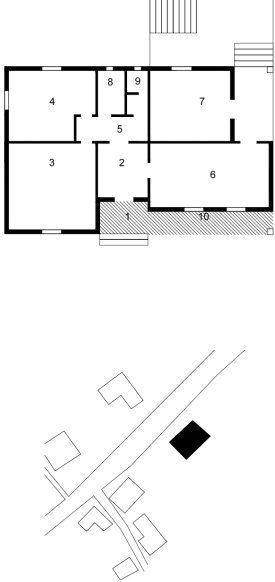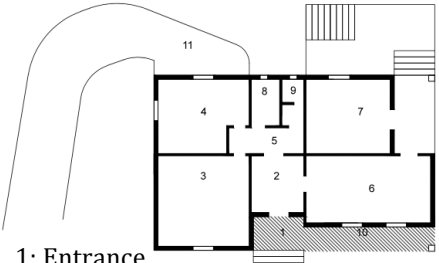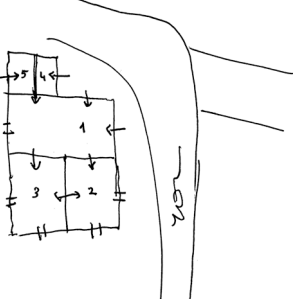
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APPENDICES
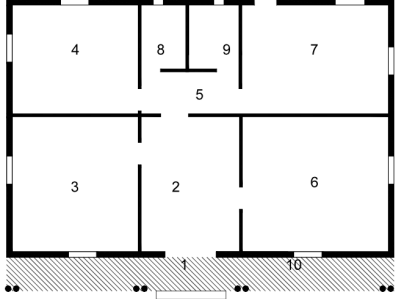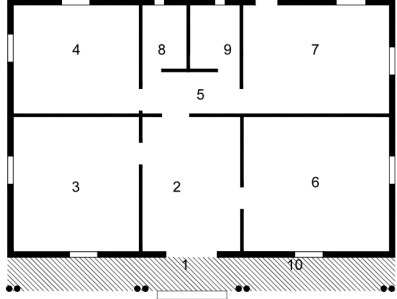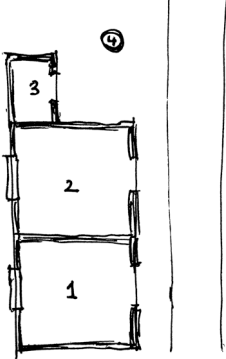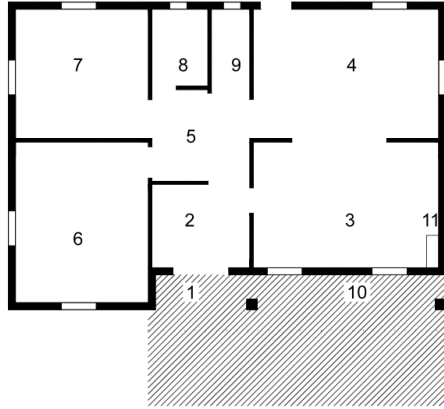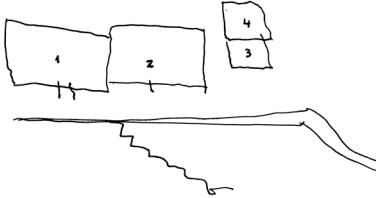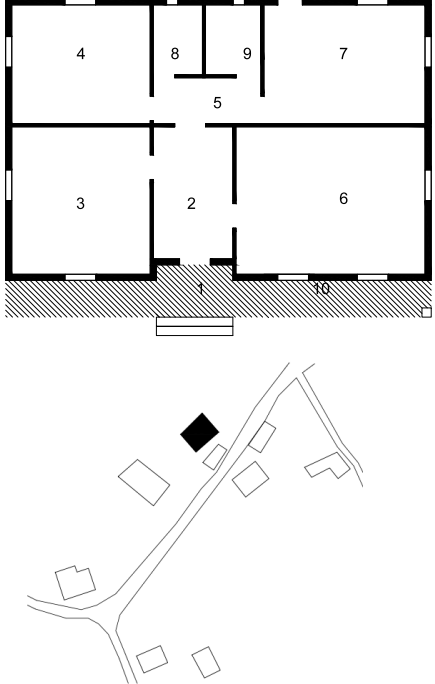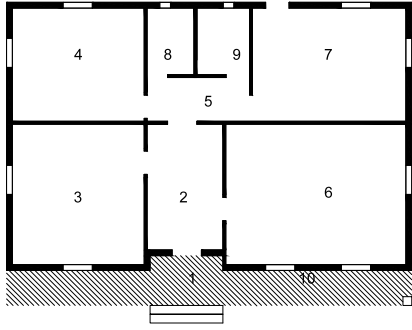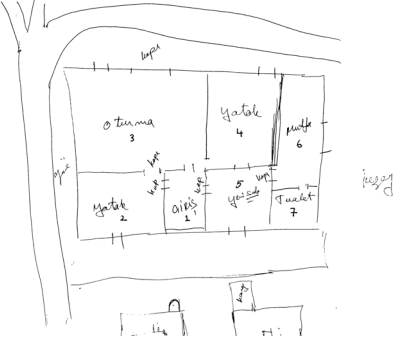
Appendix A: Case Studies
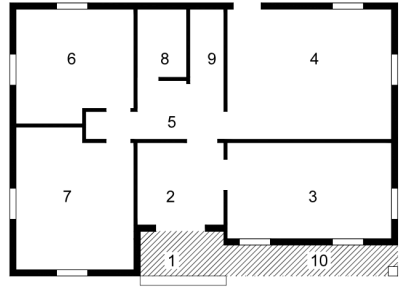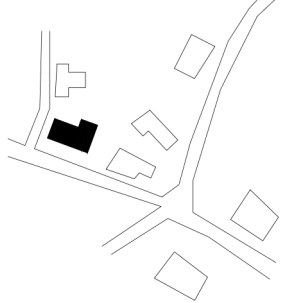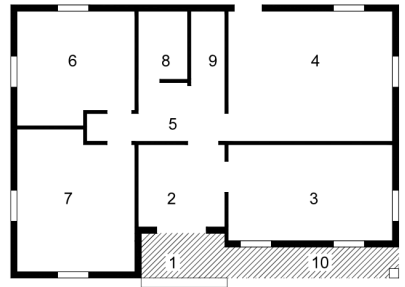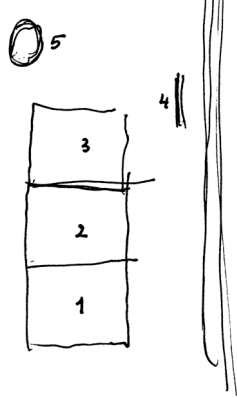
CASE 1 (Photos)	ORIGINAL VERSION (plan & nearby environment)	ADAPTED VERSION (plan)	THEIR OLD HOUSES (in Erenköy, with the drawings of its users)
		 1: Entrance 2: Entrance hall 3: Guest living room 4: Kitchen 9: Toilet 5: Hallway 10: Porch 6: Bedroom 11. Garage 7: Master bedroom 12. Storage 8: Bathroom 13. Terrace	 1: Entrance hall 2: Bedroom & Living room 3: Bedroom 4: Kitchen 5: Toilet 6: Oven

