

# **Identity Construction and Language in Cyprus**

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## **ABSTRACT**

This study seeks to explore if there is a relationship between language and process of otherization (to what extent language affect otherisation) in Cyprus. It also desired to investigate how language affects two communities' way of thinking towards each other and the role of language in identity construction. The findings of the study will contribute to the benefit of both communities considering the debates over the situation of the two communities' is one of the on-going agendas on the island for a long time.

The research was conducted with 40 participants by using interview research design; 20 of them were TCs and 20 of them were GCs. The participants were both 10 male and 10 female from each community. Participants were chosen by using snowball sampling methodology which is a non-random methodology and enables the sample size to grow as the participants of the study invite the people who they know to participate in the study. The study is centred on a qualitative research methodology. The data analyzed under 3 research questions; 1. What is the role of language in the process of identity construction? 2. How does language barrier affect the otherization process? 3. How does language influence peoples' way of thinking about the other community?

The findings show that identity construction in Cyprus formed due to some external factors; Turkey, Greece and England and these factors affected the otherisation process. At the end of the study, it is revealed that language play an important part in otherisation process. The findings also reveal that there is a serious communication

problem in the island and revealed that speaking different languages has an impact on considering each other as ‘different’. However they are not willing to learn each other’s languages.

**Keywords:** Identity Construction, Otherisation, Language, Turkish Cypriots and Greek Cypriots

## ÖZ

Bu çalışma Kıbrıs'ta dil ile ötekileştirme süreci arasında bir ilişki olup olmadığını (dil ne derece ötekileştirmeyi etkiler) araştırmayı amaçlamaktadır. Ayrıca dilin iki toplumun birbiri hakkındaki düşüncelerini nasıl etkilediğini ve kimlik oluşumunda dilin rolünü bulmayı da amaçlamaktadır. Uzun süreden beridir her iki toplumun da gündemde olan münazaralar göz önünde tutulduğunda, çalışmanın bulguları her iki topluma da fayda sağlayacaktır.

Çalışma görüşme tekniği kullanılarak 40 katılımcı ile gerçekleştirilmiştir, bunlardan 20'si Kıbrıslı Rum, 20'si ise Kıbrıslı Türk'tür. Çalışmanın katılımcıları her iki toplumdan da 10 kadın 10 erkektir. Katılımcılar, tesadüfi olmayan bir yöntem olan, katılımcıların çalışmanın katılımcıları tarafından seçilmesine olanak sağlayan, kar topu tekniği kullanılarak seçilmiştir. Çalışma nitel yöntem üzerine kurulmuştur. Veriler 3 çalışma sorusu üzerinden analiz edilmiştir; 1. Dilin kimlik oluşumu üzerindeki etkisi nedir? 2. Dil engeli ötekileştirme sürecini nasıl etkiler? 3. Dil insanların öteki toplum üzerindeki düşüncelerini nasıl etkiler?

Çalışmanın sonuçları Kıbrıs'ta kimlik oluşumunun bazı dış faktörlere (Türkiye, Yunanistan, İngiltere) bağlı olarak geliştiğini ve bu faktörlerin kimlik oluşumu üzerinde etkisi olduğunu göstermiştir. Çalışmanın sonucunda ötekileştirme sürecinde dilin çok büyük bir payı olduğu ortaya çıkmıştır. Ayrıca bulgular adada ciddi iletişim problemi olduğunu, farklı dilleri konuşmanın kişilerin bir birini öteki olarak görmesi üzerinde etkisi olduğunu ortaya çıkarmıştır. Bununla birlikte kişilerin bir birlerinin dillerini öğrenmeye çok da istekli olmadığını görülmüştür.

**Anahtar Kelimeler:** Kimlik Oluşumu, Ötekileştirme, Dil, Kıbrıslı Türkler ve Kıbrıslı Rumlar

# DEDICATION

*To my beloved grandparents*

*Kemal & Fatma Canalp*

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# TABLE OF CONTENTS

ABSTRACT.....	iii
ÖZ .....	v
DEDICATION .....	vii
ACKNOWLEDGMENT .....	viii
LIST OF FIGURES .....	xv
LIST OF ABBREVIATIONS.....	xvi
1 INTRODUCTION .....	1
1.1 Background of the Study.....	1
1.2 Motivation of the Study.....	13
1.3 Objectives of the Study .....	13
1.4 Research Problem.....	13
1.5 Research Questions .....	14
1.6 Significance of the Study .....	15
1.7 Outline of the Study .....	15
1.8 Scope and Limitations of the Study .....	16
2 LITERATURE REVIEW.....	18
2.1 Culture.....	19
2.1.1 Culture and Language.....	20
2.2 Identity .....	23
2.2.1 Identity, Discourse and Language .....	24
2.2.2 From Ottoman Empire to the British Empire Development of Identity in Cyprus.....	26
2.2.2.1 Development of identity in Cyprus Prior to the British Period...	26

2.2.2.2 British Rule in Cyprus.....	29
2.2.3 Literature on Construction of Identity and Language of Cypriots (TC & GC) .....	33
2.3 Otherisation .....	34
2.3.1 Ethnicity.....	40
2.3.2 Cypriot Identity and Language .....	41
2.4 Language .....	42
2.4.1 Theories on How Language Begins.....	46
2.4.1.1 Creationism.....	46
2.4.1.2 Evolution Theories.....	47
2.4.1.3 Theories of Sound.....	48
2.4.1.4 Natural Selection.....	49
2.4.1.5 The Gestural Theory.....	50
2.4.1.6 Discovery of Mirror Neurons.....	51
2.4.1.7 Discovery of FOXP2; Language Gene.....	51
3 RESEARCH DESIGN AND METODOLOGY .....	53
3.1 Research Method.....	53
3.2 Research Design.....	55
3.2.1 Interview Methodology .....	55
3.2.2 The Research Question Design.....	57
3.2.2.1 The Research Question Design for Identity Construction .....	57
3.2.2.2 The research Question Design for Language Barrier and Otherisation .....	58
3.2.2.3 The Research Question Design for How Language Influence Peoples' Way of Thinking About Other Community .....	58

3.3 Research Context.....	60
3.4 Data Collection Method .....	61
3.5 Research Strategy .....	61
3.6 Sample.....	61
4 DATA ANALYSIS .....	63
4.1 Analysis and Findings .....	64
4.1.1 Analysis of Demographic Data.....	64
4.1.1.1 Gender Analysis .....	64
4.1.1.2 Age Analysis .....	65
4.1.1.2.1 Age Analysis of TC Interviewees .....	65
4.1.1.2.2 Age Analysis of GC Interviewees.....	66
4.1.1.3 Marital Status Analysis .....	67
4.1.1.4 Educational Level Analysis.....	68
4.1.1.5 Occupation of the Interviewees.....	68
4.1.1.5.1 Occupation Analysis of TC Interviewees .....	68
4.1.1.5.2 Occupation Analysis of GC Interviewees.....	68
4.1.1.6 Place of Born of the Interviewees .....	68
4.1.1.7 Place of Residence of the Interviewees.....	69
4.1.2 Analysis of the First Research Question.....	69
4.1.2.1 How Interviewees Defined Their Personal Identities?.....	69
4.1.2.1.1 Personal Identity: Defined by Referring Characteristic Features .....	69
4.1.2.1.2 Personal Identity: Defined by Referring Occupation... 70	
4.1.2.1.3 Personal Identity: Defined by Referring Ethnic Identity .....	71

4.1.2.1.4 Personal Identity: Defined by Referring Being a Human.....	71
4.1.2.2 How Interviewees Defined Their Ethnic Identities? .....	72
4.1.2.2.1 Ethnic Identity: Cypriot .....	72
4.1.2.2.2 Ethnic Identity: Turkish Cypriot.....	73
4.1.2.2.3 Ethnic Identity: Greek Cypriot.....	73
4.1.2.2.4 Ethnic Identity: Greek Cypriots Descended from Greece .....	73
4.1.2.3 Why They Defined Themselves as Cypriot/ Greek Cypriot/ Turkish Cypriot/ Greek/ Cypriot Greek Descended from Greece?.....	74
4.1.2.3.1 Cypriot .....	74
4.1.2.3.2 Turkish Cypriot.....	75
4.1.2.3.3 Greek Cypriot.....	76
4.1.2.3.4 Greek.....	77
4.1.2.3.5 Cypriot Descended from Greece.....	77
4.1.2.4 Languages that Participants Speak.....	79
4.1.2.4.1 Languages that Turkish Cypriot Participants Speak....	79
4.1.2.4.2 Languages that Greek Cypriot Participants Speak.....	80
4.1.2.4.3 Languages that Participants Desire to Learn .....	81
4.1.2.4.4 When Do the Participants Speak in Their Dialects?....	84
4.1.2.4.5 Which Form of the Language Do They Prefer To Speak (Dialect or Standard Version of the Language)? .....	87
4.1.2.4.5.1 Which Form of the Language Do Turkish Cypriots Prefer to Speak? .....	87

4.1.2.4.5.2 Which Form of the Language Do Greek Cypriots Prefer to Speak? .....	89
4.1.2.4.6 Does Preventing Their Dialect from Disappearing is Important or Not?.....	89
4.1.2.4.7 How to Prevent a Language from Disappearing? .....	91
4.1.3 Analysis of the Research Question 2 .....	94
4.1.3.1 Language Barrier and Otherness .....	94
4.1.3.1.1 Frequency of Crossing the Border .....	95
4.1.3.1.1.1 Turkish Cypriots Participants' Frequency of Crossing .....	95
4.1.3.1.1.2 Greek Cypriot Participants' Frequency of Crossing .....	96
4.1.3.2 Communication Difficulties .....	98
4.1.3.2.1 Do Participants Think that They are Able to Communicate with TC/GC? .....	100
4.1.3.2.2 Is the Current Situation (Speaking in English or with the Help of Greek and Turkish Words) Enough for the Participants to Communicate? .....	104
4.1.3.2.2.1 Answers of the Turkish Cypriot Interviewees .....	105
4.1.3.2.2.2 Answers of the Greek Cypriot Interviewees .....	107
4.1.3.3 To What Extent Language Barrier Affect Creating 'Other'?....	108
4.1.3.3.1 GC Interviewees' Responses on What Makes Them to Consider TCs as Different .....	111

4.1.3.3.2 TC Interviewees’ Responses on What Makes Them to Consider GCs as Different .....	112
4.1.4 Analysis of the Research Question 3 .....	115
4.1.4.1 Is There Any Language Barrier Between Two Communities? ..	115
4.1.4.2 Ideas of the Participants on ‘Which Language(s) Should be Spoken in Cyprus? .....	117
4.1.4.2.1 Responses of Turkish Cypriot Interviewees on Which Language(s) Should be Spoken in Cyprus.....	117
4.1.4.2.2 Responses of Greek Cypriot Interviewees on Which Language(s) Should be Spoken in Cyprus.....	118
4.1.4.3 Does Speaking One Common Language Affect Their Ideas? ..	119
5 CONCLUSION .....	122
5.1 Summary of the Study .....	122
5.2 Conclusions Drawn from the Study .....	123
5.3 Suggestions for Further Research .....	126
REFERENCES.....	127
APPENDICES .....	144
Appendix A: Interview Questions in English .....	145
Appendix B: Interview Questions in Turkish .....	151
Appendix C: Interview Questions in Greek .....	156

## LIST OF FIGURES

Figure 1: Maslow’s Hierarchy of Needs .....	10
Figure 2: Age Distribution of Interviewees .....	65
Figure 3: Age Distribution of TC Interviewees .....	66
Figure 4: Age Distribution of GC Interviewees .....	66
Figure 5: Marital Status of TC Participants .....	67
Figure 6: Marital Status of GC Participants .....	67
Figure 7: Languages TCs are Willing to Learn.....	79
Figure 8: Languages GCs are Willing to Learn .....	80
Figure 9: Languages that Participants are Willing to Learn .....	81
Figure 10: Frequency of Crossing Southern Part of the TC Participants.....	95
Figure 11 If There Would be a Language that Both Sides Speak (TC) .....	117
Figure 12: If There Would be a Language that Both Sides Speak (GCs) .....	119

## **LIST OF ABBREVIATIONS**

FOXP2	Forkhead box protein P2
GC	Greek Cypriot
KE Family	Medical name created for a family who are suffering from a severe speech disorders.
RoC:	Republic of Cyprus
RQ	Research Question
SQ	Sub-question
TC	Turkish Cypriot
TRNC	Turkish Republic of Northern Cyprus
UK	United Kingdom



# Chapter 1

## INTRODUCTION

This thesis seeks to explore the role of language barrier in the otherization process, as well as the role of language in the process of identity construction in Cyprus. Additionally, it desires to find out in what way language affects peoples' way of thinking about the reverse community.

Accordingly, the target of the chapter is to give information about both subject and background of the study, to establish objectives and significance of the study, as well as the motivation for the study. Also the outline of the thesis, which includes information about each chapter, is presented in this chapter in order to give an overview of the chapters.

This chapter also includes the research problem and research questions along with the scope and limitations of the study.

### **1.1 Background of the Study**

Cyprus is an island country situated in the Mediterranean Sea. With an area of approximately 9.251 sq km<sup>2</sup>, Cyprus is the 3<sup>rd</sup> largest island in the Mediterranean Sea after Sicily and Sardinia. Cyprus Island is located at the crossroads of the 3 continents; Africa, Europe and Asia. Geopolitical location of the island attracted many civilizations throughout the history. Consequently, it has been a melting pot of civilizations. From the Neolithic settlements to the time it gained its independence in

1960, Cyprus come under the domination of many civilizations including Mycenaeans, Egyptians, Hittites, Phoenicians, Assyrians, Romans, Byzantines, Abbasid-Umayyad Caliphates, English, Franks, Lusignans, Venetians, Ottomans and lastly the British (Kadioğlu, 2010; Chrysafi, 2003). As a result of its historical background, current multi-religious and multi-national characteristic of the island formed. All of the conquerors affected socio-cultural structure of the Cyprus (Kadioğlu, 2010). As Dietzel and Makrides (2009) sum up, because of its geographic position and occupation by many civilizations, it is not a coincidence that religiously different communities settled in the island at different times (Dietzel & Makrides, 2009).

The present study seeks to explore if there is a relationship between language barrier and process of otherization (to what extent language affect otherisation process) in Cyprus. It also desired to investigate how language affects two communities' way of thinking towards each other and the role of language in identity construction. The findings of the study will contribute to the benefit of both communities considering the debates over the situation of the two communities' is one of the on-going agendas on the island for a long time.

Currently the island's population consist of Greek-Cypriots, Turkish-Cypriots and some minorities (Armenians, Maronites and Latins). The major population of the island consists of two communities which have different linguistic, religious and ethnic backgrounds; Greek Cypriots and Turkish Cypriots. Most of the Greek-Cypriots are speaking Greek and they are Orthodox Christians while the Turkish-Cypriots are speaking Turkish and they are Sunni Muslims.

Aforementioned, because of the strategic location of the island, it was conquered by so many empires successively up to 1571; the Ottomans took the control of the island. During the Ottoman rule, there was *millet* system in the island. In other words, island was controlled by the millet system (Fisher, 2001). The term '*Millet*' used to explain the system whereby Ottomans governed their non-Muslim populations (Encyclopedia.com, 2018). The division was made by considering the population's religious affiliations. This system gave them a limited amount of power to set their own affairs (BBC, 2009). The Ottomans allowed them to preserve their own cultural and religious characteristics (Kadıoğlu, 2010). The system was not a hindrance to both communication and habitation of the communities. There were mixed villages and Christian and Muslims lived in those villages side by side. Inhabitants of the Cyprus live together until the beginnings of 20<sup>th</sup> century. Moreover, they shared a common history; as some of them were living in the mixed villages. Hadjipavlou (2006) stated that inhabitants of the Cyprus Island were living together (Hadjipavlou, 2006). They were neighbours in mixed villages and there was togetherness during that time. A Muslim and a non-Muslim were not allowed to get married but they could take place in the events of each other (such as weddings and religious events) (Dietzel & Makrides, 2009). People were suffering from the high taxes during the Ottoman rule. The Orthodox Christian church became prestigious towards the end of the nineteenth century and requested extra taxes by assuming that they were protecting non-Muslims' from the Ottoman's legal punishments (Çevikel, 2006). Besides in the 19<sup>th</sup> century, nationalist ideas started to increase among the Orthodox Christian Community in the island and initially, Eastern Orthodox patriarchs were negative to the nationalism ideas that had been promoted since French Revolution as they regarded nationalism as a threat to the influence of religion on people some

external developments (such as establishment of *Filiki Eteria* organisation aiming to establish an independent Greece) and some domestic incidents, the Orthodox Christians of Cyprus affected and led to the rise of nationalism (Kadıoğlu, 2010). Those nationalist ideas were spread by mainly foreign embassies (ibid.). These ideas shaped and continued to grow during the British rule as well. With the growing of Greek nationalism first in the 19<sup>th</sup> century, Turkish nationalism grew later on.

Ethno-religious identity developed in the Cyprus during the Ottoman period and with the emergence of ethnic identities the hostility between the communities became unavoidable (construction of the identities will be explained in detailed in the following chapter) (p. 65). Dietzel and Markides (2009) did not agree with the above mentioned situation. They indicated that conflict of Cyprus usually misinterpreted as it referred as an unavoidable religious conflict. As reported by them there were peaceful ethnic and religious cohabitation among these communities, that is to say these people live in peace for centuries (Dietzel & Makrides, 2009). Moreover, as people of Cyprus were not satisfied with the taxes and administration of the Ottomans, there were many example of corporation between two communities against the authorities (Smildan, 2007).

In fact, the most important characteristic of the Cyprus problem, or sometimes referred as Cyprus conflict, which is the second longest-lasting conflict after the Israeli-Palestinian conflict in the Middle-East area and that is still remains to be solved, is about GC and TC antagonistic nationalism (see chapter 2.) which cause first violent inter-communal conflicts and second a permanent territorial division that resulted in the two communities living separately since 1974, for 44 years. Likewise it is indicated by Antoniadis that people fuelled by nationalism rather than religious

tensions (Antoniades, 2017). It is known that Cyprus conflict had its roots from the British rule as it leased the island from the Ottomans in 1958. Divide and Rule policy which created hostility among two communities, enforced by the Great Britain as they wanted to keep the island as their own colony (Kızılyürek, 2001). Under the British Rule GCs yearned to unite with Greece (ENOSIS). British rulers made TCs to believe that if English rule in the island ceased they would lose their rights as Muslim Turks. In 1952, the organization EOKA (Ethniki Organosis Kypriou Agoniston) formed to fulfil their aspiration of ENOSIS. This organisation staged its first attack against the British rule in 1955. As a result of this attack British government put into practice their most powerful weapon policy of 'Divide and Rule'. They employed TC police officers to counter EOKA militants with the aim of creating a divide between these communities. These attacks against British rule than turned into attacks sparking ethnic clashes. Than in 1958 TMT (Turkish Resistance Organisation) formed to struggle against EOKA. Everything functioned as British government desired and consequently TCs started to be perceived by a barrier by GCs for their aspiration of ENOSIS. Accordingly, this Divide and Rule policy forced TCs to adopt the idea of TAKSİM, divide or partition rather than union with Greece (Ersoy, 2010). (National identity creation of the inhabitants along with identity creation starting from Ottoman period to the British rule will be discussed detailed in the next chapter (see chapter 2) as it is closely related to the topic.) Then as a result of ethnic conflicts, the island divided in two in 1974 with a 112 miles long line, an artificial border which referred as green line, buffer zone or dead zone. Both Greek and Turkish communities did not allow passing green line from 1974 to 2003 (Olin, 2012, s. 28-29) In other words, they lived apart from each other (Anagiotos, 2014) two communities have lived in very close geographically but they have lived totally

isolated from each other and they had only know the other from the media (Olin, 2012, p. 1). Similarly, Arslan (2011) indicated that the division of the two communities did not only geographically but also the two communities divided in term of relations and communication in other words interaction. For 29 year the only communication between the communities was mass media that generally supported the official discourses of the government which are nationalistic discourses and construct the reverse community as an ‘other’ (Arslan, 2011). Moreover, the new agencies tend to publish negative things about the Other while reporting news (Ersoy, 2010). The study of Ersoy (2010) revealed that journalists in Cyprus attempt to look for negative intriguing and abnormal elements in the stories they cover because of their accumulated experience in traditional journalism. Such an approach prevents journalists from making positive contribution to resolution while it leads them to make conflict-based news reporting. So, journalists put their stories into certain ideological frameworks and by doing this, they encourage the reader to limit their deliberations and thusly the significance of ideology and language used by them while covering the news stories about the ‘Other’ becomes once again obvious (Ersoy, 2010). In such an occasion, it is self-evident why conflict of the Cyprus is still remains unsolved. Concisely, for many years these two communities did not interacted with each other and they only hear about one another from the mass media which does not contribute to the conflict resolution and cover mostly negative stories which reinforce othering process.

Accordingly, direct or indirect reasons of external factors, by external factors I mean the countries who has interest on the island, nationalism ideas were spread on the island for many years and two hostile communities created, than conflicts sparked

and it resulted a division in 1974; Cyprus island has been split in two; South for Greek Cypriot and North for Turkish Cypriot, for about a half century. The division of the Cyprus strengthen and take on a new meaning with the both national and ethnic conflict among these communities (TC & GC) (Arslan, 2011). The capital of the Cyprus is Nicosia and it is the last divided capital city of the world. One part of the island, the South, is recognized internationally, while the Northern part is not (the latter is only acknowledge by Turkey). Afterwards, in 2003, there was a significant development in Cyprus; the borders opened. It means that both Turkish Cypriots and Greek Cypriots can cross the other side of the island without need of special permission; only by going through identity or passport check for the first time 29 years later from the division (Olin, 2012). This development allowed 29 years later for the first time face-to-face communication between these separated communities (Arslan, 2011) who live on the same land but separated by a border. But by considering the fact that these two communities live on the same geography but totally isolated for 29 years, a lot of water has flowed beneath the bridge until the opening of the borders. While old generation has different memories about their past, for the young generation the situation is a little bit different; as they do not have any memory excluding the stories that they hear from mass media and their school books, for them there was a language barrier as well as they do not know each other's language. They only have a common language 'English'. But this brings some question marks over the head of people that how can people efficiently communicate with each other unless having a full command of a language? Most probably it is not possible to communicate efficiently and express oneself effectively unless having a full command of a language even though the sides have a common experience or common culture.

The official languages spoken in the island are Greek, Turkish and English as a common language. But both communities have their own dialect on the island; dialect means a form of language that is using among a particular social group or using in a specific part of a country, and especially it contains different words, grammar and so on 'Greek-Cypriot dialect' and 'Turkish-Cypriot dialect'. In this thesis Greek Cypriot dialect means the language which is used by Greek Cypriots in their everyday life and Turkish Cypriot dialect means the language that is used by Turkish Cypriots in their non-official works, in other words in their everyday life. Two distinct varieties of languages are using under different circumstances within the communities in Cyprus. In other words, a kind of diglossia exists on the island; both communities are using their own dialect in their everyday life, that is to say their informal conversations. Diglossia is a term firstly proposed in 1959 by Ferguson and has become a term widely used (Tollefson, 2015). It can be defined as a situation in which 2 languages or the varieties of the same languages are used under the different conditions within a society (generally, by the same speakers (Oxford Dictionary)). Such situation occurs in Cyprus as the both TC and GC communities use their own dialects in their everyday life while the Greek-Cypriots are using Standard Modern Greek and Turkish-Cypriots are using Standard Turkish for official purposes. For Maria, speaking different languages is one of the topics that create confusion to the notion 'identity' for Cypriots (Zingi, 2010) People of Cyprus use various identifications to identify themselves such as Cypriot, Turkish-Cypriot, Greek-Cypriot, Turkish and Greek. Hence, identity issues on the Cyprus Island are a little bit complicated (ibid.). Fuat and Anastasiou (2015) stated that the word 'Cypriot' was generally used by both TCs and GCs while identifying their ethnic communities towards the end of 20th century (Fuat & Anastasiou, 2015). Anagiotos



(2014) argues that external factors such as Turkey, Greece and England play an important role in creating different identities of the two communities in Cyprus (Anagiotos, 2014). When the 'identity' concept examined, it can be seen that, as it is stated in Berg's article, identity is a socially constructed notion that resulted from one's interaction with family and other people (Berg, 2007). As well as, organisations, institutions and even media are the tools that people learn their identities. The key aspects of identity such as sex, caste, race, ethnicity so on, play a vital role in determining how one experience the world (USC Annenberg).

Culture is one of the important aspects of national identity, which is a fairly modern component of identity. National identities are based on several factors; firstly, it contains a country's national history books, literature and popular culture. Secondly, a nation's origin, community, tradition, and timelessness are used. It intervened to tradition; old traditions and rituals. Thirdly, it is based on myths; some foundation myths of the nation (Muukkonen, 2010). Despite the fact that cultural symbols might have numerous meanings and it may be interpreted differently, some other resources such as habits, shared meanings, rituals and the way of speaking establish a sense of belonging (Edensor, 2002; Şahin, 2011). Human being, by its very nature, needs for belonging. Maslow portrayed the need of belonging in the middle of his pyramid. The pyramid is starting from the most fundamental needs to live such as food, breath water and continued with safety need to survive and then 3<sup>rd</sup> important need of a human being is belonging (see the fig. 1).



Figure 1: Maslow's Hierarchy of Needs

So the need of belonging or sometimes mentioned as belongingness is an emotional need of human beings to be joined and accepted by members of a group. When humans fail to meet their need of belonging, they may feel socially isolated, alienated and lonely (Mellor, Stokes, Firth, Hayashi, & Cummins, 2008). Human beings want to belong to something; they want to belong to each other, to their friends, to parents and siblings, to their country so on. According to Enayati (2012), it is one of the key factors of the sense of happiness and prosperity (Enayati, 2012). The study conducted by Wakefield et al. (2016) reveals that the sense of belongingness, in other words, belonging to a group is highly connected to the satisfaction with life (Wakefield, et al., 2016). So the way of speaking, or a person's dialect, creates a sense of belonging, which is one of the main needs of human beings. It has the power to unite people; at the same time, it has the power to divide people. That is to say, while people feel belonging to a group as they are speaking the same language, at the same time they otherwise separate the people who speak another language.

On the other hand, music and food are the other elements that forms a shared form of cultural identity between two communities. As Stajcic (2013), stated food is one of the main elements of life and also it is the fundamental element in how one see himself/herself and others (Stajcic, 2013). Firth sees music as a key to identity on account of providing a sense of ‘self & other’ and a sense of the personal and joint (Frith, 2004 ).

According to the remarkable study of Kabataş and Hacıpiers which aims to detect words that are commonly using in both Turkish and Greek dialect, 3425 words were examined. As reported by Kabataş and Hacıpiers (2017), intertwined lives of Turks and Greeks during the Ottoman period caused interactions with regard to some aspects of the local cultures of both communities despite the religious and ethnic differences of them. In this process of interaction, linguistically mobility between two languages had occurred. In the study, it is determined that 1840 words transferred from Turkish to Greek and 390 new words derived. On the contrary, Turkish transferred 840 words from Greek. 355 common words that come from different channels also indicated in the study (Kabataş & Hacıpiers, 2017).