TRANSFORMATION

SLIGHT ADJUSTMENT	ADDITION & DIVISION	TOTAL CONVERSION	RECONSTRUCTION
• Changing doors/windows • Paint and white wash • Kitchen alterations (kitchen cupboards, tiles etc.	• Building extra storage outside • Building semi open spaces at the backyard • oven in the garden and garage		
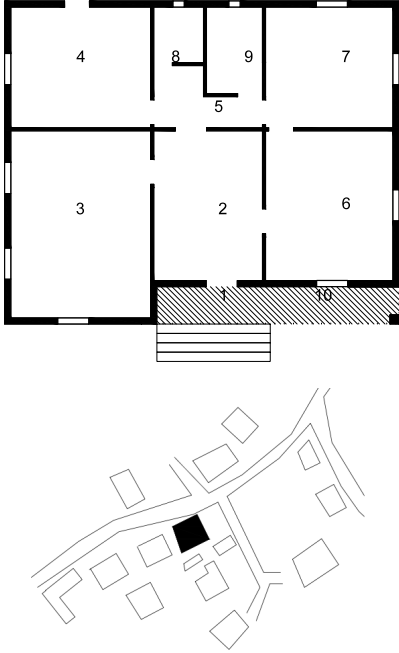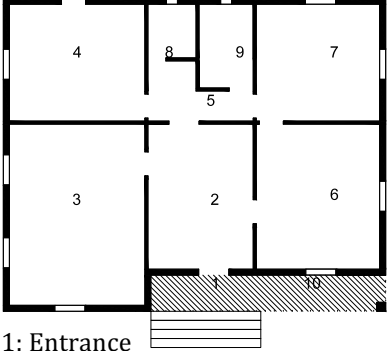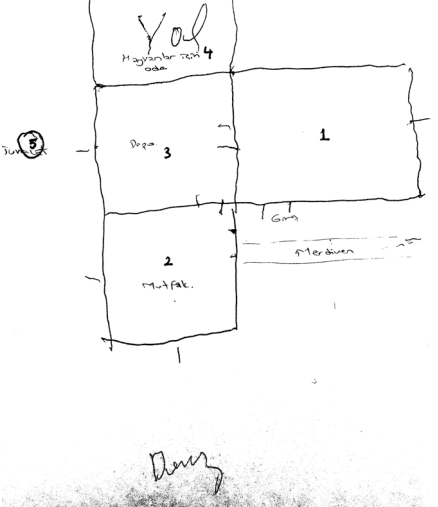
CASE 2 (Photos & nearby environment)	ORIGINAL VERSION (plan)	ADAPTED VERSION (plan)	THEIR OLD HOUSES (in Erenköy, with the drawings of the author)
	1: Entrance 2: Entrance hall / living room 3: Living room /Common area 4: Kitchen 5: Hallway 6: Bedroom 7: Master bedroom 8: Bathroom 11. wc 9: Toilet 12. barns 10: Porch 13.oven		1: Entrance & Kitchen 2: Bedroom & Living room 3: Bedroom 4: Storage 5: Toilet 6: Oven 7: Barn

TRANSFORMATION

SLIGHT ADJUSTMENT	ADDITION & DIVISION	TOTAL CONVERSION	RECONSTRUCTION
• Changing doors/windows • Paint and white wash • Roof isolation • Changing toilet and bathroom	• Building extra toilets at outside • Space for animals • Building an oven in the garden	• Turning an unused room into kitchen (adding the space into kitchen)	
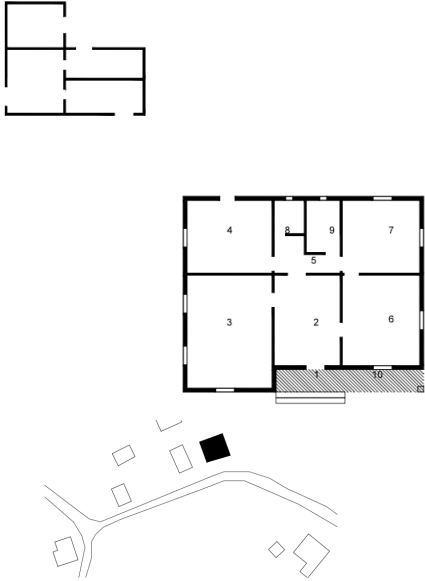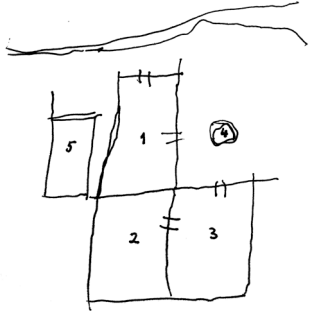
CASE 3 (Photos)	ORIGINAL VERSION (plan & nearby environment)	ADAPTED VERSION (plan)	THEIR OLD HOUSES (in Erenköy, with the drawings of its users)
		 1: Entrance 2: Entrance hall 3: Master bedroom 4: Bedroom 5: Hallway 6: Living room 7: Kitchen 8: Bathroom 9: Toilet 10: Porch 11: way to car park	 1: Entrance & Kitchen 2: Bedroom 3: Bedroom 4: Toilet 5: Storage

TRANSFORMATION

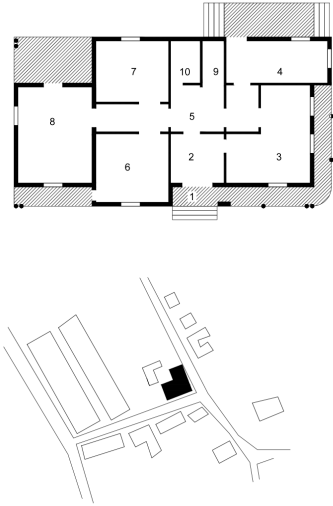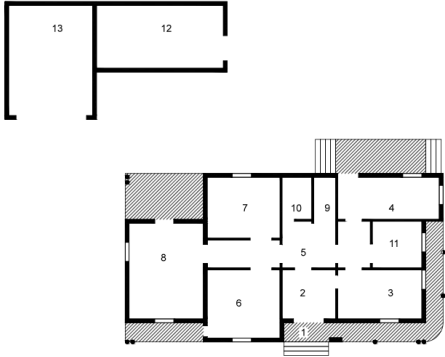| SLIGHT ADJUSTMENT	ADDITION & DIVISION	TOTAL CONVERSION	RECONSTRUCTION
• Paint and white wash • Roof isolation		• Turning the barns into garage	
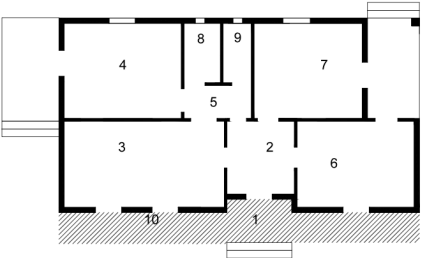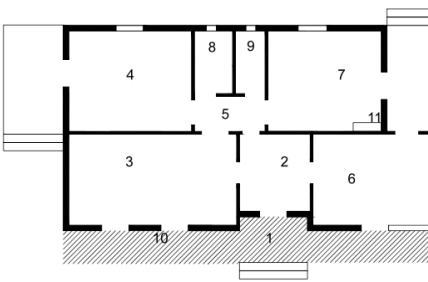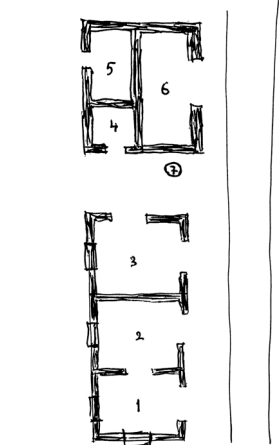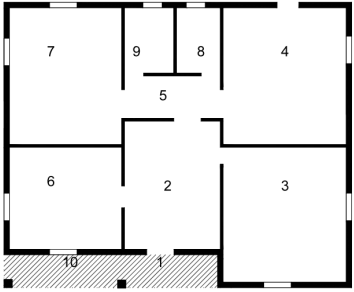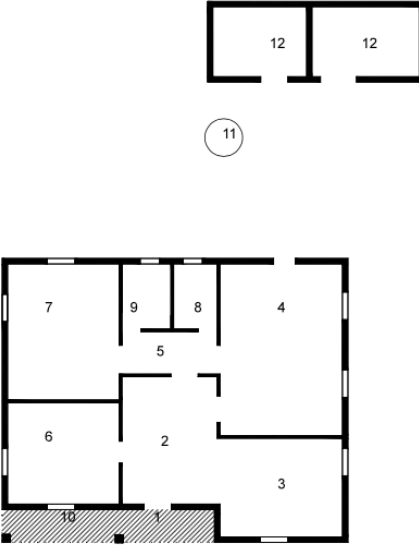
CASE 4 (Photos & nearby environment)	ORIGINAL VERSION (plan)	ADAPTED VERSION (plan)	THEIR OLD HOUSES (in Erenköy, with the drawings of the author)
		 1: Entrance 2: Entrance hall 3: Master bedroom 4: Bedroom 5: Hallway 6: Living room 7: Kitchen 8: Toilet 9: Bathroom 10: Porch	 1: Bedroom & Living room 2: Kitchen 3: Toilet 4: Oven

TRANSFORMATION

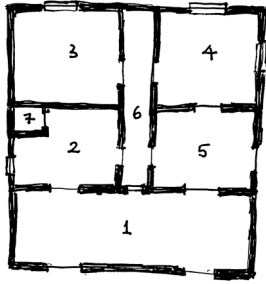| SLIGHT ADJUSTMENT	ADDITION & DIVISION	TOTAL CONVERSION	RECONSTRUCTION
• Paint and white wash	• Building an oven in the garden	• Turning the additional rooms into barns	
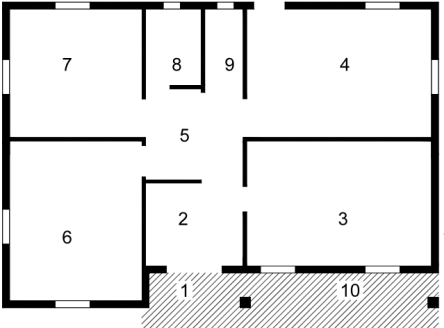
CASE 5 (Photos)	ORIGINAL VERSION (plan & nearby environment)	ADAPTED VERSION (plan)	THEIR OLD HOUSES (in Erenköy, with the drawings of its users)
		1: Entrance 2: Entrance hall 3: Guest living room 4: Kitchen 5: Hallway 6: Bedroom 7: Master bedroom 8: Bathroom 9: Toilet 10: Porch	1: Bedroom 2: Bedroom & Living room 3: Kitchen 4: Oven 5: Toilet

TRANSFORMATION

SLIGHT ADJUSTMENT	ADDITION & DIVISION	TOTAL CONVERSION	RECONSTRUCTION
• Paint and white wash • Kitchen alterations (kitchen cupboards, tiles etc.) • Garden arrangements	• Building an oven in the garden • Space for the animals		

CASE 6 (Photos)	ORIGINAL VERSION (plan & nearby environment)	ADAPTED VERSION (plan)	THEIR OLD HOUSES (in Erenköy, with the drawings of its users)
		 1: Entrance 2: Entrance hall / Reception 3: Guest living room 4: Kitchen 5: Hallway 6: Master bedroom 7: Bedroom 8: Toilet 9: Bathroom 10: Porch	 1: Bedroom & Living room 2: Kitchen 3: Storage 4: Barn 5: Oven

TRANSFORMATION

SLIGHT ADJUSTMENT	ADDITION & DIVISION	TOTAL CONVERSION	RECONSTRUCTION
• Changing doors/windows • Paint and white wash	• Building extra rooms outside (storage)	• Turning the additional rooms into barns	

CASE 7 (Photos)	ORIGINAL VERSION (plan & nearby environment)	ADAPTED VERSION (plan)	THEIR OLD HOUSES (in Erenköy, with the drawings of its users)
		  1: Entrance 2: Entrance hall / living room 3: Guest living room / master bedroom 4: Kitchen 8: Toilet 12: Kitchen 5: Hallway 9: Bathroom 13: Oven 6: Bedroom 10: Porch 14: Barn 7: Bedroom 11: Garage 15: Storage	 1: Kitchen 2: Bedroom 3: Bedroom & Living room 4: Oven 5: Barn