In 1940s, Benjamin Lee Wharf who was an American linguist and chemical engineer, made a hypothesis that the structure of one’s native language influences or determines the world perspective that s/he adopt as s/she learns language (Zlatev & Blomberg, 2015). Since then, increasing number of studies indicated that speakers could be affected by language to head to some characteristics of the world. For instance, a study conducted by Winawer et al. (2007) revealed that Russian language speakers distinguish the undertone of the colour blue more quickly than an English speaker, as Russian speakers distinguish lighter blues and darker blues (Winawer,

Witthoft, Frank, Wu, Wade, & Boroditsky, 2007). Pavlenko argues that English speakers make a distinction between a cup and a glass, but in Russian, the difference between these two is not based on material, rather it based on the shape (Yu, 2014). For example Eskimos have so many words for snow in their language elaborate terms used to describe the frozen landscape: “aqilokoq” for “softly falling snow” and “piegnartoq” for “the snow [that is] good for driving sled,” to name just two. Due to the geographical features of their habitants, they need more words related to snow in order to enable them to express themselves well. Robson acknowledged it as “This kind of linguistic exuberance should come as no surprise since languages evolve to suit the ideas and needs that are most crucial to the lives of their speakers.” (Robson D. , 2013)

On the other hand, Birner (1999) published an article on this topic and stated that this is a little bit complicated issue. She believed that culture is more involved in the part of this complicated problem. The culture of a person that s/he adopts from the interactions with the people they live with, such as customs, the manner of living and so on, form the way of thinking and talking. They assume that mostly people think in language but sometimes they conjure up some images in their minds without a need of language. That is to say, they think that language is not that much powerful in what one think, instead it is influence how one categorise the reality and describe it. It is believed that culture highly influence one’s thoughts and language (Birner, 1999). Stuart Hall (1997) noted that through language and culture production and circulation of meaning takes place, and representation, which means using language to say something meaningful about or to represent the world meaningfully to the other people, connects meaning and language to meaning (Hall, 1997).

## **1.2 Motivation of the Study**

Several factors motivated the researcher for the study. First of all, Turkish and Greek Cypriots, who have a common culture although there are differences in regard to religion, language and ethnicity, have mostly otherized each other for many years. Being someone who was born on such an island and have a chance to observe the situation personally, I have always leaved a question mark over my mind if language and language barrier affect the idea of otherness or not. I have always found myself questioning how come people living on the same geography and having commonalities (such as cultural, traditional so on) succeed to otherize each other.

On the other hand, lack of information and academic research on the topic is another important factor that motivated the researcher to conduct this research. The present study, therefore, is motivated by the need of research on this area to a great extent.

## **1.3 Objectives of the Study**

In the end of the study, it is aimed to find out that although Turkish Cypriots and Greek Cypriots share many cultural traits, have a common culture and thousand of common words, what makes them to otherize each other, why they are persistently othering each other. Under this point it is also aimed to find out how TCs and GCs identify themselves, as identification is one of the main things that lead people to create their others. It is also aimed to explore if language barrier affect people while considering each other different and how language barrier affect peoples' way of thinking towards each other.

## **1.4 Research Problem**

For many years, Cyprus dispute has been an ongoing agenda on the island. People have dominated discussions of the identity construction and otherisation process on

the island and many people focused on the effect of religion difference and political situation in the island. This initial perception did not take into account language problem of the communities especially the young generation and those who did not live in the mixed villages and do not speak Greek (for Turkish Cypriots) or Turkish (for Greek Cypriots) met with their *other* neighbours after the opening of the doors in 2003 and face with the language barrier above any other. If only religious difference, national identity formation or political situation in the island take into account and ignore the other important issues for example, language barrier, it will not be possible to understand the larger problem of the creating *us* and *them*, otherness in the island. Once we understand the interrelation between language, culture, identity and the otherness process, we will begin to see the answer to the problem ‘language as a communication barrier in otherisation process in Cyprus’. This problem is important because communication is the basis of the whole human relationship. People form their relationships by communicating and interacting with other people. Communicating help people to express their ideas, feelings, emotions and so on and also help to understand the reverse side’s opinions, feelings and so on. Hence, sympathy or antipathy towards a people developed and positive or negative relationships will be created. But if the sides are not able to speak with each other in other words communicate fully, developing at least positive and healthy relationships is not possible for them. It is language that allows people to communicate with great exactness. Thusly, I believe that otherness should be studies with language as well.

### **1.5 Research Questions**

There are 3 research questions for the study. They are respectively;

1. What is the role of language in the process of identity construction?

Under this research question, the question “How TC and GCs define their personal and ethnic identities?” will be also explored.

2. How does language barrier affect the otherization process?

This research question will be also shed light into the question that “Is there any relationship between language barrier and otherization?”

3. How does language influence peoples’ way of thinking about the other community?

### **1.6 Significance of the Study**

The present study seeks to explore if there is a relationship between language barrier and process of otherization (to what extent language affect otherisation process) in Cyprus. It also desired to investigate how language affects two communities’ way of thinking towards each other and the role of language in identity construction. The findings of the study will contribute to the benefit of both communities considering the debates over the situation of the two communities’ is one of the on-going agendas on the island for a long time.

There have been studies based on identity construction of Turkish Cypriots and Greek Cypriots. However, the present study is the one that focuses on both how language affects identity construction and the otherization process in Cyprus.

This study also contributed to the communication studies as it covered the topics such as communication, language and construction of other.

### **1.7 Outline of the Study**

This research consists of 5 chapters. Each chapter discuss several major topics. These chapters arranged in the following way;

Chapter 1 presents information about the thesis in general; background of the study, motivation for study and additionally defining the objectives, aims, significance and limitations of the study.

Chapter 2 is the part that relevant literature reviewed. In this section major concepts or notions about the research explained.

Chapter 3 presents methodology and design of the research.

Chapter 4 constitutes data analysis and categorization of the results that achieved.

Chapter 5 the conclusion of the study, summarised and reported results of the research and presents some suggestions for the further researches.

## **1.8 Scope and Limitations of the Study**

The scope of this study is the influence of language as a communication barrier in otherization process in Cyprus.

The study is limited for 20 interviewees with Turkish Cypriots and 20 interviewees with the Greek Cypriots; in total 40 interviewees were conducted. 10 the 20 interviews (with both GC & TC) conducted with female interviewees and the rest 10 were conducted with male interviewees. 5 of the interviews conducted with the Greek Cypriots who live in the northern part of the island, in Rizokarpaso. They may fell under the pressure and unsecure while answering the questions comparing with the TC interviewees generally speaking, the Greek-speaking interviewees were not open because of the current situation in the island. 10 of the interviews with GCs took place in Nicosia and as I researcher I connected from my mobile phone via



WhatsApp and observe the interviews while the translator and interviewee conducting it. The translator took notes during the interviews and the transcripts translated into Turkish later on. 1 of the interviews conducted via Facebook messenger, it was a video call interview and the translator asked questions and translated the answers of the interviewee simultaneously. The rest of the interviews took place in a restaurant in Karpas. As a researcher being an observer during the interviews with Greek-Speaking interviewees and do not understand the conversation most of the time is also a limitation. Because it was not possible to stop the progress and correct something when it is necessary.

## **Chapter 2**

### **LITERATURE REVIEW**

This chapter aims to establish a comprehensive review of relevant literature and the studies that conducted previously related to this research. This chapter will consist of 4 sections; Culture, Identity, Otherisation and Language.

In the first section, 'culture' will be addressed in detail. At the end of this section the language and culture will be discussed.

The second section 'identity' term will be discussed. And it will be followed by the following subheadings; Identity, Discourse, and Language, Identity formation of the Cypriots from Ottoman Empire to British Empire, Cypriot Identity and Language and Literature on Language and identity construction in Cyprus.

In the third section will focused on the term 'otherness' and 'ethnicity', identity and otherness will be mentioned at the end of this section.

In the last section will explain the term 'language'. Theories about how language begins will also be presented in this section.

The term 'language' is used both as a means of communication & a carrier of culture (Farnia & Rozina, 2009). Language is an inseparable part of culture and it plays vital role in culture. Brown (1994) makes a very good statement about inseparability of

language and culture. He stated that “A language is a part of a culture and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture (Brown, 1994). Hall (1997) mentioned in his one of his popular books called ‘Representation’ that all people have their own conceptual map, in other words every individual does understand and interpret the world in a unique way and it is the common experience, traditions etc., shared culture, that enable human beings to interpret the world in roughly similar way. But only shared conceptual map is not enough in order to be able to represent or exchange meanings, in other words communicate, also there is a need of shared language (Hall, 1997). That is why it is not possible to separate language and culture. These terms will be explained detailly in the following section.

## **2.1 Culture**

The word culture originated from the Latin verb *colere* which means tend or cultivate (Etymonline). It is a notion that appeared about a century ago. The definition of culture is still esoteric and contested. Therefore, there are many different definitions about culture. Culture is a whole consists of material and non-material elements starting from belief-norms to artefacts-clothes of a society. Edward B. Tylor (1871) gave an extensive definition, he said that culture is "... complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society” (Tylor, 1871). It includes everything that society learns and shares. It can be said that culture is composed of joint products that are shared among members of a society. It is the way of living of a society and each society has their way of living. So, it is unique for a society. Culture has a wide range of topics including language, religion, history, geography, music,

art and etc. According to Göçek (2012), all popular culture and culture alienation; common culture; civilization; oral culture; written culture; customs and traditions, entertainment; foods and drinks; clothes; superstitious beliefs; elements of material and non-material culture, architecture etc. are contained in a cluster of culture (Göçek, 2012).

As customs, shared values, histories and so on strongly influence how people think, behave and experience the world; culture is a defining feature of the person's identity. Language is an essential to the reflection of the Culture. Culture and values are transmitted via language (Rovira, 2008). There is an intriguing relationship between language, culture and identity. Culture is interwoven to the language without language culture cannot transmit or expressed effectively. Without culture language cannot exist. There is indivisible relationship between these three. Personal features of the people do not decided one's destiny in advance but they are related to a complicated situation with other concepts such as cultural values, social-cultural context, language ideology, and politics of language that affected peoples' identity that causing it to be in a constant state of flux, ever-changing and shifting depending on the changing contexts (Kim, 2003).

### **2.1.1 Culture and Language**

Language (see chapter 2.4) is a product of a culture and culture shapes by it (Klassen, 2015). Along with language, 'common experience' is very important in communication process as people use the words that are belonging to the common experience. Things become meaningful to the people when they belong to a common knowledge about the world that they shred. Stuart Hall, as it mentioned before, argues that the meaning depends on the system of concepts and images that created a

person's thoughts. These images stand for or represent the world and make it possible for people to mention the things insight or outside his/her minds. Hall (1997) argues that everyone's concept of map which means things that person carry in her/his head and which is completely different from other people's concept of maps (Hall, 1997). That is to say, each person understands and interprets the world individually, in a unique way. But yet they are able to communicate as they share broadly the same conceptual maps and thus interpret the world in roughly similar ways. So it is the culture that human being belongs enables them to make sense of the world in similar ways. People are able to build up a shared culture of meanings thusly a social world constructed that people inhabit. That's why sometimes shared meanings and shared conceptual maps are referred as culture. In this point he indicated that only shared conceptual map is not enough, also people must be able to represent or exchange these meanings and this can be only done with a shared language. In other words, the shared conceptual map of the people's mind must be translated into a common language in order to correlate one's ideas and concepts with certain written words, spoken sounds or visual images which Hall (1997) referred as 'signs'. Signs are words, sounds or the images that carry meaning; they stand for or represent the concepts. They are formed into languages and it is the existence of common languages which enable us to translate our thoughts or concepts into words. So to sum up, Hall (1997) argues that the meaning is constructed by the system of representation (Hall, 1997). It is not inherent in the world rather it is constructed, over the time and without intentionally come to an unwritten agreement that in a language certain signs will stand for or represents certain concepts. It is constructed and fixed by the code. Code is the thing that sets up the correlation between the conceptual system and language of the one. They are

varying from one language to another. Codes stabilize meaning within different languages and cultures. They make it possible for the one to speak and to hear understandably and enable the one to translate concepts to the language and enables meaning to pass from speaker to hearer (Hall, 1997). Meaning is the thing that give a person sense of own identity, of who s/he is and with whom s/he belong (p.3).

Papapavlou and Pavlou (2001) argues that when more than one culture and language are in contact with each other, common cultural elements can be find among the speakers of the different languages who live in the same place (Papapavlou & Pavlou, 2001). When it is considering the historical background of the Cyprus, it was an multicultural island starting from the Ottoman times Orthodox Christians and Sunni Muslims interacted with each other for many years on the island, and as a result of this interaction there are commonalities in the culture of the both communities despite the fact that two communities were not speak in the same language.

Milhem (2014) argues that using your dialect in communication implies that one belongs to the culture of that dialect. The study of Milhem aimed to find boundaries of the relationship between Palestinian dialect and identity. For example, Palestinians who are residing in Jordan and being the citizens of that country are still using their own dialects while the others speak Jordanian dialect. The study presents that great majority of the sample is using their own dialects and they form a linguistic point of view. And it is suggested that those who do not use their own dialect might have compromised their own national identity. He stated that speaking in your own language means you are a part of that culture's dialect. Identity and language have an ingrained relationship. And he even defines language as a speaking identity. He

stated it is obvious that the conveyor of the national identity is language (Milhem, 2014)

Maronites for instance, who have live on the Cyprus for thousand years (since 12<sup>th</sup> century), are complaining that they could not transform their language ‘sanna’, also known as Cypriot Maronite Arabic, to the new generations and begin to disappear. 2011 census showed that a few Cypriot Maronites (5000/900) who currently speak sanna (Sikiaridi, 2016). Molinelli (2017) stated in his book ‘Language and Identity in Multilingual Mediterranean Settings’ a community like Maronits can only be reaffirm their own identity by revitalization of their own language, sanna (Molinelli, 2017).

## **2.2 Identity**

The word identity originated from the Latin word *identitatem* which means “sameness” (Etymonline, 2018). Identity is a notion that derives mainly from Erikson’s work in the middle of 20<sup>th</sup> century. Cambridge dictionary define identity as “who the person is or the qualities of a person or group that make them different from others” (Oxford Dictionary). According to Fearon (1999), dictionary definitions of identity fail to capture its present meaning in the contexts of everyday life and social science (Fearon, 1999). Currently, people’s idea of identity is socially constructed. It is not easy to give a brief and adequate explanation that catches all of its current meanings. The social history or background of an individual from his or her social and ethnic group to gender, race, religion and even the geographical region and national boundaries where one was born provides some specific identities. Aside from the identities that an individual take from his or her birth, human beings take on some identities through interacting with the other people by involving in some

activities of the institutions of a society like family, school, religious place (such as mosques, church etc.) and so on. These social activities are communicative activities and the social identity of a person is shaped by those activities and groups.

Fearon (1999) reported that currently the term identity mentioned in two categories; social and personal. Social category referred a group of people marked by a label and distinguished by rules of membership and characteristic features or expected conduct. In the latter one, identity is distinctive characteristic feature in which an individual take a pride in or views as socially significant but almost unchangeable (Fearon, 1999).

### **2.2.1 Identity, Discourse and Language**

As it was mentioned above, the concept identity can be explained as a range of features through which a person or a number of individuals can be identified. Assuming that identity is simply who and what an individual is (individually) or people are (collectively), it is also important to identify ‘who and what’ as relating on contexts, incidents, and intentions. The notion referred as ‘discourse’ is the semiotic process of which identities are created, evolved, performed and affirmed. Rush (2012) stated that identities are created by and within the discourse (Rush, 2012).

The relationship between language and identity is one of the broadly discussed topics in some academic fields like applied linguistic, communication, sociology and etc. (Rozaanov, 2016). Ito & Preston (1998) stated that speechmakers use the resources which are changeable in their language while expressing a large complex of different identities (Ito & Preston, 1998). Sarbassova (2015) argued that when the notion of national identity takes in consideration, language is one of the major characteristics



of national identity as it has a united force that bind a nation together with their motherland. She also illustrated that language can uncover a nation's mentality and perspective towards world (Sarbasova, 2015). One study conducted by Clots-Figueras and Masella (2013) on 'Education, Language and Identity' reveals that individuals who taught their mother tongue are most likely to say that they feel that they belong in that community (Clots-Figueras & Masella, 2013). The study conducted by Figueras and Masella (2013) that took place in Catalonia, an autonomous community of Spain, where initially official language of education system was only Spanish and then as a result of reform, there was a change in education system and Catalan Education System became bilingual; both Catalan and Spanish started to be used as official language (Clots-Figueras & Masella, 2013). Clots-Figueras and Masella (2013) find out that persons who have been subjected to taught Catalanian have stronger Catalan feelings than the ones who have been exposed to Spanish (p. 3). So they found out that this change in education affected Catalan identity positively in a great extent. Thus, language can not only be considered as a tool for communication, but also it can be regarded as a characteristic of empowerment and cultural identity (Clots-Figueras & Masella, 2013). Beyond being a communication tool, language also serves to distinguish a specific group from the other one. As language regarded as the symbol of being a group, it is seen as the remarkable basis of identity sustenance (Sciriha, 1995). I think in order to be able to understand the current situation in the island the history of the division should be gone through.

## **2.2.2 From Ottoman Empire to the British Empire Development of Identity in Cyprus**

Kadioğlu in her thesis titled “The Rise of Ethno-Nationalism in Cyprus under the British Rule: 1878-1960” give a very good overview on identity development of the Cyprus people from ancient times to the British rule. In many study, this topic divided into some sub-headings;

1. Development of Identity in Cyprus Prior to the British Period
2. British Rule in Cyprus:  
Foundation of Ethno-National Identities & Consolidation and clash of Ethno-National identities (Kadioğlu, 2010)

As this outline give a good preview of the topic, in this thesis it will be used to present the literature that reviewed in order to shed light on the identity formation process in Cyprus.

### **2.2.2.1 Development of identity in Cyprus Prior to the British Period**

The Ottoman Empire covered one of the longest periods on the island 1571 to 1878. The Ottoman conquest brought many new changes to the island (Antoniades, 2017). As stated by Kadioğlu, religious consciousness of the Christian Orthodox’s (declaration of the Orthodox Church in Cyprus dated back to the Byzantine Empire in AD488, than in 1191 captured by king Richard and controlled by Latin church since the Ottoman’s conquered the island and because of the hostility between Ottomans and Venetian Latin Churches either converted to mosque or handled over to the Greek Orthodox community (Smildan, 2007)) take a new turn with the arrival of a new group of Muslims from the Anatolia and meeting with the new administrative system of Ottoman’s called *Millet* (Kadioğlu, 2010). The arrival of

Muslims from Anatolia open the way for forming religious based identity in the island (Masarogulları, 2011). In this point the argument of the Stuart Hall comes out; he was stated that people create their identities by positioning oneself against the opposite, what is not (Hall, 1997). Most probably with the arrival of Muslims, non-Muslims or Christian Orthodox met with the opposite as Hall call 'what is not' and thusly started to identify themselves as Christians. The self and other correlation in the construction of GC and TC identities was based on the distinction between the Muslim and non-Muslim (Arslan, 2011). On the other hand, the application of this system give rise to the development of a Greek Cypriot political identity and allow Greeks control their own people instead of conquer (Antoniades, 2017). Religiously pluralist environment created by the Ottomans by setting Muslims and Christian Orthodox live in the same environment under the Millet System (Kızılyürek, 2001). The Ottomans allowed non-Muslims to keep their own Religion and the place of worship. But in Cyprus the Ottoman Empire instituted the Orthodox Church and give them economic and administrative opportunities, in other words the Orthodox Church had right to self-governance the Greek community. Later on, Archbishop of the Orthodox Church declared by the Sultan and gained some privileges. This situation helped GCs to preserve their religious, ethnic, cultural and political identity (Masarogulları, 2011; Joseph, 1997). With these powers Church had an opportunity to encourage and institutionalizing religious based ethnic identity. Also the Ottomans separated the educational institutions of the Cypriots and education strongly affected to spread national feelings among ethnic groups (Masarogulları, 2011). Turks take notice of little attention to things like culture and education. Church leaders were concerned these matters (Antoniades, 2017). On the other hand, the heavy taxations produced feeling of alienation among GCs and caused a trend self-categorization and

grouping with Turks (Ibid. p.6). The Orthodox Church was transmitting Greek Culture and values through education under the rule of Ottoman. They established schools, the church strength educational efforts by establishing schools with the funds from bishops and monasteries and salaries of the teachers were financed by taxes. So, the Orthodox Church has a vital role in maintaining and transmitting the heritage and Greek values to its subjects via the education System (Smildan, 2007, p. 67). For Orthodox Church leaders it was not a problem to be a part of the Ottoman ruling system until the year of 1821. After the establishment of Greek Sate in 1830, Greek Cypriot education adopted a national character and the curriculum aimed to created Greek identity of the population. That is why students were educated orthodox (religion), Greek (language) and history which clearly reinforced their Greek identity. Towards the end of the nineteen century and the beginnings of the twentieth century the role of policy and curriculum fueled nationalistic desires of the both communities (Ozmatyatli & Ozkul, 2013). During these times, it was the curriculum that is essential form for all the parties (colonial administration, TCs & GCs educational administrative) look for constructing national identities (Philippou, 2009). And after the establishment of the Greek state Greeks started to revolt against ottomans (Smildan, 2007). Especially with the establishment of Greek state, transformation of ethno-religious consciousness to the ethno-nationalist among the Orthodox inhabitants observed in the island of Cyprus in the 19<sup>th</sup> century. Therefore with the transformation from religious to national consciousness peaceful co-existence for the two Cypriot communities changed for the first time, and then followed by the politicization process and manipulation of the respective identities during the British rule (Kadioğlu, 2010, p. 5). So, two different nationalisms developed under the influence of Ottoman Empire and British Empire

(Masarogulları, 2011). Especially Turkey and Greece affected strongly the development of nationalism by imposing their own ideologies on Turkish and Greek Cypriots (Ibid. p. 3). For Byrant becoming a true Greek or Ottoman (later Turk) was something gaining through education (Ozmalatyali & Ozkul, 2013; Byrant, 2004). Especially, identities in Cyprus have always been reshaped within different discursive regimes; sometimes in relation to religion and sometimes in relation to nationalism (Arslan, 2011). Historian Asmussen (2003) stated that, national identity formation occurred well before Britain Empire took the administration from the ottomans in 1878 (Smildan, 2007 ; Asmussen, 2003). But on the other hand, in some sources it is written that especially during the British rule identification process for the TCs and GCs were shaken and transformed from into the national one. After the 2<sup>nd</sup> World War Hellenist national consciousness was spread in the island and political aim of the GC was based on the political principle of enosis. The referendum that took place in 1950 also supported this as the results shown that 73% of the GC community voted for the idea of enosis with their desire to unifying with their mainland Greece. The unification is the main ai of the nationalist discourses and the idea of nation has as its source from the word ‘natio’ that means condition of belonging (Arslan, 2011).

#### **2.2.2.2 British Rule in Cyprus**

In 1878, the administration of the Cyprus Island shifted from Ottomans to the British Empire, and British Empire ruled the island until 1960. As it mentioned before, bi-communal character of Cyprus Island has its roots from the Ottoman times. There was a religion based rule (Muslims-non-Muslims), which called millet system or the religious group system in the Cyprus during the Ottoman Empire (Katsourides, 2014). The Cypriot community still organized in accordance with *Millet* system.

Cypriots categorized according to their religious identity and their economic and administrative affairs carried out by religious leaderships (Dietzel & Makrides, 2009). Under the British Empire the socio-cultural and socio economic structure of the island did not change very much (Kadioğlu, 2010). As it is discussed in Xypollia's article initially, there was a religious identity on the island during the Ottoman period. And it is continued in the British Empire (Xypolia, 2011).

The authorities of the British Empire attempted to bring out English as medium of teaching but confronted by strong resistance of the religious authorities of the both Orthodox and Muslim Communities. Because the education system was already existed in the island before the English rule and under the management of religious authorities, they were separate in line with religious affiliations of the inhabitants (Kadioğlu, 2010, p. 6). Education system was controlled by their individual religious institutions. So when British took over the island the two communities were separated ethnically, linguistically and religiously. British Empire maintained the same education system after took over the control of the island (Psaltis & et. al, 2017, p. 110). This was a serious disadvantage for the colonial government because in its other colonies missionaries established schools and had taken the control of the education immediately (Persianis, 1996). In the early eras of the British rule, teachers who gave the religious education continued to be Cypriot orthodox Christian and Hodjas. In the following years teachers and books were started to be imported from Greece and Turkey with the impact of nationalist ideologies through education in two communities. British Empire did not take any measurements until 1931; GC organized a revolt against the British Empire to show their desire for enosis.

In 1923, Empire adopted some measurements with the aim of weaken the Helen nationalism and create island patriotism. In 1935 British Empire force Cypriot Schools to adopt the British System in order to suppress the raising nationalism (Philippou, 2009). British administration thought that it is high time to use education as means of cultural integration as they aimed to encourage the Cypriots to leave their orientations towards turkey and Greece and obtain a higher conception of their duties as Cypriots (Persianis, 1996). But the shift from ethno-religious consciousness to the ethno national consciousness had already completed and even Cypriots were identifying themselves as Greek or Turkish Cypriot rather than Muslims and orthodox Christian (Kadioğlu, 2010). Because long before the arrival of British Empire, Greek Cypriots had established strong national affiliations with Greece modeled their schools on the those of Greece (Persianis, 1996) in the middles of the 19<sup>th</sup> century and even they transferred teachers and books from the Greece (Philippou, 2009). Greece was recognizing these schools as equivalent to those in Greece and send Greek language textbooks to the pupils of the Greek Cypriots free of charge; they offered Greek Cypriot teachers retired from service granted pensions (Persianis, 1996).

During the Second World War, British Empire changed their policy on Cyprus. The measurements implemented in 1931 relaxed and Cypriots encouraged establishing close relationships with Greece and Turkey in order to secure its own relations with these two countries (Ozmatyatli & Ozkul, 2013, p. 14-15). It is suggested that Greek and Turkish nationalisms formulated in different areas; Greek nationalism started to developed in nineteenth century before the British colonialism while Turkish nationalism started to develop at the end of the nineteenth century (Xypolia, 2011).

So, national identities of Cypriots' shaped and developed strongly during the rule of British Empire and as a result two groups divided into two oppose community and when the effects of the coup's started in the Greece felt in Cyprus, it ended up with the war in 1974 (Zingi, 2010). Similarly, Charalambous (2016) stated that when the two communities that divided into two as Muslims and non-Muslims (or Christians) started to see themselves as a part of 'ethno-linguistic' groups; Greeks and Turks, the conflict between two broke out. As a consequence of improving nationalism movements in the middle of the 20<sup>th</sup> century, hostility between two communities started to grow. And this affected the development of bilingualism negatively in the island (Charalambous, 2016). Following the war of independence against British rule lead by EOKA, Cyprus become an independent state in 1960. In other words RoC proclaimed its independence in 1960 (with UK, Turkey and Greece as guarantor countries). Nevertheless feeding by nationalist projects on each side tensions and violence between the communities (GC&TC) did not cease to exist. To put it differently, violent acts of EOKA and TMT did not give peace a chance (Kejanlioglu & Güney, 2018). With the withdrawal of the TC political representation from RoC government, intercommunal violence broke out in 1963, continued in the following year and erupted again in 1965. In 1974 a coup d'état started by the military junta in Greece and supported by EOKA, removed the Cypriot government (Makarios government) from the power. This military junta was turning point of the disputes within GC community (between those who wanted to find a way to coexist with TC community and those who resist these efforts and choose to unite with Greece (Doudaki & Carpentier, 2018). A few days later a military operation conducted by Turkey on the ground of protecting TC population from the oppressions of GCs. From this point, it is obvious that along with British government as it mentioned



before, both Greece and Turkey have a hand in this conflict as both of them act as it suited their books. On the one hand, in Greece a coup d'état started by the military junta to removed the Cypriot Government from power. On the other hand, this coup d'état followed by military operation of Turkey so-called 'peace operation'. Both of the countries interfere in the Cypriot communities and caused a conflict which still remains unsolved.

These historical background can be make the statement of Anagiotos (2014) that 'external factors such as Turkey, Greece and England play an important role in creating different identities of the two communities in Cyprus' (Anagiotos, 2014) clear.