TRANSFORMATION

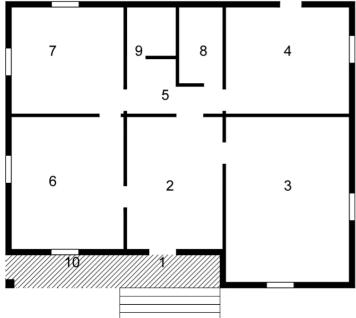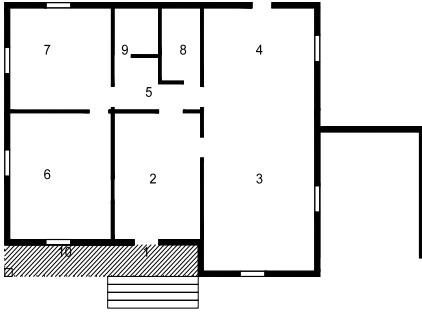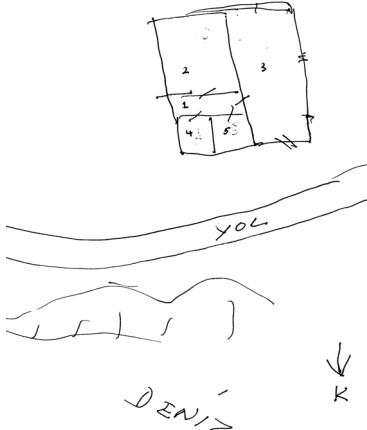| SLIGHT ADJUSTMENT	ADDITION & DIVISION	TOTAL CONVERSION	RECONSTRUCTION
• Paint and white wash • Roof isolation • Changing toilet and bathroom • Garden arrangements	• Building extra kitchen outside • Garage • Building an oven in the garden	• Turning the additional rooms into barns	

CASE 8 (Photo & nearby environment)	ORIGINAL VERSION (plan)	ADAPTED VERSION (plan)	THEIR OLD HOUSES (in Erenköy, with the drawings of the author)
	  1: Entrance 2: Entrance hall 3: Living room 4: Kitchen 5: Hallway 6: Master bedroom 7: Bedroom 8: Bathroom 9: Toilet 10: Porch	 1: Entrance 2: Entrance hall 3: Living room 4: Kitchen 5: Hallway 6: Master bedroom 7: Work & living space 8: Bathroom 9: Toilet 10: Porch 11: Fireplace	 1: Bedroom 2: Bedroom & Living room 3: Kitchen 4: Toilet 5: Storage 6: Barn 7: Oven

TRANSFORMATION

SLIGHT ADJUSTMENT	ADDITION & DIVISION	TOTAL CONVERSION	RECONSTRUCTION
• Paint and white wash	• Building fireplace • Building an oven in the garden • Adding extra door	• Turning some spaces in the house into storage	

CASE 9 (Photo & nearby environment)	ORIGINAL VERSION (plan)	ADAPTED VERSION (plan)	THEIR OLD HOUSES (in Erenköy, with the drawings of its users)
	  1: Entrance 2: Entrance hall 3: Living room 4: Kitchen 5: Hallway 6: Bedroom 7: Master bedroom 10: Porch 8: Toilet 11: Oven 9: Bathroom 12: Barn		 1: Bedroom & Living room & Kitchen 2: Toilet

TRANSFORMATION

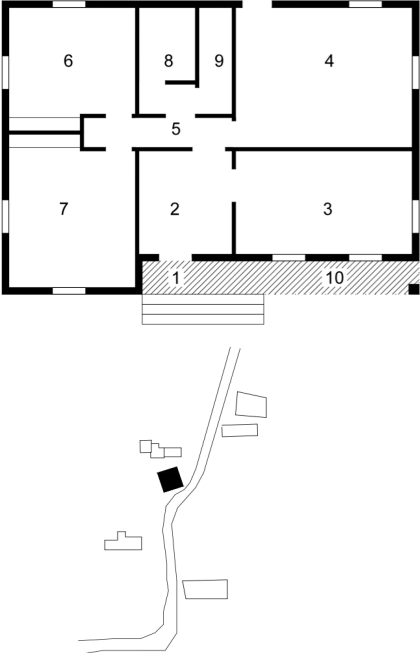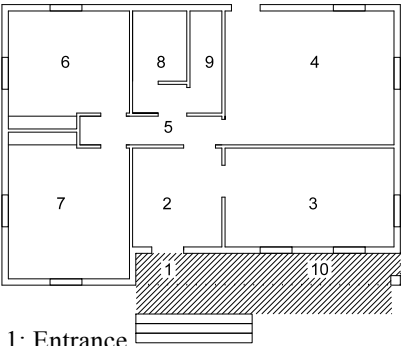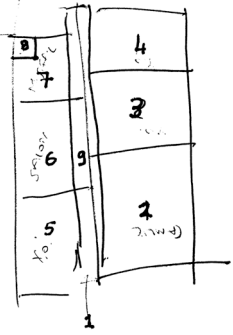| SLIGHT ADJUSTMENT	ADDITION & DIVISION	TOTAL CONVERSION	RECONSTRUCTION
• Changing doors/windows • Paint and white wash • Roof isolation • Garden arrangements	• Dividing the living room into two and enlarging the kitchen • Adding extra door, window • An oven in the garden • Space for the animals		• Enlarging the rooms by demolishing the inner wall • Demolishing any rooms of the house and rebuilding it.

CASE 10 (Photos)	ORIGINAL VERSION (plan & nearby environment)	ADAPTED VERSION (plan)	THEIR OLD HOUSES (in Erenköy, with the drawings of its users)
	 1: Entrance 2: Entrance hall 3: Living room 4: Kitchen 5: Hallway 6: Master bedroom 7: Bedroom 8: Bathroom 9: Toilet 10: Porch 11: Fireplace		 1: Bedroom 2: Kitchen 3: Toilet 4: Barn

TRANSFORMATION

SLIGHT ADJUSTMENT	ADDITION & DIVISION	TOTAL CONVERSION	RECONSTRUCTION
• Changing floors • Changing doors/windows • Paint and white wash • Roof isolation	• Enlarging the room by demolishing the inner wall • Building fireplace		

1

CASE 11 (Photos)	ORIGINAL VERSION (plan & nearby environment)	ADAPTED VERSION (plan)	THEIR OLD HOUSES (in Erenköy, with the drawings of its users)
		  1: Entrance 2: Entrance hall / Reception 3: Master bedroom 4: Bedroom 5: Hallway 6: Guest living room 7: Kitchen 8: Bathroom 9: Toilet 10: Porch	 1: Entrance 2: Bedroom 3: Living room 4: Bedroom 5: Dining room 6: Kitchen 7: Toilet

TRANSFORMATION

SLIGHT ADJUSTMENT	ADDITION & DIVISION	TOTAL CONVERSION	RECONSTRUCTION
• Changing doors/windows • Paint and white wash • Kitchen alterations (kitchen cupboards, tiles etc.)	• Dividing the large living room into two where heating is a problem	• Turning the additional rooms into barns	

CASE 12 (Photos)	ORIGINAL VERSION (plan & nearby environment)	ADAPTED VERSION (plan)	THEIR OLD HOUSES (in Erenköy, with the drawings of the author)
		  1: Entrance 8: Master Bedroom 2: Entrance hall 9: Toilet 3: Living room 10: Bathroom 4: Kitchen 11: Storage 5: Hallway 12: Storage 6: Bedroom 13: Garage 7: Bedroom	 1: Entrance & Sun parlor 2: Kitchen 3: Bedroom 4: Bedroom 5: Bedroom & Living room 6: Hallway 7: Toilet 8: Oven

TRANSFORMATION

SLIGHT ADJUSTMENT	ADDITION & DIVISION	TOTAL CONVERSION	RECONSTRUCTION
• Changing doors/windows • Paint and white wash • Roof isolation • Changing toilet, bathroom • Kitchen alterations (kitchen cupboards, tiles etc.) • Garden arrangements	• Dividing the large living room into two where heating is a problem • Extra door • Garage • Building extra rooms outside (storage)		• Demolishing the additional ruined rooms and rebuilding them

CASE 13 (Photos & nearby environment)	ORIGINAL VERSION (plan)	ADAPTED VERSION (plan)	THEIR OLD HOUSES (in Erenköy, with the drawings of its users)
	  1: Entrance 2: Entrance hall 3: Guest living room 4: Kitchen 5: Hallway 6: Master bedroom 7: Bedroom 8: Bathroom 9: Toilet 10: Porch	 1: Entrance 2: Entrance hall / living room 3: Common area / dining room 4: Kitchen and cooking area 5: Hallway 6: Master bedroom 7: Bedroom 8: Bathroom 9: Toilet 10: Porch	 1: Entrance 2: Kitchen & Bedroom 3: Bedroom & Living room 4: Toilet 5: Bedroom

TRANSFORMATION

SLIGHT ADJUSTMENT	ADDITION & DIVISION	TOTAL CONVERSION	RECONSTRUCTION

• Changing doors/windows
• Paint and white wash
• Roof isolation
• Kitchen alterations (kitchen cupboards, tiles etc.)
  Garden arrangements
	• Enlarging the room by demolishing the inner wall
	• Enlarging the small kitchen
	• Garage
	  Space for the animals		

CASE 14 (Photos)	ORIGINAL VERSION (plan & nearby environment)	ADAPTED VERSION (plan)	THEIR OLD HOUSES (in Erenköy, with the drawings of its users)
 		 1: Entrance 2: Entrance hall / Reception 3: Guest living room 4: Kitchen 5: Hallway 6: Master bedroom 7: Bedroom 8: Bathroom 9: Toilet 10: Porch	 1: Entrance 2: Sun parlor 3: Bedroom 4: Bedroom 5: Bedroom 6: Living room 7: Kitchen 8: Toilet 9: Hallway

TRANSFORMATION

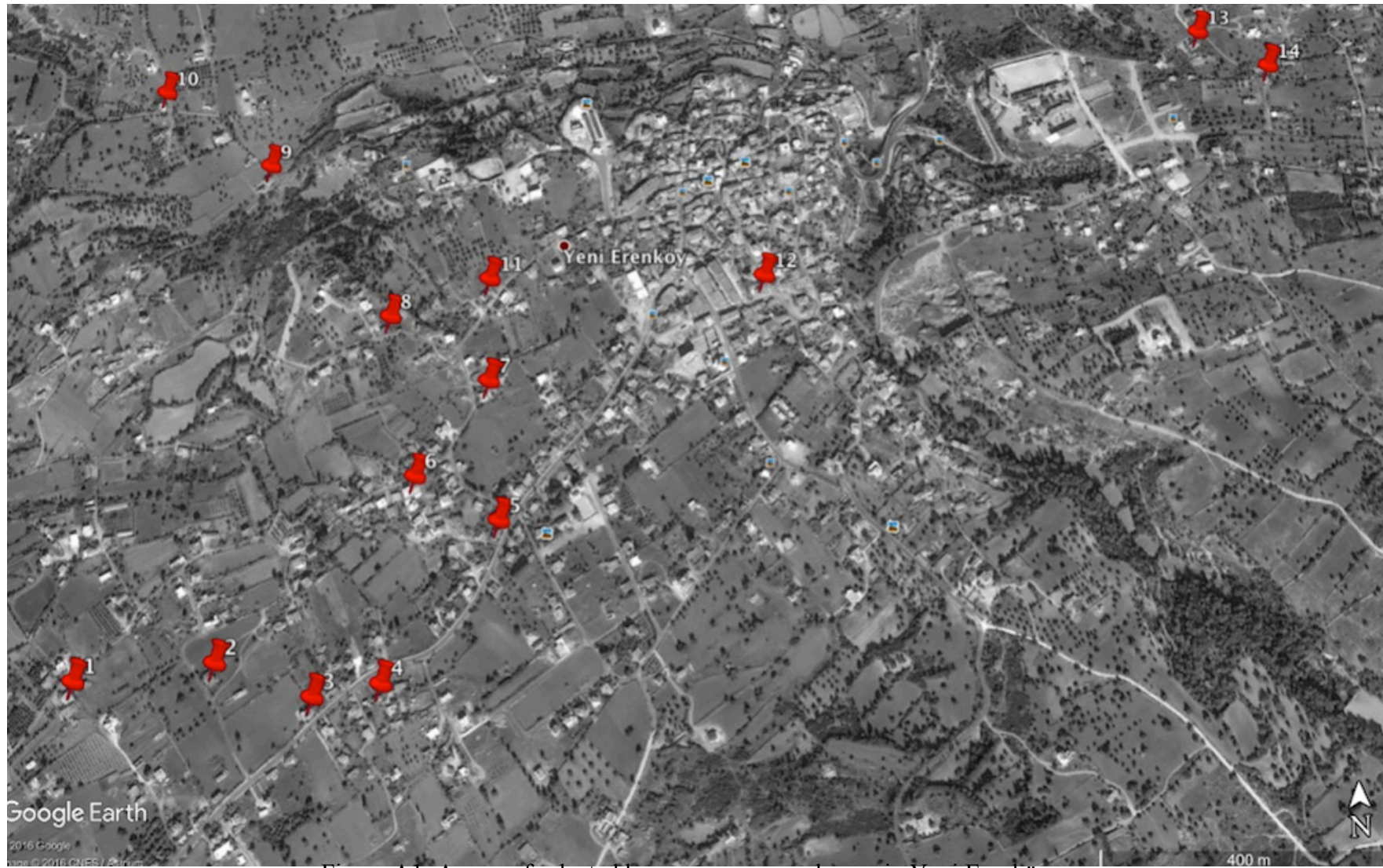| SLIGHT ADJUSTMENT	ADDITION & DIVISION	TOTAL CONVERSION	RECONSTRUCTION
• Changing doors/windows • Paint and white wash • Garden arrangements	• Building an oven in the garden • Space for the animals • Enlarging the porch	• Turning the additional rooms into barns	• Demolishing the additional ruined rooms and rebuilding them