### **2.2.3 Literature on Construction of Identity and Language of Cypriots (TC & GC)**

The study of Papapavlou and Pavlou (2001) which aimed to examine the cultural and ethnic identity of GCs who live in UK revealed that instead of identified themselves as English, Anglo Cypriots or English of Cyprus decent, they prefer to see themselves as GC first of all, than as Greeks and thirdly as only Cypriots. They stated that GC prioritised their ethnic identity rather than Cypriot identity. Their findings also demonstrated that the young generation of the Cypriots who live in UK and somehow failed to learn Greek mostly had problems while defining their ethnic identity (Papapavlou & Pavlou, 2001). From these findings it can be concluded that language plays a significant role in the process of identity construction, especially ethnic identity construction.

Other study conducted by Leonard (2011), that intended to find out the young generation's national identity construction in Cyprus shown that Cypriotness is lowly

internalized by the young persons of both GC and TC sides. Rather, young people of GC are more willing to adopt Cypriot identity and moreover, it is suggested that some of them are not able to see any difference between Cypriot and GC identities. Leonard suggested that the discourses produced by the youth participants of both GC and TC communities shown that they are caught between sensation of pertain to their mother lands and Cypriot identity (Leonard, 2011).

A review paper written by Maria Zingi (2010) examined the role of language in the construction of identity in Cyprus. She indicated that identity affected by 3 major factors in Cyprus. The first one is the impacts of Ottoman and British Empires' on the both communities, the second factor is the present language education policy in Cyprus and the last factor is the political situation of the island. Also it is speculates if English will be used as a language to communicate on the island. (Zingi, 2010).

### **2.3 Otherisation**

Othering is defined as group of dynamics, processes and structures that create marginality and continual inequality throughout human differences based on group identities. Dimensions of othering contain religion, sex, ethnicity, skin tone and so on but not only limited to these (Powell & Menendian, 2016). In the era of enlightenment which also known as Renaissance era, 'the non-European other' was created by means of Christianity. In this era there was a change in interpreting and experiencing the otherness of the 'non-European other'. The difference arrived to be experienced on the horizon of ignorance (lack of education), the absence of reason. The main concept for organizing this difference is race, in other words categorisation of the normal and the other was making through the race (Scott, 2003). Then in the 20<sup>th</sup> century, 'culture' comes out as the thing that gives reason for the difference of

the other. It is now universal reason and grid and the horizon of the other. Culture becomes, literally 'the commanding natural language of the difference' (ibid. p. 104). Nowadays, the category of culture is homogenised and become an essential thing in constructing the other in the form of national, ethnic and linguistic forms (Saxena, 2009).

The concept of otherness, on the other hand, is the most important thing to sociological analyses of in what way majority and minority identities are constructed (Zevallos, 2018). According to Bauman (1991) identities are set up as division into two which he called as 'dichotomy'. It is argued that with binary oppositions the other is created. For instance, woman is the other of man and of course vice versa (Bauman Z. , 1991). Enemy is the other of friend and them is the other of us (Bauman Z. , 1991). Generally it is thought by the scholars, especially international relations scholars, that identity formed in relation to difference (Campbell, 1992). So identity is formed by positioning oneself against what is not, in other words against one's opposite (Gelotte, 2016). Identity constitution is built on basic differences instead of similarities between the individuals. Thusly as aforementioned, human beings create identity through what they are not (Jensen, 2011). The images of sense of identity, belonging and being a part of a group or even a community constructed opposed to the other; who were different from and who did not belong that community or group and division between us and them helped people to create a sense of shared values and identity within the group or community. Stuart Hall (1997) sees identity as structured representation that reaches its positive through the eye of negative (Hall, 1997). He assumed that it has to be go through the other before it can constitute itself (Hall, 1997).

Culture concerned with several things; mainly, the production and the exchange of meanings between the members of a society or group. Also it is concerned about sensations, attachments and emotions and also understanding and ideas. Even the face expressions say something about one's identity and emotions. It is the participants in a culture who give meaning to everything (objects, events and so on). So it is the meaning that gives people a sense of their identities, of who they are and with whom they 'belong'. Meanings regulate and arrange one's behaviour and practices that help to set the values, norms and traditions of which social life is arranged and governed. In our cultural circuit, construction of identity and the marking of difference, the question of meaning arises (Hall, 1997). Languages function through representation. Representation is a part of the language of national identity, a discourse of national belongingness because it is a symbolic practice that gives meaning or expression to the opinion of belonging to a national culture or identification with an individual's local community. Without these representations, in other words 'sign systems' one could not take on such identities, also could not reject them and as a result could not develop or sustain their culture which can be called as 'common life'. Meaning and language connected to the culture via representation (Ibid. p. 15). Also, through a process of making a distinction, differentiating the own identity 'us' with the other national identities 'them', national identities are constructed. It is the differences between us and them that give the national discourse its substance (Gelotte, 2016). *What is not or difference* is the thing that national identities created in relation with it. By differentiating the own nation from the others, legitimacy is gained (Ibid). According to Muukkonen, national identities are based on several things; nation's tale, the nation's origin, community, tradition and

timelessness, invented tradition (old traditions, rituals), founding myths and pure or original people (Muukkonen, 2010).

In Cyprus, Turkish and Greek nationalities are constructed and articulated in and through a specific relationship between self and other as the term 'nation' is a form of identity that via with other kinds of collective identity (Arslan, 2011). As mentioned by Hall, these identities distinguished with regard to that they are not.

By looking at the reasons that provoke and continue the division of the island, it can be said that they are blended with the discourses and ideologies of national identity (Doudaki & Carpentier, 2018). National identity can be regarded as a specific form of collective identity that is continued by a dual process;

1. Inclusion that provides a boundary around 'us'
2. Exclusion that distinguishes 'us' from 'them'

Mainly 'us' is creating around hegemonic discourses of belonging and exclusion (Doudaki & Carpentier, 2018). This body of ideas is not much similar with heterogeneous, multicultural, multi-religious existences like the Cyprus example. The hegemonic ideologies that articulated in Cyprus were mostly against multiplicity and heterogeneity. That is why these communities sought national identities in regard with their motherlands. These hegemonic discourses of national identity were normalized, they are not accepted as political and contestable. So the idea of unitary state together with the notion of a single national identity on an island with multiple communities, have produces unending tensions and contradictions (Doudaki & Carpentier, 2018, p. 7).

Besides language is something very powerful in developing an identity. Language has power to unite people while it has power to divide people at the same time. From the myth called ‘Tower of Babel’ the power of language can be seen even if it is a fable. The myth about the tower of Babel existed in several sources in the world, especially in genesis. The myth is about a tower built by the people who settled in Shinar, a land in Mesopotamia in Babylon and who the descendents of Noah. According to the myth the population was increasing there and they were all speaking in the same language. One day they decided to build a tower that would “reach to the heavens” and thusly they could be like God and they would no longer need him. All of a sudden, they started to speak in different language and no longer be able to communicate and work together to built the tower. As a result people scattered across the land (BibleStudyTools, 2016). In genesis it says;

1 Now the whole world had one language and a common speech. 2 As people moved eastward, [a] they found a plain in Shinar[b] and settled there. 3 They said to each other, “Come, let’s make bricks and bake them thoroughly.” They used brick instead of stone, and tar for mortar. 4 Then they said, “Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves; otherwise we will be scattered over the face of the whole earth.” 5 But the Lord came down to see the city and the tower the people were building. 6 The Lord said, “If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them. 7 Come, let us go down and confuse their language so they will not understand each other.” 8 So the Lord scattered them from there over all the earth, and they stopped building the city. 9 That is why it was called Babel[c]—because there the Lord confused the language of the whole world. From there the Lord scattered them over the face of the whole earth (BibleGateway).

From the myth, it can be easily understand that language is something very powerful in uniting and dividing people. A language can unite people to even rebel against the god (and seen as a thread by the God) and it is used to divide people by the God. To take it symbolically, in this myth God can be defined as the power, and being able to

communicate and union of the people is a thread for the big powers as they can rebel against them. In this case, it may be concluded as language can be used by the powerful forces (politics and so on) to both divide and unite people. One can easily detect from one's language, as well as dialect or even sometimes from accent, where is s/he come from and even what is her/his ethnicity is. Different dialects in a language represent diverse social groups as well as represent the relationships between these groups (Patel, 2015). Patel argues that in Rio de Janeiro the dialect of the dominant group reflected its governmental and educational institutions and comes to represent its standard dialect. In order to create a distance between the elite and poor language is exploited. The different dialects spoken in the city indicate social class of the speaker. So the dialect that they speak makes them the other. For instance one of the favella language speaker (name of the dialect) who live in the North Zone explained the situation with the following words; *"In the South Zone they don't accept me because I have a certain way of speaking. I use slang. But that's my dialect and I can't change it. They can't accept me just because of this."* Patel argues that distinguishing between the 'right' and 'wrong' way to speak Portuguese can be a simple way of rationalizing discrimination and dehumanization by shifting the focus to language, which members of the wealthier classes use as a way of asserting superiority and segregating themselves from the poor (Palet, 2015).

Another example, Republic of Northern Cyprus and Turkey has good relationships both of their official language is Turkish but in North Cyprus Cypriot Turkish Dialect is speaking while in Turkey Standard Modern Turkish is speaking. Even if you speak in the same language, the dialect that you speak can make you the 'other'. In a study called "A Treasure in Varosha the Role of a Cypriot Myth in the

Construction” The research of Arsoy (2018) consists of a qualitative content analysis of the video and of comments of the viewers. The narrator of the video is Turkish-Cypriot and during the video although he uses a Turkish-Cypriot accent, he does not use any of the words that the Turkish-Cypriot and Greek-Cypriot dialects have in common. His aim, it appears, was to use a Turkish accent while avoiding the Cypriot dialect, but he did not manage to do so entirely (Arsoy, 2018). Thus, he otherised by the viewers. For example in one of the comments it is indicated that ‘It’s clear that the narrator is Turkish speaking Greek. It’s obvious from his dialect (Arsoy, 2018, ).’ As he speaks in Turkish Cypriot dialect, he otherised and claimed that he is speaking in Greek. So language has a power to bound a person to a specific ethnic group.

### **2.3.1 Ethnicity**

The term ethnicity means the state of belongingness to a social group which has a national or cultural tradition in common (Oxford Dictionary). Giddens and Griffiths (2006) indicated that the members of an ethnic group consider themselves as culturally different from other groups. And they are considered as different by other groups in return (Giddens & Griffiths, 2006). Genov (2004), the professor of sociology, on the other hand similarly conclude that ethnicity touch on individuals whom see themselves culturally different and are seen by others like that (Genov, 2004). Fuat and Anastasiou (2015) stated that the history of identity construction of a country is very long. It begins with the belongingness sense to geography (Fuat & Anastasiou, 2015). Ethnicity is one of the notions that shape human beings identity. And the identity of a person affects one’s ideas, feelings and attitudes. Hazel R. Markus described ethnic identity as a mixture of both self-esteem and how one perceives the esteem of others. She also assumes that identity and behaviours of a person effected widely by ethnicity (Markus, 2010).



According to one of the Kazakh scholar, Kaydar (1985), ethnos which means an ethnic group, should be investigated with its language as a whole. Because they are connected with religious and cultural life and by looking into ethnos in language vicinity it is possible to bring out into the open one notion's world-view and culture (Kaydar, 1985). Sabassova (2015) stated that ethnic features like common memories (historical), common culture, language and so on plays vital role in the history of a country and furthermore, national identity depends on them (Sarbassova, 2015).

### **2. 3.2 Cypriot Identity and Language**

Nonetheless, another ideology that highlight 'common identity', the common identity of all Cyprus people; 'Cypriotness' emerged in the island during the same period of the national movements. Charalambous (2016) argued that the role of language is vital in the two communities while developing an 'ethno-linguistic' identity because, developing an ethno-linguistic identity could affirm similarity with their country of origin while affirming difference to the other community. She also touched upon a point that almost all of the scholars agreed in a point that both communities perceive language as a noticeable part of their ethnic identity and necessity for their subsistence (Charalambous, 2016). Karmellou (2008) argued that instead of reinforcing intercultural understanding in the island, monolingual policy of division was used as a medium to reinforce 'otherness' to create an 'us and them' approach between these two groups (Karmellou, 2008).

Currently there are 3 different identities in the Cyprus; the identity of Cypriot, Turkish-Cypriot and Greek-Cypriot. Psaltis and Cakal (2016) indicated that in GC community national identity is shaped in accordance with 2 ideologies; Hellenocentrism (Greek identity of Cypriots) and Cypriot-centrism (Cypriot

identity). Hellenocentrism ideology stressing the idea that GC are attached to Greece (their mother country). Similar pattern occurs in TC community; Turko-centrism and Cypriot-centrism (Psaltis & Cakal, 2016). Psaltis and Cakal also mentioned results of a survey that conducted in 2007; the results showed that only 9.3% of the TC participants identified themselves as Cypriots while 66.1% of them identified themselves as TC. But strikingly the survey conducted by Psaltis & Cakal (2016) showed that 43% of the TC participants identified themselves as Cypriots while 41% of them identifying themselves as TC. This results show that Cypro-centric ideas might be increased. On the other hand GC community's results shown that 57.9% of them identified themselves as GC while only 19.9% of them identified themselves as Cypriots (Psaltis & Cakal, 2016). The study of Anagiokos shown that, there is an increase through Cypriotism among the youths of Turkish Cypriot (Anagiotos, 2014).

## **2.4 Language**

Human beings share the world with so many different species such as marine species, animals, eukaryotic species, plants, and so on. According to one of the remarkable researches, it is predicted that there are 8.7 million species in the world (Science Daily, 2004). 2.2 million of them are marine species (Mora, Tittensor, Adl, Simpson, & Worm, 2011). Every species have a different kind of communication system. Thus, there are numerous kinds of communication systems in universe and many of these communication systems are radically distinctive, in other words unique to their possessors. For instance, birds have an innate system of calls (Hedeager, 2003) and songs (Vajda, 2010); they learn and improve it by experiencing like human beings (Hedeager, 2003), bees has a dancing system of communication (Vajda) whales make some vocalizations and sounds to communicate

(Edds-Walton, 1997), human beings use a system of communication called 'language' and so on. According to Nowak and Komarova (2001), language provides unlimited information transfer (Nowak & Komarova, 2001). Similarly, Jackendoff (2006) told that people can express their thoughts on thousands of topics. It is not limited with a small number of topic, rather it is unlimited (Jackendoff, 2006). Chomsky (1980) also agreed that human languages allow unlimited information production for communication (Chomsky, 1980). Aydar and Ulutaş (2010) similarly stated that human beings communicate with each other by using 'language system' and language is one of the basic features that differs human beings from other living creations (Aydar & Ulutaş, 2010). As it is mentioned above, there are some other species that transmits information with each other by making voices, using their gestures and so on. But as far as it is known none of them have a full-fledged system of communication, like 'language'. Thusly, human language is unique in natural communication systems (Jackendoff, 2006). There are about six thousand to eight thousand human languages in the world and this show extraordinary difference among some levels like phonology, morphology, syntax and etc. and this diversity is the thing that makes human language unique (Baronchelli, Chater, Pastor-Satorras, & Christiansen, 2012). Commonly, counting the number of human languages changes from source to source (Mandavilli, 2016). Linguists frequently do not agreed about the exact number of languages. Although there is not one definite count (Anderson S. R., 2010), one of the major linguistic resources called "The ethnologue catalogue of world language" recorded 'six-thousand-nine-hundred and nine' living languages ( SIL International). On the other hand, it is believed that there are about seven thousand languages (Gussenhoven & Jacobs, 2017). And having that much language is only unique for human beings. Similarly, Baronchelli et al. (2012) stated that

“diversity is characteristic of almost every aspect of human language (Baronchelli, Chater, Pastor-Satorras, & Christiansen, 2012).

It is mostly supposed that the variations in phonological patterns of the languages are mostly arbitrary. The remarkable study on ‘geographic influences on linguistic sounds’ conducted by Caleb Everett (2013) shown that geographical situation of the place where a language is spoken can be directly affect its phonologic structure. By analysing the data from around eight percent of the total of the world languages, they found out that the languages that spoken at (geographically) high levels are most likely depend on ejective phonemes (Everett, 2013).

The origins of the language and the questions such as “how and why it evolved?” have been an enigma through the human history. Many researches have conducted, many things theorised and many legends have told since then. But a universally accepted conclusion has not drawn yet. Though, most of the experts agreed that language evolved gradationally in time (Aydımlar, 2011). Although the origins of human beings dated back to a half million years ago, the origin of human language still remains uncertain. Moreover, there is no constant answer to the question “where it might have derived from?” Language is something that experts have not unravelled yet. So, the origin of human language and language diversity is one of the topics that still remain uncertain in this information age. One of the world-famous linguists Pei stated that all linguists agreed on the issue that the origin of language is still unsolved (Washeck, 2009). From past to present, the origin of language has fascinated experts from many different areas and it is one of the major topics that have been discussed extensively for many years. So many philologists, linguists, philosophers, anthropologists and scientists have interested in how languages begin (Nowak &

Komarova, 2001). So many researches on the origin of language have been conducted and are still conducting in different fields like biology, anatomy, psychology, anthropology, geography, history and philosophy. There is not enough or acceptable proof. That is why there is no universally accepted conclusion that all the theoreticians agreed yet.

The origin of spoken language and human space cannot be separated from each other. They are literally knitted together (Mandavilli, 2016). As a result of having no tangible evidence of the capacity of ancient human brains on using the language, experts can only search the origin of written language through the findings of ancient times. There is no evidence about the origin of spoken language. One of the famous scholars in University of California, Deacon (1997), stated that;

Though we have considerable information about brain sizes in fossil species, and a little information about brain shapes, the relevant anatomical information, the internal microarchitecture of these brains, has left no fossil trail. With respect to fossil brains, we will never find the "smoking gun"-the first brain capable of language. We will only have access to circumstantial information (Deacon, 1997).

So as it is not possible to find fossils about speaking or language, it seems like the origin of the language remains as a secret for the following years as well. As it is not possible to find fossilised language or cognition, experts can only be depending on findings from archaeological excavations in order to support their theories or hypothesis. Like Deacon's statement (1997), Jackendoff also said that human language does not leave their organic remains. By looking at the skulls, expert can only tell the shape or the size of hominids' skulls and brains, but it is not possible for them to see the capacity of those brains (Jackendoff, 2006). Moreover, d'Errico et al. (2003) stated that as they are not able to check their models sufficiently through

analysing the archaeological findings directly, they have to search the related debates surrounding and interpreted the archaeological and anthropological data. Even worse, experts still adopt the archaeological scenarios which are the optimal for their view (d'Errico, et al., 2003).

#### **2.4.1 Theories on How Language Begins**

The opinions of the experts on the origins of language can be separated into two; some believe in creationism while others believe that is a result of natural selection (evaluation) (Vajda, 2010). For example, while famous American linguist, philosopher Chomsky asserted that language is innate (Vajda, 2010), Steven Pinker from Harvard University and Paul Bloom from Yale University asserted that language should be evaluated with natural selection (Pinker & Bloom, 1990).

##### **2.4.1.1 Creationism**

As far as the origin of languages is not clear, in religious perspective it is believed that language is the creation of god, in other words they believe in Divine Creation. The main idea about 'the origins of the human language' that mentioned in the 3 holy books; Qur'an, Bible and Torah are almost similar; it is believed that language was taught by god to the prophets. But none of them (the holy books) have detailed information about how language created (Aydar & Ulutaş, 2010). For example, it is written in the one of the surahs of Qur'an that God taught all the names to the Adam; "And He taught Adam the names - all of them." (Surah Al-Baqarah). As it can be seen from the quotation there is no detailed information about how God created the languages or how he taught it to the Adam. In genesis again it is written that "So Adam gave names to all cattle, to the birds of the air, and to every beast of the field." (Genesis 2:20) Torah is the one that give the most detailed information about the situation among these three holy books (Aydar & Ulutaş, 2010). "In the beginning

was the Word, and the Word was with God, and the Word was God. 2 He was with God in the beginning. 3 Through him all things were made; without him nothing was made that has been made.” (John 1:1-3) The idea in the Bible is not different than the other books. It is said that god created all the words.

So when those entire quotations take in consideration, it is possible to say that all these books come to the point that Adam is the ancestor of the mankind. And he is the one that use language first. But none of these books mention how this process occurs.

#### **2.4.1.2 Evolution Theories**

At the end of the 18<sup>th</sup> century and beginning of 19<sup>th</sup> century, theorists started to assume that names do not have divine origins. According to Mufwene (2012), there have not been so many theories on the origin of the languages till Romanian poet and philosopher Titus Lucretius’s statements who stated that the idea that ‘Adam gave names to all the entity’ is not logical He suggested that it is not possible for one person to force the others to learn the names of all the entity (Mufwene, 2012). Mufwene also indicated that Socrates thought that names did not created such a perfect way. So God could not create them. One of the other important names of the century whom started discussions on this issue was Étienne Bonnot de Condillac. He assumed that human language is an outcome of human beings’ need of a tool to express themselves and their intellectual features. Thus he said that language was not created by god, but it was created by human beings (Condillac, 2001). So at the beginnings of 19<sup>th</sup> century, most of the scholars started to make comments on the idea that human language is a result of evolution rather than god creation.

### **2.4.1.3 Theories of Sound**

In the nineteenth century, some theories that called as ‘theories of natural sound or theories of imitation’ putted forward. Max Muller, for instance, suggested that humans were initially imitating the natural sounds (Vajda, 2010). There are 8 different theories in this section which are respectively; bow-bow theory, pooh-pooh theory, ding-dong theory, social interaction or Yo-he-yo theory, la-la theory, singing theory, babbling theory and contact theory. About two hundred years ago some believed that people emulated the natural sounds like dog bark, thunder and etc. and language evolved from onomatopoeia (Mandavilli, 2016). But when the recent form of any language takes in consideration, it can be said that onomatopoeia, imitation of sounds, is very limited for vocabulary of any language (bow-wow theory) (Vajda, 2010). Then it is suggested that language of human beings comes from unconscious, instinctual vocal responds or exclamations to the situations that they were faced with such as pain, excitement, fear and etc. (pooh-pooh theory) (Yule, 2014, p. 3). Max Müller asserted that as humans responded to the stimulus around them and instinctively produced sounds that reflected or attuned to the environment, speech arose (ding dong theory) (Ahmad & MD, 2009).

Some theorized that as a consequence of collaboration need while working together, human beings grunted or made rhythmic chants as a result of physical effort, language evolved from these grunts (social interaction theory or the Yo-he-yo theory) (Yule, 2014, p. 4). And then Richard Paget (1930) asserted that the organs that we use to speak like tongue and mouth were used to copy gestures of hand (Paget, 1930). So, many things theorized like the ones that mentioned above. For instance, Jespersen claimed that human language emerged from emotion of romance



(la-la theory) (Ahmad & MD, 2009). This theory suggested that emergence of speech is a consequence of humans' efforts to sing and dance (Singing theory) (Mandavilli, 2016, p. 7). Later on it is suggested that human language emerged as a result of word that made by baby (Babbling theory) and so on (Clair, 1998). Then, it is suggested that language emerged as a result of the need of co-ordination in the daily life's of human beings (co-operation theory) while it is assumed that it emerges from the need of self-expression and emotion sharing within the group members (contact theory).

Somehow, almost most of these theories did not fit together for some theorists. When their point of origin (i.e. human beings imitated the nature or etc. and thus language emerged) taken into consideration, it can be said that these words are very rare to become a full-fledged communication system. But still it is not possible for theorists to completely disprove these theories. Mandavilli (2016) explained the situation by saying:

... may have once been common in languages around the world, and the early attempts of humans to speak may indeed have been based on human imitations of such sounds... (Mandavilli, 2016).

Again it turns the point that there is no specific evidence about language as it is not possible to investigate what could our ancestors' brains' capacities.

#### **2.4.1.4 Natural Selection**

The evolutionary approach lasts many years ago and it has its origins from Darwinian Theory. This theory established in 1866 and several year later Linguistic society of Paris banned whole discussions on the origin of language. Philological Society of London renewed this ban in 1872. It is thought that because of speculative nature of these discussions, the lack of tangible evidence in regard to evaluation of

language and oppressive actions of religious, they banned the discussions on this topic (Corballis, 2009, p. 19).

Then, theorists asserted that human brains needed further changes which made them ready for the language usage. But the point is that they are not all of one mind about the process of this change. There are two different groups, one of them believe that these changes occurred in a single step like a sudden genetic mutation, while the other believe that these changes evolved in process that may lasts so many years (Anderson S. R., 2010).

#### **2.4.1.5 The Gestural Theory**

Scholars like Darwin, J. J. Rousseau, Wundt and Nietzsche supported the idea that language may have originated from manual gestures. Gestures called as foremost of all languages by German philosopher Cordemoy in his book *A Philosophical Discourse Concerning Speech* and he noted that manual gestures were exists and comprehended everywhere in the world (Cordemoy, 1974). In other words, they are universal. Charles Darwin mentioned the role of gestures in his one of the most known books “The Descent of Man”. According to Darwin (1981), origins of the human language go back to the imitating and changing numerous natural sounds, animal sounds etc. and human beings’ have unique caries that helped by signs and gestures (Darwin, 1981). Then, German Philosopher Friedrich Nietzsche (1878) asserted that imitation of gesture is so powerful that men involuntarily copy it (i.e. yawning). And he believes that it is older than language. The gesture that has been imitated allows the imitator goes back to the sensation of the one being imitated. And human beings learned to understand each other in this way. He stated that “As soon

as men understood each other in gestures... one could agree on a language of tonal signs ... both tone and gestures.” (Nietzsche, 1878).

#### **2.4.1.6 Discovery of Mirror Neurons**

In 1990s, there was a new discovery; mirror neurons, in the primate brain; it is discovered by Giacomo Rizzolatti and his team (Schober & Sabitzer, 2003). Electrical activities of 532 neurons in the brain of monkey were recorded by Rizzolatti and his team. Initially, these neurons recorded in the monkey’s ventral premotor cortex, called area F5. These neurons were activated while observing and imitating others. According to Rizzolatti and Craighero (2004), these neurons initiated both when monkey does a specific action and notice another monkey or person does the similar thing. According to them this neuron system is similar to the ones that exist in humans (Rizzolatti & Craighero, 2004). Experiments revealed that there is a mirror system in human brain as well for recognizing gestures, called ‘Broca’s area’ (Rizzolatti & Arbib, 1998) that Paul Broca discovered in 1861. In human brain, speech production linked with this area. The area called ‘Broca’s’ divided into two Broadman areas; 44 & 45 (Guynup, 2014). The reason for why they come up with the idea that ‘language is a part of mirror system’ is that; the mirror system in the brain of an ape considerably matches up with the structure of the cortical circuits in the brain of a human. Since then, the publications on mirror neurons literally boomed (Corballis, 2009).

#### **2.4.1.7 Discovery of FOXP2; Language Gene**

At the end of the 20<sup>th</sup> century, an important discovery occurred in this field. They found a genetic mutation in a gene called FOXP2 (Forkhead Box Protein P2), a member of Foxp subfamily, which has been shown to cause some deficits in both verbal expression (Corballis, 2009) and the face-mouth control. KE family was very

important opportunity for the discovery because; half of the members of three generation of this family suffer from serious speech and language disorders. A group led by Haraneh and Monaco analysed the KE Family's genes and found out that there is a mutation in FOXP2 genes of the affected members, and it highly impacts both the abilities of speech and language. Also the same genetic mutation discovered in one of the other family (Takahashi, Takahashi, & Liu, 2009). FOXP2 is the first gene to be linked to speech motor control and language (Enard, 2011). FOXP2 gene is changed version of the one that found in primates. Furthermore, it appears that this gene have come its current form approximately 100,000 and 200,000 years ago (Anderson S. R., 2010). Mice have been put into the human version of this gene and it is observed that the ones that had putted FOXP2 gene learn faster than the normal one (Wilson, 2014).

## **Chapter 3**

### **RESEARCH DESIGN AND METODOLOGY**

This chapter constitutes research methodology that used to gather and analyze the data for the study. The research methodology chosen for this study is qualitative. In the following paragraphs it will be explained in detailed why qualitative methodology is chosen for this research and why the qualitative methodology is important for the research.