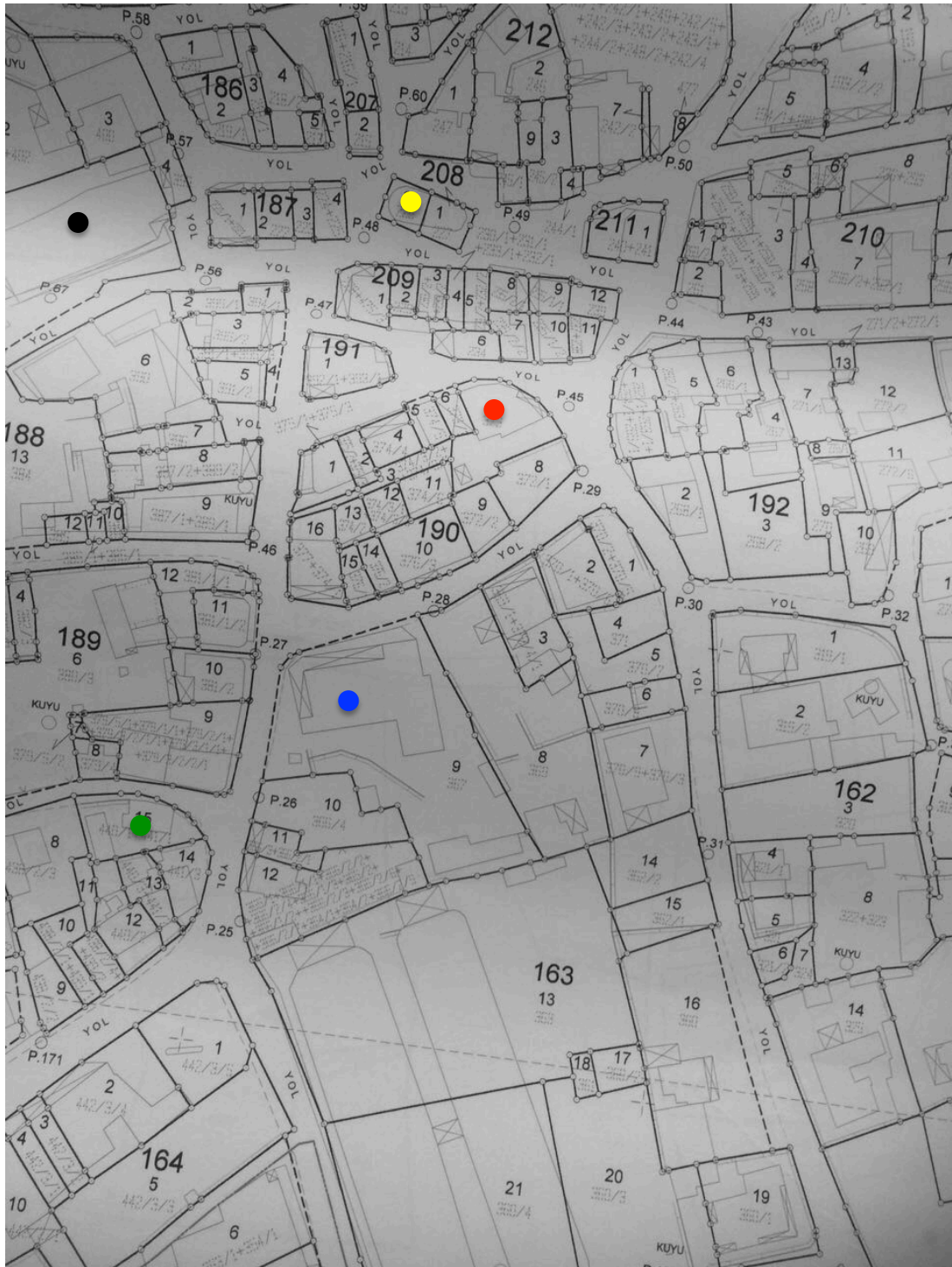Figure A1: A map of selected houses as a research case in Yeni Erenköy.
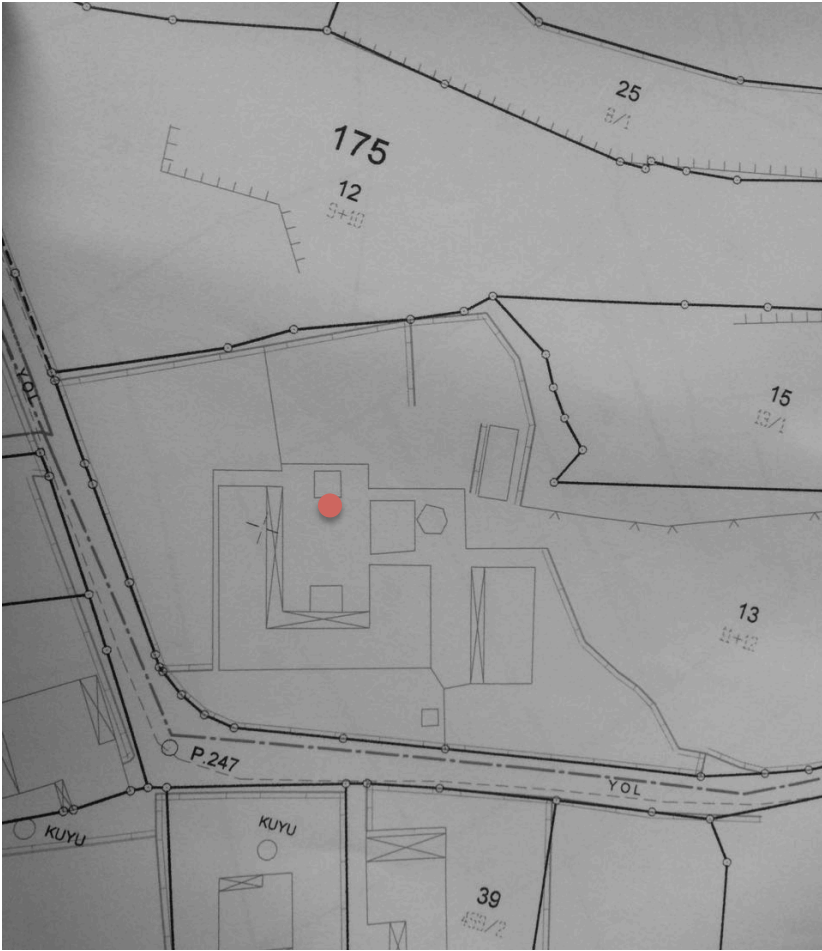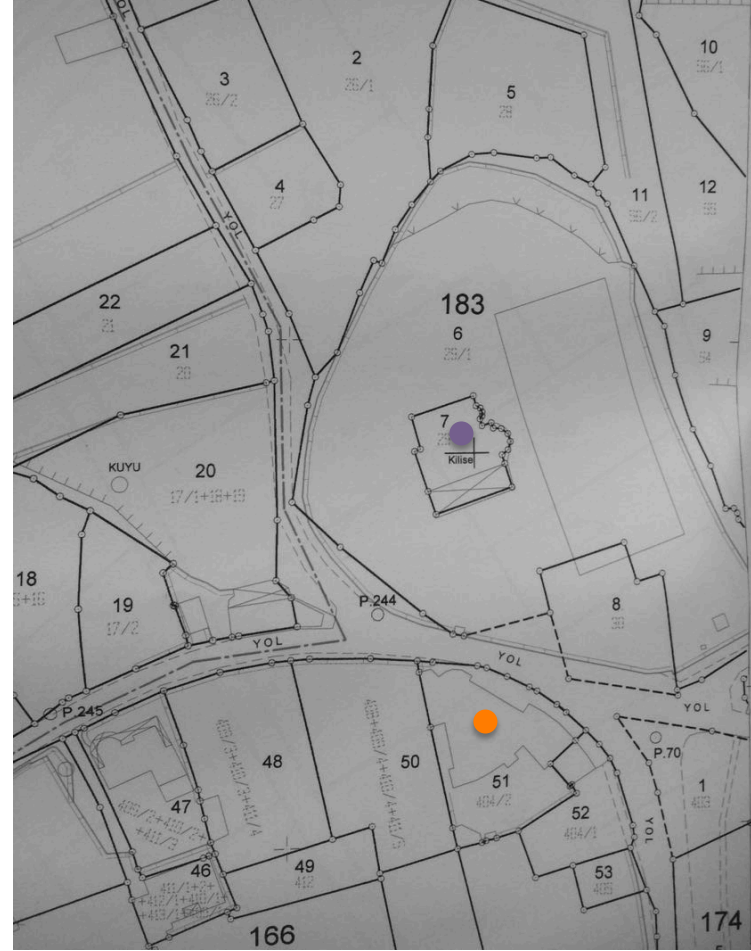
Figure A2: Yeni Erenköy village map

● Municipality   ● Cooperative building
● Bank   ● Gas station
● Post office, court of law, dept. of Forestry and Meteorology

Figure A3: Yeni Erenköy village center map

Appendix B: Questions for Interview

The following questions will be used for the studies conducted by Abdullah Can who is a Postgraduate Student at the Faculty of Architecture at Eastern Mediterranean University, in order to understand how the society migrated to Yeni Erenköy had encountered with the modern.

Thank you for your participation…

- **RECALLING / FORGETTING OF THE PAST**

  1. Where did you live before the migration? Have you experienced the war? Have you experienced any property loss?

  2. How many times did you migrate? Please indicate time and place. Could you talk about your moving process? (How many days did it take? With what kind of vehicles were you brought there?) Did you have the chance to take anything with you? / What were they? Did you settle into a house right away? Who decided where you would move in?

  3. Could talk about your old house in Erenköy? (How many rooms did it have? What were the building materials? Did it have a toilet?)

     Do you have a photograph of your old house? Could you describe your house in Erenköy?

Did you have any idea/received any information when you were about to migrate to Yeni Erenköy? Were you informed in advance about what to expect? Or were you taken by surprise?

4. What was the biggest strength of this house to you? (A leak proof ceiling, being located near the road, good relationships with the neighbors, a very large kitchen, having a stone oven in the garden, etc.) (socially/physically/environmentally/internally)

5. What did you see and feel when you first arrived? What was the first impression you had, negatively or positively? What was the thing that surprised you the most? What was the thing that looked unfamiliar the most?

What was the first sentence you mentioned when you first arrived to the village / house? (Did you have any thoughts like these? "What a nice house", "What a different house?" or "not like in our neighborhood at all", "I miss my house already", "Why is this part / corner of the house like this?")

6. The first time you saw the Greek Cypriot houses, did you find them different? Were you familiar with these house types?

7. Did you find anything when you first came into the house? If you did, do you still have it? Or was the house completely emptied?

8. After you settled in, did the house have anything that made you feel uncomfortable in particular? (Small rooms, marble and cold floors, large windows, etc.)

9. Did your adaptation process take long or did you get used to and accepted the house easily?

10. Did your children continue to live with you in your new house? Are they attached to this house?

11. Did you always stay in this house after 74 since you moved into this house? If you had any change of place, what was the reason?

12. Do you know who the architect of the house was and by whom the house was built?

- **ASSESSMENT OF TODAY:**

13. What are the three things you dislike about your house? (At first / now)

14. Are the rooms and the sizes of the rooms of your house sufficient? Were there any rooms / places you used for a different purpose comparing to now / rooms you did not use at all? What is the part of the house you use the most comfortably / productively? If you compare this house to your old house, which one was better?

15. Are all of the rooms useful? Do you use the living room, the porch (sündürme), the garden sufficiently? If not, what is the reason?

16. In what part of the house do you spend time with the other households / guests?

17. What are the changes applied inside or outside the house and what are the reasons to these changes?

Indoor Changes: Outdoor / Façade Changes:

Additional rooms: Paint:

Enlarging the place: Repair / Alteration / Demolish and
                                               rebuild:

Paint-whitewash:

                                               Coating (Plaster-Stone etc.):

Changing the floors:

                                               Door or window changes:

Alterations in toilet-bathroom-
kitchen: Additional doors-windows:

Other: Additional garage, room, house, etc.:

                                               Garden arrangements:

                                               Additional / enlarging semi-outdoor
                                               places

18. Did you try to maintain the original and unique characteristic of the house while you were getting these changes applied?

19. Is there any place within the house that even if you change every single part, you would say "I would never change this part of the house"?

20. What meanings does your current house bear to you? Have you adopted this place as a "home"?

21. If you were given a camera, what part of the house would you record and why?

• **EXPECTATIONS / COMPARISONS:**

22. Are you pleased with your house? If not, in what kind of a house would you rather live?

23. Is there anything you were so pleased with your old house and did not get the chance to find in your new house? What is it existed there but not here?

24. Are there any associations you have made between your old and new house? If you were to compare your old house with your new house, what are the obvious differences and similarities in between?

25. Is your utilization of the kitchen the same as before or has it undergone any changes? Which of the kitchens did you use more efficiently?

26. If you were given the opportunity to choose, would you choose to live in this house, another house or would you choose to go back to your old place of settlement?