This chapter consists of 6 sub-headings which are respectively; research method, research strategy, research design, research context, data collection procedures and population.

#### **3.1 Research Method**

The present study is centred on a qualitative research methodology, using interview which is one of the most popular qualitative research designs (Qu & Dumay, 2011). Accordingly, the findings of this research are analyzed and explained qualitatively. Thematic analysis which is one of the most common analysis forms in qualitative research is used to analysis the data. Thematic analysis is a method of distinguishing patterns or themes of the qualitative data (Maguire & Delahunt, 2017).

Qualitative research designed to help the interviewer to reach the opinions and perception of the participants on the issue that can be allow interviewer to develop an understanding of the meaning that participants ascribe to their experiences (Sutton &

Austin, 2015). Results of this model are descriptive rather than predictive. Aim of this method is to understand some aspects of social life. Its methods for data analysis produce words instead of numbers. This research model enables reader to get information about the thoughts, feelings or attitudes of research participants and it also allow reader to understand why and how the research participants behave or think in that way as mentioned above. This method is generally used in situations where little is known (Patton & Cochran, 2002).

In this research, a qualitative research methodology was used to come through the aim of the thesis. First of all, all of the interviews transcribed and checked out, a list created from all of the interviews before start coding which refers to description of topics (similarities and differences told by participants) that enable the researcher to look from the interviewees' point of view (Sutton & Austin, 2015), and then the transcripts of the interviews listed one under the other and read several times before analyzing. Then, they were distinguished between thematic codes that were under the discussion, emerged from the interviews, and these thematic codes (theming refers to the codes from one or more interview transcript to show the findings of the qualitative research in ordered and meaningful way (Sutton & Austin, 2015)) are supported by the direct quotations from the interviews, and in this way the research questions were analyzed. Otherization process, identity construction and their connection between language barrier were researched, for this reason, qualitative research method was chosen as a research model for this study instead of a quantitative method.

In this case study, with qualitative methodology by using interview research design; ideas, experiences and opinions of 40 people, some of them are living in the

Northern part of the island while some of them are living in the Southern part of the island, were asked. Participants of the study were both 10 male and 10 female from each community, in total 40 Cypriots.

### **3.2 Research Design**

Interview research design was used as the data collection method in this study. Interview design is a conversation-based data collection technique where the structured interview questions, in other words the same questions in the same order, asked by the interviewer and answered by the interviewee. But it is not similar with every day conversations as interviewer concerned to conduct them in meticulous way in order to guarantee reliability and validity. As a consequence, the main concern is decreasing the interviewer's bias and increasing the generalizability of the research (Q. Qu & Dumay, 2011).

#### **3.2.1 Interview Methodology**

Interview methodology, which is the fundamental qualitative data collection method, has some difficulties. As it is based on face to face conversations, a trust-based environment must be created in order to get interviewees opinions and ideas about the questions. Otherwise, the interviewees do not accept to participate the research. Thus, before starting the each interview all interviewees' were informed about the process (such as all of the information will be kept confidential, names will definitely not use in the research and so on). The above mentioned situation (creating a trust-based environment) was the one of the hardest parts of the research. Because of the current situation of the island, especially most of the Greek Cypriot participants were not willing to participate the research initially, and some of them feel under the pressure and they were hesitating while answering the questions until they understand the sincerity of the researcher. For instance, one of the male Greek

Cypriot interviewee who lives in Karpas discontinued the interview as we are not able to establish a trust-based environment and he walked off in the middle of the interview.

The interviewees with the Turkish-speaking participants were in Turkish, while with the Greek-speaking participants were in Greek as especially the research is about language, and language is something construct. In order to make the participant able to express their ideas and thoughts freely, the interviews must be in the interviewees' mother tongue. Otherwise they would be encountered with difficulties while expressing themselves and mostly they would not be able to express themselves fully. Some of the interviews translated simultaneously by the translator during the interview, some of them translated from the transcripts later on. The interviews recorded with the permission of the interviewees as long as they ask not to record or do not feel under the pressure because of the recorder. For the researcher, the other hardest part of the interviews was finding a Greek Translator. Most of the translators got in touch with, refused to conducted the interviews in Greek as they thought that they would not be able to communicate fully with the Greek-Cypriot interviewees because of the dialect used by them.

In order to answer the research questions, 20 questions were asked. 7 of these questions are demographic questions which questioned respectively, gender, age, marital status, place of birth, place of residence, educational status and occupation. The rest of them are open-ended and yes-no questions with its sub-questions design to encourage the reader to speak more.



### **3.2.2 The Research Question Design**

The research question design of the interviews can be seen better in the following paragraph and is explained in detailed in the next paragraph;

1. Research Question 1; what is the role of language in the process of identity construction?
  - a. How TCs and GCs define their personal and ethnic identities?
2. Is there any relationship between language barrier and otherisation?
  - a. How does (to what extent) language barrier affects the otherisation?
3. How does language influence peoples' way of thinking about the other community?

#### **3.2.2.1 The Research Question Design for Identity Construction**

To investigate the first research question which seeks to find out the relationship between identity construction and language and how TC and GC participants construct their identities several questions asked. In order to search out the role of language in the identity construction process, one question with 8 sub-questions were asked; Q4: "Which language(s) do you speak?" SQ1: "*what is your native language?*" SQ2: "*which languages you wish to learn?*" SQ3: "*in which occasions do you speak in your own dialect?*" SQ4: "*how do you feel while using your own dialect?*" SQ5: "*How do you feel when you cannot use your own dialect (when it is not acceptable)?*" SQ6: "*Do you think that it is significant to preserve your dialect from disappearing? Why/ why not?*" SQ7: "*How can one community prevent their dialect from disappearing?*" SQ8: "*do you feel comfortable while using your own dialect or you feel comfortable while using standard official version of your language?*"

### **3.2.2.2 The research Question Design for Language Barrier and Otherisation**

On the other hand, with the purpose of answering the question: “How TCs and GCs define their identities (personal and ethnic identities)?” 3 questions were asked; the first question has 2 questions; Q1: “How do you define yourself?” (*“How do you answer the question ‘who am I?’ and ‘How do you define your identity?’”*) Q2: “How do you define your ethnic identity?” and Q3: “What makes you feel Cypriot/ TC/ Turkish/ Greek Cypriot/Greek?”

### **3.2.2.3 The Research Question Design for How Language Influence Peoples’**

#### **Way of Thinking about Other Community**

For the RQ2, which seek to examine whether there is a relationship between language barrier and otherisation in Cyprus or not; 2Q with 6 SQs were asked; Q5: *“Have you ever cross the Southern/Northern side of the island?”* the sub-question for the answer yes: *“How often do you cross?”* the first sub-question for the answer no: *“why have not you?”* The second sub-question for the answer no: *“Would you like to cross in the future?”* last sub-question: *“Have you ever come upon a Greek Cypriot/Turkish Cypriot?”* Q6: *“Do you think that you are able to communicate with Greek Cypriots/Turkish Cypriots?”* SQ1: *“Which language(s) do you mostly use to communicate with GC/TC?”* SQ2: *“Do you think this is enough to communicate? Why or why not?”* SQ3: *“Do you think you can express yourself well and the other side can understand you and s/he can express his/herself well too?”*

To shed light on the question “how language barrier affect otherisation process?” one question with 2 questions were asked; Q7: *Have you ever consider GC/TC as different (as other)?* (If yes; *“To what extent speaking different languages affect you*

*while considering them different?” If the answer is no: “what makes you feel that you are not different?”)*

While investigating the RQ3, which seeks to examine “How language influence peoples’ way of thinking about other community?” 4 questions and 6 sub-questions were asked; Q8: “*Have you ever encountered any communication difficulties with Greek Cypriots/Turkish Cypriots? Yes ( ) No ( )*” (3 questions to encourage the interviewee to speak more on the topic: “*Could you share your experience(s)?*” “*How did it happen?*” “*How did you feel about that?*”) Q9: “Do you think there is a language barrier between two communities?” (with a question to get detailed idea of the interviewee: “*What is your personal idea about it?*”) Q10: “*If there would be a common language among Greek Cypriots and Turkish Cypriots which language do you think should that language was?*” with a supportive question: “*why?*” Q11: “*Do you think having one common language and being able to communicate with all Greek Cypriots/Turkish Cypriots change your current attitude or your ideas towards the Greek/Turkish Cypriot Community?*” with two supportive questions: “*why and why not?*”

At the end of the interviews, in order to find out if the two communities are aware of the commonalities, one question with 3 sub-questions were asked; Q12 “*What do you think about commonalities of the two communities?*” sub-question1: “*What kind of things do GC and TC have in common?*” sub-question2: “*Have you ever face with something that both communities have in common?*” a supportive question: “*Could you share your experiences?*” and sub-question3: “*how did you feel about it when you realize?*”

### **3.3 Research Context**

Generally speaking, all of the interviews lasted between 10 to 25 minutes based on the willingness of the interviewee to speak. And interviews recorded unless the interviewees request not to do or feel stressed. Notes were taken during the interviews. All the interviews took place in interviewees' mother tongue. The interview questions translated into Greek and Turkish. And the interviews which took place in Greek translated into Turkish, some of them translated into Turkish simultaneously while some of them translated from the notes that were taken during the interviews. First 19 interviews were in Turkish as the interviewees consisted of Turkish Cypriots. The interviews took place respectively in Famagusta, Mehmetçik, Pamuklu, İskele, Erenköy, Boğaz and Nicosia. Generally, they took place in the offices or houses of the interviewees and the interviewer was welcomed in a good manner. Some of the interviewees were willing to speak too much while some of them were not and prefer to give short answers, which is one of the limitations of the interview research method. The rest 20 interviews were in Greek and the interviewees consisted of Greek Cypriots. 6 of the GCs were inhabitants of the Rizokarpaso and these interviews took place in the interviewees' houses. Their hospitality was really amazing; they did not let the interviewer and her friends to go without drinking and eating something, initially some of them had cold feet, though. 6 of the interviews took place in a restaurant near the Apostolos Andreas Monastery, Karpas. 7 of them took place in Nicosia via Whatsapp. In generally speaking, Greek Cypriot participants were not willing to speak too much, they preferred to give short answers until they understand the intention and sincerely of the researcher.

### **3.4 Data Collection Method**

In the present study, qualitative interviews conducted to collect data. Interview is the most suitable data collection method for the study as it enables interviewer to get more information from the interviewee and understand the interviewee's attitude and ideas through the situation. Voice recorder was used with permission during some of the interviews (Sutton & Austin, 2015).

### **3.5 Research Strategy**

A research strategy is a gradual action plan which directs the researcher's thoughts and attempts and allows him/her to conduct the research consistently and scheduled to make grade results (Dinnen, 2014). It gives the general direction of the research along with the process whereby the research is carried out (Wedawatta, Ingrige, & Amaratunga, 2011) and it seems like an outline that helps researcher in answering the Research Questions in an organised way (Saunders, Lewis, & Thornhill, 2009 ). In this thesis, case study was chosen as a research strategy. Generally, case study defined as an in-depth study of an exact situation. Rabson (2002) describe case study as a research strategy for conducting a research that includes an empirical analysis of research of a specific event in its real-life context (Robson, 2002). This research strategy is widely used across a variety of disciplines; especially it is widely used in social sciences (Crowe, Cresswell, Robertson, Huby, Avery, & Sheikh, 2011). As it is able to find answers to the questions such as why, how and what, this strategy is mostly used in interpretive in other words explanatory researches.

### **3.6 Sample**

Researchers became aware of the reality that it is almost impossible to obtain information from every single person in a population. Thus, data collected from a sample of the population. There are some different ways of data collection from a

sample of the population. Snowball sampling which is a non random sampling method is used while the participants were choosing. In this method, firstly the researcher connected with the informers who will choose the rest of the participants that fit best to the study. Similarly, a kind of network created while gathering the data. My friend's relatives help me to find the GC interviewees who live in the Rizokarpaso. Also my co-worker's friend suggested me to conduct interview with the 10 Greek interviewees who live in Nicosia. My father's friend who is the owner of the restaurant in the Rizokarpaso helps me to conduct some of the interviews with GC.

## **Chapter 4**

### **DATA ANALYSIS**

This chapter includes the analysis of the data that obtained from the interviews. As it is mentioned before, the data were analysed to find out how Cyprus community identify themselves, the relationship between language (the role) and creating the other, to what extent speaking different languages effect otherization process in Cyprus, language and its influence on the ideas of TC and GC towards each other and at the end of the study awareness of the communities about the commonalities of the two communities will also be discussed. As indicated in the previous chapter, qualitative research methodology is used in the present study. Data were gathered from the interview questions which were asked to 40 people; 20 TC and 20 GC; 10 of the each 20 participants were female and 10 of them were male.

The results of the data presented in 5 sections and followed by a discussion. In the first section, demographic information of the participants presented. The second section demonstrated the findings of questions that were asked to answer the first research question which seeks to explore the role of language in the identity construction process in Cyprus. Under this research question firstly, it will be focused on how TC and Greek Cypriots participants define their identities. In the third section, with the obtained data, second research question which desires to find to find out how speaking different language affect otherisation in Cyprus, as well as it seeks explore the relationship between language and otherness, analyzed and

findings presented. In the fourth section, language and its effect on the perception of other demonstrated. At the end of the fourth section, commonalities of the two communities from the eyes of participants will be presented briefly and finally the last section demonstrates a discussion on the results gathered from the interviews conducted with TC and GC interviewees.

## **4.1 Analysis and Findings**

### **4.1.1 Analysis of Demographic Data**

The demographic data of the participants collected through the first section of the interview questions which can be seen in the appendices A (Questions in English), B (Questions in Greek), C (Questions in Turkish). The data revealed general demographic characteristics of the TC and GC participants with regards to their gender, age, marital status, place of birth, place of residence, educational status and occupation.

The population for this research is taken as the Turkish Cypriot and Greek Cypriot citizens who live in Cyprus. The sample consisted of 40 young adult and adult TC and GC participants. So, the results of the demographic information of the interviewees were obtained from 40 people; 20 of these participants were female while 20 of them were male.

#### **4.1.1.1 Gender Analysis**

20 of the interviewees were female, which is 50%, while the total number of the male participants is 20, which is 50% of the whole sample. To enlarge on the gender distribution of the interviewees, 50% of the 20 Turkish Cypriot interviewees were female while 50% of them were male. In other words, 10 of the 20 interviewees were female as 10 of them were male. 50% of the 20 GC interviewees were male as 50%



of them were female. Put differently, 10 of the 20 participants were male and other 10 were female.

#### 4.1.1.2 Age Analysis

Interviewees' age vary from 21 to 60+. 23% of the interviewees were within the age bracket of 31-40, while 26% of them were within the age bracket of 21 and 30. The data show that 49% of the interviewees were young adult. Furthermore, 28% of them were in the age bracket of 41 and 50 years, while 13% of them were between the age bracket of 51 and 60 years. Only 10% of them were 60 and plus (see figure 2).

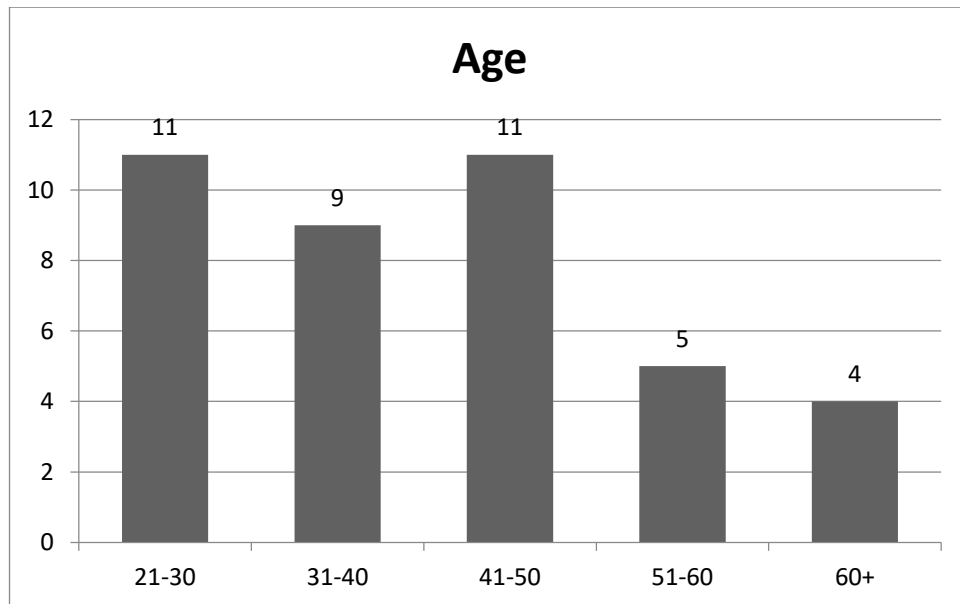


Figure 2: Age Distribution of Interviewees

##### 4.1.1.2.1 Age Analysis of TC Interviewees

Most of the TC interviewees (35%) were in the age group between 21 and 30 years, while 25% of them were in the 31 and 40 years. 10% of them were 60 years old and plus. 10% of them were between the age bracket of 51 and 60 years and only 10% of them were within 41 and 50 years age group (see figure 3).

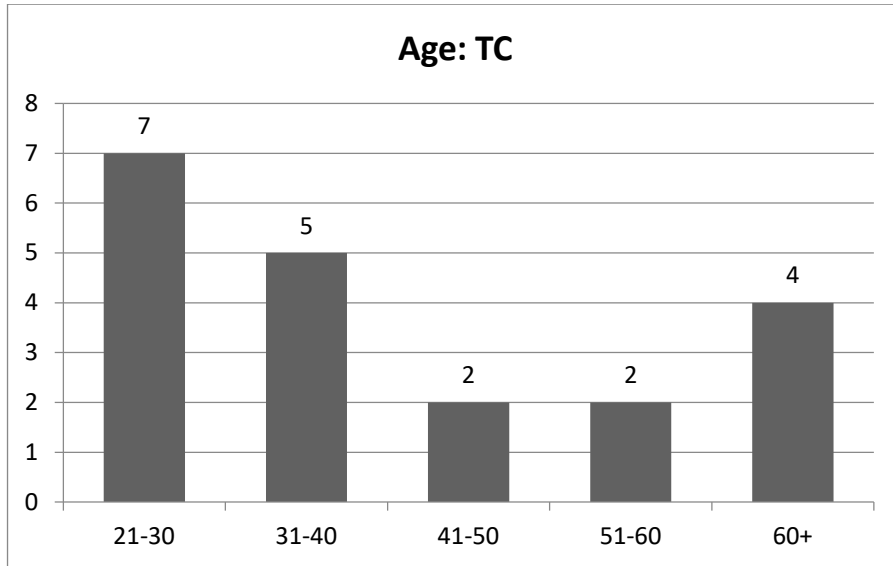


Figure 3: Age Distribution of TC Interviewees

#### 4.1.1.2.2 Age Analysis of GC Interviewees

Almost half of the Greek Cypriot interviewees were in the age group of 41-50 (45%). 31-40 years age bracket consists 20% of the GC interviewees. This shows that 65% of the GC interviewees composed of middle aged people. The rest of them were between the age bracket of 21-30 (20%) and 51-60 (15%) years.

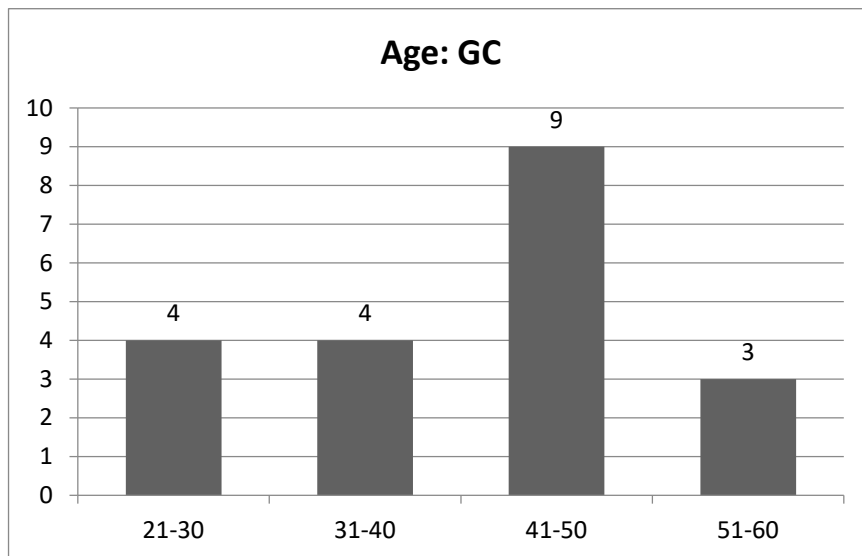


Figure 4: Age Distribution of GC Interviewees

#### 4.1.1.3 Marital Status Analysis

As it can be seen from the table below, the half of the TC participants are married while the other half is single. To put it differently, 10/20 participants are single while 10/20 of them are married.

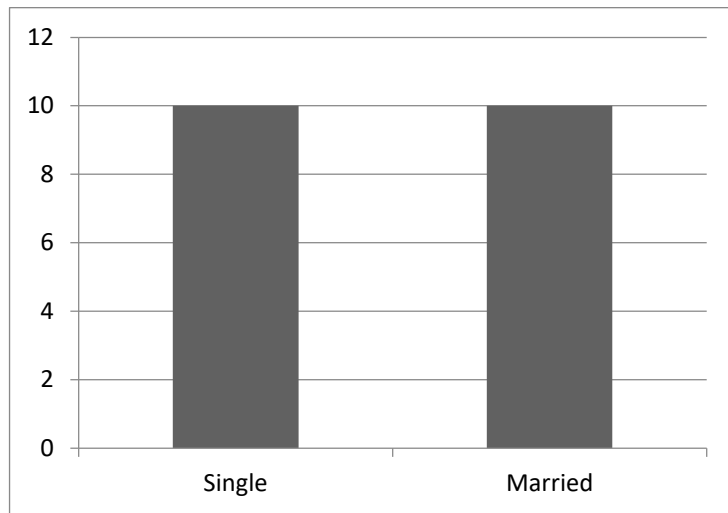


Figure 5: Marital Status of TC Participants

On the other hand, 13/20 of the GC participants were married while 3 of them were divorced and 4 of them were single.

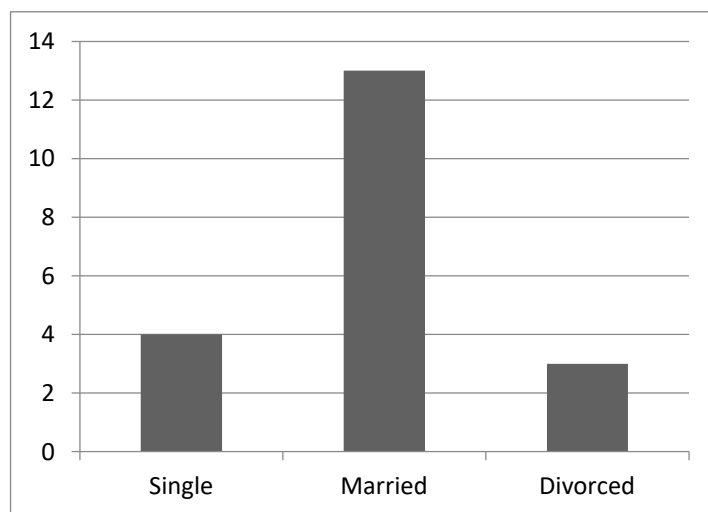


Figure 6: Marital Status of GC Participants

#### **4.1.1.4 Educational Level Analysis**

The data that shown the educational level of the participants showed that 30% graduate, 18% undergraduate, 23% associate degree, 15% secondary school, 7% intermediate, 2% primary school and 5% of the interviewees hold PhD degree.

#### **4.1.1.5 Occupation of the Interviewees**

36% of the interviewees work as officer, while other 13% are retired. 10% of the interviewees work as teacher, 10% of them are student, 6% of them are Journalist, 8% of them are farmer, 5% of them are research assistant, 3% of them are hairdresser, 3% of them are doctor, 2% of them are academician, 2% of them are Journalist and 2% of them are unemployed.

##### **4.1.1.5.1 Occupation Analysis of TC Interviewees**

20% of the TC interviewees work as officer, while other 20% of them are retired. 15% of the TC interviewees works as teacher, 20% of them are student, 10% of them are research assistant, 5% of them are academician, 5% of them are journalist and 5% of them are unemployed.

##### **4.1.1.5.2 Occupation Analysis of GC Interviewees**

53% of the GC interviewees work as officer, while other 16% are farmer. 11% of the GC interviewees work as housewife, and the rest are student, doctor, hair dresser and teacher (each 5%).

#### **4.1.1.6 Place of Born of the Interviewees**

Almost half of the TC participants were born in Famagusta. 3 of them were born in London. Four of them were born in Southern part of the island; 1 of them was born in Limassol and 2 of them were born in Poli. Three of the 20 Turkish Cypriot participants were born in Nicosia while only one of them was born in Mehmetçik.

7 of the 20 GC participants were born in Nicosia while 4 of them were born in Risokarpaso, 3 of them were born in Famagusta, 3 in Lemassol, 1 in Larnaca and 1 in Paphos.

#### **4.1.1.7 Place of Residence of the Interviewees**

Information about the interviewees' place of residence is given in the following lines. Half of the GC participants reside in Nicosia, 5 of them reside in Lemassos, 4 reside in Risokarpaso and one of them resides in Larnaca. 4 of the TC participants live in Nicosia, 5 in Famagusta, 3 of them reside in Mehmetçik, and 2 reside in Yeşilyurt while 2 of them live in İskele. And the rest four of the TC participants reside in respectively; Beyarmudu, Yeniboğaziçi, Erenköy and Yedikonuk.

#### **4.1.2 Analysis of the First Research Question**

The first research question sought to find an answer to the role of language in the process of identity construction. But initially, under this research question two questions on identity in Cyprus will also be discussed; “How does Turkish Cypriots and Greek Cypriots define their identities (in terms of personal identity and ethnic identity)?”

##### **4.1.2.1 How Interviewees Defined Their Personal Identities?**

Firstly, participants asked how they define themselves (their personal identities), in other words, how they answer the question ‘who am I?’ The data that obtained from this question showed that personal identity is something that changes from person to person and is not fixed. Furthermore, people have more than one fixed, unchangeable personal identity. Moreover, they prioritise one over the other due to the situation.

###### **4.1.2.1.1 Personal Identity: Defined by Referring Characteristic Features**

For example, a Greek Cypriot participant said “*I am an idealist*”, one young-adult Turkish Cypriot interviewee in the age bracket of 20 and 29 years acknowledged that

*“I think this (personal identity, the question who am I?) is something that changes continuously. I mean it is not something constant. Nevertheless, off course I have some characteristic features. For example, I do not like injustice.”* He defined himself with one of his characteristic features and he mentioned the variability of the identity. One of the Turkish Cypriot female participants’ defines herself like *“I am an outgoing and positive person. I am someone who is trying to improve herself in academic field.”* She defined herself with some of her characteristic features like the previous interviewee did and additionally, she mentioned her affords to be an academician. One of the GC young adult female interviewee says that *“I am a sincere, honest and earnest person.”* Similarly, one Turkish Cypriot interviewee used his characteristic features define himself. He said that *“I can define myself as honest, fair and principled.”* One TC interviewee defined himself with the following words *“I am a little bit impatient.”* Quite contrary, one TC female said that *“I am as patient as job...”* So, defining oneself with one or more than one characteristic feature is observed. As stated by Fearon (1999) personal identity is distinctive characteristic features of a people in which s/he take a pride in or see it as socially important.