27. How are your relations with your neighbors? If you compare your relations with your relations you had in your old village, what is it the aspect that changed?

28. How do you spend your leisure time? Can you keep up with your old habits? Do you have the opportunity to carry out the activities you enjoy?

29. What did you do in Erenköy? What was your job and did you continue doing that job when you came here?

30. Do you know the former owner of your house? Did you meet them? Do they come and visit their house frequently? How do they behave towards you? How do you behave towards them? Do you go and visit your old house?

31. What do you miss the most about your old house / village? Could you tell us about a special memory you had there and you have never forgotten? Have you had any special memories like that in your new house?

If you were to compare, in which of your houses have you had better memories?

If the war never happened and you did not have this fear inside you, do you think you could remember better memories about there?

32. Do you ever think there is a possibility you may be evicted from your house and be forced to migrate again?
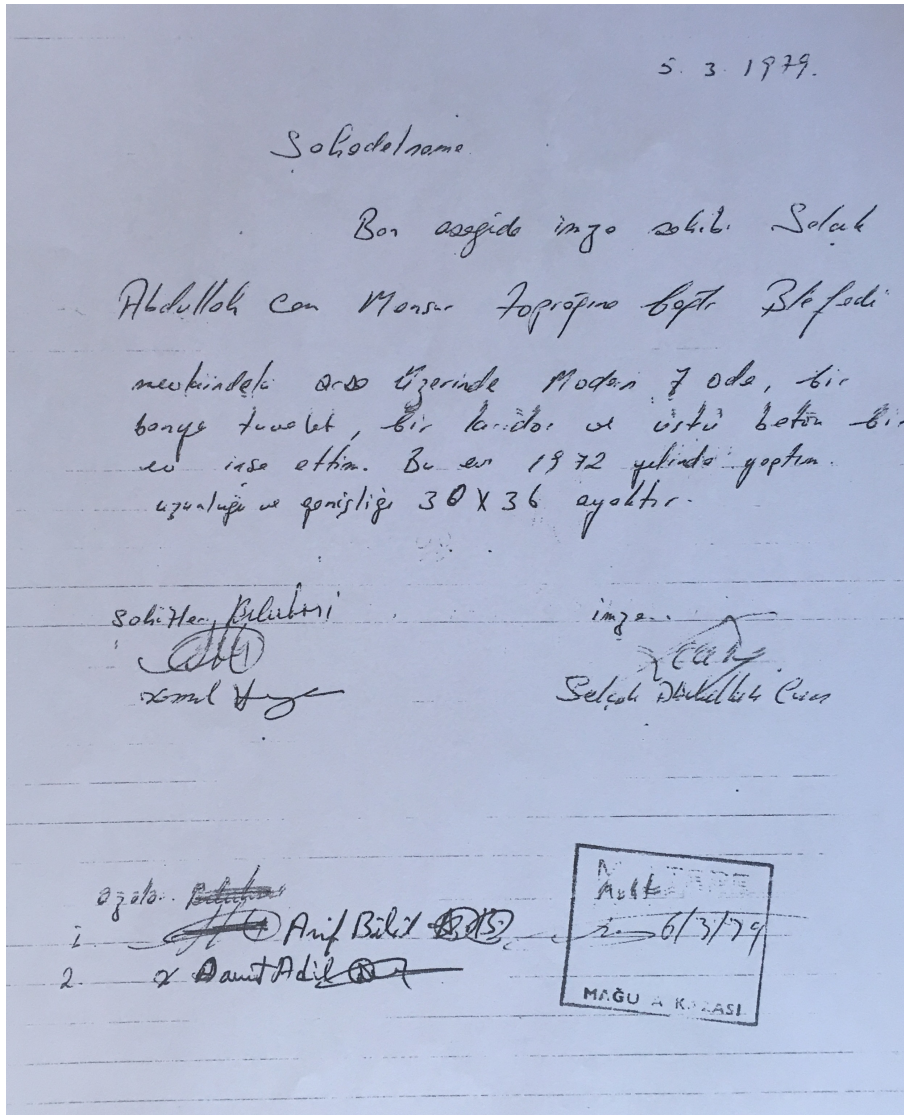
Appendix C: Other Documents

Figure A4: A sample of residential immovable property certificate from Erenköy

ISKÂN VE REHABİLİTASYON DAİRESİ

Levazım ve Acil Yardım Merkezi
YARDIM / ÇIKIŞ BELGESİ

Tarih 9-1-11/19 76

№ 028228

Eşyayı Alanın

İsmi : *SELÇUK ABDULLAH*

Dosya No./Belge No.

Kimlik Kartı No :

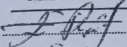Tarih *9/11/76*

Adresi : *MALTEPE F.121*

Nüfus Sayısı : *4*

STATÜSÜ: 1976 GÖÇMENİ

Sıra No.	Eşyanın Cinsi	Stok K. No.	Birim	Durum	Miktar
1	KARYOLA ÇİFT	1	ADET	YENİ	1
2	ŞİLTE ÇİFT (PAMUK)	12	"	"	1
3	KARYOLA TEK	8	"	"	2
4	ŞİLTE TEK (PAMUK)	2	"	"	2
5	ÇARŞAF TEK	15B	"	"	4
6	ÇARŞAF ÇİFT	15A	"	"	3
7	YORGAN TEK	4A	"	"	2
8	YORGAN ÇİFT	4	"	"	1
9	MASA	59	"	"	1
10	SANDALYE (HASIR)	57	"	"	4
11	TABAK	20	"	"	8
12	ÇATAL, KAŞIK	24,27	"	"	8+8
13	SU BARDAĞI	35	"	"	8
14	TENCERE	21	"	"	1
15	GAZ OCAĞI (FIRINSIZ)	30	"	"	1
16	GAZ LASTİĞİ	146	AYAK	"	3
17	GAZ SAATİ	40	ADET	"	1
18	GAZ TÜPÜ	47	"	Dolu	1
19	PLASTİK KOVA	93	"	YENİ	1
20	KİĞİM	100	"	"	1
21	SOBA	194	"	"	1

Yukarıda cinsi ve miktarı yazılı malzemeler tam ve eksiksiz olarak teslim edilmiştir.

Mal Sorumluşu

İmzası :

Adı Soyadı *ERDEN RAŞİT*

Görevi : *EŞYA SORUMLUSU*

Teslim Alan

SELÇUK ABDULLAH

Figure A5: Documents of aid given by the department of settlement for the immigrants settled in Yeni Erenköy

Figure A6 today skyline of Yeni Erenköy (taken by author-2016)

Figure A7: A view from Erenköy before 1974

Figure A8: Today's Erenköy. As seen in the photo, the houses seem to disappear from lack of care. (2015)