#### **4.1.2.1.2 Personal Identity: Defined by Referring Occupation**

On the other hand, some of the participants defined themselves with their occupations. For instance, one of the TC participants said that *“... I am someone who was assigned in every level of education (teacher, vice-principal, principal) for 32 years.”* When one of the TC participants’, who is a teacher, asked her personal identity she said that *“I am an educator.”* She prefers the word ‘educator’ rather than ‘teacher’ because she is a folk dance trainer as well. One male participant who is TC and graduate student asked how to define himself, he indicated that *“I can define*

*myself as someone who was born in Famagusta province of the Turkish Republic of Northern Cyprus, residing in a town called Mehmetçik which is under the de facto control of İskele province of the TRNC and graduate student of the Eastern Mediterranean University.*” He defined himself with both as graduate student and with the place he is living, in other words, with his residential identity.

#### **4.1.2.1.3 Personal Identity: Defined by Referring Ethnic Identity**

In other respects, some interviewees define themselves with their ethnic identity. For instance, 3 of the TC define their personal identities as Turkish Cypriot. Most of the GC who are residing in Rizokarpaso defined themselves with their ethnic identities. For instance, one adult GC says that *“I am a Greek who live in Rizokarpaso”* Likewise, other interviewee said that *“I live in Cyprus and I am a Rizokarpaso-Greek.”* One other Turkish Cypriot interviewee defined himself as *“I am an adult man who is residing in Cyprus and feel Cypriot”* Similarly, 2 of the GC interviewees defined their personal identities as *“Cypriot”* so obtained data shown that some of the participants define themselves with their ethnic identities as well as their residential identities.

#### **4.1.2.1.4 Personal Identity: Defined by Referring Being a Human**

3 of the TC interviewees identified their personal identities as *‘human’*. For instance, a young adult TC woman says that *“I am a well-intentioned person.”* Moreover, one of the TC participants said that *“I first define myself with my name and then I say that I am a human being.”* On the other hand, one adult TC and one young-adult GC defined themselves with their names. One of the GC interviewees said that *“I am Cypriot, citizen of Cyprus and citizen of the world”* and an adult GC identified himself as *“I am a Greek Cypriot descended from Greece, a Christian orthodox and a refugee.”* He defines himself as a refugee, from this point it can be said that he does

not feel that he is fully belong to Cyprus and his other words that ‘Greek Cypriot descended from Greece’ also demonstrated it.

From this data, it can be concluded that participants of this research use 5 different variables to define themselves. These are respectively; their characteristic feature, occupation, ethnic identity, their names and place of resistance.

#### **4.1.2.2 How Interviewees Defined Their Ethnic Identities?**

Secondly, participants asked how they define their ethnic identity. The data obtained from this question showed that ethnical identity on Cyprus Island is something that is a little bit complicated, because there is no one term that can define their ethnic identities. Even some of the participants get confused while answering the question indeed.

##### **4.1.2.2.1 Ethnic Identity: Cypriot**

When they asked to define their ethnic identity only 5 of the 20 TC identified their ethnic identities as ‘*Cypriot*’ 3 of them get confused while answer is the question. P1 (female- TC) said that “*My identity is Turkish Cypriot, but before that Cypriot*” the other 2 participants first define their ethnic identity as ‘*Turkish Cypriot*’ and then they changed their minds, P9 (Female - TC) said “*Turkish Cypriot... No, actually I define my ethnic identity as Cypriot*” and similarly P8 (Female - TC) said that “*Turkish Cypriot... but no, indeed I said Cypriot*” from the participants’ words, it is obvious that subject matter create confusion. Even one of them said please do not note it down (that she said Turkish Cypriot). One other TC interviewee indicated that “*I am Cypriot but Turkish Cypriot, I highlighted that.*” Somehow she feel it necessary to highlighted that.



#### **4.1.2.2.2 Ethnic Identity: Turkish Cypriot**

So, as it was mentioned, 5 of the TC participants defined their ethnic identities as ‘*Cypriot*’. Rest of them said that “*I am a Turkish Cypriot*”. One of the TC participants in the age bracket of 31 and 40 years said that “I am Turkish Cypriot who lives in Cyprus, and I am coming from a Cypriot Family. I am Muslim.” There is confusion here as well. He did not say that he is coming from a Turkish Cypriot family, indeed, he said I am coming from a Cypriot family.

#### **4.1.2.2.3 Ethnic Identity: Greek Cypriot**

4 of the 6 GC who are living in Rizokarpaso defined their ethnic identity as ‘*Greek Cypriots*’ but when they asked to define themselves they highlighted that they are ‘*Rizokarpaso-Greek Cypriot*’. The rest two said that they are “Greek”. One of these two participants was too highlighted that he is a “*Rizokarpaso-Greek Cypriot*” in the first question. They feel a need to highlighted ‘Rizokarpaso’ their place of residence.

#### **4.1.2.2.4 Ethnic Identity: Greek Cypriots Descended from Greece**

4 of the GC participants said that they are “*Greek Cypriots descended from Greece*”. This situation may be caused from the external factors that Anagiotos (2014) argues; he was assumed that external factors such as Greek, England and Turkey play a vital role in the creation of different identities in the Cyprus.

So, the obtained data has shown that identity issue for GC participants is more complex than the TC ones. They defined their ethnic identities in 4 different ways; most of the GC who live in Rizokarpaso identified their ethnic identity as ‘*Greek Cypriot*’ but ‘*Rizokarpaso-Greek*’, some other participants defined it as ‘*Cypriot*’ while some of them defined as only *Greek* and even some of them defined their ethnic identity as ‘*Cypriot descended from Greece*’.

To sum up this ethnic identity issue, the data has shown that there are 6 different variables that both Turkish Cypriots and Greek Cypriots define their ethnic identities. These are respectively, Cypriot, Turkish Cypriot, Greek Cypriot, Greek, Rizokarpaso-Greek and Cypriot descended from Greece.

#### **4.1.2.3 Why they defined themselves as Cypriot/ Greek Cypriot/ Turkish Cypriot/ Greek/ Cypriot Greek Descended from Greece?**

The interviewees asked what makes them to feel in that way (Cypriot, Turkish Cypriot, Greek Cypriot, Greek, and so on).

##### **4.1.2.3.1 Cypriot**

One of the Turkish Cypriot participants (P1 TC- Female) who said *“My identity is Turkish Cypriot but before that Cypriot”* said *“being a sympathetic and carefree island people... being someone who always look at the bright side of the everything, makes me to feel Cypriot.”* P2 (Female - TC) explained why she feels Cypriot as *“Living on this island, loving the island culture especially due to my area of interest and the work I do, the sense of self I gain from living here, can define my Cypriotness.”* P13 (Male - TC) explained why he feels Cypriot with the following words; *“The values that have come from my family for years, holding the similar views and values with the people who I am interacting with such as my family, relatives, friends and so on. With the opening of the doors of the West after the Annan plan referendum in 2004, I was realized that they are not bugaboo and that we are holding the same values...”* P19 (Female - TC) said *“mores”* make me to feel Cypriot. P6 said that *“being born on this island and getting this culture makes me to feel that I am a Cypriot”* similarly P8 (Female - TC) said that *“being born in Cyprus make me to feel Cypriot.”* The participants who defined their ethnic identities as ‘Cypriot’ said belonging this island’s (belongingness) values and culture of the

Cyprus are the factors that make them to feel that they are Cypriots. They ignore to highlight whether they are Turkish Cypriot or Greek Cypriot. Only Cypriotness is being highlighted.

P15 (Female - TC) who defined her ethnic identity as Cypriot but highlighted that she is a Turkish Cypriot said that she feels in that way because of the “past experiences and sense of belonging.” This participant highlighted her Turkish Cypriot identity and ascribes the situation to the past experiences. One participant who had more than one identity said that he feels Cypriot, he explained it with the following words; *“I was not born in here but I grow up here. All my family is here, my friends too. I accustomed to this culture. I adopt this culture more than other cultures.”* Here as he born in country belongingness makes him to feel Cypriot.

The interviewees who describe their ethnic identity ‘Cypriot’ said *“I was born and grow up in Cyprus, so I feel Cypriot”* Similarly, P31 (Male - GC) said that *“I was born in Cyprus not in Greek not in Turkey, that’s why I feel Cypriot”* P28 (Female - GC) explained why she feel Cypriot with the following words; *“because this is my country.”* Similar with the Turkish-speaking participants who defined their ethnic identities as Cypriot, these participants feel Cypriot because of the sense of belonging to the island. As it was mentioned in the previous chapters like habits, shared meanings and the way of speaking establish a sense of belonging. (Edensor, 2002; Şahin, 2011)

#### **4.1.2.3.2 Turkish Cypriot**

Most of the rest Turkish interviewees feel Turkish Cypriot. When they asked to explain why they feel in that way they said that because they were born in Northern side of the Cyprus and growing up in there. For instance, P4 said that he feels

Turkish Cypriot, then he explained it with the following words; *“Both being born & growing up in here and being someone from here makes me to feel Turkish Cypriot”* P7 (Male - TC) said that *“being in Cyprus and being born in here”* makes him to feel Turkish Cypriot Likewise P5 (Female - TC) who was a retired teacher explained why she feels Turkish Cypriot as *“My culture, customs and values...”* makes her to feel like that. P6 said that *“being born in here and having this culture makes me to feel TC”* In this point the similarity with the participants who said that they are ‘Cypriots’ is noticeable. Both who define themselves as Cypriot and TC said that being born in this island (belongingness), culture and values make them to feel TC and Cypriot, they indicated the same variables but they identify their ethnic identity differently. P17 (Male - TC) said that *“our national values make me to feel TC”* P12 (Male - TC) said that *“Our martyrs and the bloods spilled for the country”* makes him to feel TC. So, it can be said that values, culture, abode (the sense of belonging), past experiences, relatives and parents are all variables that make the participants feel like that.

#### **4.1.2.3.3 Greek Cypriot**

One of the Greek interviewee said that *“I feel Greek because I was baptized. Also, I was born, grown up here and I accustomed to this culture that’s why I feel Greek Cypriot”* She feels Greek because of the religious activity of ‘baptism’ and she was born and grown up in Cyprus, and get that culture so she belongs here and she defined her ethnic identity as ‘Greek Cypriot’. Similarly, P30 (Female - GC) said that she feels ‘Greek Cypriot’ because of two things; *“My religion and my language”*. As she speaks Greek and she is an orthodox Christian, she feels Greek Cypriot. *“As I was born here and I accustomed to this culture, I feel Greek Cypriot”* said one other

Greek Cypriot interviewee. One other interviewee who defined her ethnic identity as 'Greek Cypriot' said that "*I was born in this island, that's why I feel GC.*"

#### **4.1.2.3.4 Greek**

One adult interviewee who defined his ethnic identity as 'Greek' continued with these words; "*I feel Greek because I was born into a Greek family*"

One other participant said that he feels 'Greek', he explained why he feels like that; "*god created me like that*". He just naturalizes it by believing the Divine Creation as mentioned in the Chapter 2.4.

#### **4.1.2.3.5 Cypriot Descended from Greece**

The interviewees who defined their ethnic identity as Cypriot descendent from Greece explained why they feel in that way with the following words; P34 (Male - GC) said that "It is because of my religion, language, ethnicity, nation, culture and identity." P26 (Male - GC) similarly said that "*My religion, language and ethnicity make me to feel like that.*" They feel a bound to the country that they believe that their origins come from there (motherland). And also religion and language are making them to feel like that.

The study of Papapavlou (2001), as mentioned earlier, which conducted in England and researched how GCs live in there define their ethnic identities founded that GCs who live in UK identified themselves as first of all Greek Cypriots, Greeks and only Cypriots. This study contrary found that most of the GC participants defined themselves as Cypriots (7/20), 5 of them defined themselves as Greek Cypriots only 2 of them defined themselves as Greek and furthermore 5 of them defined their ethnic identity as Cypriot descended from Greece. This findings show similarity with the study of Leonard (2011) who suggested that Greek Cypriots are more eager to

adopt 'Cypriot' identity (the only difference is that participants of the Leonard's study consisted of only young Greek Cypriots).

According to Zingi (2010), the fact that two communities are speaking in different languages is one of the issues which causes confusion to 'identity' notion of Cypriots. And she found out that inhabitants of the Cyprus Island use some identifications while defining themselves; Cypriot, Turkish-Cypriot, Greek-Cypriot, Turkish and Greek. The current study also found out that the Greek participants who live in Karpas are more likely to define themselves as 'Rizokarpaso-Greek' and most of them refuse to use Standard Modern Greek while they prefer to speak Cypriot Greek in every environment.

The study show similarities with the findings of the research of Leonard (2011), he founded out that participants of his study were caught between feeling of being relevant of their motherlands and Cypriot identity. From the discourses produced by the participants it can be said that the similar situation observed in some of the participants of the study. For example some of them defined themselves as Cypriot and when they asked their ethnical identities they defined it as Cypriot descended from Greece. They literally caught between them.

So, when obtained data taken into consideration interviewees use 6 different variables to identify their ethnicities. Either Turkish Cypriot or Cypriot is used by Turkish participants to define their ethnicity. But on the other hand, the results showed that the Greek participants defined their ethnic identities in 4 different ways; Greek Cypriot, Greek, Rizokarpaso-Greek or Cypriot descendent from Greece.

#### 4.1.2.4 The Role of Language in the Process of Identity Construction

In order to explore the first research question and make interviewees give their opinions on the topic, 7 questions were asked to the interviewees.

#### 4.1.2.4 Languages that Participants Speak

First of all, participants asked which languages they speak. This question does not have any restrictions like language level. In other words, the participants set free to tell which languages they speak. However, almost all of the participants indicate their level while answering the question by themselves. The data showed that English is the most common foreign language among Cypriots except from Greek and Turkish. Almost all of them can at least understand a little bit English.

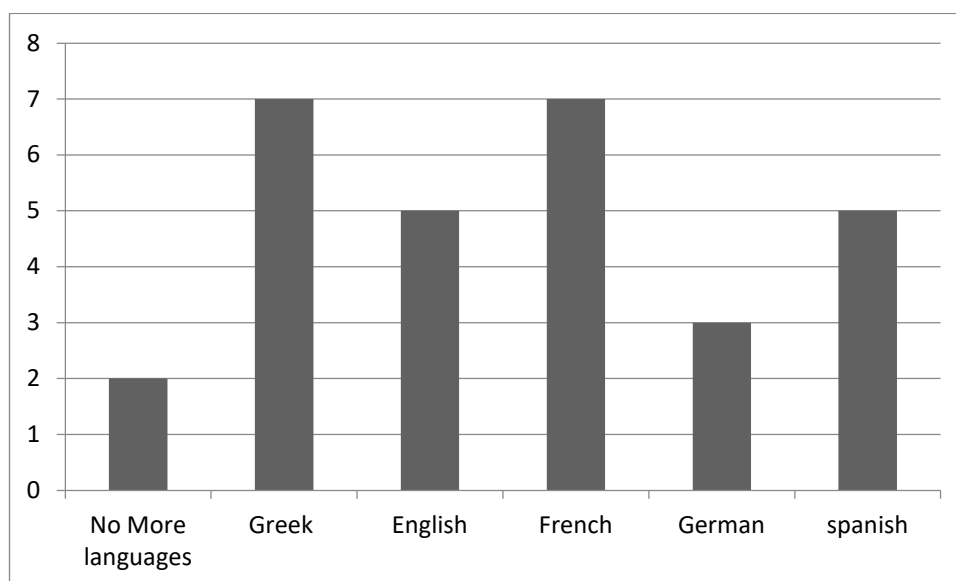


Figure 7: Languages TCs are Willing to Learn

#### 4.1.2.4.1 Languages That Turkish Cypriot Participants Speak

When it is examined a little bit detailed, obtained data showed that almost all of the Turkish Cypriot participants speak English. Only 4 of the 20 participants, who said I speak English, indicate that they only speak a little bit English. For instance, one Turkish Cypriot interviewee said *“I speak very little Greek and very little English.*

*But still I can make myself understood.”* 2 of these 20 participants indicate that they have intermediate level of English. One of the interviewees, who is an academician, speaks 4 languages except from her native language Turkish. She speaks English, Danish, Italian and German. She is native in all Turkish, English and Danish. Only 2 of the Turkish speaking interviewees can speak in Greek. 3 of the Turkish-speaking participants said that they can speak French.

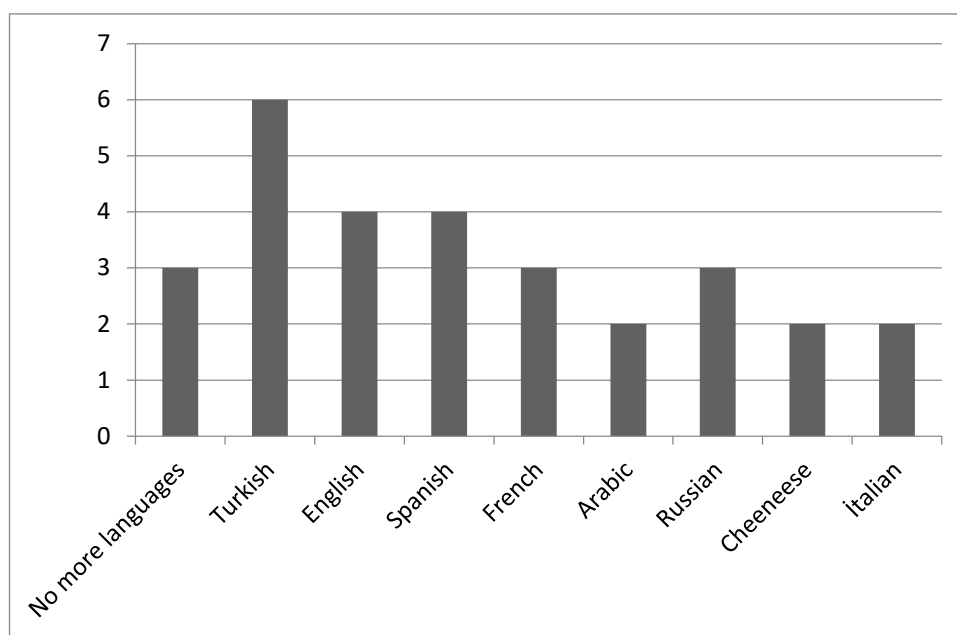


Figure 8: Languages GCs are Willing to Learn

#### 4.1.2.4.2 Languages that Greek Cypriot Participants Speak

The obtained data showed that half of the Greek Cypriot participants speak in English while the other half could not. And only the ones who live in Rizokarpaso can speak Turkish but all of them indicated that they *speak a little Turkish*. Mostly, they understand what is speaking but they cannot express themselves very well. 2 of the participants said that they can speak more than 1 language without telling which specific ones they speak. Only one of the participant said that he speaks Italian as well.



#### 4.1.2.4.3 Languages that Participants Desire to Learn

All of the participants asked which languages they wished to learn. Some of them said that they do not want to learn any new language while most of the participants are willing to learn some languages. Some of them said that they want to learn more than 1 foreign language. When all of the responds taken in consideration, it is obvious that 10 languages are popular among the participants. On the other hand, 5 of the participants do not wish to learn any new languages. Generally, they thought that the language(s) (that they speak) is enough. In other words, they do not need any new language.

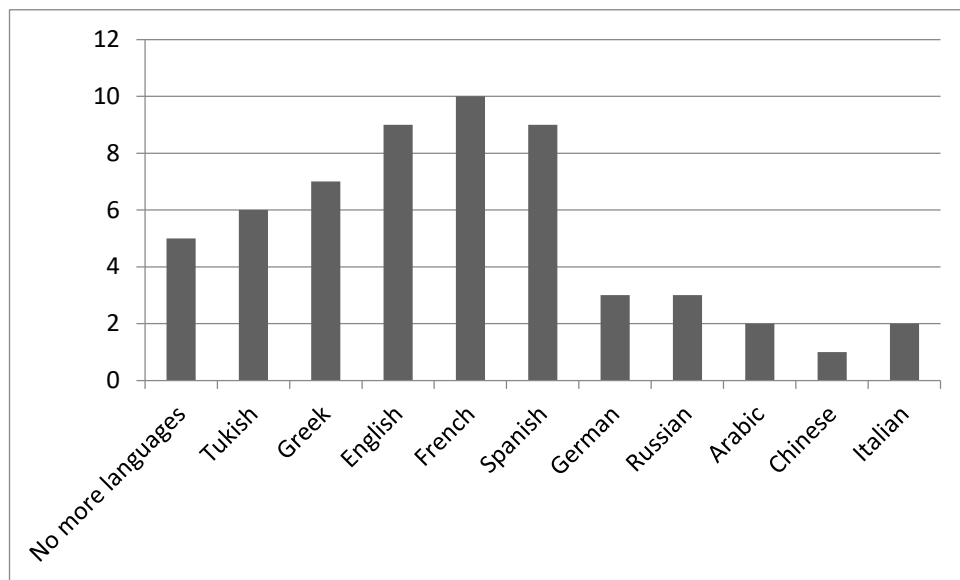


Figure 9: Languages that Participants are Willing to Learn

As it can be seen from the table above, French is the most popular language among the participants. Other languages are respectively; English, Spanish, Greek, Turkish, German, Russian, Italian, Arabic and Chinese. This data showed that participants of the study desire to learn French rather than Greek or Turkish. And this may show their willingness to communicate with each other. They do not even want to learn

each other's language. The only way to communicate fully but they are willing to learn French that they cannot communicate with their neighbours.

When it is looking at the languages of the two communities, Turkish and Greek, it can be said that 7 of the Turkish Cypriot participants are willing to learn Greek while 7 of the Greek Cypriot participants are willing to learn Turkish, which is a very few number (40/14). Under these circumstances, how come a solution could be find? Even if the politicians that negotiated could not communicate with each other in the same language. I believe that even if a solution find, as long as these communities are not able to speak in a language that they can fully express themselves, it would not be a temporary one. For instance, when P1 (Female - TC) asked which languages she wishes to learn, she replied "*I wish to learn Greek and Spanish. I wish to learn Greek because Greeks are living on our island.*" Similarly, P9 (Female - TC) said that "... *I wish to learn Greek. Because of my current location, both I think I can learn it easily with practice and I think that communication with people is very important and I want to know the language of the people whom I am living with on this island.*" And P12 (Male - TC) said that "*The reason why I wish to learn Greek is South Cyprus. In any of my trip, I want to communicate with the people I am living with, whose religion is different.*" Likewise, P13 (Male - TC) said that "*By learning Greek, I want to communicate more comfortably. I think learning Greek will be beneficial in the advancing years... I also have terrible in the union platforms.*" Accordingly, P17 (Male - TC) said that "*I wish to learn Greek because Greeks are living on our island.*" One of the TC participants who speak a little bit Greek said that "*I wish to learn Greek and English properly.*" On the other hand, when Greek Cypriot participant asked the languages they learn, 7 of the GC said that they wish to

learn Turkish. One of the GC interviewee said that “... *I only wish to learn Turkish very well because I want to communicate easily with the people living here.*” P23 (Male - GC) said that “*I wish to learn Greek, French and German because I am interested in learning those languages.*” One Greek Cypriot who lives in Rizokarpaso explained why she wishes to learn Turkish with the following words; “... *because I want to communicate well and comfortably with people who live here.*” P22 (Female - GC) who lives in Rizokarpaso said that “*I wish to improve my English and to learn Turkish because of my occupation.*” P31 (Male - GC) who is an officer and lives in Nicosia said that “*I wish to learn Turkish in order to be able to communicate full and smooth. And Arabic...*” P32 (Female - GC) wishes to learn many languages. And Turkish is one of those languages. She said that “*I wish to learn many languages; French, Italian, Spanish, Arabic, Turkish, Russian and Chinese.*” P35 (Female - GC) wished to learn Russian and Turkish as she has Russian and Turkish friends. “*I wish to learn Russian and Turkish. Because I have Russian and Turkish friends, in order to be able to communicate with them I wish to learn these languages.*” P40 said “I want to learn Turkish in order to be able to cooperate better and I have Turkish friends as well.” One Greek Cypriot women who was born in Rizokarpaso and moved to Lemassol after she got married said that “*I want to learn Turkish as well because we are living with Turkish people on this island.*” When the responds and their demographic features take in consideration it can be said that generally Greeks who live in Rizokarpaso or who was born in Rizokarpaso are more willing to learn Turkish. But still the percentage of desire to learn Greek and Turkish is very low. I think first of all this should be solved because lack of communication makes things worse. As it was mentioned before there is a need of common language in order to transmit their conceptual maps to other people.

#### 4.1.2.4.4 When Do the Participants Speak in Their Dialects?

As it was mentioned earlier, the situation of diglossia exists in Cyprus Island for the both communities. Both communities have their own dialects and official version of their languages. The participants asked in which occasions they can use their own dialect and in which occasions they cannot and how they feel. The results have shown that both communities use their own dialect in their everyday conversations and they cannot use their own dialect in formal environments and formal conversations. P1 (Female- TC) said that *“I use my own dialect as long as I am not in a formal environment”* and she continued *“I feel comfortable, as whom I am and as it should be.”* She explains her feelings when she cannot use her own dialect with following words; *“I feel a little bit sad when I cannot use my own dialect. When I have to speak in standard Turkish and if I cannot speak it properly, I feel out of place and afraid to be underrated.”* Generally, participants feel comfortable and as whom they are while using their own dialect because this enables them to express themselves fully, as Stuart indicated, to transmit their conceptual maps. One adult Greek Cypriot who lives in Rizokarpaso said that *“I mostly speak in my dialect when I am with my friends and family.”* And he continues *“I cannot use it while I am with foreigners. For example, sometimes somebody come from Greece and I cannot speak in my dialect while talking with them.”* In this point, otherisation is obvious. This participant otherises the people who are not speaking in her dialect. This shows that people who do not speak in CGD are foreigners for the participants. P23 (Male - GC) who moved to Rizokarpaso after got married someone who lives in there said that *“I speak in Greek dialect in my everyday life. But when someone comes from Greece I speak in SMG to them.”* and he said *“I feel more comfortable while speaking in Greek dialect.”* P24 (Female - GC) said that *“I cannot speak in Greek (dialect) in*

government offices” P22 (Female - GC) said that “*I try to speak more carefully in government offices but I could not. Speaking Modern Greek sounds funny to me, I tend to laugh.*” An officer who lives in South Nicosia said that “*I speak in my dialect in every environment.*” P28 (Female - GC) said that “*I speak in my dialect in my everyday life. I feel comfortable. I cannot use it in official letters and while introducing myself.*” Similarly, P29 (Female - GC) said that she speaks in her own dialect in her everyday life and she feels comfortable and happy while using her own dialect. P31 (Male - GC) said that “*I speak in my own dialect in my everyday life, while communicating with my friends and family. I feel smooth, comfortable and full confident. I cannot use it while communicating with foreigners. In these occasions I feel that I cannot express myself fully.*” P18 (Male - TC) stated that “*I feel more comfortable while I am speaking in my dialect because I get used to it.*” P4 (Male - TC) who is a young adult man and who lives in Ephtakomi said that “*I always speak in my own dialect. I feel very comfortable.*” And he continued “*I feel tensed and under pressure when I cannot use my own dialect.*” Similarly, an adult TC woman said that “*I speak in my own dialect in every environment.*” And she explains her feeling when she cannot speak in her dialect with the following words; “*I cannot speak in my dialect in official environments like workplace. In such occasions, I keep quiet. I thought that the less I speak the better it is.*” An officer who lives in Famagusta said that “*I speak in my dialect in my everyday life, especially when I am speaking with Cypriots. I feel very comfortable and I feel like who I am. I think I can express myself very well.*” When he asked in which occasions he cannot use his own dialect he said that “*I do not speak in my dialect if the opposite side is not a Cypriot. Because when I try to speak in my dialect it the person who I speak with cannot understand me. Actually, I do not feel that bad as I have to use standard Turkish*

*because of my work but I feel a little bit limited. As I always speak in Cypriot dialect, I suddenly petrified and thought 'what they call this in standard Turkish?'*” Likewise, P11 (Male - TC) said that he speak in his own dialect when he is with his friends and he said *“I cannot speak it in an official work environment... or if I speak with someone from Turkey and if I think that s/he has difficulty in understanding me, I do not speak in my own dialect. I do not feel so comfortable.”* P13 (Male - TC) who is a form teacher said that *“I speak in my own dialect in every environment. Especially recently, I started to speak in my dialect more comfortable than I used to be.”* And he continued with the following words *“I do not speak in it while making a presentation and while I am in a multi-cultural environment or just like now while I am giving an interview..., I do not feel out of place as I know why I could not speak in my own dialect.”* Contrary, a woman interviewee who is a form teacher said that *“I feel happy as I speak in my dialect among my beloved ones”* Only a few of the participants rarely use their own dialect. For instance, P15 (Female - TC) who is an academician said that *“I use it few and far between. I never use Cypriot accent. When I speak, it is appeared that I am Cypriot but the discourses like “napan be” “naptik” are not the things that I use much.”* And she said that while using her own dialect; *“I feel like a stranger”*. P33 (Male - GC) who live in Larnaca said that *“I speak in Greek in every occasion”* and *“I feel lucky”* he said he feel comfortable both in Cyprus dialect and standard Modern Greek. He said *“My dialect is a Greek language.”* The data show us that most of the participants feel limited while speaking standard version of their languages.

#### **4.1.2.4.5 Which Form of the Language Do They Prefer To Speak (Dialect or Standard Version of the Language)?**

##### **4.1.2.4.5.1 Which Form of the Language Do Turkish Cypriots Prefer to Speak?**

13 of the 20 Turkish Cypriot participants feel more comfortable while using their dialect. For instance, P1 (Female- TC) said that *“I feel more comfortable while speaking in my own dialect. Because I get used to hear and speak it since I was born. Contrary, I find it difficult to speak in standard Turkish. In other words, I find it difficult to make a long sentence in standard Turkish. When I hear someone, who speaks in standard Turkish I notice him/her immediately as it sounds different. I do not feel any difference while Cyprus dialect is speaking.”*. this shows that this participant categorises people who speak in ST as different. so people who speak in the official version of a language can be considered as different, other by the ones who speak in a dialect of that particular language. But for her there is not any difference between the ones who speak in the same dialect. In this point as it was mentioned in the previous chapter (chapter 2), we can see an example of how language has a power to unite people at the same time it has power to divide people. *“I feel comfortable while using Cyprus dialect because I feel happier. I can use the standard Turkish but it is not that necessary.”* said by P13 (Male - TC). Likewise, P4 (Male - TC) said that *“I feel comfortable while speaking in my own dialect because it is my vernacular”* So, most of the Turkish Cypriot participants feel more comfortable while speaking in their dialect. Mostly they indicated that they express themselves better and mostly they feel that they cannot express themselves well in standard Turkish. Similarly, *“I feel more comfortable while speaking in my own dialect”* said P7 and she continued *“because everyone speaks in this dialect. We are able to understand each other and express ourselves easily.”* A Group formed between the

ones who speak in the same language. Likewise, P9 (Female - TC) said *“Of course I feel more comfortable while speaking in my own dialect. I feel as I am and I think I express myself in best way. I do not feel any restriction. I feel that it is me myself.”*

P19 (Female - TC) said that *“I feel more comfortable while speaking in my own dialect because I speak in this dialect in my everyday life.”*

The obtained data has showed that 5/3 of the participants whose occupations were teacher, are more likely to feel convenient while speaking in both standard Turkish and in their own dialect. For instance, P14 (Female - TC) who is a form teacher said that *“I feel convenient while I am speaking in both standard Turkish and my dialect....”* “*Turkish is the only language for me*” said the other participant who is a music teacher. Also, *“I feel convenient while speaking in both of them. ... Even some of my students thought that I am not a Turkish Cypriot, they assumed that I am Turkish.”* said retired headmaster. Other participant who is a Turkish teacher indicated that Turkish Cypriots are using both standard Turkish and dialect while speaking. She said *“... are we speaking in standard Turkish? No, we are not. Are we speaking in the exact Cyprus dialect? No, we are not. Today very few people speak in the exact Cyprus dialect. Actually, this situation makes me sad, because they do not use it as they think that speaking in Cyprus dialect is not something good.”* P12 (Male - TC) indicated that *“Due to my occupation, I do not have any difficulty while speaking in my dialect and Turkish like I use to have. I am able to speak by considering the nationality of the person I speak.”* Mostly participants feel more comfortable while speaking in their own language. This data shown that nationality of a person is important to him while deciding which language to express himself.



#### **4.1.2.4.5.2 Which Form of the Language Do Greek Cypriots Prefer to Speak?**

13 of the 20 Greek Cypriot participants feel more convenient while speaking in their own dialect. When the demographic features take into consideration, all of the Greek Cypriots who were born and live in Rizokarpaso (5/5) feel more comfortable while speaking in their own dialect. Moreover, some of them said that they refuse to use Standard Modern Greek. P21 (Male - GC) for example said that *“I feel more convenient while speaking in my own dialect. I refuse to speak in SMG.”* Likewise, *“I feel more convenient in my own dialect. I do not speak in SMG”* said P5 (Female - TC). Only one of the participants who was born in south and now lives in Rizokarpaso said that he can speak in both forms conveniently. Also, P38 (Female - GC) (Male - GC) who was born in Rizokarpaso and now lives in Larnaca said that *“I feel convenience while speaking in my dialect because I get used to it.”* The rest 6 of the participants said that they feel convenient while speaking in their own dialect. 6 of the 20 participants feel more convenient while speaking in both forms of the language. For instance, P33 (Male - GC) said that *“I feel convenient in both form. My own language is a Greek language too.”* P31 (Male - GC) who is an officer indicated that *“It does not matter; I can communicate well with both of them.”*

#### **4.1.2.4.6 Does Preventing Their Dialect from Disappearing is Important or Not?**

Than participants asked whether they think preserving their dialect from disappearing is important or not with causes. 37 of the 40 participants, in other words, almost all of the participants think that preserving their dialect from disappearing is very important. *“It is important because it is our, in other words, a country’s cultural heritage. Language is the thing that creates identity of a country and the citizens of that country.”* The retired headmaster said *“it is important because especially some words of us are completely pure Turkish. Each country has its own*

*language. People who are from black sea region speak in their own language, people who are from eastern region speak in differently and we have our own unique culture. Whereas we have this dialect, it should have been preserved.” P6 (Female - TC) who is a retired officer indicated that “of course it is important because it is our culture, it is our core. We cannot change it no matter how hard we try.” P8 (Female - TC) said that “Yes, it is important. Because it is something pertained to you, pertained to Cyprus. If you lose it, you lose one of your features.” Similarly, P9 (Female - TC) indicated that “of course it is vitally important. Culture is equal to language and culture is transmitted to the next generations via language. Just as our language disappeared, our cultures disappeared as well.” P13 (Male - TC) said that “of course. I am travelling around the world. While travelling, I observed how other people are preserving their languages and so I realize that I should preserve my language as well because, these are the things that sustained the communities.” P17 (Male - TC) said that “I think preserving our language from disappearing is very important. Because if we want to sustain our national values and culture by transmitted it to the next generations, we can do it with our language.” “Yes, it is important because, language is the most important thing for a country.” said by P19 (Female - TC). P21 (Male - GC) who is a farmer said that “it is important because we use this language and we do not want to lose it.” P25 (Male - GC) said that “it is important because we express ourselves by speaking in this dialect.” P26 (Male - GC) “I think it is important because language is a part of our culture.” “Yes, it is important because it is our origin and our basis.” P31 (Male - GC) “of course we should preserve it because it belongs to our people. So, it is important for existence of our people.” P32 (Female - GC) “Yes, because our identity lives in our language.” P16 (Female - TC) said “Yes, it is important because I think that we should not forget*

*out culture.” P33 (Male - GC) said “our ethnicity, origin, and the wars that have took place... consequently all these things show both why should we preserve our language and make our language rich throughout history.” P35 (Female - GC) “It is important to preserve our language. It is vitally important even because our customs and origins are all in our language.” P36 (Male - GC) “Yes, language is our origin and it is necessity for us to preserve it.” P38 (Female - GC) (Male - GC) “Yes, it is important to preserve it. Our language is our everything, we should preserve it.”*

Only 2 TC participants said that it is not important to preserve their languages. P3 (Male - TC) for instance, said *“I think it is not important to preserve our language from disappearing. In order to be able to sustain our language and culture we should be sustained our dialect as well. If we could not sustain it, the next generations would not learn.”* P15 (Female - TC) *“I do not think that it is important to preserve our language from disappearing. It is not something that we use in writing. As we can pronounce as written in standard Turkish, I think it is essential in speaking. In the journeys that I have taken since today, I saw they do not speak with the accent in the different countries which have heavy accent. In this case, it is not an advantage.”* But generally almost all of the participants wanted to preserve their own dialects as they bound it to their culture and as they wanted to sustain their existence.

#### **4.1.2.5.7 How to Prevent a Language from Disappearing?**

When the participants asked how they think one community can prevent their dialect from disappearing, they generally said that it should be transmitted from the old generations to the young and should be speak constantly. Moreover, it should be added to the curriculum of the schools.

Most of the participants indicated that it should be speak continuously. *“You can preserve your dialect by sustaining your culture because, our dialect equals our culture.”* said P3 (Male - TC). Similarly, P12 (Male - TC) said that *“one community can preserve their own dialect by speaking it among themselves.”* Likewise, P7 said that *“one community can preserve their dialect if and only by speaking in their own dialect.”* P5 (Female - TC) think that *“one community can preserve their own language by using the words. For instance, if we said ‘katmer (crisp flaky pastry)’ but this is ‘gatmer’ ... if we preserve these usages we can preserve our own dialect. For example, this is ‘kahve (coffee)’ but in our dialect it is ‘gave’ even we say ‘gavecik’. We should preserve this usage.”* P35 (Famale - GC) said *“...by speaking in your own dialect”* Similarly, P37 (Male - GC) said that *“we can preserve our own dialect by speaking it.”* Besides, some of the participants think that one community can preserve their dialect from disappearing by both speaking in their own dialect and transmitted it to the next generations. For instance, P21 (Male - GC) said that *“We can preserve our dialect by speaking it, having children and taught it to them, by transmitted it to the next generations.”* Similarly, P23 (Male - GC) said that *“We can preserve our dialect by taught it to our children and speaking in our own dialect.”* Likewise, P25 (Male - GC) said *“One community can preserve their own dialect by taught to their children and transmitting to the next generations.”* P16 (Female - TC) said *“by speaking in our language and taught it to our children we can preserve our own dialect.”* Similarly, P26 (Male - GC) said that *“one community can preserve their own dialect by transmitting it to the next generations and always speaking in their own dialect.”* P14 (Female - TC) said *“... by speaking in their own language and transmitted it to the next generations.”* In addition, P1 said that *“Especially the old generation should continue to speak in their dialect with the*

*youths. It should be sustained by the olds and the youths should not be offended to speak in this dialect. And even if it is possible in order to transmit it to the next generations it should be transmitted to the written sources.” P6 (Female - TC) indicated that, “you can preserve your own dialect by speaking it constantly. Even more, we can preserve our own dialect if we can use it in broadcasts and newspapers. Books can be published in addition to this.” Likewise, P9 (Female - TC) said that “one community can preserve their own language by speaking it. When it is speaking constantly, some things are not forgotten and transmitted to the young generations.” P13 (Male - TC) said that “one community can preserve their dialect from disappearing by using it in restaurants, schools in every kind of environment. Now we have social media. I follow some pages, by dissemination those pages... it can be disseminated actively by adding curriculum of the schools, by adding them into the fairy tales if it is necessary.” P17 (Male - TC) said “one community can preserve their language from disappearing by giving importance to the national values, speaking it, and taught in the schools.” Furthermore, P4 (Male - TC) said that “one community can preserve their own language by taught it to the young generations correctly. It should be taught starting from very young ages. I think Cyprus language courses should be teach in the schools.” P29 (Female - GC) said that “we can preserve it by teaching our traditions and history in schools and by engraining it to our community.” Likewise, P28 (Female - GC) said that “one community can preserve their language from disappearing by knowing their history and teaching it in the schools.” P31 (Male - GC) indicated that “It can be preserved by teaching in the schools.” P33 (Male - GC) said “language is preserving with education, religion and community. Through this new world and system, we can preserve our ethnic origins with language.” P32 (Female - GC) said “by preserving*

*our customs we can preserve our language*” P36 said that *“we can preserve our language by preserving our identity.”* For the P7 it is not easy to preserve a language. Because each country allow immigrants and there is interaction among communities. She assumes that if one community wants to preserve their own language or dialect they should not allow immigrants and event they should not allow any tourists to visit their country.

When the who data take in to consideration, almost all of the participant want to preserve their dialect from disappearing because it is believed that when one country lose their language they lose their everything as their culture, origin, essence, national values, customs, identities and everything exists into the language. Every single thing that they used to define their identities only exists into the language. So, it can be concluded that the role of the language is vital in the process of identity construction.

#### **4.1.3 Analysis of the Research Question 2**

As it mentioned beforehand, the 2<sup>rd</sup> research question seeks to find out if there is a relationship between language barrier and otherisation process or not. This part will also be shed light on to what extent speaking different languages (language barrier) affect otherisation will also be investigated.

##### **4.1.3.1 Language Barrier and Otherness**

In order to take the interviewees opinion on the second research question that desires to find out the relationship between language barrier and otherisation process as it mentioned earlier; 3 questions asked.

#### 4.1.3.1.1 Frequency of Crossing the Border

Firstly, the participants asked whether they cross the southern or northern side of the island with its frequency. The obtained data showed that all of the Turkish Cypriot participants cross the southern side of the island. Some of them cross frequently, while some cross seldom.

##### 4.1.3.1.1.1 Turkish Cypriots Participants' Frequency of Crossing

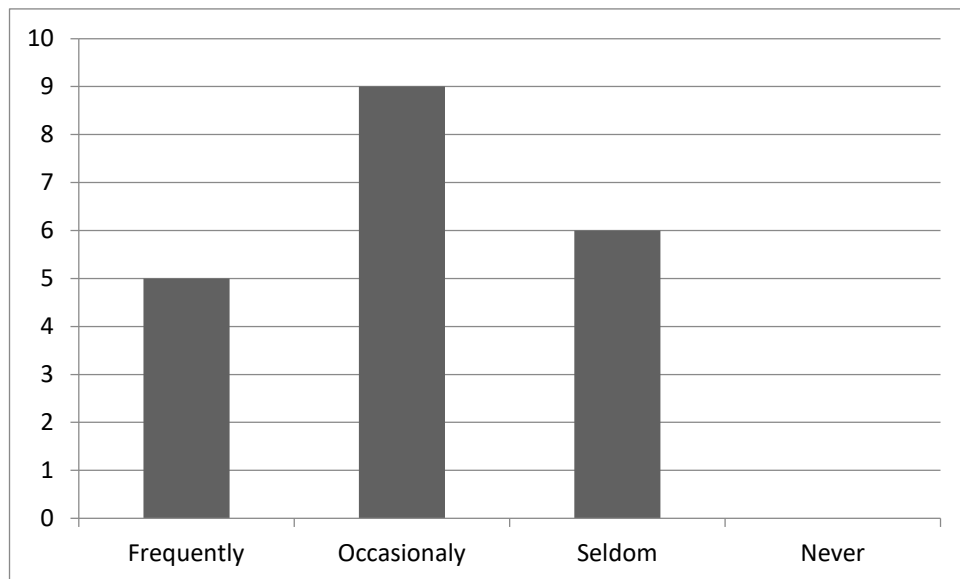


Figure 10: Frequency of Crossing Southern Part of the TC Participants

The obtained data also showed that TC participants crossed the southern side of the island at least once a year. P1 (Female- TC) said that *“Due to the location of my house I cross three times a week. My house located on the buffer zone. Half of my town located in the northern side of the island and the other half located in the southern side, in the buffer zone of the United Nations.”* P8 (Female - TC) said that *“I cross frequently.”* P11 (Male - TC) said that *“I cross at least twice a month.”* P4 (Male - TC) *“I cross once a week.”* *“I do not cross frequently, seldom.”* said P6 (Female - TC). P7 indicated that *“Not always, I cross once in a while.”* P9 (Female - TC) said that *“I cannot cross frequently. As I do not have my own car, I cannot take*

*out documents like insurance policy and road tax as a result I cannot cross frequently. Nevertheless, I cross minimum 5-6 times in a year.” P13 (Male - TC) for instance said that “I have crossed many times. Although it changes from time to time, averagely I cross once or twice a month.” P17 (Male - TC) similarly said that “I have crossed to the southern side of the island for many times. Nearly I cross twice a month or once in two months.” “I used to cross more frequently but now I cross once in three months.” said P12 (Male - TC). P14 (Female - TC) crosses “9 or 10 time in a year” while P16 (Female - TC) crosses “3 or 5 times in a year” P15 (Female - TC) crossed “once or twice in a year.” On the other hand, P6 said “I do not cross frequently. I cross very rare.” and P2 (Female - TC) “I do not cross often.” And she continued “Actually, this is just because I refrain from driving car in the southern side. There is no other reason. I even do not have road tax. I need to have so many documents in order to be able to drive in the other side and I do not have them. I cross with my family or friends as long as I can. But I cannot give an exact frequency.”*

#### **4.1.3.1.1.2 Greek Cypriot Participants’ Frequency of Crossing**

When the data obtained from GC participants take into consideration, 5 of the GC participants live in the northern side of the island. 3 participants have not crossed the northern side of the island.



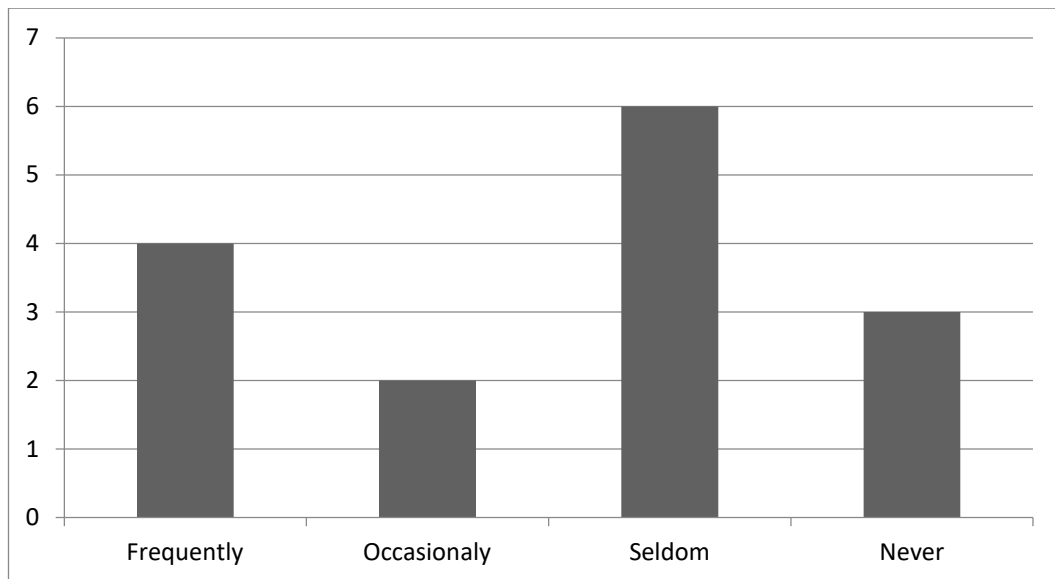


Figure 11: Frequency of Crossing to Northern Part GC Participants

P28 (Female - GC) said that *“No, I have not. I do not want to cross.”* Likewise, P32 (Female - GC) said *“No, I have not. I am not planning to cross the northern side.”* and P36 (Male - GC) said *“No, I have not crossed and I do not want to...”* P24 (Female - GC) has relatives in Rizokarpaso and she said *“Generally, crossed at the weekends.”* P38 (Female - GC) (Male - GC) said that *“I cross frequently as my relatives live in Rizokarpaso.”* and P17 (Male - TC) said *“We cross very frequently because my wife’s relatives live in here Rizokarpaso.”* P31 (Male - GC) said *“I cross every week.”* P33 (Male - GC) said *“I have crossed. But I do not cross usually because I do not feel comfortable, when I cross.”* P29 (Female - GC) said *“I crossed only one time. It was stressful.”* *“I have crossed two times since the doors opened.”* P34 (Male - GC) said *“I crossed 3 or 4 times.”* and P33 (Male - GC) said *“I crossed one time and it was the last. Because what I confronted with was not Cyprus, it was a Turkish authority.”* This data showed that some of the GC participants do not feel safe in the northern side of the island.

#### 4.1.3.2 Communication Difficulties

Secondly, the participants asked whether they have confronted any communication difficulty with TC/GC. Only 8 of the 40 participants said that they have not encountered any communication difficulty. 4 of them were TC interviewee. 2 of these 4 TC interviewees were born in Southern side of the island and used to live there till the military intervention. So, they can speak Greek, as a consequence they said that they have not encountered with any difficulty. P3 (Male- GC) said that he did not encountered any communication difficulty as speak in English. One of them, P12 (Male - TC), said he has not encounter any communication difficulty but then he indicated that he did not thinks of communicating deeply. In other words, not a deep conversation was taken into consideration by the interviewee while answering this question. The latter one said that she has not encountered with any communication difficulty. But then she said that if the one whom she speaks with does not know English or Turkish, it is possible to be encountered with a difficulty. On the other hand, 5 of the Greek Cypriots said they have not encountered with any communication difficulty with a TC. One of them has not crossed the northern side of the island and he has not encountered with a Turkish Cypriot. Two of the participants said they have not encountered with communication difficulty, somehow or other they can communicate. P21 (Male - GC) for instance, who resides in Rizokarpaso, said "*I can communicate somehow or other.*" Similarly, P25 (Male - GC) said "*We can communicate somehow.*" P30 (Female - GC) said he has not encountered with any difficulty while communicating and he continued "*...because, in general, Turkish Cypriots speak in Greek.*" Also, P15 (Female - TC) said she has not encountered any communication difficulty. She indicated that generally she communicates in English with a TC. But then when she asked if she can express

herself well and understand each other mutually. She said “not, exactly”. So, as it can be seen from here when they open up a conversation (not superficially) they encounter with difficulties.

The rest of them said that they have encountered communication difficulties. For instance, P4 (Male - TC) shared one of his experience *“I went for shopping and asked him/her something about the item. We had difficulty to understand each other. Then, we tried to understand each other by using sign language and the problem is solved.”* Similarly, P8 (Female - TC) shared her experience with the following words; *“We tried to speak in English which is the lingua franca, but as the person who I speak with does not have a good command on English we had difficulty. Then we used sign language and make it clear.”* Likewise, P9 (Female - TC) said that *“once I was trying to buy something, I do not think that we are communicating except from this which is another story anyway... I was trying to ask something about the item. I was child... I do not know if it was a mistake on my part or she did not understand but she behaved me very bad and told me something with anger. But we could not communicate in English.”* P16 (Female - TC) similarly shared her experience *“I was shopping. I wanted to ask different colour of the item. Neither my English was good nor his, we did not make it. Then we make ourselves understood with the body language. I felt tense and stressful. I was thought that we could not make it.”* P17 (Male - TC) told her experience *“when I completed my shopping and came to the cash point she told me the total price in Greek. I did not understand her and I felt desperate.”* P5 (Female - TC) who was born in the southern side of the island and lived there 18 years shared her experience with the following words; *“Once a Greek women way saying something and repeated it heaps of times, I did*

*not understand. She was saying something like “rori” she was angry with me and gone. However she was asking for vetch but we could not make it.”* Other participant who was born in the southern side said that *“after the opening of the doors, people started to cross this side. Our parents knew Greek so they could speak but we were just looking.”* P14 (Female - TC) said that *“I am trying to remember. Actually, I generally go to the south for shopping. I had difficulties while communicating not a big one.”* When the P21 (Male - GC) who was born in Rizokarpaso and live there asked if she encountered with any communication difficulty said *“Sometimes it happened. I do not understand. I got lost while trying to understand. Sometimes, I make some mistakes while speaking. I find it funny and started to laugh. We become a laughing stock.”* P24 (Female - GC) said that *“Yes, I have. I do not a good command of Turkish. But at least I do understand.”*

#### **4.1.3.2.1 Do Participants Think that They are Able to Communicate with TC/GC?**

The participants were asked if they think that they are able to communicate with TCs or GCs, which language(s) do they mostly use to communicate, do they think that they can express themselves well mutually and do they find it enough to communicating in such a way. 36 of the participants said that they do think that they are able to communicate. The data has shown that mostly participants needed to use at least 2 languages in order to be able to communicate.

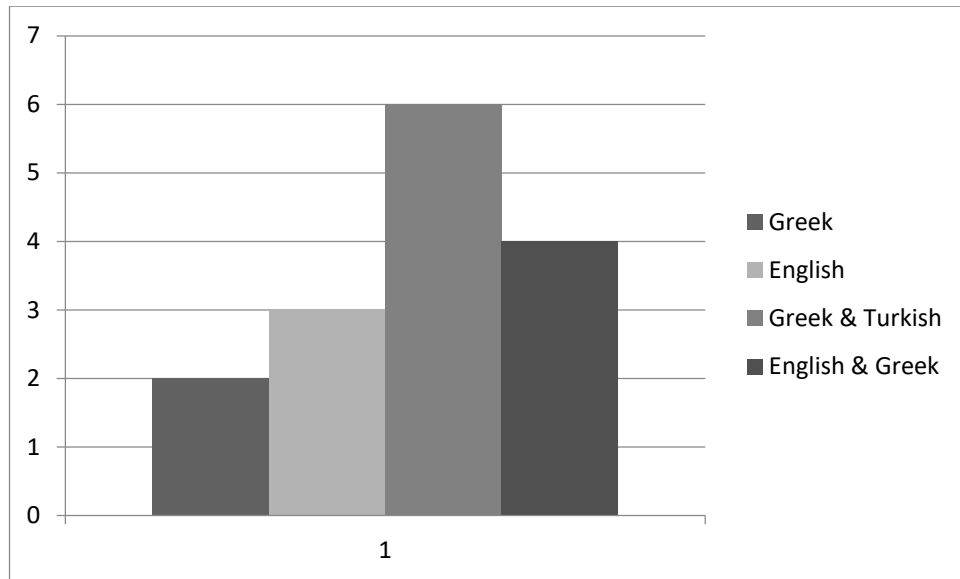


Figure 12: Languages that GC participants use while communicating with TCs

For example, GCs generally use English & Greek or Turkish & Greek to communicate. Especially GCs who live in Rizokarpaso speak Greek and Turkish (little) in order to be able to communicate. For instance, especially the Greek participants who live in Rizokarpaso and know Turkish speak Greek and Turkish to communicate with TCs. P21 (Male - GC) said that *“I use both Greek and Turkish (sometimes). Actually, it changes from person to person I speak with. If s/he speaks in Greek, I communicate in Greek if s/he does not, I speak a little bit Greek a little bit Turkish, mixed.”* And if he asked does he think that he can express himself well *“not really, but at least I can make myself understood. I understand a little and express myself... sometimes I do not understand.”* Likewise P22 (Female - GC) said that *“In one way or other I communicate. I cannot express myself well but at least I make myself understood. I can understand what is spoken when it is slow.”* P24 (Female - GC) said *“Generally speaking I can make myself understood. In my opinion, both sides have difficulties while communicating. I sometimes really have difficulties while communicating.”* Likewise P25 (Male - GC) said that *“Generally I speak in*

*Turkish. If we cannot make it, sometimes I speak Greek.” P26 (Male - GC) said that “I speak in Greek but when we could not make it, I use some Turkish words.” One of the participants who live in Rizokarpaso and do not know Turkish tries to communicate in English with the help of some Greek words. He said “I try to communicate in English. I do not think that I can express myself well. I am better in understanding what is spoken.” P31 (Male - GC) said “Yes, I can communicate. I use Cyprus dialect and English. Yes, I can express myself well.” Similarly, P32 (Female - GC) said “I use Greek and English to communicate with TCs.” When she asked if she can express herself well she said that “absolutely it depends on the subject of the conversation.” P17 (Male - TC) said “I communicate with TCs in English and Greek. I communicate by using common words when needed”. P30 (Female - GC) said while communicating TCs she speaks in Greek and English. “Yes, I can express myself well and they understand me well because, generally speaking TCs know Greek.”*

Only Greek-speaking participant said “No, I cannot express myself. I wish I can communicate better.” P35 (Female - GC) said “Generally we speak in English. We cannot really express ourselves well.”

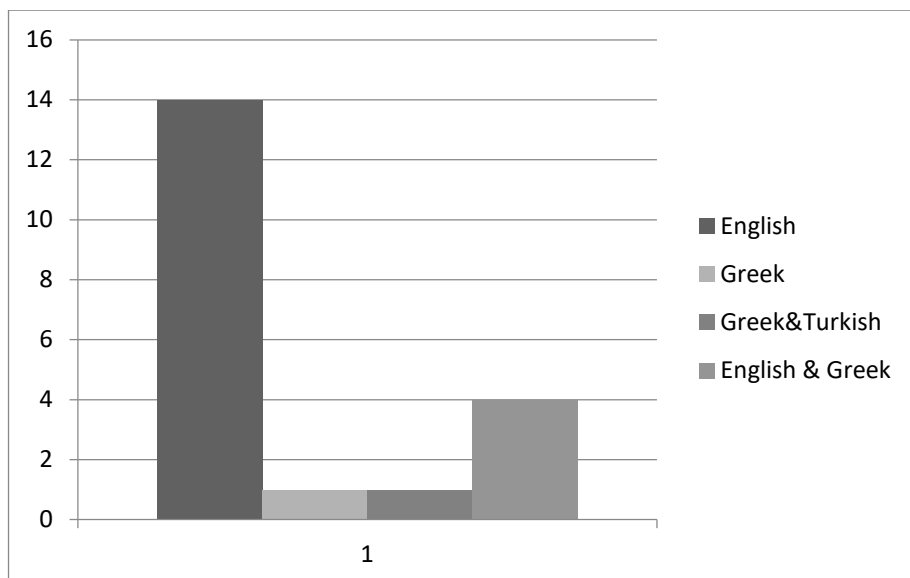


Figure 13: Languages that TC participants use while communicating with GCs

TC participants' data has shown that generally they communicate with GCs in English. But still most of them think that still there is a problem in communication. For example, P1 (Female- TC) said *“generally I think that I can express myself well as I have a good command in English. But sometimes I have difficulty in understanding the GCs. I find it difficult to understand their, Greek Cypriots, English because of their accents. But at least I understand when I ask them to repeat what they said a few times.”* P4 (Male - TC) said *“Yes, I think I can express myself but not perfectly. I generally understand what they said.”* P8 (Female - TC) who speaks English while communicating GCs said *“I think I have a good command of English. Sometimes when I encounter with the people who does not have the same level of English, I have difficulties. Either I or they do not understand. This happens because each side do not have the same level of English.”* P11 (Male - TC) similarly said *“As I do not speak Greek I try to communicate in English... I think I have a good command of English so I can express myself good. But nevertheless it is not my mother tongue and my expressions are limited with my knowledge. I think it is*

*exactly the same for them.” P12 (Male - TC) said “I do not speak much but when I do, I speak in English. I cannot express myself perfect but just I make myself understood.”*

P19 (Female - TC) said she speaks English and Greek while communicating with the GCs. When she asked whether she thinks she can express herself well or not she said *“no, because everyone knows their own language.”* Likewise,” P5 (Female - TC) who lived in the south till her 18 age said *“Actually, I cannot express myself very well. At least I can make myself understood. My parents used to speak very well. They were asked us to do something; they did not allow us to speak. In such an occasion how did we learn?”* P7 (Male - TC) who used to live in south said *“Sometimes I can express myself well but sometimes I cannot. This is same for them...”*

So the obtained data has shown that almost all of the participants do not think that they can fully communicate. Even the TC participants who migrate from the south or GC participants who live in the north do not think that they can fully express themselves or the person who they speak with understand and express themselves fully.

#### **4.1.3.2.2 Is the Current Situation (Speaking in English or with the Help of Greek and Turkish Words) Enough for the Participants to Communicate?**

Interviewees asked whether they think that it is enough to communicate in this way or not. The obtained data has shown that;



#### 4.1.3.2.2.1 Answers of the Turkish Cypriot Interviewees

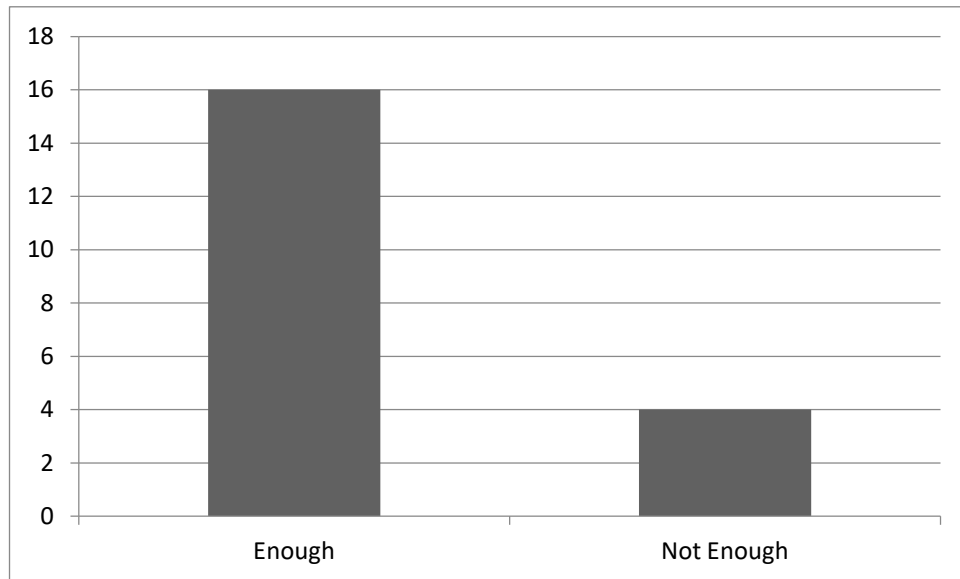


Figure 14: TC Participants' Opinions on the Current Communication Status

Great majority of the TC interviewees think that communicating in this way (not deeply, without knowing each other's language) is not enough for the communities. For instance P1 (Female- TC) said *“Off course it is not enough. I wish both community can speak the both languages (Turkish and Greek), this is what I prefer. I mean instead of speaking in English, I think it would be better for the both sides to speak/know each other's mother language at least in a basic level. I think that it is hard for a person to express himself/herself in English which is not a mother tongue. Even sometimes, when the peoples' English is not enough to make himself or herself understood, the common words help them to understand each other. For instance, when the person I spoke with does not have a good command of English, the words that I use were similar in Greek and help me to make myself understood. For example when I said 'babuç', I think it is 'babucia' in Greek, s/he understood me and said 'huu babucia' so that we could communicate without need of English.”* P4 (Male - TC) said *“no, it is not enough. I think if we learn to speak each other's language*

*there might be a better communication environment.” P7 (Male - TC) said “no it is not enough we should be communicate better than this. Being not able to communicate well leads miss understandings.” P9 (Female - TC) said “I do not think that it is enough. In general, how come it is enough that two communities who live on the same island communicate.” P11 (Male - TC) said “it is not ideal but it is circumstantial. If you ask for something in a shopping place, it is not a problem but if you are goanna chat with or argue with someone it is not enough to communicate in this way.” P13 (Male - TC) said “it is not enough because, when something is not clear/understood you can go for different expansions that may cause different things. I mean you cannot express yourself truly.” P16 (Female - TC) “it is not possible to establish a healthy communication among people without deep communications or with trying to communicate with sign language during the shopping. It is like a communication of two strangers.” P17 (Male - TC) said “I think it is not enough to communicating in such a way. Ultimately, we are living on the same island and both communities are trying to communicate with the language which they do not have an excellent command. How healthy could be?” on the contrary, for the P8 (Female - TC) speaking and communicating in English is enough to communicate with Greek Cypriots she said “Yes, it is enough because today English is the only common language that we can communicate with GCs. Neither they do speak Turkish nor do we speak Greek.” P15 (Female - TC) similarly find it enough she said “As I establish a dialog with an Italian when I go to the Italy in the same way. I think it is enough only in language level. I make myself understood, s/he understands me... I find it enough if you can make requests or can help each other. For me, if someone understands the wisecracks that I made is the the most important thing in communication.”*

#### 4.1.3.2.2.2 Answers of the Greek Cypriot Interviewees

On the other hand, as it can be seen from the figure below, 4 of the GC participants did not answer this question. Half of the rest 15 participants think that communication in this way is not enough, while for the other half it is enough.

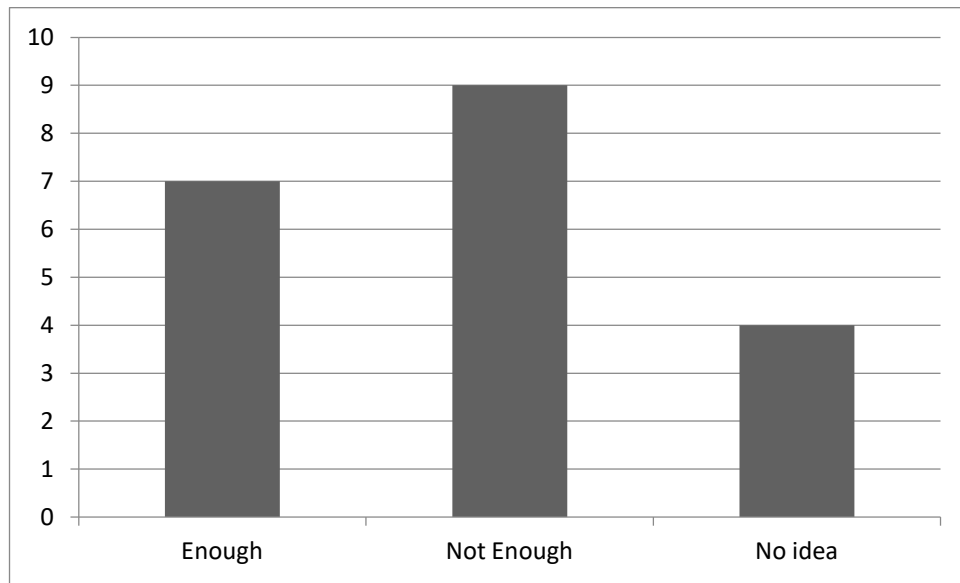


Figure 15: GC Participants' Opinions on the Current Communication Status

For instance, some of the participants wanted to learn language in order to be able to communicate; P23 (Male - GC) for example said that *“No, it is not enough; I would like to learn Turkish too in order to be able to communicate with Turkish Cypriots.”* Similarly, P22 (Female - GC) said *“No, it is not enough. It would be better if I improve my Turkish a bit more.”* P27 (Female - GC) said that *“No, it is not enough. I think that we should speak the same language in order to communicate well.”* P37 (Male - GC) and P38 (Female - GC) wish to be able to communicate better; P37 (Male - GC) *“it is not enough for me. I would like to communicate better.”* P38 (Female - GC) (Male - GC) *“It is not enough; I wish to be able to communicate better.”* By contrast, P31 (Male - GC) said *“Yes, I think the current communication is*

*enough to communicate with Turkish Cypriots.*” Other GC participant (P21 (Male - GC)) who lives in Karpas said *“Yes, it is enough. We speak a little bit Turkish and a little bit Greek, that’s fine.”* Likewise one of the other GC participant, inhabitants of the Karpas, said *“Actually, it is enough. Because, I can make myself understood.”* similarly P5 (Female - TC) think that *“It is enough as long as we can make ourselves understood.”*

So, generally speaking almost all of the participants are not happy with the current communication status on the island. In general, they complained about speaking different languages and could not communicate well with the people whom they live with on the same island. From the obtained data, it could be said with certainty that there is always a communication difficulty possibility on the island as all of the people do not have same command of English as a lingua franca or even if a person can speak the language (Turkish or Greek), it is not their mother language and there is still an expression problem possibility as expressions are limited to the knowledge. Moreover, the data has shown that participants sometimes need to use sign language, their body language (gestures), in order to be able to communicate with the people whom they live on the same island with. Furthermore, from the data obtained, it was observed that there is not a deep communication among the communities. Generally, they are attempting to speak only if they want to buy something or they want to ask for something.

#### **4.1.3.3 To What Extent Language Barrier Affect Creating ‘Other’?**

In order to find out to what extent speaking different languages (language barrier) affect otherisation process as mentioned earlier. One question was asked with 2 sub-questions in order to get the participants’ opinions and ideas on this matter. The

interviewees asked if they have ever considered GC/TC as different (other). If they have considered TCs or GCs as different, they asked to what extent speaking different languages affect them in considering them different. The ones who have not considered TCs or GCs as different asked what makes them to feel that they are not different.

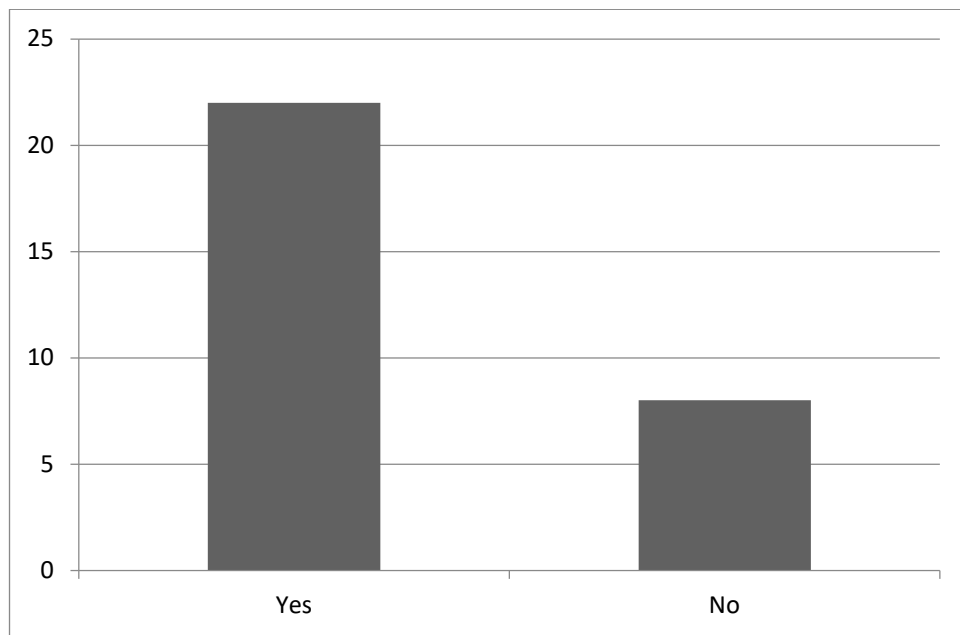


Figure 16: Interviewees Answers

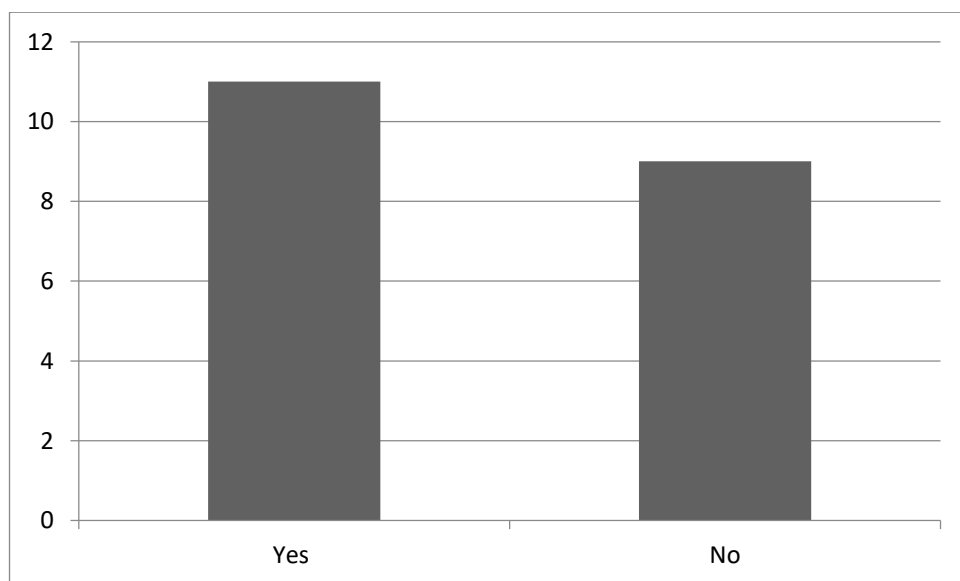


Figure 17: GC interviewees' Answers

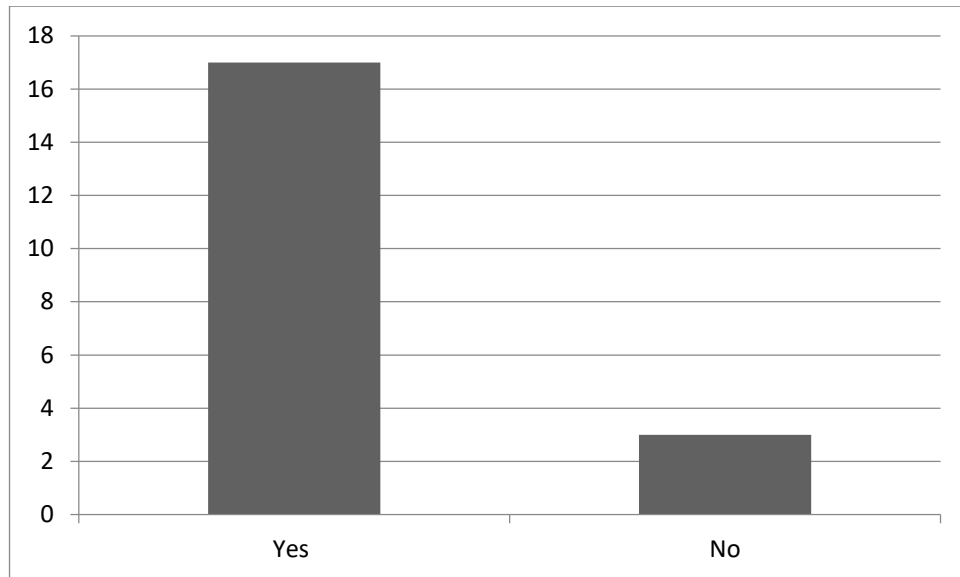


Figure 18: TC Interviewees' Answers

When the whole interviewees' answers take into consideration, it is apparent that most of the participants consider the Greek/Turkish community as different. While 55% (11/20) of the Greek Cypriot participants consider Turkish Cypriots different, 85% (17/20) of the Turkish Cypriot participants consider Greek Cypriots different. 45% (9/20) of the Greek Cypriot interviewees said that they have not considered Turkish Cypriots as different. For instance P21 (Male - GC) said *"No, I have not. We are all human beings."* Similarly, P25 (Male - GC) said *"No, there is no difference between us in my thinking. God created all human beings the same. "* P23 (Male - GC) said *"No, I consider everyone as a human being"* likewise P27 (Female - GC) said *"No, I have not. They are not different, they are they are human beings just like us. We are all Cypriots on this island we are all human beings."* P22 (Female - GC) said *"No, I have not. We were born like this and we all of us are human beings. If a person harms me, I will harm him/her. Apart from this, all humans are same."* P31 (Male - GC) said *"No, I have not. We have the same DNAs; the factors that caused difference are Greece and Turkey."*

On the other hand, only 3 of the TC participants said that they have not considered GCs as different. P7 (Male - TC) said *“No, I have not. We are not different because we are living on the same island and we share the same culture.”* P3 (Male – GC), *“I have not consider GCs as different. I have GC friends who were living northern part before the war and as I mentioned before I was live in the southern part of the island... we experience the same feelings. When I visited my former house I am affecting and when they see their former house they are affecting too.”* He wanted to show that they were all faced the same experiences on the same island. P12 (Male - TC) said *“No, I have not because we are living on the same island, breath the same air, live on the same flora. Hence, ranging from our physical features, manners and customs to our grandparents we are similar. As I told before, because of the war we can communicate with this people within certain boundaries as war causes divergence and cause very big wounds. For example, in an argument the subject comes to the war and discourses like “you are like that” started. The event goes back to the drawing board. Hence, no matter how we get along well with this people, no matter how we form good relations with this people, unfortunately as we experienced war in our past, we can communicate up to some extent. Here of course we have religion difference; they are Christian we are Muslims. After all, having religion differences causes divergences and it causes the Cyprus problem.”* He said he has not considered GCs as different but in the end he contradict himself by saying there is a religion difference and it causes divergences.

#### **4.1.3.3.1 GC Interviewees’ Responses on What Makes Them to Consider TCs Different?**

56% of the Greek Cypriot participants said they have considered TCs different. Most of them said that there is a religious difference. P24 (Female - GC) for instance said

*“I think that religions and way of living are different. Speaking different language does not make me to feel that they are different.”* P26 (Male - GC) said that *“religion and language are different but we are all human beings in the end.”* For P28 (Female - GC) *“They are different in regards to religion, language and culture.”* P29 (Female - GC) said *“They are different only in regards to language, religion and culture. They are Cypriots too except these.”* P30 (Female - GC) said *“They are different in regards to language and religion.”* P36 (Male - GC) said *“Our origins, language, and religion make us to think that we are different.”* P34 (Male - GC) said *“We are different in regards to language and origins.”* P32 (Female - GC) said *“Yes, I have considered them as different because I do not know them well.”* which means that speaking different language affect the interviewee as she is not able to speak with the Turkish Cypriots. P35 (Female - GC) said *“There is a difference because our origins are completely different. The things that are not different are our traditions and customs.”* 7 of the 8 GC participants who have considered TCs as different indicated that language is one of the factors that make them to consider TCs as different. Then again religion is the other important factor that makes the GC participants (6/8) to think that TCs are different. Other factors that make some of the GCs to think that TCs are different from them are respectively; culture, origin and life.

#### **4.1.3.3.1 TC Interviewees’ Responses**

89% of the Turkish Cypriot participants considered Greek Cypriots as different. 6 of the 18 participants that consider GCs as different as their religions are different. P5 (Female - TC) said for example, *“They are bounded to their religions. They are jingo and they are very conservative.”* Similarly, P11 (Male - TC) said *“yes, I have. For instance, we are different from each other in respect of language and religion.”* Likewise, P13 (Male - TC) said *“Actually I think that we are different in regards to*



*religion. I feel that religion and church has effect on especially their cloths, necklaces... or maybe we are not that much bounded to our religion. In this point I feel differences.”* P19 (Female - TC) said *“Their religion is different.”* P2 (Female - TC) said *“I have always thought that religion cause difference. In 1974, why this community separated after a while? Some of them were Christian, they called ‘Greek’ and live on the south, we were Muslims and live in the North. What religion affects? It affects beliefs. When it affects beliefs it causes differences in our clothing and our figures while dancing (I am considering it in regards to folk dance). For instance, we are opening our hands to the sky while praying and it can be seen in our folk dance as a figure. They cross themselves in the name of the father and the son and of the Holy Spirit. Their worship is different.”* P4 (Male - TC) said *“As far as I see, the only difference is religion. We are different in regards to religion but in regards to our habits and culture, we are similar.”* Some other TC participants have considered them as different as they find GCs more nationalist. P1 (Female- TC) for instance said *“I always think that they are a little bit more hard-tempered that’s because they speak loudly and tonic. Also I think that they are more nationalist than TCs.”* P9 (Female - TC) stated that *“I sometimes think that generally speaking they are more nationalist than us.”* some other TC participants consider them different as they think that there are some differences in regard to culture. P14 (Female - TC) indicated that *“I sometimes think that our cultures are very similar but I sometimes think that we are very different from each other.”* Also P17 (Male - TC) said that *“I consider them as different and the most important reason that makes me to feel that they are different is speaking different languages. Along with language our cultural values are different from each other and this shows that there are critically differences among us.”* when the participants asked to what extent speaking different

languages affect the in considering them as different, 7 of the 19 participants said speaking different language affect them while considering GCs as different. For example, *“Yes, speaking different languages has an effect while I consider them as different. As we do not understand them mostly we can consider their ideas as different although it is not. They cannot explain us or we do not understand them...”* stated by P11 (Male - TC). P9 (Female - TC) similarly said *“Of course speaking different languages affected my idea because, with non deep communications you cannot have an idea about the person you speak with. One get close with someone by communicating and your ideas about him/her chances based on this both positively or negatively, I think that this situation is the same.”* P1 (Female- TC) said that *“being not able to speak the same language do affect alienation of the communities. But as far as I concerned, all of them used to speak Turkish and all of us used to speak Greek and English as a common language before 1974 as we were a British colony. But yes, language alienates the communities from each other after a while, if different languages are spoken.”* 3 of them said that it has an effect on their ideas but there are some other factors, *it is not just a language.* For example, P16 (Female - TC) said *“I think language may have a small effect while considering them as different.”* P14 (Female - TC) stated that *“Not exactly. I mean it is not only about language.”* 4 of them said that speaking different languages does not have any effect on their ideas. P1 (Female- TC) for instance indicated that *“No, my opinion is not related with the language. Although the languages similar with each other, I think they are different in regards to characteristic features.”* P19 (Female - TC) said *“No, speaking different languages do not affect my idea. As far as I am concerned mostly there is a religion difference.”*

Briefly, in general participants think that speaking different languages has an effect while considering the other community as different. But there are some other factors such as religion, nationalism, culture and so on that make interviewees to consider the other community as different. Especially most of them touched upon religion differences.

#### **4.1.4 Analysis of the Research Question 3**

Research question 3 seeks to explore how language influences peoples' way of thinking about the other community/each other. 3 questions were asked for the purpose of getting participants' opinions about speaking different languages and its affect on their way of thinking each other.

##### **4.1.4.1 Is There Any Language Barrier Between Two Communities?**

Firstly, they asked whether there is a language barrier between two communities or not. Most of the interviewees think that there is a barrier between two communities, but most of them indicated that there are some other important barriers such as politics, religion, past experiences (war) rather than a language barrier. 6 of the Greek Cypriot participants and one Turkish Cypriot participant indicated that there are politic problems rather than language problems. 4 participants (3 Greek Cypriot and one Turkish Cypriot) pointed out a barrier caused by religion differences and 2 of the GC participants mentioned barrier caused by cultural and educational differences. 17 of the interviewees (11 of them are TC, 6 of them are GC interviewees) said that they think that there is a language barrier between two communities. P22 (Female - GC) for instance who inhabits in Karpas said *“Yes, there is a language barrier. If the two communities learnt each others' language, there would be a better communication environment.”* One of the other GC who inhabits in Karpas said that *“Yes, there is a language barrier. I think both languages should be*

*learned reciprocally.” P26 (Male - GC) who resides in Karpas said “there is a language barrier between two communities. There are communication problems as two communities have different languages. But one way or another we can understand each other.” Similarly, P24 (Female - GC) said “There is only communication problem. I do not have a good command of Turkish; either they do not have a good command in Greek so we have faced with difficulties.” P4 (Male - TC) who resides in Ephtakomi which is a village located on the Karpas Peninsula said that “In general, there is a communication barrier as our colloquial is different. As there are two different communities, there are linguistic differences and hence difficulties in communication occur.” P17 (Male - TC) said, “In this way there is a language barrier; while there is no communication barrier for the ones who have an excellent command of English (I am talking about the ones who have an excellent command of English), it is not possible for the Greeks who do not know Turkish and Turks who do not know Greek to be able to communicate.” Contrary, P11 (Male - TC) who is a native English speaker said that “In my opinion, there are barriers both in language level as well as willingness of the sides. For example, my friends and I went to a bi-communal tend camp event which consisted of both Greeks and Turks. We were the minority but we spent time and chat with Turks. Most probably that’s because we can communicate easily with Turks.” P16 (Female - TC) indicated that “Yes, I think that there is a huge barrier. If we spoke the same language, both of the communities would understand each other better.”*

#### 4.1.4.2 Ideas of the Participants on ‘Which Language(s) Should be Spoken in Cyprus?’

Participants asked if there would be a common language and speak among both TC and GC communities which language should it be and why should that particular language be.

##### 4.1.4.2.1 Responses of Turkish Cypriot Interviewees

As it can be seen better from the table below, most of the Turkish Cypriot participants said it should be English as it is the lingua franca.

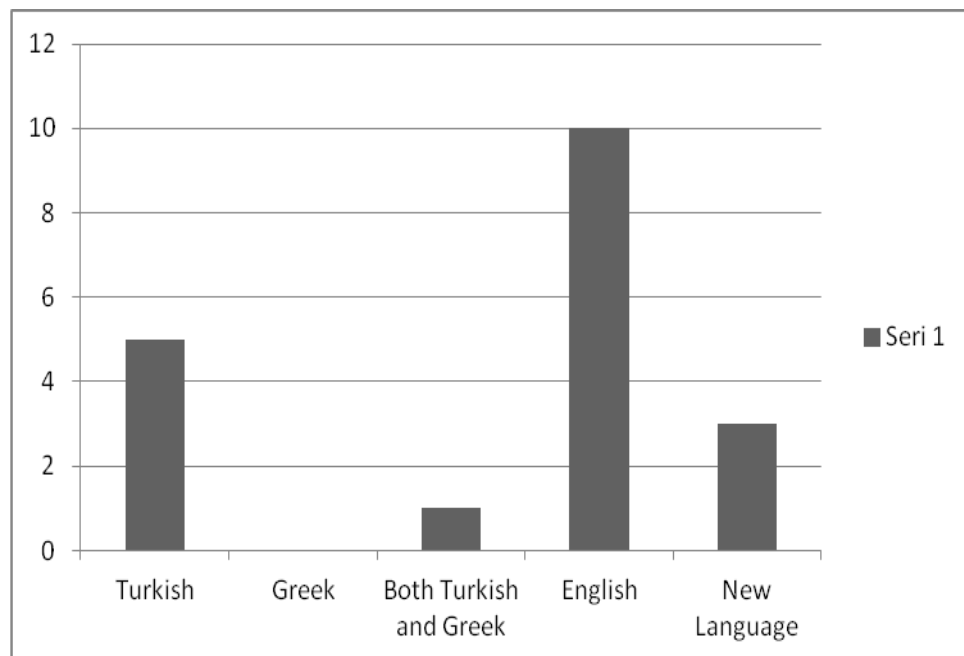


Figure 11 If There Would be a Language that Both Sides Speak (TC)

For instance, P2 (Female - TC) told that *“Because of the politics it would not be Turkish or Greek. Hence, it should be English, the common language of the world...”*

P4 (Male - TC) said *“it should be English as it is a universal language.”* P5 (Female - TC) similarly said that *“I think it should be English as it is a popular language; both of the communities speak it. For example, English is the teaching language of*

*universities too. That's why I think it should be English.*” Similarly, P16 (Female - TC) indicated that *“It should be English as it is lingua franca of the world.”*

4 of the TC interviewees said it should be Turkish as it is their mother tongue and they can express themselves with this language. For example, P3 (Male - TC) said that *“it s already English. We speak in English.”* P13 (Male - TC) said *“a hard question... As it suits my book, of course I would say that it should be Turkish.”* 3 of the TC interviewees said that it should be a new language consists of both Turkish and Greek words. P19 (Female - TC) said *“It should be a language like spanglish; consists of both Greek and Turkish.”* Similarly P1 (Female- TC) indicated that *“For me it should not be an existed language. I mean I did not want it to be a language we know like German, English so on I also did not want it to be Greek or Turkish. I want it to be a new language developed from Turkish and Greek origin words... a new language which is not belong to others, only belongs to this island and inhabitants of the island.”* P9 (Female - TC) said *“It should be a language that is unique to the inhabitants of the island, consists of both Greek and Turkish. Thus, both Turks and Greeks would not be feeling alienated from it.”* Only one of the TC participants thinks that both languages should be exists.

#### **4.1.4.2.2 Responses of Greek Cypriot Interviewees**

On the other hand as it can be seen better from the table below, most of the GC participants said that the common language should be Greek with several reasons. For instance, P23 (Male - GC) said *“It should be Greek as it is an academic language.”* P25 (Male - GC) indicated that *“It should be Greek because it is my mother tongue.”* P9 (Female - TC) said *“I think it should be Greek because, before the Turkish invasion both Turkish Cypriots' and Greek Cypriots' common language*

was Greek.” P33 (Male - GC) and 30 said that it should be Greek because Greek Cypriots are the majority on the island.

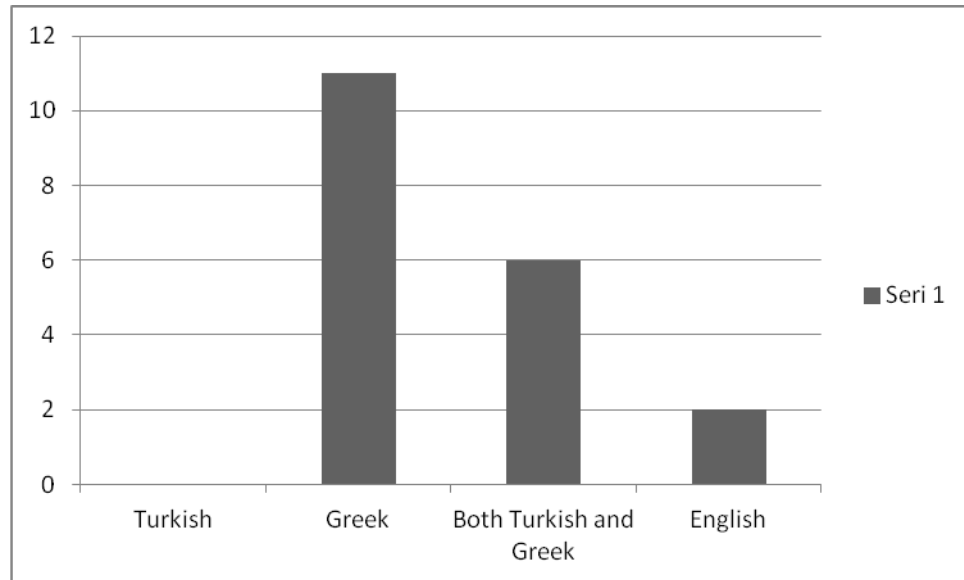


Figure 12: If There Would be a Language that Both Sides Speak (GCs)

6 of the GC participants said it should be both Greek and Turkish. P21 (Male - GC) for example who live in Karpas said that “*I think both languages (Turkish and Greek) should be spoken because, I have some Turkish friends who do not speak Greek. So when we take into consideration this situation, if there would not be two languages how did I speak with them?*” Similarly, P27 (Female - GC) said “*everyone should speak in their language.*” Two of the participants who were born in London and have an excellent command on English said that it should be English for both of the communities.

#### 4.1.4.3 Does Speaking One Common Language Affect Their Ideas?

Lastly, all of the participants asked if there would be a common language and they were able to speak with all of the TCs or GCs would their current attitude or ideas towards TCs GCs change or not. 8 of the GC participants think that there would not

be a change while 5 of them think that language is not the only factor that affects their ideas; there are some other factors such as religion, politics and other external factors (current situation, Turkey, military service so on). 4 of them think that there would be a change while only one of them vacillates. 5 of the TC participants think that there would not be a change in their ideas or attitudes. 5 of them vacillated while only one of the TC participants thinks that there would be other problems. 9 of the TC participants think that there would be a change. So, to sum up, 13 of the 40 participants thought that there would be a change in their current attitudes or behaviours if there would be a common language and they were able to speak with all of the TCs or GCs. For instance, P1 (Female- TC) said *“I think there would be changes. Not only my ideas and attitudes would be changed, GCs ideas and attitudes towards TCs, and TCs ideas and attitudes towards GCs would be more positive. My attitudes are already positive, but I think that great majority of the both communities would be more positive. Because the language would remind those people the past and common experiences. A common language would not only make the communication easier but it would also make the two communities closer than now as it bring back the common experiences and life style.”* P6 indicated that *“Yes, it would affect my ideas and attitudes because, when one is able to communicate, s/he would understand the person s/he speak better.”* P7 (Male - TC) indicated that *“Most probably I would think differently. Our cultures are already the same, If we speak the same language I would think different.”* Similarly, P13 (Male - TC) said that *“I would be positive; I mean it would be more positively. Even now it is positive; when I imagine that we are speaking one language I believe that the things get better.”* P24 (Female - GC) said that *“I think it would be the same. Even it would be better, we*



*would be communicate better.” Similarly, P26 (Male - GC) said that “I do not know. It might be changed. It might be better.”*

Some participants do not think that there would be a change in their current attitudes and ideas. P15 (Female - TC) for instance said that *“Of course ones native language is important for communication but it is not correct to put the blame on language.”* P28 (Female - GC) said that *“I think that we would still have a lot of differences.”* P30 (Female - GC) said that *“No, as far as I am concerning, mutual communication would not change any thought or attitude.”* P4 (Male - TC) said that *“there would not be a change because there would be differences in religion or ideas.”*

The obtained data has shown that great majority of the TC think that there are many commonalities while a few GC thinks that there are not commonalities.

## **Chapter 5**

### **CONCLUSION**

Chapter 5 gives a brief statement that presents the main points, interpretation and the summary of the issues discussed in the whole study. Afterwards, research aims, research questions and the possible conclusions drawn from the study will be discussed in this chapter. Also, suggestions for the further researches are given at the end of the chapter.

#### **5.1 Summary of the Study**

This study was seeks to investigate the role of language barrier in the otherisation process and the role of the language in identity construction process in the Cyprus.

The study's fundamental argument revolves around the idea that despite the fact that Turkish Cypriots and Greek Cypriots are living on the same island for centuries and share many cultural traits, have more than thousand of common words even if their languages are not from the same language family, have a common culture and life experiences, what makes them to see each other as different (as other). So culture, identity and otherisation examined along with language. Accordingly, it was argued if the language constructing identities are factor in otherisation process and to what extent speaking different languages affect otherisation.

The sampling strategy for this research was snowball sampling and the participants of the study (40) were chosen with the help of one of the participant's help and grow

up. The interviews were carried out by 12 questions. The study was guided by 3 RQs which focused on language, identity and otherisation along with the commonalities of the two communities.

## **5.2 Conclusions Drawn from the Study**

The interview questions were sought to find out; first, in the process of identity construction what is the role of language? How personal and ethnic identities are defined by GC and TC participants. Second, if there is a relationship between speaking different languages and otherisation in Cyprus or not. In what way language barrier affect otherisation process and finally whether TC or GC interviewees aware of the commonalities of the two communities or not. Third, in what way language affects peoples' way of thinking about the other community.

**The first research question;** what is the role of language in the process of identity construction? Under this question first of all participants asked how they define themselves and their ethnic identities. “How Turkish Cypriots and Greek Cypriots define their identities (in terms of personal identity and ethnic identity)?”

The results from the obtained data showed that personal identity is something varies from person to person, and people have more than a one fixed personal identity. Fearon explained this as personal identity is distinctive characteristic features of a people in which s/he take a pride in or see it as socially important.

The interviewees of the study use 5 different variables to identify their personal identities; characteristic feature, occupation, ethnicity, name and place of residence. Also the data showed that defining ethnic identity is more complicated issue.

Inhabitants of the Cyprus island use six different terms to identify their ethnic identity; Cypriot, TC, GC, Greek, Rizokarpaso-Greek and Cypriot descended from Greece. Their religions, sense of belongings, past experiences, customs, cultures and language are the factors that affect them while constructing their ethnic identities.

**The second research question;** how language barrier affect otherization process?

Under this research question also the question “Is there any relationship between language barrier and otherization?” was examined.

The data showed that almost all of the participants confronted with a difficulty while communicating and they do not think that they are able to express themselves fully and understand the person who they speak with fully. From this data it can be concluded that there is a language barrier between two communities which causes communication difficulties. And the great majority of the participants do not think that it is enough to communicate in this way as it is not possible to have an opinion about the people who they are living with. But interestingly the most popular language that they desire to learn is not Turkish not English but French. Actually this situation should not be underestimated because both of the communities encountered with communication difficulties they stated that but still French is the most popular language that they wish to learn instead of Turkish or English. They can only communicate with their neighbours with English which is the lingua franca and their expressions limited with their knowledge of that language. From this point it can be concluded that that they are not willing to communicate with each other.

The results showed that 72% of the participants consider the other community as different and language barrier (speaking different languages) has an effect in this

otherisation process. Most of the participants think that if there would be a common language and they are able to speak with all of the TC/GC, their current attitude or ideas may be changed positively.

**The third research question;** how does language influence peoples' way of thinking about other community?

It can be concluded from the data that language has an effect on peoples' opinion about the other community. But religion difference and politics are more powerful factors that shape interviewees ideas about the other community. It is believed by some of the interviewees that having a language and being able to communicate fully with TC/GC may change their ideas positively. But mostly, religion difference and politics are the most powerful factors that shaped interviewees ideas about the other community.

The results also revealed that there is not a deep communication environment on the island. The sides tend to communicate with each other for only business purpose or when they want to ask for something such as an address description. As there is a difficulty in communication they sometimes need a sign language or body language in order to be able to communicate.

The obtained data showed that religion, politics and nationalism are the other important factors which make the interviewees' think that GCs or TCs are different.

The obtained data also showed that great majority of the TC participants believe that there are many common things ranging from foods, way of living to the words they

use while speaking while most of the GC participants believe that there are not commonalities. This data is also interesting, as GC participants believe that there are not cultural commonalities among TC and GC while TC believes that there are many cultural commonalities. As mentioned by Serjrup (2009) music and food are the other elements that forms a shared form of cultural identity between two communities. He stated that food is one of the main elements of life and also it is the fundamental element in how one see himself/herself and others (Serjrup, 2009).

### **5.3 Suggestions for Further Research**

This study was conducted in spring 2018 and the sample consisted of 40 participants 20 of them were Turkish Cypriot and 20 of them were Greek Cypriot. The further research can be also focus on religion differences, otherisation process and identity construction in Cyprus. The further study can be both qualitative and quantitative. A survey can be used to reach more people and than it can be compared with the data obtained from focus group or interview.

Also voice intonations of the Cypriots (Turkish Cypriots and Greek Cypriots) can be studied in the further studies such as ‘Ίyisin? and Εισαι καλα?’

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## **APPENDICES**



## **Appendix A: Interview Questions in English**

Date: .../.../2018

Time:

### **Introduction**

Dear participant,

My name is Gizem and I am a graduate student in the department of Communication and Media Studies. I am conducting a research to investigate if there is a relationship between language barrier and identity construction, along with language and its role in the creation of otherness in Cyprus. By sharing your ideas, opinions and experiences you will make a contribution to the research.

I would like to highlight that all your information, ideas and opinions will be kept confidential and will be only used for the research purpose. Additionally, your names will definitely not used in the research, instead they will be encoded or alternatively nick-names will be used.

I would like to thank you for participate in my research.

## Part I

### Demographic Information

1. **Sex:**  Male  Female

2. **Age:**  21-30  31-40  41-50  51-60  60+

3. **Marital Status:**

Single  Married  Divorced  Separated ( ) Other  
(.....)

4. **Place of birth:**

5. **Place of residence:**

6. **Educational Status:**

Illiterate

Associate's Degree

Reads and Writes

Bachelor's Degree

Primary

Masters

Intermediate

Doctorates

Secondary

Other (.....)

**Occupation:**

Student

Unemployed

Housewife

Self- employed

Officer

Academician

Retired

Other (.....)



4c. *in which occasions do you speak in your own dialect? and how do you feel while using your own dialect?*

4d. *in which occasions you do not use your own dialect? How do you feel when you cannot use your own dialect (when it is not acceptable)?*

4e. *Do you think that it is significant to preserve your dialect from disappearing? Why or why not?*

4f. *How one community can prevent their dialect from disappearing?*

4g. *Do you feel comfortable while using your own dialect or you feel comfortable while using standard official version of your language? Why?*

5. Have you ever crossed the Northern side of the island? Yes  No

5a. *(If yes) How often do you cross?*

5b. *(If not) why have not you? Would you like to cross in the future? Have you ever come upon a Turkish Cypriot? ( ) Yes ( ) No*

6. Do you think that you are able to communicate with all Turkish Cypriots?

6a- *Which language(s) do you mostly use to communicate with a TC?*

6b- *Do you think this is enough? Why or why not?*

*6c- Do you think you can express yourself well and the other side understand you and s/he can express his/herself well too?*

7. Have you ever considered TCs as different (as other)?

*7a- If yes; to what extent speaking different languages affect you while considering them different?*

*7b- if no; what makes you feel that you are not different?*

8. Have you ever encountered any communication difficulties with Turkish Cypriots? Yes ( ) No ( ) *could you share your experience(s)? How did it happen? How did you feel or think about that?*

9. In generally speaking, do you think there is a language barrier between two communities? What is your idea about it?

10. If there would be a common language among Greek Cypriots and Turkish Cypriots which language do you think should that language was? Why?

11. Do you think having one common language and being able to communicate with all Turkish Cypriots change your current attitude or your ideas (positively or negatively) towards the Turkish Cypriot Community?" why or why not?

12. What do you think about commonalities of the two communities?

*12a. What kind of things do GC and TC have in common?*

*12b. Have you ever face with something that both communities have in common? Could you share your experiences? What was it? And when you realize it how did you feel or think about it?*

## Appendix B: Interview Questions in Turkish

### Bölüm 1

1. **Cinsiyet:**  Erkek  Kadın

2. **Yaş:**  21-30  31-40  41-50  51-60  60+

3. **Medeni durumunuz:**

Bekar  Evli  Boşanmış  Ayrı ( ) Diğer

(.....)

4. **Doğum Yeriniz:**.....

5. **Şu anki ikametgahınız:**.....

6. **Eğitim durumunuz:**

Okur yazar değil

Okur Yazar

İkokul

Ortaokul

Lise

Ön lisans

Lisans

Yüksek Lisans

Dokotra

Diğer (.....)

7. **Meslek:**

Öğrenci

İşsiz

Ev hanımı

Serbest Meslek

Memur

Akademisyen

Emekli

Diğer (...)

## **Bölüm II**

### **Görüşme Soruları**

**1. Kendinizi nasıl tanımlarsınız?**

*Ben kimim sorusuna nasıl cevap verirsiniz?*

*Kimliğinizi nasıl tanımlarsınız?*

**2. Etnik kimliğinizi nasıl tanımlarsınız?**

**3. Size kendinizi Kıbrıslı/ Kıbrıslı Türk/ Kıbrıslı Rum/ Türk/ Rum hissettiren şey nedir?**

**4. Hangi dilleri biliyorsunuz?**

*4.a- Ana diliniz nedir?*

*4.b- hangi dilleri öğrenmek isterdiniz neden?*

*4.b- hangi ortam veya durumlarda kendi dilinizi (Kıbrıs Türkçesi) kullanırsınız?*



*4.c- Kıbrıs Türkçesini kullanırken kendinizi nasıl hissedersiniz?*

*.4.d kullanamadığınız ortam veya durumlarda kendinizi nasıl hissedersiniz?*

*4.e Sizce dilinizi yok olmaktan korumak önemlidir? Neden?*

*4.f bir toplum kendi dilini nasıl koruyabilir?*

*4.c kendi dilinizi kullanırken mi daha rahat hissediyorsunuz yoksa standart Türkçeyi kullanırken mi? Neden?*

**5. Adanın Güneyine hiç geçtiniz mi? Evet ( ) Hayır ( )**

*Geçtiyseniz kaç kez geçtiniz? / hangi sıklıkla geçiyorsunuz?*

*Geçmediyse: geçmek ister miydiniz? Peki daha önce hiç Kıbrıslı bir Rum ile karşılaştınız mı?*

**6. Bir Kıbrıslı Rum ile iletişim güçlüğü yaşadığınız oldu mu hiç? Evet ( )**

**Hayır ( )**

*bana deneyiminizden bahsedebilir misiniz?*

*Olay nasıl olmuştu?*

*Olay karşısında nasıl hissetmiştiniz?*

**7. Genel olarak Kıbrıslı Rumlarla iletişim kurabildiğinizi düşünüyor musunuz?**

Evet ise:

*Kıbrıslı Rumlar ile iletişim kurarken genellikle hangi dil veya dilleri kullanırsınız?*

*Kendinizi karşı tarafa çok iyi ifade ettiğinizi, karşı tarafın sizi çok iyi anladığını ve onların da kendilerini bu şekilde ifade ettiğini düşünür müsünüz?*

*Sizce bu şekilde iletişim kurmak yeterli midir? Neden?*

**8. Kıbrıslı Rumların farklı olduğunu düşündüğünüz oldu mu hiç?**

Evet ise

*Farklı olduklarını düşündüren neydi? Aynı dili konuşmamanızın bu düşünceniz üzerinde bir etkisi var mıdır? Varsa nasıl bir etkisi vardır sizce?*

*Hayır ise*

*Farklı olmadığınızı düşündüren neydi?*

**9. Sizce iki toplum arasında iletişim engeli var mıdır? Bu konudaki düşüncelerinizi öğrenebilir miyim?**

**10. Kıbrıs'ta iki toplum için ortak bir dil olacak olsaydı bu dilin hangisi olmasını isterdiniz? Neden?**

**11. Sizce tek bir ortak dil olsaydı ve tüm Kıbrıslı Rumlarla iletişim kurabilseydiniz, onlara karşı olan şu an ki düşünce, tutum veya davranışlarınızda bir değişiklik olur muydu? Neden?**

**12. İki toplumun ortaklıkları hakkında ne düşünüyorsunuz?**

*12a. İki toplumun ne gibi ortaklıkları var sizce?*

*12b. Daha önce hiç iki toplumda da ortak olan bir şeye şahit oldunuz mu?*

*12c bunlardan bahsedebilir misiniz? Bu ortak nokta ne idi?*

*Bunu fark edince ne hissettiniz?*

## Appendix C: Interview Questions in Greek

### Μέρος 1

#### δημογραφικά ερωτήματα

1. Φύλο:  άντρας  γυναίκα
2. Ηλικία:  21-30       31-40       41-50       51-60       60+
3. Οικογενειακή κατάσταση:  
 ελεύθερος       παντρεμένος       σε διάσταση       χωρισμένος  
 άλλο (.....)
4. Τόπος γέννησης:.....
5. Τωρινή κατοικία:.....
6. Εκπαίδευση:  
 δεν γράφω δεν διαβάζω  
 γράφω και διαβάζω  
 δημοτική  
 γυμνάσιο  
 λύκειο  
 κολλέγιο  
 πανεπιστήμιο  
 μεταπτυχιακό  
 διδακτορικό  
 άλλο (.....)
7. επάγγελμα:  
 μαθητής  
 άνεργος  
 οικοκυρά  
 αυτοεργαζόμενος  
 υπάλληλος  
 ακαδημαϊκός  
 συνταξιούχος  
 άλλο (.....)

## **Μέρος 2**

### **ερωτήσεις συνέντευξης**

**1- Πώς χαρακτηρίζεται τον εαυτό σας;**

*Στην ερώτηση ποιος είμαι εγώ πως απαντάται;*

*Πώς χαρακτηρίζεται την ταυτότητα σας;*

**2- Πώς χαρακτηρίζεται την εθνική σας ταυτότητα; (Κύπριος/  
ελληνοκύπριος/ Έλληνας)**

**3- Τι σας κάνει να νιώθετε Κύπριος/ ελληνοκύπριος/ Έλληνας;**

**3- Ποιες γλώσσες γνωρίζετε;**

**4.a-Ποια είναι η μητρική σας γλώσσα;**

*4.b- Ποιες γλώσσες θα θέλατε να μάθετε; Γιατί;*

*4.c- Σε ποιες καταστάσεις ή περιπτώσεις χρησιμοποιείτε την δική σας διάλεκτο;*

*4.d - Πως νιώθετε όταν χρησιμοποιείτε την δική σας διάλεκτο;*

*4.e Σε ποιες περιπτώσεις δεν μπορείτε να την χρησιμοποιήσετε; Όταν δεν την χρησιμοποιείτε πως νιώθετε;*

*4.f Κατά την γνώμη σας παρά να χαθεί η γλώσσα σας είναι σημαντικό να την προστατεύσετε; Γιατί;*

*4.g Μια κοινότητα πώς μπορεί να προστατεύσει την γλώσσα της;*

4.h Νιώθετε πιο άνετα όταν χρησιμοποιείτε την διάλεκτο σας ή όταν χρησιμοποιείτε την κοινή Ελληνική;

**5- έχετε περάσει ποτέ στην Βόρεια πλευρά του νησιού; Evet/ναι ( )**

**Hayir/οχι ( )**

*αν περάσατε: hangi siklikla geciyorsunuz?/πόσο συχνά περνάτε;*

*αν δεν περάσατε: gecmek ister miydiniz?/θα θέλατε να περάσετε; Peki daha*

*önce hiç Kıbrıslı bir Türk ile karşılaştınız mı?/έχετε ποτέ συναντηθεί με τουρκοκύπριο;*

**6- Είχατε ποτέ επικοινωνία με ένα τουρκοκύπριο; Evet/ναι ( ) Hayir/οχι**

**( )**

Μπορείτε να μου αναφερθείτε στην εμπειρία σας;

Πως έγινε το γεγονός

Πώς νιώσατε με αυτό το συμβάν;

**7- Γενικά, σκέφτεστε ότι μπορείτε να αναπτύξετε μια επικοινωνία με ένα τουρκοκύπριο;**

αν ναι:

*Όταν επικοινωνείτε με ένα τουρκοκύπριο ποια ή ποιες γλώσσες χρησιμοποιείτε;*

*Πιστεύετε ότι η γλώσσα που επιλέξατε για επικοινωνία μεταξύ σας είναι αρκετή για να σας κατανοήσει η απέναντι πλευρά;*

*Κατά την γνώμη σας για να αναπτύξεις επικοινωνία αυτός ο τρόπος είναι αρκετός;*

**8- έχετε ποτέ σκεφτεί ότι οι Τουρκοκύπριοι είναι διαφορετικοί;**

αν ναι

*τι ήταν αυτό που σας έκανε να νιώσετε ότι είναι διαφορετικοί; Το γεγονός ότι δεν μιλάτε την ίδια γλώσσα επηρεάζει αυτή την σκέψη σας;*

αν όχι

*Τι είναι αυτό που σας κάνει να μην νιώθετε διαφορετικοί;*

**9- Κατά την γνώμη σας υπάρχει κάποιο εμπόδιο για επικοινωνία μεταξύ των δύο κοινοτήτων; Μπορώ να μάθω τις σκέψεις σας για αυτό το θέμα;**



**10- Αν στην Κύπρο υπήρχε μια κοινή γλώσσα για τις δύο κοινότητες,  
ποια γλώσσα θα θέλατε να ήταν και γιατί;**

**11- κατά την γνώμη σας αν υπήρχε μόνο μια κοινή γλώσσα και αν  
μπορούσατε να αναπτύξετε επικοινωνία με τους τουρκοκύπριους, θα  
άλλαζε ο τρόπος σκέψης σας, η στάση ή η συμπεριφορά σας απέναντι  
τους; Γιατί;**

**12- τι σκέφτεστε για τις συνεργασίες των δύο κοινοτήτων;**

*12a. κατά εσάς ποιες συνεργασίες μπορούν να υπάρξουν μεταξύ των δύο  
κοινοτήτων;*

*12b. ήσασταν μάρτυρας σε κάτι κοινό που έκαναν οι δύο κοινότητες;*

*12c μπορείτε να μου αναφερθείτε σε αυτό;/ ποιο ήταν το κοινό σημείο;  
όταν το καταλάβατε αυτό τι νιώσατε;*